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# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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## EDITORIAL COMMENT.

**Earthquake In Italy.** For years the world has not known a catastrophe surpassing, in devastation and destruction of life and property, the earthquake which visited Southern Italy and Sicily December 28. The Minister of Marine places the estimate of lives lost at about 200,000, there being no estimate given of the tremendous loss of property. The three provinces Cosenza, Catanzaro and Reggio, forming the southwestern extremity of Italy, or "the toe of the boot" on the map, were the chief sufferers, a score of towns, with all human life and property being destroyed—all in forty seconds. The city of Messina was about totally destroyed and 50,000 inhabitants lost their lives. Bagnana, a town of 10,000 people, was entirely obliterated. Not a few towns are entirely gone, not a trace of man or property to tell the awful tale of tragedy. In short, no newspaper account at present can give any adequate conception of the extent and awfulness of the catastrophe. All Italy is appalled and the civilized world stands aghast at the immensity of loss in life and property without a moment's warning for escape or the possibility of escape.

The Pope of Rome started a subscription for the sufferers by giving \$200,000 himself and calling on Catholics everywhere to contribute. King Victor Emmanuel and Queen Helena went at once to the stricken district to aid in the work of relief and gave personally a subscription of \$400,000. Southern Italy has suffered many tragedies in its history but we do not now recall one surpassing this in loss of life and property.

In such times when wholesale destruction and the instant death of unnumbered thousands stare us in the face this Scripture comes to mind, "Be ye also ready for in such an hour as ye think not the Son of man cometh."

**A Gracious Christmas Gift.** The Celtic of our America navy had been supplied with Christmas gifts for the soldiers and sailors of our Atlantic squadron, but when the news of Italy's earthquake and terrible distress incident thereto reached our naval headquarters, orders were at once changed so that the gifts that were to go to meet our squad-

ron in mid ocean, to make merry our soldiers returning home from their long trip around the world, went forthwith to Messina to relieve the starving and famishing there.

The Celtic has aboard \$150,000 worth of provisions, sufficient food for 50,000 people for a month; \$32,000 worth of clothing: tents enough to accommodate 1,000 persons and a large quantity of medical and surgical supplies; she has 7,500 suits of outer clothing, 3,500 suits of underwear, 25,000 pairs of socks and 3,500 pairs of shoes.

Our ships were the first to reach Kingston just after the West Indian earthquakes, so likely are we to have the first ship at Messina with actual supplies though we are 3,600 miles away from the seat of the disaster.

**Stetson Hats.** John B. Stetson has been dead some years, but his work goes on and there are thousands who wear his hats, made at the great Philadelphia manufactory, and will have no other. Because he learned a secret of felt making, not used by any other house in America, and in addition to adorning the head, wrought to warm the heart and adorn the character of many others, Stetson's name does not fade, nor the business that he established fall away.

In this establishment Stetson conceived the notion several years ago that the men in the shop who helped to make his business a success should share in the proceeds of his profit. A scale was arranged so that workmen who continued faithful and steadfast through the year should receive a bonus of 5 per cent on their annual wage. Seven years ago this bonus was increased to 10 per cent and since it has been increased to 25 per cent. The first year the system went into effect only 25 per cent of the men worked continuously through the year. Last year ninety-five per cent kept at work steadily. This means something in an establishment which employs 4,600 people. Among the free distributions the past year, besides the bonuses, were 1900 turkeys, one to each married man; 1,500 hats to men and boys; 1,000 pairs of gloves to the girls (in addition to 1,000 boxes of candy), 60 gold chains to old and faithful employees; over \$50,000 worth of Stetson stock to particularly

deserving workmen. Attached to the immense factory is an auditorium in which is an organ costing \$12,000 and a chorus of 200 men and women sang there in glad-ness at Christmas.

No wonder men wear the Stetson hat. A great head conceived its making, and a great heart promoted its manufacture and sale. Capital and labor have no warfare in such an establishment as that, and both hand and dollar contrive for best results.

Such an establishment makes the world of industry its debtor and convinces us that men in any and in all honest trades may make the world better and life worth living.

**The "Dry" Area Widens.** After a splendid, but hotly contested campaign, Roanoke, Va., has voted "dry" on Dec. 30, Sothampton and Houston and "Banned District" in which they are situated following the same good way by comfortable majorities Dec. 31. Prohibition is sweeping all before it in the Old Dominion, not a city or a locality trying an election of recent months in which, as we now recall, prohibition did not win out in a walk. Evidently the people of that good commonwealth are making up their minds to get along without saloons for a season, a most fortunate and happy riddance.

By the decree of the people of the ballot box last May every saloon and dispensary in North Carolina shut up shop and went out of business on the evening of December 31st, and the barrooms may now be used for better merchandise than rum, and saloon keepers may engage in a better business than that of bringing poverty, wreck and ruin upon their neighbors and their community. And many will. Not a few ex-saloon keepers will soon be engaged in honest industry and by their energy and efforts will be adding to the wealth and welfare of their countrymen. Thousands of dollars heretofore dissipated in rum will be turned to channels of manufacture and other productive industries, and it takes no prophet to say that hundreds of men, driven by law from keeping saloons in North Carolina, will live to thank those who voted to enact the law and change them from the worse to the better way of living.

## FROM THE FIELD.

## Valley, Va. Letter.

Our revival meeting at Joppa was literally snowed under. On the night previous to the snow-fall the interest and visible results were so much better than at any time during the meeting that we had high hopes of still better results to follow. But our hopes could not be realized. As a result of the meeting five young people decided for Christ. Several others were, apparently, almost on the point of yielding themselves to the Lord, and it was with some degree of sadness that I turned my face homeward without other opportunity of appealing to them.

The Sunday-school at Linville observed Christmas by having a Christmas tree and appropriate exercises. The good people of Linville kindly remembered their pastor with a purse containing three dollars, for which he hereby expresses his appreciation.

Words of appreciation are also due the good people of Antioch, for a Christmas present of \$8.25. So far as I have learned, Miss Jessie Wampler was instrumental in raising this amount. Though young in years, Miss Jessie has shown herself in many ways to be one of our best workers. A pastor is grateful to his people, not only for the material monetary value of these gifts, but for the kind spirit and feeling of which they are an expression. Such gifts remind us that back of the gift there is good will and appreciation on the part of the giver. And I think it does us all good to know that our services, however poor, are appreciated. A. W. Andes.

Harrisonburg, Va.

## Field Notes.

I have closed the year's work with the churches of my charge in very good condition. The work on our new building at Union Ridge has been suspended for a while, owing to the winter weather and sickness of the wife of one of the contractors. Christmas exercises at Bethlehem and New Providence, were held on Christmas day. Every thing passed off pleasantly and the children did their parts well, and seemed to enjoy their treat of toys and good things to eat. Thanks are due and are hereby tendered to a number of kind friends for meats, sausage, honey, apples, etc. Among the donors were Mrs. E. W. Wilkins, Riley Sutton, Mrs. Smith, and Mrs. Gilliam. J. W. Holt.

—Every eight years eleven million pupils go, or drop, out of our Sunday-schools, unconverted, unsaved—lost.

## IN PORTO RICO.

Dear Friends In The Home Land:

I will let you hear from me through The Sun. I had a most delightful voyage. The Captain and all the officers were very pleasant. I was on deck all the time, except when eating and sleeping.

I was met by Bro. and Sister Barrett and taken to their home first, which I enjoyed very much.

Met quite a number of missionaries and others, whom I am glad to know. I spent several days with Bro. Barrett and had the privilege of attending services with them. They are doing a good work here, though their labor is much handicapped by the lack of a church. You can't imagine what a draw-back it is to the work to be without a church home unless we compare our work with that of other missions here which have comfortable churches. I went to one service with the United Brethren, enjoyed it very much. They have a nice church and a good congregation, and are doing fine work. May God's richest blessings rest on them and their work is my prayer.

All the other Protestant missions have churches, and the natives seem to think that a rented hall is not just the proper place to hold services. They do not have the same reverence as they do in a church. So let us rally and go forward in God's name, and build a church. I believe it would advance the work more than any thing else could do at present.

As to my work, I arrived at the Orphanage Monday morning ready for work, but Miss Kinsley thought best to have a week to get acquainted, and it was not long before we knew each other. The children are all so bright and happy it does one good to see them. I think the work very interesting. Miss Kinsley has done a wonderful work in training these little ones for the Master. They all seem to love her just as they would their own mother, and I know she gives them a mother's love and care. I can truly say I believe it is God's will for me to be here. I already love the children and they seem to think a great deal of me. I have a S. S. class of six bright girls of which I am very proud, because they study their lessons so well and give such good answers to questions. God is with us in all our work. Pray for us. Susie Turpin.

—According to a New York dispatch an air ship is to be built, at the Nixon ship-yards, 700 feet long, with accommodations for 100 passengers and food and fuel enough for a voyage across the ocean. The craft is to cost more than \$1,000,000.

## THE GOSPEL FOR THE RICH.

So much that is false or unreasonable has been spoken and printed about the attitude of the churches toward men of wealth that it is refreshing to find a straightforward, common-sense discussion of this subject by a minister of the Gospel such as is presented by Rev. Charles F. Aked in the January number of Appleton's magazine under the title "The Gospel for the Rich." Although Dr. Aked has among his congregation the richest man in the country, he contends vigorously against the view sometimes attributed to churchmen by their enemies that injustice in the acquisition of riches can be atoned merely by lavish gifts to religious causes. He lays down as the three principles which should govern the attitude of Christians in this matter that money is honorably owned only when it is the equivalent of services rendered, that it is dishonestly owned when men and women have been used merely as instruments for producing wealth, and that no amount of money-giving can atone for money-stealing.

"The possession of millions is not necessarily the hall-mark of a thief," says Dr. Aked in his Appleton article, after laying down the preceding formula. "It may be that, but on the other hand it may be that the millionaire is only being properly paid for the work he has done for mankind. The Church must take its stand fearlessly against evil practices in the accumulation of wealth just as it is doing in its condemnation of evils of the drink traffic and in connection with other industrial and social evils. But we are not called to sit in judgment upon the past for any other purpose than that we may live better in the present and the future. Things were done in the past without protest which we consider wrong. It is the part of a minister of Christ to encourage the growth of a conscience which shall judge fairly the man who in the past did things which nobody then considered wrong and a conscience which will neither desire nor permit these things to be done in the future.

"It is an encouraging thing that vast stories of wealth are being used with ever-increasing readiness for unselfish ends. The doctrine of 'stewardship' is growing. What is needed is that everybody shall own it as a rule of practical living, and that the rich who have not joined the ranks of those who feel themselves 'stewards' shall be induced to follow the shining examples that have glorified our age."

The name of Florence Morse Kingsley brings instantly to the mind of thousands of readers some one or all of her

great trilogy of religious novels, "Titus, a Comrade of the Cross," "Stephen, a Soldier of the Cross," and "Paul, a Herald of the Cross," in which the familiar Biblical characters named are the central figures. While these are perhaps the best-known of Mrs. Kingsley's books she has written several others dealing with incidents of sacred history which by their wealth of historical detail give one a better understanding of these events. In her latests romance, the serial publication of which begins in the January number of Appleton's, she has taken up the beautiful story of Queen Esther which serves as the groundwork of a fascinating narrative. The title of the story is "The Star of Love" which is the literal translation of the name Esther.

Appleton's magazine begins the new year with two features that are of especial interest to Christian readers. The first of these is a striking article by Rev. Charles F. Aked on "The Gospel for the Rich," in which he defines the attitude toward wealth and its possessors. The second is the first instalment of a serial by Florence Morse Kingsley, author of "Titus," "Paul," and other historical religious books. This new story is entitled "The Star of Love" and has Queen Esther as its central character. Articles by Mary Heaton Vorse, James L. Ford, Arthur W. Rolker, Francis Crowninshield, Professor G. Stanley Hall and Dr. James J. Walsn, and stories by H. C. Bailey, Jeanette I. Helm, Porter Emerson Browne, James Barr and Gertrude Kink complete a well-rounded number.

#### A PLEA FOR GOOD LITERATURE.

About a quarter of a century ago, on a cold day, we saw a loving Christian wife, burdened with anxiety walking the room, and peering out through the thick falling snow, to get sight of her kind, absent husband. For hours this storm raged, and the strong wind shook the slender old house, while the dear wife's footsteps quickened; and her anxiety changed to excitement; and then to frenzy, till it required the strength of her three grown daughters to carry her back into the house, out of the deep snow, into which she had rushed to meet her returning husband whom she saw not many paces away.

You must imagine that meeting of husband and wife, and daughters, for words are too few and cold to describe it. That embracing, kissing, and blessing the one whom they feared was lost, and buried in the snow. How they all thanked God for his return. Of course, we wept in joy with them. Well,

after the brief period of rejoicing had subsided, the husband recognized us and shouted aloud: "I have the best wife and children in the world! I never could live without them; and I could scarcely live with them." (They were very poor people; we were sheltering there from the storm.) So have we heard our mother say as to the Biblical Recorder; "It is the best paper in the world to me; I never can live without it; and can scarcely live with it." And so, say we of the Christian Advocate. It is the best paper in the world to us. We cannot live without it; and we can scarcely live with it.

And doubtless many a good mother has said this of the Presbyterian paper, and of the M. P. paper, of the Christian Sun, and of all denominations.

Yes, the mothers often say this, for they know it is the best food that they and their children can find out of the Bible.

But how very few fathers agree with their wives on this line! Or, in other words, how very, very few of them take their church papers, and read them, and hand them to their children! Tennyson says, "We are a part of all that we have seen, heard and read."

With what care, then, should our literature be selected. As the years roll on we see the efforts of all ages and sexes to spread secular papers are becoming stronger and stronger, and reaching wider and wider. See how men and women toil in late contests to broadcast these papers! We pass no criticism here at all. Many of these give the Sunday-school lesson and, occasionally, a few other paragraphs of good spiritual food. But should not at least 75 per cent more strength be given to our church organs? for they contain scarcely anything at all accept clean, rich, wholesome food for all ages and classes; to say nothing of the valuable information given as to the condition and work of their churches.

C. F. Siler.

Erect, N. C.

#### A CHURCH COVENANT.

In a Manual of twenty pages just received covering the past year's work and present status of the First Christian Church of Huntington, Indiana, Rev. Warren H. Denison, Pastor, we find on one page this "church covenant" which strikes us as being practical, to the point, and altogether worth while. Here it is in full:

We, whose names are hereunto subscribed, desiring to form and establish a Christian church, in the town of Huntington, Huntington County, in the State

of Indiana, and to unite ourselves therein for mutual love and fellowship in Christian work, do hereby, on this 23rd day of May, in the year of our Lord, 1891, accept and adopt the following:

Thankful for God's everlasting mercy, and for this great gift of Salvation through Jesus Christ our Lord, we covenant and agree together to seek to know and do his holy will, and to promote, so far as in us lies, the triumph of our Savior's Kingdom over a wicked world.

Heartily believing that the Holy Scriptures were given by inspiration of God, and that they are profitable for doctrine, for reproof, for correction, and also that Christian freedom requires that they be interpreted by individual judgment; we covenant together to accept the Bible as our supreme standard of faith and duty, and to recognize as Christians and worthy of our fellowship, all who devoutly love the Lord Jesus Christ, and sustain a life of vital Christian piety as taught in the word of God.

Anxiously desiring that all differences which separate Christ's people may be removed and that there may be one Flock and one Shepherd, we covenant together to lay aside all distinctive and party names, and taking our title from the head of the Church, to be known simply and only as Christians.

And, furthermore, realizing that the success of each Church depends on the consecration of its individual membership, we covenant together to attend the services of the Church, to contribute according to our means for its support, to labor together to maintain its peace and harmony, and so far as possible, in every way to promote its temporal and spiritual welfare; looking for our reward to the peace of God, which passes all understanding and to the crown of rejoicing laid up for all who love Christ's appearing.

—Writing under date of Portland, Michigan, Dec. 11, Rev. D. E. Millard, D. D., affectionately known among Sun readers as "Uncle Millard," speaks cheerfully in these words, "Am well for a man nearly eighty. Conducted my 990th funeral service the other day and supplied the pulpit of the Congregational Church here last Sunday." Dr. Millard writes a steady and easy hand for one of his age, and the splendid article he contributes to this week's Sun shows that his thoughts are vigorous, logical and clear. May God increase his strength and multiply his years.

—Madame Curie, codiscoverer with her husband of radium, has been given a full professorship in the University of Paris. Madame Curie is one of the best known women scientists living.

### NOTES AND PERSONALS.

—After serving gratuitously and efficiently as Treasurer of the Orphanage for eighteen months, Rev. C. C. Peel has resigned that position and Prof. Jno. T. Cobb of Elon College has been chosen his successor.

—Since 80 per cent of all church members come from the Sunday-school, would it not be well to make a new year resolution that you will strive during 1909 to help make yours a better, more attractive and more forceful Sunday-school?

—We heartily wish all the earnest, faithful ministers of the gospel, who may see these lines, a happy and successful year in their noble task of winning souls to Christ and advancing the kingdom of God in the world during this year of our Lord 1909.

—And so the "colored comic supplement" to the Sunday paper is to go. The Boston Herald and the Ladies Home Journal have both pronounced them "vulgar rubbish." A happy riddance. But one wonders why the B. H. and the L. H. J. were so long in making the discovery.

—Pastor I. W. Johnson, Suffolk, Va., writing of our Teacher Training Book says: "I have secured orders for the book at Berea, Liberty Spring and possibly Oakland. I shall do what I can to get the book in all our schools. It is very fine. The work is well done. It ought to be in the hands of all our workers."

—The Annual for 1909 is ready, and is being mailed to subscribers this week. Any Sun reader wishing a copy will receive it by sending 20 cts. The Annual contains, this year, proceedings of all the Southern conferences, also of the Southern Christian Convention, of the Christian Missionary Association and a full church and ministerial directory.

—We are in receipt of the following: "Mr. and Mrs. C. H. Stephenson announce the marriage of their daughter Rosa Bernice to Rev. George Otis Lankford, on Wednesday, December 30th, 1908, near Roanoke, Ala." We extend felicitations. Bro. Lankford is an Elon College graduate and is now a successful minister located at 24—29th St., Columbus, Ga.

—His many friends will regret to know that Bro. D. Jennings Sipe, Greensboro, N. C., has been for more than a month, and still is, quite unwell, and unable to leave his bed, from a persistent attack of malarial fever. Bro. Sipe is at the home of his father-in-law, Bro. E. T. Pierce, News Ferry, Va., and the loved ones there, by the aid and counsel of two physicians are doing all pos-

sible to nurse him back to health and strength.

—Has your Sunday-school adopted, or have the teachers thereof seen and read "Preparing The Sunday-school Teacher to Teach," a book of 235 pages edited by Profs. Harper, Lawrence and Wicker and published by order of The Southern Christian Convention? If not, copies may be had of The Christian Sun Office, Elon College, N. C., for 60 cts paper binding or 90 cts. cloth binding. The book is beautifully printed and is full of rich fact for every Sunday-school teacher and superintendent.

—Under date of Dec. 30, 1908, Norfolk, Va., Rev. W. D. Harward writes: "We leave Norfolk next Monday p. m., Jan. 4th. Rev. J. W. Barrett takes charge of the Lambert's Point church, preaching twice per Sunday and Rev. C. C. Ryan will preach at Rosemont each Sunday afternoon. I will write for The Sun later. Best wishes to all." The Eastern Virginia Conference will feel the loss of Bro. Harward who is Secretary of the body and an active and efficient member. We wish him all success in his new field of labor as pastor of the Christian church at Madrid, Iowa.

—We have received the following on a very neatly printed post card "The Christian Colony of Jireh, Converse county, Wyoming, wishes you a merry Christmas and a happy New Year and extends you a cordial invitation to become a member and helper of the colony of happy, contented dwellers in the land of sunshine and opportunity. If you wish to know something of the prospects of our Colony, or the plans of our Company, or the outlook for our College, write to our Secretary, Daniel B. Atkinson, P. O. Box 325, Muncie, Indiana, and he will gladly furnish you the desired information."

### Elon College Notes.

During the holidays there have been a large number of very welcome visitors on the hill. These friends have added much to the joy of the Christmas tide in our homes and in making the occasion mean more to us than it could have, had they not been with us. Our best wish for our visitors is that each may have had as much pleasure as their presence has given to us.

Mr. Lincoln, who has been sick, continues to improve. It is now thought that in a short while he will be sufficiently recovered to go to his home at Lacey Springs, Virginia.

The College pulpit was filled yesterday (Sunday) by Dr. Newman, and the usual religious bodies met in the afternoon. The Christian Endeavor at night, consecration meeting, leader, J. T. Cobb.

The sad news reached this town on Thursday that Miss Bessie Loy, daughter of Mr. John Loy who lives near Shallow Ford, was burned to death at her home. Her clothes caught on fire and before help could reach her she was so burned that she died within a few hours. The funeral was at Shallow Ford by Rev. J. W. Patton.

Our teachers are all in place and work is moving along smoothly and the spring term bids fair to be as good as the best in the history of the institution. Miss Allen, of the Department of Expression has returned from Atlanta where she went during the holidays and reports a successful and pleasant trip.

We clip the following from The Raleigh News and Observer:

(Special to News and Observer.)

Elon College, N. C., Jan. 2.—The spring term opened December 31. Quite a number of the students have not yet returned from the holidays, especially those from distant states. The roster of new students is, however, very gratifying. Already 17 new ones from three states, two nations, and twelve counties have matriculated for the ensuing term, and President Moffitt is assured of the presence here in a few days of as many more. This means that the spring term enrollment will at least keep pace with other years.

Miss Cornelia Bryan, a graduate of the Coreoran Art School, Washington, D. C., has become the head of the Art Department of the institution and enters upon her work under pleasing omens. She will give special courses in public school drawing and in architectural drawing. These courses will add very materially to the efficiency of the department and bring into it those of a practical, as well as those of an artistic turn of mind.

Elon College, Jan. 4, 1909.

### THE ANNUAL FOR 1909.

The Annual this year contains 141 pages and carries in full the proceedings of all the conferences of the Southern Christian Convention, of The Christian Missionary Association and of The General Convention which convened in Greensboro, N. C., last April. There are also statistical tables giving data of all churches and Sunday-schools of the Convention, apportionments for all churches in 1909 and a full church and ministerial directory. The Annual is neatly printed and bound and is invaluable to all who wish to know what our Southern conferences, churches, Convention and enterprises are doing.

Send orders at once. The price is 20 cts. per copy. Address The Christian Sun, Elon College, N. C.

**NORFOLK LETTER.**

Happy New Year.

The Tidewater Christian Sunday-school Association held its regular quarterly meeting Sunday, Dec. 27—with the Christian church at Portsmouth. Excellent reports were read from the schools represented showing progress. An interesting program was carried out, Rev. W. H. Thompson of the Third Church making the address of the meeting.

Rev. M. W. Butler of Newport News was elected Pres. Rev. M. L. Bryant of the Main St. church, Vice-Pres. and Rev. J. O. Cox of South Norfolk, Sec. and Treas. The next meeting will be held at the Third Church, Norfolk, the last Sunday in March.

The Sunday-school of the Third church had their election of officers Sunday, Dec. 27th, with the following result: J. W. Manning, Supt., T. J. Lawrence, Ass't Supt., Mrs. J. W. Manning Sec., B. L. Nichols Treas., Miss Lillie Nichols Pinaoist.

Bro. Jas. A. Eley of the Third Church has just built and moved into a handsome home on 30th St.

Christmas, 1908 is history. The usual Sunday-school entertainments were an event of the Holidays. The Memorial Temple held theirs on Tuesday evening. A large audience filled the church and Sunday-school room. After an interesting program by the children, old "Santa Claus" came out of his little log cabin, on which was constructed a windmill, and a little chute by the door. After making a speech, he delivered some presents to some of the officers and teachers. He then called some little girls to the stage and told them to blow on the windmill and it would begin to turn, and when it did presents for each one would come out the little chute—and they did.

On Wednesday evening the Third Church school had their entertainment. The school being small naturally could not have a very elaborate affair, but the committee had done some very faithful work—and were rewarded by hearing many expressions of approval from the large audience that was present, crowding the church to its capacity, quite a good many being turned away not being able to get in.

Rev. W. D. Harward preached Sunday, the 3rd instant, at the morning service for Bro. Ryan's people at the Temple. I hear the sermon well spoken of. Bro. Harward and his family leave this Monday afternoon via C. and O. for their new home in Iowa. The prayers and good wishes of a large circle of friends go with them.

Deacon D. J. Bowden and family left last Saturday for their future home in the country, near Antioch church. They

will be greatly missed in the work of the Temple for possibly no one member of the church was in so close touch with every enterprise of the church as was Bro. Bowden.

That horse for the Porto Rico Orphanage is nearly bought. I only lack \$2.00 now of having the necessary amount, and I expect to have that and the money forwarded to Miss Turpin before I write you again.

I am praying that we all may strive hard to know the Master's will concerning us for this year and then be willing to be used as He directs.

J. W. Manning.

Jan. 4, 1909.

**Some Meetings.**

November 4th we began our protracted meeting at Newport. After the first week we were assisted by Bro. Edward French who did most of the preaching. His sermons were strong and practical and well received by the people. The meeting closed the 18th. There were two conversions and two accessions. We believe the church was strengthened spiritually by the services.

Owing to some changes we are making in our work it was necessary for the writer to resign the pastoral care of this church and Bro. French was extended a unanimous call, which he accepted. It has been our pleasure to serve the Newport congregation ever since our arrival in the Valley. We are indebted to both the church and community for the many kindnesses shown us during our sojourn and labors with them. It was with deep regret we tendered our resignation with them. It has been our pleasure to receive between forty and fifty into the fellowship of this church and to note with thankfulness the increased interest in the contributions which have increased about 100 per cent.

November the 25th we began our meeting at Timber Ridge and continued for about twelve days. The church seemed much revived and twenty members were received into fellowship. Four of them by letter from the Presbyterian church.

December 8th we began our meeting at New Hope and closed Christmas day with 14 accessions.

We thank God for the blessings that came to us in these meetings. Our meeting closed our work with the New Hope congregation. We have labored with them since August and have found them a kind and hospitable people. Bro. Andes and Rev. Hammasp of the U. B. church each preached one sermon during the meeting which was well received. Bro. French will take this church.

Christmas night we attended the Christmas service at Concord, where a

well prepared program was rendered in an acceptable manner. The design was a white ladder between two trees and was very pretty. Bro. J. H. Huffman and his collaborators deserve credit for the work done. The pastor was remembered with a cash donation which was highly appreciated. W. T. Walters.

**SELFISHNESS CONTRARY TO THE LAW OF LOVE.**

By Rev. D. E. Millard, D. D.

Although selfishness prevails largely in the world it is contrary to the teachings both of Nature and Revelation. The universal voice of nature, animate and inanimate, is that none of us were created to exist for ourselves. The sun moves forward on his journey, diffusing light and heat to other worlds. The moon and stars pursue their ceaseless courses, proclaiming, "Not for ourselves, but for others." Every tree that grows, every blade of grass that springs forth and every flower that blooms and sweetens the air with its fragrance expresses the same loving doctrine. And so it is with intelligent beings. It is seen in the little innocent child upon its mother's lap, is manifested in the strong and brawny arm of manhood and it is set forth in all the charms and attractions of womanhood. "It glows upon the cheek, sparkles in the eye, beautifies the mind and swells the soul with joy and gives a charm to life."

Our Heavenly Father has written this same law of giving and doing—this law of love—on every page of the Bible in characters that time cannot efface. It is eternal; it is the law of heaven and is expressed in every part of the great work of Creation, on every page of God's written Word and every blessing He bestows upon our race. Then, in addition to all His gifts to sinful and envied men, He gave His Son, His only Son, to die that man might live. It is here that love, pure and unselfish, finds its most beautiful and abiding expression, lays its highest and strongest claims before the mind, comes with its most powerful and most touching appeals to the heart and makes its deepest and holiest impressions upon the soul.

No wonder Paul speaks of God and Christ as having "loved us and given us everlasting consolation and good hope through grace." May our hearts respond to that love, may it set our souls aflame and bring all our powers into willing, faithful and constant obedience to our Lord and Savior. Faith in Him and love to Him as our Savior and to mankind as our brethren—will bring peace and life to the soul—peace and life everlasting.

Portland, Mich.

## THE SUNDAY SCHOOL

## HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR JAN. 17.

## A Few Suggestions.

The Beginning of the Christian Church—Acts 2:22-47.

**Golden Text:** They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts 2:42.

**Review.** Review the previous lesson accurately and completely, pay particular attention to review of verses 14-21, the first eight verses of Peter's wonderful, clear, logical, and convincing sermon, because our present lesson is the completion of that sermon and a study of its results.

**The Lesson.** Today's lesson readily falls into three sections, which, when written on the board as they are developed in the teaching, will constitute the outline and serve as a basis for the topical review to come after the teaching of the lesson by the question method.

**I. Peter's Pentecostal Sermon, verses 21-36 (really 14-36).** Here discover whom Peter summons to hear, concerning whom to hear, what they had done to Him, what God had done with Him and why, what David had said concerning Him (Psalms 16:8-11, which read or have read here), what Peter told them of the then condition of David, what promise God had made to David, how David had foretold of Christ's resurrection from the Psalm just quoted, who had raised up Jesus, who the witnesses of this were, where Jesus is now, what He had shed forth, what else David had said concerning Christ (Psalm 110:1), what identification Peter here makes. At this point I would call for work on the number of words in the sermon as a whole (531) and the number that are biblical quotations (218 from Joel 2:28-32; Psalms 16:8-11; 110:1); and on Peter's two other sermons—to the Jews, Acts 3:12-26 and to the Gentiles, Acts 10:34-43.

**II. The Effect of the Sermon, verses 37-40.** Learn what effect the hearing of this sermon produced in them, what they said, to whom, what Peter answered, what they would receive if they repented, to whom this promise was, what the burden of Peter's further exhortation was. Here call for assigned work on where Jesus had promised his Holy Spirit (to be found from the concordance) and on what the Bible teaches in regard to the remissions of sins (also to be found from the concordance.)

**III. The Christian Church Begins, verses 41-47.** Find how some received the word and what was done with them, how many were that day added to the church, how

these converts continued, what came upon every soul, what were wrought by the Apostles, how all believed, how they held property, what they did with their possessions, where they continued daily, what the nature of their life was, how the people treated them, who were daily added to the church, by whom they were added. Here call for assigned work on whether or not the early Christians had communal property in the socialist sense today—Acts 5:4-12; 21:16; 2:44-45, with a comparison of Matthew 25:14-30 and Luke 13:6-9; and on what the Apostles' doctrine was from Acts 2:36; Eph. 2:18; 2 Cor. 13:14; Rom. 3:10, 12, 16; Eph. 1:7; Acts 3:19; Acts 10:43; Rom. 6:22; Gal. 5:22-23; 2 Peter 1:21; 1 Cor. 2:13; Titus 2:12-13; Acts 3:20-21.

Review the lesson by the topic method, using your outline on the board.

**Truths and Their Application.** 1. Our lesson introduces us to the study of a great revival of religion. This revival bore great fruit, so does every genuine revival, whether it be personal or congregational. These new-born souls immediately set about a new sort of life—began to do deeds and live lives characteristic of Christians. We are told that the recent great awakening in Wales, when 80,000 souls were converted, has had marked effect on the people. "As to this (the ethical result of the revival), the testimony of all on the spot is unanimous. Not merely are all the grosser vices reduced to the vanishing point, but the subtle sins of unforgiving rancor. Non-payment of debts, dishonest work, are abated," says Rev. F. B. Meyer. Do we not need such a revival in our Zion?

2. These early Christians can teach us a great deal in Christian liberality. They sold their possessions and distributed to each as he had need. There was special reason for this at that time, because most of the new converts were from distant lands and needed entertainment, if they were to remain longer than the regular Jewish feast. There are times now when we should contribute to the relief of suffering. We should not do so indiscriminately, for this is often to encourage beggary and crime. We need to be more liberal in our contributions to the church and charitable enterprises.

3. These early converts to the new faith were much in prayer. It has been said that the Devil never assails a saint when on his knees. We can always be on our knees in attitude of heart. Our whole life should be an attitude of prayer to God for guidance in every avenue of our endeavor. "What would Jesus have me do, say, or be?" should constantly be on our hearts. It was so with these pioneers of the faith.

4. They were also intensely interested

in the salvation of others. Are we as anxious for the salvation of others as we should be, we Sunday school workers? If so, why do we allow 50 per cent of all our enrollment to be lost to the church? Is there not need for a revival of passion for souls in our schools?

**Assignments for Home-Study.** Ask one to find the teaching of the Bible with reference to alms-giving from Deut. 14:28-29; 15:7-11; 26:12-13; Matt. 6:1-4; another to find where the murderer of verse 14 was from Matt. 27:21; Mark 15:7; Luke 23:19; a third to find what is meant by "name" in verse 16 from Acts 1:15; 4:12; Eph. 1:21; and Rev. 3:4; a fourth to find from the concordance the number of miracles of healing performed by Christ; a fifth to find how we today may help others as Peter helped the lame man from Matt. 25:34-46.

W. A. Harper,

### CONVERSION OF OUR SUNDAY SCHOOL CHILDREN—HOW IT MAY BE SECURED.

Having been requested to write upon this subject, let us consider first in what does the conversion of a single child consist?

#### What Is Conversion?

But One is qualified to answer. His reply is John 3:5, R. V., "Verily, verily, I say unto thee, Except one be born of water" (meaning repentance, John's baptism, Matt. 3:2, 6, Mark 1:4, Acts 13:14, and Christ's first teaching, Matt. 4:17) "and the Spirit, he cannot enter the kingdom of God," and (v. 6), "that which is born of the Spirit, is spirit."

Conversion therefore consists in a new spirit being born in the repentant soul of a child, or man, and through the action of the Holy Spirit.

#### Who Leads to Repentance?

Who is it that, striving with the hearts of the children of men, brooding over their souls, and with His tender offices, wooing and winning some, and with His keen sword of truth, piercing the souls of others, convicting them of sin, incites them both to turn unto God, willing to obey Him? God and the Savior, Who alone are qualified to answer, reply (Gen. 6:3, R. V.): "My Spirit shall not always strive," showing that at times He does strive, "with man;" and John 16:8, R. V.: "And He" (the Holy Spirit) "when He is come, will convict the world in respect of sin." We see it is the Holy Spirit Who leads the heart Godward.

#### How Futile Is Unaided Human Effort!

Since conversion is to be "born of the Spirit," and since it is the Holy Spirit Who stirs to repentance, is it not perfectly clear that no human being, no set of human beings, no, not all men on

earth combined, could convert the soul of even a single little child? How futile then is unaided human effort!

#### The Problem.

The problem therefore resolves itself into this: How can this action of the Holy Spirit be brought to bear upon the heart of man or child?

The Holy Spirit, except when grieved away, is ever willing to act. And, of course, He can act direct, as Christ did on Saul of Tarsus. But usually it is through some man, woman or child that He works upon the hearts of others.

The question therefore resolves itself into this, How can we be fitted for the Holy Spirit to act through us?

#### How the Savior Solved It.

This is exactly the problem that the Savior met when leaving earth: How to convert men after He had gone, and How to fit His disciples for the Holy Spirit to work through them? How did He solve it? As no one can hope to improve on His method, let us see what course He pursued. Just parting, He told them, "Behold I send forth the promise of my Father upon you: but tarry ye in the city until ye be clothed with power from on high" (Luke 24:49 R. V.); and "Ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8, R. V.). Power was what they needed and power is what you and I need. Shortly after, "they were all filled with the Holy Spirit" (Acts 2:4, R. V.).

#### With What Result?

Peter—the beforetime timid, faltering Peter—preached to a multitude and about 3,000 were converted at his first sermon (Acts 2:41). And at his second, enough more to make 5,000 men, without counting the women (Acts 3-4:4).

Christ solved this problem by leading His disciples to be filled with the Holy Spirit, so that the Spirit could work through them.

Can we improve on the Savior's method? If not, why not follow it?

This brings us to the question, **Is This Power for You and Me, Lay Christians of Today?**

**Oldest Prophecy,** Joel 2:28, 29, R. V.: "And it shall come to pass afterwards that I will pour out my Spirit upon all flesh; and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

**Fulfillment,** Acts 2:14-18, R. V., "But Peter" said: "This is that which hath been spoken through the prophet Joel: And it shall be in the last days, saith God, I will pour forth my Spirit upon all flesh: \* \* \* Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit."

To whom is this promise made? Acts

2:38, 39, R. V.: "For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." (And what Christian has He not called?)

#### Facts—To Whom Fulfilled.

(1) To about 120 disciples, women (Acts 1:15) as well as men.

Acts 2:4, R. V.: "And they were all filled with the Holy Spirit."

(2) To ordinary lay Samaritans—Jewish half-breeds, despised by full-blooded Jews as dogs, with whom the Jews would have "no dealings." (John 4:9, R. V.)

Acts 8:14-17 R. V. "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John who laid their hands upon them, and they received the Holy Spirit."

(3) To a Roman Captain, to all his house, his kinsmen, and near friends. Acts 10:24, 34, 44, R. V. "And Cornelius,"—a Roman Captain,—"having called together his kinsmen and near friends and told Peter of the vision sent to him (Cornelius), Peter said, Of a truth I perceive that God is no respecter of persons," and then preached Christ to those assembled. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word."

#### Who Can Doubt It?

With God's promise to pour out His "Spirit upon all flesh, upon the servants and handmaids"; with that promise kept to about 129 women and men at the opening of this new era; with that promise renewed through Peter to "all that are afar off, even as many as the Lord our God shall call unto Him"; (and there is no Christian He has not called); with both these promises proven to be for unnamed and unknown Samaritans and Romans;—who can doubt but this promise is for lay Christians of today?—especially when we remember Jesus' words in Luke 11:13, R. V., "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him"; and when we also remember that "He is no respecter of persons"; (Acts 10:34, R. V.).

#### 'Do God's Promises Grow Weak With Age?

Should anyone say that all these are men of long ago, I will enquire, Does God, or do His promises, grow weak with age? Which of His promises in regard to salvation is younger than this one, or has failed? If God's promise of salvation, though 1900 years old, holds good and strong today, why does not His promise to bestow His Spirit?

But to settle any such question, hear the testimony of a witness of today.

#### D. L. Moody's Testimony,

given at the Brooklyn Central Presbyterian Church just two months before he died.

I know that if I should be asked to be a witness in a court, my testimony would be taken; and I want you to take my testimony as to what it is to be filled with the Spirit."

"There are two epochs in my life which stand out clear. One is when I was between 16 and 17, and was born of the Spirit. There can never come a greater blessing to any man on this earth than to be born again—born from above,—to have the God nature planted in him."

"God has been good to me—has showered blessing after blessing upon me, but the greater blessing,—next to being born of the Spirit,—came sixteen years afterwards, when I was filled with the Spirit; and He has never left me to this day."

"He is for all,—women as well as men. When Pentecost was fully come, the whole church was qualified for work in God's cause."

Thousands of others still living stand ready to testify to the same thing. How can one doubt but this gift is for today just as much as then? How can we question it?

This brings us to the question, **How Can We Be Filled With The Holy Spirit, and Receive Power For Service?**

#### BOOK NOTICE.

"Up Through Childhood. A study of some principles of Education in relation to Faith and Conduct. A book for parents and teachers. By George Allen Hubbell, Ph. D. Knickerbocker Press, New York." Price \$1.50.

I have recently received a copy of the book bearing the above title and having read it with more than ordinary interest, I can heartily recommend it to all who feel the responsibility of the teaching office in home and school. Those who are striving to train the young to be God-fearing, earnest and efficient citizens of this land and of the kingdom which we believe to be eternal, will find it of great value, and well worth the price asked. Order at present from the author, 217 104th St., New York.

D. E. Millard.

—James J. Hill knows how to talk sense in other things as well as in railroads. He says, for instance, that if he had his way he would build at least one warship less a year and with the five million dollars thus saved he would establish one thousand schools.

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**THE CHRISTIAN SUN.**


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Founded 1844 by Elder Daniel W. Kerr.  
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J. O. Atkinson, Editor and Publisher.

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**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

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**THE CHRISTIAN ORPHANAGE.**


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At the beginning of this good year we know of no better message to lay before Sun readers than that giving something of the history, and the present status, of our Orphanage. This Institution sprang from the hearts of the people who read The Sun, and they have the right, as theirs also is the pleasure, to know what the Orphanage is doing, and the exact status of its affairs. The Orphanage had its formal opening January 1, 1907. The first child, a little girl, was received there February 4, 1907. During that year twenty-four children were received and cared for, three of the number being only temporary inmates. During 1908 six more were received and cared for, the total at present being twenty-seven.

The cash received by the Treasurer in 1907 was \$3114.15; and (with several collections to come from churches not yet reporting for Thanksgiving and Christmas) the cash receipts for 1908 were \$2853.01. All cash comes as free-will gifts of the people, as there is no apportionment asked, or assessment laid upon churches, or Sunday-schools for this enterprise. How has this fund been expended? Not all for the support of the twenty-seven children there by any means. Remember that the Institution is new and buildings were not ready when the Orphanage was opened. Barns and all out houses had then to be built. The following will indicate somewhat as to where the funds have gone: In 1907, for building and equipment, \$1321.21; on farm and equipment \$992.73; for administration (salaries of Superintendent, house keeper, teacher, office stationery) \$985.79; for living, \$668.73. In 1908, ex-

penditures have been as follows: For building and equipment, \$262.82, on farm and equipment, \$1051.90, for administration \$1114.90, for living, \$770.05. The (estimated) total products of the farm were, 1907, \$567.52, in 1908, \$1250.20. It will be seen by this that the farm has not met expenses, but it should be taken into account that much clearing had to be done, all stock and farm implements had to be purchased, and the farm lands had to be improved. If an inventory were taken of stock, cattle, implements and improvements of the farm, there would be a favorable showing on the credit side.

It takes time and effort to build and equip an orphanage. Additional expenditures for improvements are constantly needed.

We have a large two-story brick building in which the Superintendent, his family, assistants and the twenty-seven children are housed. Much building which has been necessary to equipping the place and the farm may now cease until the indebtedness of \$3,000 yet against the institution, is liquidated. It was the decision of the Board of Trustees at their last annual meeting that expenditures for permanent improvements cease, until the indebtedness was lifted. Efforts are now bent in this direction and we sincerely trust that the year 1909 will bring such results as to enable the management to pay a goodly sum on the debt and make room for other children even now asking for a home and sustenance at our hands.

What a labor of love, and of untold mercy and helpfulness, the Orphanage has already been, eternity alone can tell. The Institution is a claim upon our charity, our sympathy, and our support. That it is being well managed, even wisely, judiciously and economically, we think none can doubt. God bless the thousands who remember it in their donations and with a portion of their substance.

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**DEADENING DOUBT.**


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One of the fundamental rules of philosophy and science is, Never relinquish an established belief until there is a higher and broader belief to take its place. If we poor mortals could learn well that simple rule it would save us much deadening doubt and dark despair. For there be those of us who are ready to doubt the very highest and holiest beliefs when even a mean and meager belief comes to claim credulity.

If, by this fundamental rule of philosophy, I am a sane and sober man I shall not relinquish the saving gospel that made my father and my mother

good and great until I shall have found a gospel that will make me better and greater than these saints were. They believed in the Book, in the Incarnation, in the Atonement, in the Resurrection, in the new birth through Jesus Christ. And, moreover, by believing in these their hearts were made tender, their hands willing, their lives large, and their souls divine. Their belief, unshaken, continued, steadfast belief in these things made them good and generous and gracious and truly great in God's service. By the first rule of philosophy and its ultimate declaration, I am silly and foolish indeed if I fling away my belief in these things, unless I can give cause to show that I have found a higher, mightier and holier than these.

The good Sunday sermon, the accustomed place at the house of prayer on the Sabbath, an encouraging word for the faithful minister, a chapter from the good Book, moments in holy meditations, and the closet or the bedside for a season of prayer—well these be old and homely and well worn things and themes; but somehow they have carried man a long way, produced in our time, and in the past, a goodly and a noble race of men and women, resulted in time in giving to the home and community the very best saints you and I have known or will know. Until we can derive a better, God help us hold to these in the same good old way.

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**OUR TEACHER TRAINING BOOK.**


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Wherever our recently published book on "Preparing the Sunday-school Teacher to Teach" goes it finds high favor and meets ready approval. Sunday-school teachers as they study the book are surprised at its practical, common sense means and methods and are praising it for its great helpfulness in its rich and ripe suggestions. Scholars and thinkers declare that the book measures up to the best to be had on the subject and Sunday-school superintendents, as well as pastors, are recommending it to teachers and pupils.

Because in all our number there is no riper scholar, nor clearer thinker, nor abler critic than Dr. J. J. Summerbell, we were anxious for his judgment and opinion of the book. After he had been in possession of a copy many weeks, he writes the following estimate which we would like all our Sunday-school workers to read:

215 Fourth Ave., Dayton, O., Dec. 22.  
Rev. J. O. Atkinson, D. D.—Dear Bro.:

I wish to say that the book you have published, "Preparing the Teacher," in the teacher training course of the Southern Christian Convention, is a remark-

able production. It is of great value, both in the subject matter, and in the preparation. The mass of thought and fact is so great that the volume must become a valuable book of reference. It is surprising that it was prepared with such fulness and accuracy in the time used. The brethren who inaugurated the project and carried it to such success deserve the thanks of our brethren, north and south. It ought to be adopted by our northern Sunday-school workers, as well as your people. In making examination of it, I was more and more impressed with its freedom from errors; either of statement or printing. It is a strong book. If a full index could be prepared for it, it would be like a small cyclopedia; but the matter of the book is so condensed, that an index would be too large, in comparison with the bulk of other matter, and the editors have probably done wisely in making no effort at index. Besides, those who use it will readily become familiar with its logical plan, and will easily find the facts needed. Devoid of effort at fine writing, the book occasionally startles the reader with sentences that make him stop, wait, think, and read the lines again. It is an able production, and must prove very useful to those who have the advantage of possessing it. You are to be congratulated. I wish I had time just now to present you an adequate review of so important a work; but I am forbidden. You may use this opinion in any way you choose: for I have not fully expressed my admiration for the excellent work of your committee in editing the book, and your publishing force in printing it.

Respectfully, J. J. Summerbell.

#### SUFFOLK LETTER.

Miss Adona Brinkley was the daughter of Mr. and Mrs. Philip B. Brinkley of Nansemond county, Virginia, and was born April 24, 1869. She was married by this writer to Benjamin D. Crocker, September 25, 1890. At the time of her marriage she resided in Suffolk and was a member of the Suffolk Christian church and choir.

Soon after her marriage they moved to Franklin, Va., where her husband was employed as sawyer by the Camp Manufacturing Company. He grew in favor with the Company and she grew in favor with the community as a good neighbor and an active member of the Franklin Christian church and choir.

About ten years ago Mr. Crocker and his wife with their three children removed to Suffolk where they have resided since that time. He and his brother James united in the lumber business and have prospered.

Three years ago another child was born making four in all: Marvin, Eloise, Nena, and Margaret.

They built a handsome residence on Saratoga street about two years ago and were in the full enjoyment of their new home. But Mrs. Crocker's health gave way and after a brief illness of three weeks, she passed away, Dec. 17, 1908, acute Bright's disease being the cause of her death.

Mrs. Crocker transferred her membership from Franklin and she and her husband became members of the church and she again of the choir.

She was a faithful member of the choir and lived to see all the family, except baby Margaret, members of the church.

She was a woman of rare qualities, being endowed by birth with an even temper, a sweet disposition, and abundant energy for all kinds of service; and she cultivated all these gifts with a genuine Christian life. Devoted and self-sacrificing in her domestic relations she made home not only the happiest place to her loved ones, but the center of a large circle of admiring friends. Many are the memories that crowd the minds of those who mourn; but hope rises above the darkness and dreams of reunion in the home above.

Her life illumined a large circle of influence rich in uplifted souls and sanctified friendships. Only thirty-nine in years, but never-to-be-forgotten in the hearts of those who loved her. The stream of time bears on its bosom the treasures of broken hearts and darkened homes and delivers them into the Celestial City to enrich eternity. We have made our contribution to that enrichment in the loss of this dear wife and mother. As sweetly as a babe goes to sleep on its mother's knee, she closed her eyes among the shadows of the valley to open them in heaven's endless morning without clouds.

The services at the church were simple and tender. She was the third active member of the choir, who had died in twenty-five years, and it was hard for them to sing; but they sang very tenderly and sweetly. The congregation was large and sympathetic. The floral offerings were beautiful and expressive in design and quantity. Mosses of magnificent designs tied theasket and reflected the character of the departed. No more will she enter the temple of worship on earth; no more will she go out of the temple of light and eternal song. Farewell to earth! Welcome to heaven!!

I am now looking out from our little country home into the Christmas morning and into the forest where the green pines lift their proud heads above the barren oaks and hickories. The pine

keeps green through all the winter time like the true Christian, amid the adversities and storms of this world of sorrow. The evergreen Sunday-school is now the common thing; it used to be the exception. Evergreens in the forest, evergreens in the yard, evergreens in the church, evergreens in the heart; Jesus has made life perennial.

My immediate family is all here in health and relatives will join us later for our Christmas dinner. The angel message, the song of the heavenly host, the visit of the shepherds and the wise men, and all that followed in the holy train of events, fills Christendom with plenty, song, and unexpressible joy. Those who keep the stalls or watch on the hills may share in the blessings of this "Prince of Peace." Above the din of the world's babel hearts and homes that love Christ may hear music as sweet as angel choirs ever sang and enjoy feasts richer than worldly monarchs ever knew. The babe now may be minister, merchant-prince, president, or king. This babe of Bethlehem is King of kings and Lord of lords. He is wonderful—Counselor; Mighty—God; Everlasting Father; Prince of Peace.

W. W. Staley.

—Sixty-seven churches and more than 30,000 white church members have united in the Chapman-Alexander evangelistic campaign in Richmond, Va., to continue for at least three weeks. There will be six simultaneous meetings day and night in different parts of the city.

—Our Legislature meets today, Jan. 6, in regular biennial session. Ex-Judge Augustus W. Graham of Granville is to be Speaker. There will be a sixty day session, although there is a feeling, widespread, that the state at present does not need much law-making.

—Our battleships on their cruise around the globe are keeping schedule time and sailed into Suez spick and span two days ahead of time, Jan 3. On being wired from Washington if he had any provisions aboard he could spare from his own use for the Italian earthquake sufferers, Rear Admiral Sperry replied that he could divide up, without inconvenience and give the needy the following:

Beverages, 50,000 gallons; bread, 690,000 pounds; cereals, 80,000 pounds; fruits, 90,000 pounds; fresh meat, 90,000 pounds; other meat, 100,000 pounds; vegetables, 80,000 pounds; milk, 50,000 gallons; and other items without number in smaller quantities. If the ships can spare this much without disfiguring themselves, one wonders how much ration that squadron carries ordinarily.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

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“He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again.”—Prov. 19:17.

**Total reported last week . . . . . \$2468.21**

**Monthly Dues:**

James F. Porter . . . . . \$ .10  
 J. Newman Denton . . . . . .10  
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Poplar Branch . . . . . 2.00  
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Pope's Chapel, N. C. . . . . 4.10  
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 Damascus S. S. (Orange) 13.32  
 Keyser, N. C. . . . . 8.33  
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 Poplar Branch, N. C. . . . . 2.61  
 Ingram, Va. . . . . 12.00  
 Antioch, Ala. . . . . 8.15  
 Wake Chapel, N. C. . . . . 13.80  
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 Mt. Zion, Va. . . . . 2.85  
 Union (Surry Co.), Va. . . . 8.43  
 Liberty (Vance Co.) N. C. 15.65  
 Mt. Olivet (R.), Va. . . . . .70  
 Bethel, Va. . . . . .72  
 Mt. Lebanon, Va. . . . . 1.07  
 Timber Mt. (Valley), Va. 1.25  
 New Hope (Valley), Va. . . 1.05  
 Beulah (Valley), Va. . . . 1.05  
 Timber Ridge S. S. (Valley), Va. . . . . 1.00  
 New Hope S. S. (Valley), Va. . . . . 2.01

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 folk, Va. . . . . 25.00  
 Pleasant Grove, N. C. . . . 2.00  
 Lake Fork Ch., Cent. Ill. Conf., Ill. . . . . 2.10  
 Class 1, Saliomona Ch., Ind. . . . . 2.00  
**Christmas Offerings:**  
 Jr. C. E. S., Marion, N. Y. 2.08  
 Jr. C. E. So., Springboro, Pa. . . . . 3.00  
 Liberty (R.), N. C. . . . . 4.20  
 From A Friend (Berkley Ward), Norfolk, Va. . . . 2.00  
 R. B. Crutchfield, Wilson, N. C. . . . . 5.00  
 Mrs. E. J. Brickhouse, Norfolk, Va. . . . . 5.00  
 Jessie & Pauline Penny, Raleigh, N. C. . . . . 1.00  
**Special Offerings:**  
 F. M. Carlton, Durham, N. C. . . . . 5.00  
 Mrs. Cates on support of children Dec., 1908 . . . 3.00  
 Amt. 49th & 50th weeks, 1908 . . . . . 384.80  
**Total . . . . . \$2853.01**

Elon College, N. C., Dec. 30, 1908.

My Dear Children and Friends:

We herewith hand you the largest cash report of 1098—\$384.80! And still the Thanksgiving and Christmas offerings come in—quite a number of letters left over. For this great liberality from our people we are very grateful, and wish for them much happiness and continued prosperity.

Our little people had a nice Christmas—presents from the Elon Sunday school; apples, oranges and candy from old Santa, and a nice package each of presents and good things from the Senior and Junior Christian Endeavor Societies of Burlington Christian Church. This was a splendid treat delivered by Misses Edith and Ella Carroll and Annie Faucett.

In a recent report we said that Henderson (N. C.) Church paid \$3.25. It should have been \$9.25, and the Sunday school \$3.25. They are working and giving folks down there and we gladly make the correction.

The following donations have been received:

Senior and Junior C. E. Societies of Burlington, N. C., nice Christmas presents for all the children; J. M. Saunders, Elon College, N. C., 1 bu. apples; Gowan Medical Co., Durham, N. C., 1

doz. bottles, 50c. size, “Gowan's Pneumonia Cure;” Ladies' Aid Society, Durham, N. C., 1 set of enamel dishes, 2 doz. plates, 2 doz. cups and saucers, 2 pitchers, 4 bowls, 2 flat dishes; Sunday school class of Miss Ruth Magner, Arthur, Ill., scrap books, mounted and unmounted pictures for all the children; Mrs. Delia Williamson, Driver, Va., 1 box clothing; J. D. Simpson, Elon College, N. C., 3 pumpkins, 1 gal. molasses; W. T. Madren, Elon College, N. C., R. F. D., 1 bu. sweet potatoes; by Mrs. E. W. Croucher, Marion S. S., Marion, N. Y., 1 bbl. clothing, toys, candy for the children; Long's Chapel Christian Ch.: G. F. Hurdle, 1 bu. wheat, 2 bu. corn; H. C. King, 1 bu. wheat; L. W. Allen, 1 bu. wheat, 2 bu. corn; W. J. Fitch, 1 bu. corn; Peter Long, 1 bu. corn; C. H. Roney, 2 bu. wheat, 2 bu. corn; J. A. Dickey, 1 bu. wheat; Arthur Haley, 1 bu. corn; Mrs. L. W. Allen, 2 hens; Mrs. W. J. Fitch, 2 hens; Mrs. C. H. Roney, 1 hen, 1 lb. butter, 12 cans tomatoes, 1 qt. preserves, 1 jar jelly.

Suffolk, Va., gives the largest Thanksgiving offering—\$100.00—for 1908. We thank them for the great help they are giving us. Long's Chapel Church has given us help which is very necessary, viz., bread—9 bushels of corn and 6 bushels of wheat, chickens and other good things to go with the bread.

We tak this method of publicly thanking the Gowan Medical Company, of Durham, N. C., for 1 dozen 50c. bottles of “Gowan's Pneumonia Cure.” We find this medicine very beneficial for the children who have colds, and it takes a considerable amount, hence we wrote the company for special price—and their price was 1 dozen bottles donated. We thank them.

That was a very valuable gift from the Ladies' Aid Society, Durham Christian Church, and came just at a time when we needed table ware.

The barrel of clothing from Mrs. E. W. Croucher, Marion Sunday School, N. Y., is very valuable, many useful garments, toys, and lot of fine candy. We thank Sister Croucher and her Sunday school for this kind help.

To all the good friends who have in and way helped us we say may God bless the giver as the giver has helped us here as we work to meet all necessities among our children.

Let all send in money on hand for Thanksgiving and Christmas offerings. Still quite a number of schools have made no report.

With gratitude for the joys and blessings of the past we now turn our face towards the future.

Yours for service,  
 Uncle Jim.

131 Lovitt Ave., Norfolk, Va.,  
Dec. 18, 1908.

Dear Uncle Jim:

Enclosed you will find five dollars and sixty cents. The five dollars mamma sends for a Christmas present to the orphans, to be used in any way you think best. The sixty cents is to pay my monthly dues to July, 1909.

Wishing you all "A Happy Christmas and a glad New Year,"

I am yours truly,

E. J. Brickhouse, Jr.

Thank mamma for us, little man. Trust you had a delightful time with Santa. Will hold your dues till we open 1909 account.

Isle of Wight, Va., Dec. 15, 1908.

Dear Uncle Jim:

I am a very little fellow, so will have to get mamma to write my first letter. But if I continue to grow as I have lately, I will soon be large enough to write myself. I send a dime for the little orphans.

With love and best wishes,

Your little friend,

James F. Porter.

We like to have the little ones join James and hope you'll write faithfully for a long time.

Clayton, Ala., Dec. 23, 1908.

Dear Uncle Jim:

We can't write much, we are too busy thinking about Santa Claus. We send our love, dimes and best wishes for a merry Christmas.

Bye-bye!

J. Newman Denton,

S. E. Denton, Jr.

Hope you and the dear Santa had a good time together, boys. He came to see us, too.

Raleigh, N. C., Dec. 28, 1908.

Dear Uncle Jim:

Enclosed you will find one dollar as a Christmas gift, also our dues for this month.

Good wishes for a happy New Year for all the cousins.

Your little nieces,

Jessie Penny,

Pauline Penny.

Thanks, heartily, girls. Hope old Santa was kind to you.

Timberville, Va., Dec. 21, 1908.

Dear Uncle Jim:

It has been some time since I wrote. I am going to school and do not have time to write often. I like to go to school very well. My teacher's name is Miss Bertha Spitzer. I send in my dues.

Wish you and all the cousins a merry

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

**MEDICINE.**

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skillfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

**FREEMAN DRUG CO.,**  
Burlington, N. C.

**DR. JNO. H. BROOKS,**

—DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

When in Burlington call at

Christmas and happy New Year, I close.

Lovingly,

Lucile Driver.

We hope the "long time" will stir you up for this year, Lucile, for we have missed your letters.

—The Bureau of the Census reports thirty-four express companies in operation. We doubt if many readers knew there were more than three or four. Six large companies do practically all the business, there being nineteen companies that do business in one State only. The companies agree to charge at least fifty per cent more than freight rates and so stay on friendly terms with the railroads.

—The quantity of wheat exported from the United States during ten months ending Oct. 31, 1908 was 80,249,980 bushels, against 59,777,421 bushels corresponding period of 1907: corn ex-

To Drive Out Malaria and Build up the System.

Take the Old Standard GROVE'S PASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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The time for gardening is here and you need garden tools. We can supply you at lowest prices.

**Poultry Wire.**

The best assorted stock in the county. Four different styles and weight.

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ported in same period of 1908 was 27,971,374 bushels as compared with 74,524,866 bushels of 1907.

—Socialistic candidates for Congress received votes in a hundred and sixty-two districts this year; Prohibition candidates in a hundred and fifty-two districts. The strength of the two parties lies in the North and West, for the South contributed only four candidates out of the total, two Prohibitionists and two Socialists.—Ex.

Wilbur Wright smashed all previous aeroplane records Dec. 31, when he remained in the air for two hours and nine minutes, making a distance of 90 miles. The weather was bitter cold, but the machine was under perfect control.

## FROM ACROSS THE SEAS.

Dear Editor of the Sun:

You have so much sympathy with missionaries wherever they are, and since during the last year you have been following some of your own Southern family over to Europe with much interest, that I venture to assume that you will be interested in my journeys as I travel the other half of the globe, via Atlantic and Indian oceans.

We sailed out of Boston Harbour early Saturday morning, Dec. 5th. The day was cloudy and misty and the boat left at eight a. m. but besides the dear father and mother and school teacher friend from Amesbury, Mrs. Rhodes, our all around missionary, and Mr. Sailer, former pastor of Norfolk Temple, were at the boat to see us off.

Our steamer is the *Romanic* of the White Star Line. She carries over 1400 steerage passengers, Italians returning home for Christmas but less than 100 first and second class passengers. These last are perhaps half Italians but of differing and interesting types. "The Making of An American"—to quote Jacob Riis—is in them all. All I have talked with like America—some look to her as their mother country, the older people look with longing to the land of their birth.

One is a sailer who never before sailed as a passenger. He shipped from Italy when a boy and went around Cape Horn.

"What days and months of sea-sickness and home-sickness I had," he said. Eight years away from Italy he goes now from the lumber camps in Maine home for a visit. He seems well Americanized—a good type too. I like his honest frank face and gentlemanly manners. We had to enquire if he were born in Italy, for the characteristics of the Italian as we see him in New England were not there.

Two tables beyond us are a bride and groom. The pretty little woman was married in church the Sunday before sailing. Her own people are among the "foreign citizens" of Boston. They spend their honey moon in Italy with the husband's relatives. He is a tall manly looking fellow, proud of his little bride. He frequents the engine room and comments on the blackness of the smoke as showing the new coal, and the wasted steam as it is allowed to escape from the valves. "I've been a fireman myself and I know how hard it is down there," he says of the men at the eight boilers, who shoved coal eight hours a day.

A young Italian couple are at our own table, happy and care-free. The wife of 18 was a bride two years ago. They spend the winter with friends in Genoa. As carefully dressed, as courteous in

their manners, as honest, as any one whom you would care to meet, we are getting to be good friends.

One table across the way is occupied entirely by two families from Concord, Mass.

Descendants of Emerson and Alcott and Thoreau? Well, hardly. It is the fruit merchant down at the junction with his wife and four of their six children, returning for the Christmas holidays.

The wife and some of the little ones are after ordinary Italian type, but the father is a fine looking man rather of the German type. But the oldest boy is the joy of the ship.

Dodging from the anchor at the bow to the emigrants' bunks down in the depths at the stern of the ship, from the log to the game room with his "loto;" insisting on lending the missionary his school book on English history and listening with eager questions to stories of creation, Abraham, Moses and Joseph and the baby Christ himself. There is in him the making of another "Jacob Riis," if he only had the home. But the boy confesses there is no Bible in his home. His knowledge of it comes largely from what the school teacher has read to him.

Ah, many of the second generation of immigrants are easier to win to the gospel than the self righteous descendants of the Puritans—but so few are neighborly trying to give them the best America holds.

The other family is a short withered up man, his portly wife, neither of whom speaks much English, and a son of 20, whose countenance speaks of Jewish blood some where.

"I've never had anything like this in my life and I'm just enjoying it," he says confidentially. Think of their happiness as they go from cathedral to art gallery and from the crowded marts to the glorious hills. This younger generation, true Americans as they are, will be proud of Italy.

We have, too, the stout, coarse woman, whom somebody cared for, else she would be traveling in the steerage, complaining and rude. (She might have learned that in America, for it's in every land).

The sweetest type is the Waldensian girl at my right at table, a delicate, well-mannered, large eyed French woman dwelling in the north of Italy, a member of the largest Waldensian church in Italy. She is traveling alone. "God will care for me" she says in her pure but slightly accented English. A teacher in the S. S. at home in Turin, in the fore-front of the Protestant forces of new Italy. Yet broad enough to be good friends with my room-mate, a Roman

Catholic from the convent schools of Toronto.

Both are conscientious Christian gentle women and through all the differences of training the Father's children find each other.

## Dec. 11.

We stopped at the Azores and as this is the only line of passenger boats which does stop there, I suppose your readers may find, as we did, some thing novel about them.

They consist of nine islands belonging to Portugal stretching over a distance of 400 miles.

Thursday morning, the 6th day out, we passed the first Flores, far in the distance. In the afternoon we passed near Terceira and Pica. The capital, Augra, is on the northern side of Terceira. We could see the glimmer of the lights. The wireless telegraphy station is at Augra. 270,000 people were on these nine islands a few years ago, but they have been embarking by thousands to America, particularly New Bedford and vicinity.

About 200 returned via the *Romanic* this trip. It was interesting to watch them disembark.

A tug brings out four deep scows. The women who had looked so forlorn and untidy in the steerage suddenly blossomed in stylish American gowns and elaborate hats.

Only a close observer could have told them in their feathers and silk coats from first class passengers.

The small boats had gathered around some to sell oranges, nuts, dates and bananas. The boatmen toss up a rope, fasten on a basket, send up the side of the ship their produce and pull down the basket with the money. American money is preferred but any kind is accepted for trade with the ships. They are proverbially honest. They offered oranges for 5 cents a dozen though later in the town I purchased them a dozen for 3 cents.

Among the boats gathering around was one which contained a large family. The bearded old father pointed at the deck and finally sprang over the scows to lead the young woman with the little boy just leaving the ship in to her own family circle. The little boy was welcomed kindly but the grandmother threw her arms around the young woman and embraced her twice then later leaned over to kiss her again. Doubtless she had feared such a meeting might never be. That stalwart young man receiving a brotherly kiss! Doubtless the husband is in the States and it might well be with grave forebodings that the lady and her son had traveled steerage alone. I had noticed her on the voyage, different and above the rest, and as dainty as a steer-

age passenger could possibly manage to be. We may well believe there is many an excited glad household in Ponta Delgada tonight, as they listen to tales of far off America.

But what did we ourselves, see in Ponta Delgada, the third largest city in Portugal with its population of 18,000 souls? As the native boatmen rowed us ashore in groups of 10 to a boat, the first thing is a nearer view of the magnificent harbour. The city lies far along the coast for the mountains rise suddenly and abruptly giving it scant chance to stretch into the interior right unusual villages along the island of St. Michaels. At the left is a breakwater with many arches above the sea level reminding you of Roman ruins. This unfinished stone pier is almost a ruin for the fierce waves have for 20 years defeated the attempts of the Portuguese Governor to build a pier where ocean steamers may land.

Never have I seen such coloring in any port. It was my first glimpse of a European city and it was most attractive. Most of the houses were whitened plaster with here and there a bit of bright pink or blue. Before the stone steps where we land is a triple arch erected more than 100 years ago. The whole landing is crowded with Azore Islanders seeking the custom house or natives seeking friends. The women wore shawls or silk handkerchieves over their heads (and much more graceful and neat about it they were than those I have seen in Fall River and New Bedford.) Two women stood close together dressed in the long loose cloak and sharp pointed enormous hood of the native.

My roommate is a newspaper reporter and this is not her first trip to Europe, but she stood still to gaze and then said regretfully, "I think they are just dressed that way that they may attract attention and perhaps sell some wares." We went across the street to the Cathedral where it chanced that mass was being said and there nearly all the women, to my joy and also my friend's—were in that enormous nun-like garb. It is an old cathedral—old for a land discovered uninhabited less than five centuries ago.

Priests were officiating at two of the several altars in the church at the same time. The floor was stone but a wooden floor had been placed where the worshippers knelt! They evidently thought they had found the "soft side" of the boards. It is not a rich cathedral except in the number of priests, for nine priests and two altar boys at High Mass seemed quite a flock of clergy for the poor islanders to maintain.

Most of the worshippers were old women—one sat by the door with a crutch

and begged. But all the beggars were quiet and civil—some children begged rather persistently in the streets but more in jest than earnest.

We took a carriage—six of us, representing five countries—and rode around the narrow steep rock on paved streets. The walls of the houses came close to the street and at the sound of the horses young girls came to the windows, some of them to bow and smile to us.

In going up a steep street another carriage had started down, returned to the head of the street that we might pass, for it was even difficult to pass the pedestrians and quite impossible to pass any kind of a vehicle. We visited the palace and grounds of Marquis Jerome. The house is stately, with several statues in niches in the side of the building and a nice view of the bay. The garden of Antonia Borges is more artistic with underground caves and arches, a beautiful ravine and stone bridge, roses and camellias in blossom. The orange trees were laden with fruit. We were taken into the green-house where were more than a hundred short pine apple plants each with one sturdy crown of fruit. It was so nice on the 11th of Dec. to receive a bouquet of out door flowers and to find chestnuts and oranges and acorns falling from the trees. The Concord lad of the Jewish cast, son of an Italian farmer, who supplies Boston markets, has found something more wonderful than the Public Gardens, which had been formerly his acme of magnificence. His taste is correct, too, for in the tropics one may obtain a natural effect impossible where one must begin anew every spring time.

But I was glad to come back to the shops and the people, with their leisurely polite happy ways.

I tried to find the Protestant place of worship of which my friend who disembarked here, Mr. Francisco Cravalho

had told me. There are only a few Protestants but they have service.

Once I left the Public square, there was no one who understood English even enough to direct one to the American consulate. So I did not find it much to my regret.

The American Consul came only last September. He is very cordial, and perhaps somewhat lonely, for I heard of only one other American family on the island, Bostonians, who have lived here for the past two years, engaged in business.

Should any of the readers desire further information of these unique islanders they may find it in Webster's book on the Azores, a book recommended by the Consul.

A simple honest religious people, one with whom our churches in New England have more connection than any peoples I shall visit. I was indeed sorry to so quickly leave the beautiful shores, and again sail for days without a sight of land.

Alice True.

Kasuma Cho. Azaher, Tokio, Japan.

—That Brownsville affair, and dismissing the negro regiment by President Roosevelt many weary months ago, will not down. It has already cost the government \$15,000 in employing private detective agencies and contracts are still in force.

#### Beware of Ointments for Catarrh that Contain Mercury,

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists. Price, 75c. per bottle.

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DAYTON, OHIO

**MARRIED.****Gilliam-Gilliam.**

At the home of David W. Gilliam, in Rockingham county, N. C., Dec. 24, 1908, Mr. Berry D. Gilliam to Miss Mamie Bullah Gilliam. A quiet home marriage in the presence of a few invited guests Rev. J. W. Holt, of Burlington, N. C., officiated.

**Brann-Gilliam.**

At the residence of J. H. Gilliam, in Morton's township, Alamance county, N. C., Dec. 24th, Mr. Yarbro Brann, of Guilford Co., to Miss Bertha Gilliam. A number of friends were present to witness the marriage of this worthy young couple. Many good wishes follow this young people. J. W. Holt officiated.

**Walker-Isley.**

Near Burlington, N. C., Dec. 24, 1908, at the home of the bride, Mr. E. K. Isley, in the presence of many friends and relatives, Miss Kate Irene Isley and Mr. Harrison H. Walker were united in marriage by Rev. Thos. W. Strowd, assisted by Rev. A. F. Isley.

The popularity of the contracting parties was manifested by the many valuable presents received. After the ceremony a most excellent dinner was served. T. W. Strowd.

**Ruebush-Rhodes.**

At the elegant home of the bride, Mr. and Mrs. J. B. D. Rhodes', Harrisonburg, Va., Miss Nannie Byrd Rhodes and Mr. Joseph Kieffer Ruebush were united in the holy bonds of wedlock, at 8 P. M., Tuesday, Dec. 29, 1908, the writer officiating, using the beautiful and impressive Souvenir Ceremony.

The room was beautifully decorated, palms, ferns, and carnations predominating. The color scheme was pink and green. Music was furnished by the orchestra of the Shenandoah Collegiate Institute, led by Prof. W. E. Ruebush, brother of the groom. The groom accompanied by his best man, Prof. E. R. Cruikshank, of St. Mary's School, Raleigh, N. C., and the bride, attended by her sister Miss Sallie Rhodes, maid of honor, approached the altar under the strains of Mendelssohn's wedding march, and in the presence of members of each family and a few intimate friends the two were made one.

The groom and his best man wore the conventional black, full evening dress. The bride was attired in white messaline over taffeta en train with veil and orange blossoms, and carried a shower bouquet of lilies of the valley. The maid of honor wore a directoire gown of pale blue

messaline over taffeta, braided in silver. She carried pink roses.

After many hearty congratulations fruit punch and cake were served. The bride was the recipient of many handsome presents. About ten o'clock the bride and groom were driven in an automobile to Staunton where they took the train for points of interest in the south. They expect to be gone for a week or ten days, and upon their return will reside in Dayton, Va., where Mr. Ruebush and his associates have a flourishing business.

Mr. Ruebush is actively connected with the well-known and popular publishing house of Ruebush-Kieffer Co., of Dayton, Va. He is connected as editor with the "Musical Million," the oldest musical publication in the United States. He is prominent in the business, social, and intellectual life of Dayton, and has a host of friends, who extend to him hearty congratulations.

Mrs. Ruebush-nee Miss Rhodes is a

charming and accomplished young lady. She is a graduate of Elon College, N. C., and is prominent in church and temperance work. She is a great favorite with all who know her. Her friends are many and they all wish her a long, happy, and prosperous life.

May the light of Heaven shine upon their wedded pathway.

P. H. Fleming.

**DIED.****Rawles.**

Mrs. Indiana Rawles, widow of the late A. J. Rawles, departed this life at her home near Holland, Va., Dec. 17, 1908, aged 72 years. The funeral services were conducted at the home by the writer, assisted by Rev. C. H. Rowland and the remains interred in the family cemetery. Mrs. Rawls leaves five children; C. L. Rawls, Misses Pocahontas and Annie Rawles, Holland, Va., Mrs. J. W. Folk, Suffolk, Va., and Mrs. W.

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THE CHRISTIAN SUN Elon College, N. C.

J. Everett, Franklin, Va., three step daughters, Mrs. Pretlow, Elon College, N. C., Mrs. J. B. Vaughan, Franklin, Va., and Miss Emma Rawls, Holland, Va., two sisters, Mrs. Long and Mrs. Edwards, Reynoldson, N. C., and five grandchildren. Mrs. Rawls was a member of Reynoldson Baptist church in Gates Co., N. C., and was a good woman. She was devoted to her children and they to her. We extend our sincerest sympathy to the family and pray the divine blessing on them. N. G. Newman.

**Pickering.**

Mrs. Lydia Pickering, wife of V. Pickering, departed this life at her home, Tenth Legion, Va., Dec. 10, in her 77th year. She had been a consistent member of the United Brethren Church for over fifty years.

Her home always extended a welcome to ministers, and few pastors at Bethlehem but have shared her kind hospitality. She had been in poor health for years but always had a smile and a cheerful word for visitors. She always showed her appreciation of any favor or kindness shown her.

She was married in 1859. She is survived by her husband, with whom she spent almost half a century in the happy married state, three sons, Henry, of Manesson, Pa., John, W., of Dayton, O., and Squire J. W., at home, and four daughters, Mrs. Bettie, Rosenberger, of N. D., Mrs. J. C. Bradford, of Tenth Legion, Va., and Misses Lydia and Mary at home.

The funeral was conducted in the presence of a large congregation, from Lacy Spring United Brethren Church, by Rev. A. P. Funkhauser, a United Brethren minister, assisted by the writer and the remains were laid to rest in the nearby cemetery. A mother in Israel is gone. May God comfort and bless the bereaved. W. T. Walters.

**Adams.**

Mrs. Julia Young Adams was born in Mecklenburg Co., Va., near Boydton, March 17, 1830, and died at the home of her son, Mr. G. M. Spain, Dec. 6, 1903, aged 78 years, 8 months, and 24 days. She was married twice. First to Stephen W. Spain, July 24, 1849. To this union were born six children, one of whom died in infancy. Her second marriage was to Robert L. Adams in 1864. To them was born one child, D. L. Adams. Her husband was killed in the Civil War and she was left to fight the battles of life alone. She endured many hardships until her children grew up and had homes of their own. After 1889 she made her home with

her son, Mr. G. M. Spain. Since that time loving hearts and willing hands have ever been ready to administer to her relief.

For the last three years she was blind, yet she bore her afflictions with patience and cheerfulness and was never known to complain; often said she was willing for the Lord's will to be done. While in active life she was always ready to help any one in need. She suffered much for the last six weeks of her life. All that the family, kind friends and physician could do for her seemed to be in vain. Her time had come and the soul must take its flight to God who gave it.

Her remains were laid to rest in Mt. Auburn cemetery Dec. 7, the church of which she was a member for many years. The burial services were conducted by Deacon S. P. Read in the presence of many friends who had gathered to pay their last tribute of respect. She leaves to mourn their loss, six children, thirty-two grandchildren, twelve great-grandchildren and a host of friends.

Susie Spain.

—State-wide prohibition went into effect throughout North Carolina last Friday, Jan. 1.

—Hon. Theodore E. Burton of Ohio has been named to succeed U. S. Senator Foraker.

—The deficit in the postal service this year is nearly seventeen million dollars—the largest ever reported.

—There have been nearly one million divorcees in the United States the past twenty years, one in every twelve marriage, according to figures just issued by the census bureau.

—Queen Liliuokalani of Hawaii—we had well nigh forgotten our old friend Queen Lil and supposed she was dead—visits this country once again to person-

ally urge Congress to give her a quarter of a million dollars as payment for crown lands, which she formerly owned. The deposed Queen alleges that Uncle Sam's troops turned Hawaii from a good monarchy, over which she wisely ruled, into a miserly republican government.

**FEARFUL  
BURNING  
ITCHING**

**Relieved by Heiskell's Ointment  
Eczema Quickly Cured**

Even the old, stubborn cases of long standing, with their attendant aggravations—itching, burning skin, spots and raw eruptions can be immediately relieved, finally and permanently cured by the regular use of Heiskell's Ointment.

The first application practically dries up the raw sores, instantly cools and soothes the skin and stops the irritating itch. The hands should be washed in lukewarm water, carefully rinsed and dried, then Heiskell's Ointment applied, being gently rubbed in with the fingers. Fresh antiseptic bandages should be used after every application. One or two applications according to the above directions will produce a wonderfully grateful relief and improvement. Any kind of skin diseases and humors are amenable to Heiskell's Ointment. It readily soothes and heals where other preparations fail, and there is no skin disease, no matter how stubborn or long standing, not constitutional, that it will not cure. Its effectiveness is proven by the instant relief following its first employment.

Cures Erysipelas, Prurigo, Eczema, Milk Crust, Itching Piles, Scald Head, Tetter, Ringworm, Black Heads, Psoriasis, Pimples, Freckles, Sunburn, etc.

In some cases it is necessary to give constitutional treatment with Heiskell's Blood and Liver Pills, as in eczema and erysipelas, to tone up the liver and purify the blood.

Cure is hastened in all skin diseases by frequently bathing the affected parts with Heiskell's Medicinal Soap and toning up the blood with Heiskell's Blood and Liver Pills. In mild skin disorders, such as rashes, eruptions, pimples, etc., Heiskell's Medicinal and Toilet Soap is particularly effective, and its constant use not only insures a delightfully clean and luxurious bath, but its medicinal qualities, those of the ointment in a mild form, will prevent many diseases and disorders that the skin is heir to.

Heiskell's preparations are free from injurious properties and can be safely employed, even upon the thinner skin of babies.

Sold by all druggists, or supplied by mail direct by us. Ointment 50c a box; Soap 25c a cake; Pills 25c a box.

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**For Jellies and Preserves**

On the proper sealing of your jellies and preserves depends their "keeping." Metal and glass caps too often leak; tying with paper is next to useless; old lids are often insecure.

Simply pour Pure Refined Paraffine over the tops of your jellies, or dip the closed end of the jar (after cooling) in melted

**PURE  
REFINED PARAFFINE**

and you will have sealed them perfectly. It's impervious to acids, water, mold and moisture. Has no taste or odor and is perfectly harmless.

Pure Refined Paraffine is used for washing, starching and ironing and numerous other household purposes. Comes in single cakes with full directions inside. Sold everywhere.

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(Incorporated)



**RALEIGH AND SOUTHPORT RAILWAY COMPANY.**

P. M. A. M.	STATIONS.	A. M. P. M.
1:15 6:00	Raleigh	8:30 3:45
1:54 6:24	McCullers	7:52 3:03
2:11 6:59	Willow Sp'gs	7:37 2:45
2:23 7:14	Varina	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
4:30 9:15	Fayetteville	5:30 12:30

JNO. A. MILLS, Pres. and Gen. Mgr.

**A DELIGHTFUL PERSONALLY CONDUCTED HAVANA, CUBA AND RETURN THROUGH FLORIDA JANUARY 11, 1909.**

In charge of Mr. and Mrs. C. H. Gattis, Raleigh, N. C. Party will travel in special Pullman train with dining car.

Round trip from Raleigh, \$44.65, and on same basis from all other points including meals and stateroom berth on steamer.

Leaves Raleigh 5:15 P. M., Monday, January 11, 1909, via Seaboard Air Line Railway. Six days in Cuba. All arrangements completed for low hotel rates and side trips in Cuba, and stops will be made at Jacksonville, St. Augustine, Palm Beach, and Miami and carriage drives may be taken at these points. Stops also allowed at any points South of and including Jacksonville within final limit of ticket January 29th, 1909.

An attractive part of the trip through Florida is over the Florida East Coast Railway, Concrete Viaduct Extension, through the Key's to Knight's Key Dock, where a steamer of the P. & O. S. S. Co. is taken to Havana.

Party will visit many points of interest in Cuba, including Mantanzas, Gaunajay, Guines, Morro Castle, Cuban Forts, and through the sugar and tobacco plantations. Those who do not wish to return with the party can leave Havana as late as January 27th, 1909. The undersigned will arrange all details in advance and look after the pleasure and comfort of all.

Ladies alone will have special attention.

For information as to other expenses, write at once to the undersigned, as the party will be limited.

C. H. Gattis, T. P. A.,  
Raleigh, N. C.

**CANCER CAN BE CURED.**

Scores of testimonials, from persons who gladly write to those now suffering, all tell of perfect cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system.

**Northwestern Mutual Life Insurance Co.**

WHEN you put the life insurance agent off with the promise of next week, next month or next year, do you ever reflect how very uncertain it is whether he can do you any good then?

If you are alive when the times comes around, and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance.

That cough may return, or your weight may increase or decrease beyond the limits, or, added to a none too good family record, some of your relatives may have been carried off by a prejudicing malady.

IT IS A GOOD DAY WHEN THE MAN AND COMPANY BOTH CONCLUDE THEY WANT EACH OTHER—and "Everybody wants the NORTHWESTERN now." See our agent NOW, or write to me for rates.

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We want you in our business, for we have what you want in your homes—the very best, most substantial and handsome furniture at bottom prices. We are also the undertakers.

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Thorough College courses leading to M. A., A. B., Ph. B. and Lit. B. degrees. Strong and experienced Faculty with highest University training. Good Library, Reading Room, Laboratories, Literary Societies. Excellent Music, Art and Business Departments.

Beautiful and healthful location, 17 miles east of Greensboro, on Southern Railway. Best moral and religious influence. No hazing. New students met by reception committees from young people's Christian organizations connected with the college. Good equipment. A large new dormitory, with modern conveniences, has recently been built to meet the requirements of growing patronage.

EXPENSES UNUSUALLY MODERATE.

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ELON COLLEGE, N. C.

Free book, "Cancer and Its Cure," and 125-page book of testimonials from cured patients in every State in the Union. No matter how serious your case, how many operations you have had, or what treatment you have taken, don't give up hope. But write at once for my books.

DR. JOHNSON REMEDY CO.,  
123 Grand Ave., KANSAS CITY, MO.

**Difficult case of Eczema Cured.**

"I have been afflicted with eczema for the past year; was under the care of a physician all that time. I have used your Soap and Tetterine for three weeks and am entirely well. I am a lady eighty-

four years old."

Miss Sarah A. Dean, Myricks, Mass.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer.

.. The Shuptrine Co., Savannah, Ga...

—Remember, also, that State-wide prohibition went into effect in Mississippi Jan. 1, 1909.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JANUARY 13, 1909. VOLUME LXI. NUMBER 2.

## EDITORIAL COMMENT.

**The Let-Alone Legislature.** Seldom does an entire state undergo such rapid and radical change as has been witnessed in North Carolina the past two years. It is hardly too much to say that when our Legislature was in session twenty-four months ago all sorts of rumors were flying through the air. The public pulse was hot and feverish and high. The heart-throbs of the good commonwealth were full and thick and fast. Nobody knew what to expect and every body was uneasy as to the outcome. The sixty days of the session drew themselves out to lengthy and cruel proportions. It is needless to say that men breathed easier, slept sounder and felt a sense of deep relief when that Legislature closed and the law makers turned their backs upon the capital and their faces homeward.

How vastly different today. You hardly know that the Legislature is in session. Everybody thinks that the body is sane, sober, safe and conservative. And most believe that we shall have little legislating and less stir about it. The people feel that they have enough. The discovery has been made that the railroads are at work and are trying like other business interests to make a living. And even the reckless and radical seem to have learned that large, as well as small, business interests have rights that must be respected. The state has enacted a prohibition law and the people want that measure let alone. There is a feeling everywhere that we should have no "liquor legislature" pro or con at this session. And our present assembly is likely to prove its wisdom by actual demonstration that the wisest course at this session is to let things alone, do as little as possible and then go home.

We have come upon a better and happier day in North Carolina and proven also that it is sometimes wiser not to speak than to speak, not to do than to do. Which, furthermore, is wisdom's way, not only with legislatures, but with men and women every where, now and then? There be times when it is very easy to do or to say too much.

1809 and 1909. If this year of our Lord, 1909, shall prove as fruitful in its gifts of great men to the world as its predecessor of one hundred years ago we may well afford to welcome it with joy and gratitude. But few years have been so blessed with the birth of notables as was the year 1809. And it is doubtful if we shall live to celebrate the centennial of so many men, famous and useful in politics, science and literature, as the year 1909 brings to us. On Feb. 12, 1809, the great scientist and noted author, Charles Darwin, first saw the light of day, and few men in modern times have wrought such changes in thought, conception and attitude as did Mr. Darwin. August 9, 1809 the greatest poet of the Victorian era, Alfred Lord Tennyson, was born. William Ewart Gladstone, "the grand old man," orator, statesman, philosopher, philanthropist claimed as his birth day August 29, 1809. This remarkable politician and statesman found time at the ripe age of eighty-four to turn aside from affairs of state and give to the world a remarkable translation of Homer, and at eighty five to write and publish "A Commentary on the Psalms" and also "The Impregnable Rock of Holy Scripture" and at eighty-six publish "Studies on the Works of Bishop Butler." February 12, 1809 is famous henceforth in history, as the day on which Abraham Lincoln, our great war president and famous with Washington, Jefferson, and Jackson as one of America's very ablest and wisest chief executive, was born.

And it was in this year of 1809 that America's greatest poet, Edgar Allan Poe, was born, some say in Boston, but more likely at Baltimore, on January 19th. Poe was indeed a strange, wonderful, erratic, tragic genius. We call him greatest because he has a niche all his own. There was only one Edgar Allan Poe, and some of his poems are as sure to live as life and music and rhythm are. They throb with a vivid and vigorous vitality and reality not known to any other American verse. And then in the same year, on August 29, the "Sunny laureate of Boston," Dr. Oliver Wendell Holmes was born, and made a half century brighter and happier because he

lived and wrought in it. These are only a few of the names whose centennial we this year celebrate with the wonder if 1909 will be in any wise as fruitful and fortunate as 1809.

**The President and Congress.** On the whole there is much satisfaction that President Roosevelt's term of office nears a close. Not that the President is not a good man, or a wise statesman on the whole. In these particulars the American people do not find so much fault with him. The trouble is along other lines.

One, for instance, is that no one knows where the President will take hold next, and what bluster he will stir up tomorrow. The final upshot of his many movements is usually sane enough and safe enough, but he does evermore keep you alarmed and in doubt while the upheaval is in progress. President Roosevelt hates nothing as he does a dull time. If he has had many dull days since he has been in the White House the country has not discovered it. In short the country has not objected so much to what President Roosevelt has done as it has to the way in which he has done it. He is an executive of noise and bluster. His wagon usually pulls up at the right place, but he chooses the roughest and rockiest road in getting there.

Coming now almost to the very close of his seven years' administration, he has set Congress in a bad mood and is fairly making dry bones rattle at the other end of Pennsylvania Avenue from the White House. He has preferred charges against Congress and now Congress has scotched itself and is not saying things calculated to make the executive happy. It is a queer plight and the country somehow will feel easier after March 4.

The idea is general that Mr. Taft has all of President Roosevelt's wisdom and ability as a statesman without having his love for the sensational and spectacular.

"Let not your good be evil spoken of" wrote an inspired one centuries ago. Which means that tact, prudence and caution should be exercised even in the performance of good and wise deeds.

## FROM THE FIELD.

## Nansemond Notes.

The Christmas holiday has come and gone. And now we are writing 1909. The shrieking whistles, tolling bells, booming guns, and watch-night songs bade the old year good-bye and ushered in the new with grateful hearts. Still we lingered at the parting and felt the tinge of sadness at the going, but it crept away as quietly as it came. The Old Year brought many good things with its mingled joy and sadness. The same old story of success and failure, victory and defeat can now be told. Thus it will ever be. The holiday season brings much joy to many hearts. This is the time of the home-coming. College students went home for a few days rest with parents and loved ones. They were glad, happy days. The fires burned brighter, the old hearth-stone seemed dearer than ever before. Rapidly the days sped away and the day came too soon, when work in the class-room must be resumed. The lunch-box held an appetizing meal for the journey back to duty. As the last piece of food, which had been carefully prepared by mother's dear hands was eaten, a stifled sob came into the throat—a sob of sorrow mingled with joy. Happy are they who can sit with father and mother in the old home, at happy Christmas time. Youth is renewed and dull care is driven away.

Berea (Nansemond), Oakland, Hobson and Mt. Zion Sunday schools had Christmas trees for the children. I was unable to attend any of these exercises, except at Berea. It was my good pleasure to be there. When Old Santa Claus called for the children to come and get their presents, I was among the number. He presented me an elegant set of buggy harness, a gift from the Berea church. I received it with a grateful heart. These good people are always thinking of some kindness to bestow upon their pastor. It is a genuine pleasure and a delight to serve such a dear people. I wish to express again my sincere thanks for this kind remembrance. "Dan," my faithful horse, seems to appreciate this favor and actually looks like he is proud of it. I wish also to thank Bros. Geo. Rawles, F. L. Jones, W. H. Brinkley, T. R. Gaskins, W. J. Lee, and Mrs. Bettie Lee of Berea, and Mr. and Mrs. R. F. Rogers of Liberty Spring for special favors recently. These favors included the gift of oysters, potatoes, sausage, butter, ham and other good things to eat, for which we are truly grateful.

I. W. Johnson.

Suffolk, Va., Jan. 5th, 1909.

## Dedication of the Union Christian Mission.

Perhaps, some of the readers of "The Christian Sun" would like to read an account of the dedication of the "Union Christian Mission." The building has been completed at a cost of about five hundred dollars, furnished and paid for with sacrifice and constant devotion and prayer. A large concourse of people gathered there Sunday afternoon, Oct. 4th, 1908 to give the house to God and dedicate it to His service. The services began about 3:30 o'clock and continued two hours. We tried to get four ministers, one representing each denomination as follows: Christian, Baptist, Methodist, and Friends, but failed to get the Methodist as he had to fill other appointments. Rev. R. H. Peel of the Christian Church was invited and was expecting to preach the dedicatory sermon, but had to inform us a short time before, he could not serve, owing to his wife's illness. So the Baptist minister, Rev. B. F. Robinson delivered the dedicatory sermon, assisted by Rev. Alonzo Cloud (a Friends Minister) Bro. I. W. Norfleet of the Christian Church, from Franklin, gave a very encouraging address on "Faithfulness." Bro. B. F. Robinson's sermon was preached with inspiration and power which left a lasting impression on the attentive congregation; text, Matthew 16:18, "Upon this Rock (Jesus) I will build my church," and on "Faith" the eleventh chapter of Hebrews. There was an immense congregation. The house was filled and many outside. Near the close Bro. Robinson gave an opportunity for confessions. One sister came forward and professed faith in Jesus. Miss Lizzie Camp with skill and efficiency presided at the organ and several hymns of consecration were sung with the Spirit and life. Benediction was pronounced by Bro. Cloud. This mission has a regular afternoon Sabbath-school with an enrollment of about sixty-five members, besides visitors. A Foreign Missionary Society has been organized. Rev. B. F. Robinson, a Baptist minister, preaches there once a month. This Sabbath-school was organized in an old store house by Miss Pearl Beaton nine years ago, and through her faithful efforts and the encouragement of the liberal offering of one hundred dollars by Bro. Brickbouse of Norfolk, Va., for this purpose, in a discouraged time this building has been planned, erected, and completed, with the assistance of many others.

If some missionaries could be sent out from this place, those who were faithful to their duty in this work will be richly rewarded. (Miss) Ella Beaton.

R. F. D. 1., Franklin, Va.

## Holland.

Our Teacher Training class, organized Dec. 11, meets weekly and is led by the pastor. It now has 16 members and they seem to find a real pleasure in the work. The Sunday-school Christmas tree and entertainment was Dec. 30. A large audience was present and a very interesting and appropriate program was rendered by the children. After this, old Santa came, unloaded the tree and gave each child a box of candy, a large orange and red apple, and a nice little present. The committee deserve much credit and thanks for their faithful and efficient service. On Christmas eve old Santa came to the parsonage in the person of a committee of ladies followed by some of the brethren bearing to us Christmas good things, a long list of substantials for the pantry, even including the fatted turkey,—old fashioned pounding—and, that nothing might be lacking, they added to all this a purse of money. Beside this, individuals have kindly remembered us from time to time. Mrs. Newman and myself sincerely appreciate these gifts and return our heartfelt thanks to each

## Holy Neck.

Prof. Wilbur has just closed a session with a large singing class here, and will begin another the 12th. This church and Sunday-school have a large number of young people and much fine talent which only needs development. The closing concert was good and showed the value of even a little training. The Sunday-school continues large and we hope to introduce the Teacher Training Course and add to its efficiency.

Among the pleasant surprises of Christmas was the presentation of a handsome and expensive oak chair from Holy Neck Sunday-school. It is strong, heavy, almost too comfortable, and will last a life time. We greatly appreciate this and sincerely thank the school.

The members of both churches are very kind and to serve them is a pleasure. We trust they may be rewarded by the "Giver of every good and perfect gift," and that we may be able to render more faithful and efficient service in the future.

N. G. Newman.

## Wyoming.

The readers of the Christian Sun have heard of the "Wyoming Movement," and some have doubtless wished to know more about it.

About a year ago a plan was formed for the establishment of a Christian colony and college in the state of Wyoming. An option was secured on a tract of land about five miles west of Manville on the Chicago and North Western railroad in the heart of a good agricul-

tural district. The land was to be used for a town site. The surrounding land was owned by the Government and was subject to entry under the homestead laws. A company was organized and incorporated under the laws of Wyoming "to deal in real estate in the interest of the Christian Church." The officers of the Company, known as the Jireh Land Co., are Frank G. Coffin, President, Alvin W. Meade, Vice-President, Daniel B. Atkinson, Secretary, and George Dalzell, Treasurer.

The Company purchased 160 acres of land on which it held an option, and plotted it for town purposes. The name of the new town is Jireh. It now has a depot, post office, store, Christian church, public school, and dwellings are in process of construction. This is to be the seat of the Christian college. The lots have been placed on the market at prices ranging from \$50 to \$250. The total valuation of the lots is \$72,375. After the obligations of the Company have been paid, 70 percent of the income from the sales of lots will go to the college, 20 per cent to street improvements, and 10 per cent to the building of a Christian church.

The colonists are locating on the land surrounding the town under the homestead laws a citizen of the United States may enter 160 acres of land. The filing fee is \$16.00. The person must then establish his residence upon the land within six months after filing. If he maintains a continuous residence for five years and cultivates a portion of the land each year, the Government will grant him a patent for the land. After fourteen month's residence he may commute his claim by paying \$1.25 an acre.

The soil is a dark sandy loam, and very fertile. The rainfall occurs from April to September, and while the amount is limited, it is sufficient for maturing crops suited to the climate, when cultivated by the "dry-farming" methods. The main crops are wheat, oats, rye, barley, hay, and potatoes.

The Company is increasing its capital stock by issuing fifty additional shares of stock, for the purpose of purchasing 160 acres of land adjoining the town on the east, and of aiding in the construction of the first college building. This land will be utilized in supporting the college.

The first college building is to be erected in the spring of this year and to be ready for occupancy by next September. The fall term of the new college will open in September. Among those who have been invited to be members of the faculty are, George C. Enders, M. A., B. D., Frank G. Coffin, M. A., Anna Hel-

fenstein, B. A., Zuah Zenobia Weimer, M. A., George Dalzell, M. A., Charity J. Ford, Jessie A. Dalzell, and Daniel B. Atkinson, M. A.

The purpose of the "movement" is the establishment of the Christian church in Wyoming. This state, like others in the great west, is just entering upon a condition of rapid development. There is but one college in the state. There are many opportunities for the organization of churches, and it is the hope of those who are fostering the enterprise to make it a strong missionary movement for the Christians.

Daniel B. Atkinson.

Muncie, Ind.

### LESSONS FROM THE LIVES OF GREAT MEN.

#### I. Edgar Allan Poe.

By W. P. Lawrence, M. A.

Whether Edgar Allan Poe was, in his life-time, or is now entitled to be characterized by the adjective "great" is an unsettled question with the jury of public opinion. His name is written in mosaic along with other notable literary names in the Library of Congress, but as yet he has not been accorded a place in the Temple of Fame in New York, although many have protested in his favor,—Edward Clarence Stedman among the number. Perhaps public opinion has no definite, specified ruling by which to determine greatness in human character. All are agreed, however, that surpassing vigor, strength and integrity of personal character lay first claim to greatness. These qualities are the background of great deeds and great achievements among soldiers, statesmen and moral heroes. Then if we are accustomed to call one great who has outstripped his fellows in art or invention. Michael Angelo was a great sculptor, Christopher Wrenn was a great architect, Handel was a great musician, Milton was a great poet.

If Poe is great, he is great not in character but in the artistic production of poetry. He is much discussed now in magazine literature and during the month of January, at least two universities, the University of Virginia and Columbia University, will celebrate the one hundredth anniversary of his birth which occurred at Boston, Jan. 19, 1808.

There are two lessons to be drawn from his life. One is negative; the other positive. The negative lesson is in his personal character. Left an orphan in early childhood he was adopted by Mr. John Allan a wealthy gentleman of Richmond, Va. He was schooled at London, Richmond, Va., University of Va., at Charlottesville and at West Point Military Academy. His record as student

is that of insubordination, disregard of authority, if not positive rebellion against it. Too, when taken from the University of Virginia and put to work in Mr. Allan's office in Richmond he chafed under the restraint of business routine like a caged eagle, and ran away, thus beginning the breach between him and Mr. Allan which resulted in the unfortunate Poe's being entirely disinherited. The result was extreme poverty and a chequered life of shackled genius, penurious want and blasted hopes. Neither could Poe work in harmony with publishers. Through the assistance of friends he secured editorial positions, time and again which, if he could have held, would have secured a competent living. But in every case he allowed drunkenness or irritableness, or perhaps, both to rob him of this position. If Poe had made Paul's injunction, "As much as lieth in you, live peaceably with all men," the watch-word of his restless, irritable temperament from boyhood, the world would have far less of faults to cover with the blanket of charity than it finds itself called upon to do in order to reckon him among the greatest of American literary artist. All such as Poe may profit by Matthew Arnold's teaching in "Lyric Stanzas of Epicedes" and "The Future," written in 1852, three years after Poe's death, wherein he likens time to a river flowing from out the unknown past onward towards the boundless sea of eternity, and each life to a bubble that appears for a little time on the surface and then vanishes. These bubbles should not chafe at the banks overgrown with grass and weeds that dip in the water to work delay, for now and then, obstructing their progress.

The positive lesson is in Poe's exquisite work as an author. He reached high attainment in three things; criticism, poetry, and prose fiction. He was endowed with a stupendous intellect and powerful imagination. He turned these gifts to excellent account. He took pains to be an artist. He knew better than any other American has ever known the art of composition. His mastery of words and phrases was marvellous. If the mantle of charity has to be thrown over his wayward, immoral, profligate life, his work as a great work challenges our admiration. Abroad, he is considered America's greatest poet and story writer, and at home, he is likely to come, at last, to the same high honor.

—Rev. P. T. Klapp, Pittsboro, N. C. was a visitor at The Sun office last week. Bro. Klapp is in good health, seems happy and hopeful for the new year with its tasks and opportunities.

## NOTES AND PERSONALS.

—Rev. S. B. Klapp writes that he has made the rounds of his appointments for the new conference year and his work seems bright and hopeful.

—What good book and helpful volume are you reading these long winter evenings? It were a very shame to waste them in idle nothingness.

—Peloubet's Select Notes on the Sunday School Lesson for 1909. The Christian Sun office will fill your order at \$1.00 per copy, post paid.

—The Christian Sun has entered its sixty-first volume. The first issue was printed in January, 1844, but there was a suspension of its publication for four years owing to the Civil War.

—Rev. P. H. Fleming, D. D., Burlington, N. C., is attending the annual meeting of the Board of Education of the American Christian Convention, of which he is a member, at Dayton, Ohio.

—We sent out the 1909 Annual to all subscribers last week. If any purchaser failed to receive his, a card to us will carry another. Others desiring the Annual should send in orders at once. Price 20 cts. per copy post paid.

—Our brethren everywhere will give President Moffitt hearty welcome, good cheer, and what assistance they can in his most worthy effort to raise \$50,000 for Elon College in 1909. Every new movement for the college has resulted in more students, larger facilities and increased interest in the institution.

—Rev. W. W. Staley, D. D., Pastor of Suffolk church writes: "I have purchased twenty-four Teacher Training books for the class here and you will please send me ten copies more." This book is being used by teachers in many of our schools and is meeting favor everywhere. The price is 60 cts. per copy paper binding, 90 cts. in cloth. For Sunday-school classes 50 cts. and 75 cts. respectively.

—The door of opportunity and privilege will not swing wide always. This good year of 1909 will offer much that no other year has ever offered, or will ever offer. Every year, like every moment, is new, and carries its own charms, rewards and treasures. Those neglected, or disdained, or refused now will never return. He who would know the weight and worth of tomorrow will make today of weight and worth by energy and effort. He is the wise man, she the wise woman, who seizes the opportunities as they pass and makes something worth while of them.

—Raleigh Evening Times Mond., Jan. 4:

"Services yesterday at the Hillsboro Street Christian church were fully in

keeping with the occasion. In the morning the pastor preached from the subject "The New Year's Call to Duty." In the evening he spoke from the subject, "The Open Door of Opportunity." One of the most interesting features of the morning service was the raising of funds for the maintenance of the work for the coming year, one thousand and seventy dollars was easily raised in a few minutes time.

It is probable that in addition five hundred dollars will be added this week. Rev. Mr. Johnson, the pastor, is very much encouraged with the present outlook and the indications now are that the year 1909 will be far the best in the history of the church.

## HOW I BECAME AN EVANGELIST.

By Gipsy Smith.

I should not like to say that I was destined to be an evangelist, but I do say that after my conversion I perceived that I could be nothing else. I saw my life-work open before me soon after my conversion in the little Primitive Methodist Chapel in Cambridge in November, 1876. With that spiritual climax came the first real awakening of my intellect.

Remember, I was only a gipsy boy in my teens, and I had only a few weeks' schooling. I had just mastered my alphabet and had got no further than spelling my own name and spelling out a few words of one syllable. Then came my conversion, which instantly gave me not only a new vision of life and a new hunger for the Word of God, but a new motive behind my desire to learn. My conversion meant a tremendous lot for me. I felt that I was a new creature and that I had received a spiritual experience which was going to change the entire course of my life and make the world a new world and people a new people to me. My conversion experience so possessed me that I could not keep it to myself. I wanted everybody to know what I knew and to share in my new joy. I could not help becoming an evangelist, and I began at once to do evangelistic work in my own crude, primitive way. I wanted to make it known that I had given my heart to God and that I had found in Jesus a wonderful Savior.

As a gipsy boy I went about the villages of Cambridgeshire selling the products of my father's industry—clothes-peggs, tin pans, buckets, and other oddments. When I came to a cottage door and a woman bought anything of me, I used to say: "Can I sing for you?" She would say: "What can you sing?" and then I would sing either "Who'll be the next to follow Jesus?" or "My Jesus, I love Thee." They were all I knew—those two hymns.

For a time I contented myself with singing about Jesus—it was all I could do then. My first attempts at speaking were failures, and when I saw, as I often did, the women of the other cottages gathering round as I sang—some of them in tears—I did not know what to say, and I bolted. A little later, after I had had a few weeks' experience of this kind of thing, I began to put my own experience into words, and sometimes went as far as praying in the cottages with the women and children. It seemed to move the cottagers deeply to hear a gipsy boy singing and praying. There are people living in the Cambridgeshire villages to-day who remember my first evangelistic efforts. Close to my home now I have a neighbor who used to buy clothes-peggs of me, and from my study window I can see the telegraph-posts skirting the lane in which my father's caravan used to pull up. Those days come back vividly to memory when I pull aside my study curtains and look over the fields I remember from my childhood.

My earliest efforts as a gipsy boy evangelist, telling the story of Christ's love as I sold the cottagers their clothes-peggs, were educative to me. They made me realize my ignorance and realize that I had to train myself for my life-work. My ignorance was such a burden that it almost crushed me. I had no chance to learn. I did not know my Bible. I could not read; but I determined that I very soon would. One of my first reading lessons was from a lady whom I met one Saturday morning in Leytonstone. She was going shopping, and as I came by her I saw a big signboard outside a shop. I asked her to read it to me. She said: "You are a gipsy boy; what do you want to read for?" I replied that I had given my heart to Jesus and I wanted to learn to read my Bible. The lady went over the words on the signboard with me until I knew them. Then she said: "Now, can you read them?" "Yes," I said, "backwards." I so fastened those few words on my memory that I knew them wherever I saw them. That is how I began to get hold of bigger words—it was my introduction to polysyllables.

Every new word I heard and learned to spell I stored up in my mind. So I gradually built up a vocabulary. I never forgot a word I had mastered. Then I got possession of three books—the Bible, an English dictionary, and Professor Edie's "Bible Dictionary." They formed my first rudimentary library, and how precious they were to me! Whenever I heard a new word, I flew to my dictionary to learn its meaning and uses.

All this time I went on selling my clothes-peggs and tinware; but at nights in the caravan with my father and sis-

ters and brother I struggled with my books. My father gave us every encouragement to read and learn. My brother and sister were just picking up their letters, and we helped one another as best we could. In the daytime the green fields were my Alma Mater and the blue sky my university. Saint Francis of Assisi preached one sermon to the birds, it is said; but I preached sermons miles long as I tramped from village to village. I did warm up the hedges and cows and sheep and birds as I preached to them. Those first sermons of mine were so easily preached. I was a gipsy lad, with all a gipsy's Nature lore and Nature love, and my congregations were the natural things I knew and loved as only gipsies can. But it was quite a different thing when I faced a human congregation and had to talk to real people.

In June, 1877, six eventful months after my conversion, I joined the Christian Mission under Rev. William Booth, as the thirty-sixth evangelist of the embryo Salvation Army. When I became a real evangelist, my real difficulties began. I had to do public speaking without any preliminary training. I went through no school or institution by way of preparation. My training in public speech, in visiting the sick, and in house-to-house visitation, was all derived from my own actual experience of the work itself. I was only seventeen when I thus came into living touch with men, women and children, and whilst I worked I had to train myself for my work. Many a time I had to speak when I did not know if I had anything to say or not. In sheer self-defense and desperation I taught myself to think on my feet. I enjoyed none of the advantages of those of my colleagues who had had decent or even half decent educations, or had, in their homes, opportunities of gathering a fund of information to think and speak about. My mind was almost a blank as to Bible knowledge, and absolutely a blank as to the subjects of general education. I knew my Savior and had a real personal experience of Him in my heart and soul, and all I could say sprang from that personal experience. I no doubt expressed myself very crudely in those early days, but I believe that the intensity of my religious experience and the reality which my hearing could see that experience was to me, convicted and impressed even educated people far more than the glib utterance of even brilliant educated men whose heart was not revealed in their preaching.

But while I had ample assurance that God was blessing my simple testimony, given in crude, unlearned words, I was determined not to rest there. I was at

the bottom of the ladder of knowledge, but I meant to climb every rung that was within my possible reach. I first set myself to master my Bible in English, because it was that I wanted to preach. Many a night I sat up until the day dawned, poring over my Bible and struggling with its big words and difficult passages. I bought candles and carried a bottle with me for use as a candlestick, so that when I went to other people's houses I could study at night without burning their gas. I knew that if God could use my ignorance, He would make more abundant use of my knowledge as it expanded. Though God can work with a rough stick, He can work better with a polished one. God puts no premium on ignorance, and there is no incompatibility between the highest culture and aggressive evangelism.

Many a big struggle I had in those days, when I was called to address a meeting without a chairman. I chose hymns the first verse of which I knew by heart, and I gave out the verse I remembered and asked the people to sing it through. Then I chose the Scripture lessons that I could get on best with—passages of the simplest kind. Even then there would be words in almost every verse that I could not pronounce. I used to read on slowly, until I came to a big word, and then, instead of having a shot at pronouncing it, I would pause and make a little comment, taking care to resume my reading on the other side of the big word. I do not know that anyone ever found me out, though I should not have been ashamed if my ignorance had been discovered. I never posed and never disguised my ignorance. I always told my audiences that I was only a gipsy boy, and had only had a few weeks' schooling, and would make lots of blunders, but that if they would forgive me I would make fewer as I grew older and acquire more knowledge.

My five years in the Salvation Army were years of mental and spiritual growth, but my most formative years were those I spent in Henley after leaving the army. There for four years I had Sunday by Sunday a congregation of two thousand people. I realized that I must constantly have something fresh to say, and to that end I must be everlastingly refilling my own mind. O! how the scantiness of my store of knowledge was forced upon me then! but that only drove me to study with deeper intensity.

I read voraciously everything I could lay my hands upon—Biblical literature and general literature. I read first Matthew Henry's Commentaries and Dr. Adam Clarke's works, and I spent hours a day over Smith's Dictionary. The

sermons of Robertson, Spurgeon, McLaren, and Parker were my intellectual food day and night, while Scott, Dickens, and George Eliot were the reading of my more leisurely hours. To the popular day, I turned eagerly, and, a child of scientists, like Hugh Miller and Faraday myself, born in a field and reared in the open, I devoured all the books on Nature I could procure.

The more I read, the easier I found it became to give expression to my soul's message; and ideas which had seemed inexpressible found, by degrees, easy utterance on my lips. Soon, to talk, which had been difficult, became a pleasure. I have never abandoned my early endeavor to expand my vocabulary, and to this day I delight in studying the exact use of words. I never read to waste; all the time I was reading I was pigeon-holing new facts, new expressions, new words, and new illustrations. I am thankful to God for giving me a retentive memory and a mind that works by association of ideas, so that when I am on my feet, things I have read and heard flash up into my mind and enable me to enrich my speech with fresh illustrations. I am still a student, and never hope to feel that my education is complete. My library, which is my constant resort and pride, includes most of the best modern sermonic literature, the great English classics, the standard commentaries, and even some of the Bible critics. Tennyson is my favorite poet, though I love Cowper and Wordsworth. On all my journeys I carry in my trunk a small collection of books—changed from time to time—and I invariably try to devote my mornings to my correspondence and study.

I have had to struggle for my own self-education, and it is not the educational process I would prescribe for an evangelist. No, indeed; if I could, I would have the picked men of the colleges and the universities for evangelists—provided that they are men with hearts as well as brains. Without the heart, without the spiritual power, a university professor would fail as an evangelist, while a man straight from a coal pit might succeed if he has the spiritual instinct and the passion for souls.

The day has happily passed when any ignoramus will do for an evangelist. The churches have blundered in that direction in days gone by, but I do not think the blunder will be often repeated. The intellectual level of evangelists has risen and must rise with the general advance of education. The slangy evangelist must disappear. I abhor slang and never use it—first, because I dislike slang intensely myself, and, secondly, because the

(Continued on page 12.)

## THE SUNDAY SCHOOL

HOW TO TEACH THE SUNDAY  
SCHOOL LESSON FOR JAN 24.  
A Few Suggestions.

## The Lame Man Healed.

Acts 3:1-26.

**Golden Text:** His name, through faith in his name, hath made this man strong, whom ye see and know.—Acts 3:16.

**Review.** In as much as today's lesson is some of the first-fruit of the Christian Church, it would be a good idea to review the lesson of the two preceding Sundays on the Descent of the Holy Spirit and the Beginnings of The Christian Church;—review these lessons so as to bring out the relational elements between them and today's lesson—this lesson naturally following in accordance with Acts 2:43.

**Incidental Instruction.** This lesson offers to the zealous teacher ripe opportunities of incidental instruction. First as to the location of the Gate Beautiful, there were several gate-ways leading from the court of the Gentiles on the south and the court of the women on the east of the temple proper, all of which gateways were overlaid with gold and silver. But Josephus informs us of a gateway on the east leading from the court of the women "made of Corinthian bronze and much surpassing in worth those enriched with silver and gold." Very likely this was the Gate Beautiful. Then Solomon's porch which was east of the court of the Gentiles, 600 feet long, lined with stately columns of embellished marble, the only part of Solomon's magnificent structure which survive the destructive hand of Nebuchadnezzar, whence its name:—it was the nearest colonade to the Gate Beautiful and a much frequented part of the temple grounds. Then the daily hours of Hebrew worship, the 3rd, 6th, and 9th hours, corresponding to our 9 a. m., 12 m. and 3 p. m. respectively,—the latter being the most popular hour, coming as it did immediately after the mid-day siesta. Of course this incidental instruction will be interspersed in the lesson as you teach it.

**Chronology.** It is possible that this lesson came immediately after the preceding, but, as the miracle led to a persecution, some are inclined to think that it came a year or two after, when the fury of the strict Jews was gathering around the disciples' heads.

**The Lesson.** Our lesson today falls naturally into three divisions, which may be written on the board as they are developed in the teaching.

1. The Lame Beggar, verses 1-5. Dis-

cover by question who were going up into the temple, at what hour, who was being carried, how long he had been lame (See Chap. 4,22), how often he was so carried, whither, for what purpose, what had he asked of Peter and John, how they gained his attention, what Peter commanded him, what he expected of them.

2. Lame Man Healed and Praising God, verses 6-10. Here discover what Peter said to him, what promise he made him, what command he gave him, how he assisted him, what happened immediately, what the man did, who saw him thus rejoicing and healed, whom they knew him to be, how the sight affected them. Here call for assigned work on alms-giving: Deut. 14,28,29; 15,7-11; 26:11-13; Matt. 6:1-14.

3. Peter's Sermon, verses 11-26. (After the worship of the afternoon in the court of the women was over, Peter and John repaired homewards intending to pass out by the last gate.) Discover what the healed man did when Peter and John began to depart from the temple, where they were when the people gathered around them, why they gathered, who spoke to them, how he addressed them, what two questions he asked them, who had glorified Jesus, what they had done to him, whom they had denied, whom they had desired to be granted unto them (here call for assigned work as to who this murderer was, Matt. 27:21; Mark 15:7; Luke 23:19), whom they had killed, who the witnesses of this act were, through what means Peter declared the man had been healed and in whose presence (Here call for assigned work on meaning of name in verse 16, Acts 1:15; 4:16; Eph. 1:21; Rev. 3:4), through what they and their rulers had killed Christ, what Christ had fulfilled, what they were commanded to do, to what end, whom God would send, by what he must be received, what Moses had said respecting him, by whom his days had been foretold, what Moses had said respecting him, by whom his days had been foretold, whose children they were, what covenant God had made with the fathers, in whom this covenant was now fulfilled. Here call for assigned work on the number of Christ's miracles that had to do with healing, (for facts consult the teacher's supplement to your Bible) and on how we may today help others, Matt. 25:34;46.

Review the lesson by the topic method.

**For Class Discussion:** Why was this miracle selected rather than some other? (Perhaps, Luke, being a physician was more impressed with it; the difficulty of the healing would also come in.)

**Truths and their Application.** 1. Peter and John, we were told, fastened

their eyes on the man who was lame and poverty-stricken. Is it not the duty of Christians to fasten their eyes on need and suffering wherever it is seen? Most assuredly it is. And Christians have done and are doing great service for the Master in their ministration to the poor and destitute. But there is a deeper sort of charity than this—the charity that ministers to the downcast and the broken hearted. We need more of this kind of Christian charity. Christianity has done much for the physical man's sufferings in its hospitals and other charitable institutions. What it needs to do is to establish hospitals for their souls also.

2. The lame beggar, when he was healed, walked and leaped and praised God. Do we give God sufficient praise for the marvellous kindnesses and tender mercies toward us? If not, why not?

3. This poor beggar is typical of the sinner—he was in dire need, and he could not help himself. God alone could save him. So it is with the sinner, whose dire need can be met by none other than Jesus Christ.

4. Fellowship in service is taught plainly in this lesson—Peter and John are together—each helped the other. Peter was bold—John was magnetic with love. John's love steadied the boldness of Peter and made him a stronger advocate of Christ. In spiritual matter one and one are more than two. We should strive for the making of our Sunday-schools into leagues of service, whose motto should be the "fellowship of all who love in the service of all who suffer."

**Assignments for Home Study.** Ask one to be prepared on the fellowship in service of Peter and John, Luke 5:10; John 1:14; Luke 22:8; John 28:16; 20:6; 21:21; Acts 3:1; Another to find what we are to gain from the name of Jesus, Col. 3:17; Matt. 18:20; John 14:13-16; Acts 9:27; Matt. 12:21; Eph. 5:20; Mark 16:15-18; a third to compare the methods of the Jewish council in verse 7 with that pursued in Matt. 26:62-66.

W. A. Harper.

Elon College, N. C.

THE S. S. LESSON FOR SUN., JAN 17.  
The Beginning of the Christian Church.  
Acts 2:22-47.

**Golden Text:**—They continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers. Acts 2:42.

Peter preaches to a typical congregation on the day of Pentecost. Some were curiosity seekers, some mockers and some truth desirers. What message should the speaker give them? With unflinching boldness the apostle's thoughts clus-

ter around the one central theme—Jesus and the resurrection, the facts ringing with convicting and converting power that “We are witnesses brought men to cry for mercy.”

#### Lesson Outline.

- I. The instrumentality by which the church was formed.
- II. The Inquiry Meeting.
- III. Joining the Church.
- IV. The Church Beautiful. An Ideal for all Ages.

#### The Inquiry Meeting.

1. The first effect was conviction of sin. This leads men to Christ.
2. The inquiry—what shall we do?
3. Answer—Repent, exercise faith in Jesus.
4. Baptism. Two blessings were promised to those who comply. 1st, Remission of sins, 2nd, The gift of the Holy Ghost.

#### Joining the Church.

Who? They who received the word. Receiving the word implies committing ourselves to serve Christ, to obey his teachings, to live according to the principles of his kingdom, and to devote ourselves to carrying out his mission. How. By baptism. Baptism is an appointed method of making a profession of religion—a confession of Christ. Baptism is a public renunciation of sin, a symbol of cleansing, and of the baptism of the Holy Spirit. (2) Confession of Christ. Confession is a duty, a test of faith. It confirms and strengthens and gives power over the world.

#### The Church Beautiful.

It was a training school in the Christian life.

1. By instruction. The whole body of Christians should attend the teaching services of the church. The Sunday-school should be the Bible school for all.
2. By fellowship and personal influence.
3. By the ordinances—especially the Lord's Supper.
4. By prayer meetings. The results of effects. Deeds expressing Christian life. Deeds of Charity and love. Worship.

#### Praise Giving.

The gospel prevades the whole life with gladness.

G. W. T.

—The first train over the Virginia railroad to run through from Norfolk to Roanoke arrived at the latter place Jan. 5. The road is 243 miles long from Norfolk to Roanoke and 77 miles long from Roanoke to Rich Creek. The road will soon be completed to Deepwater, W. Va., making a total distance of 446 miles. The road has been built, and is owned by Henry H. Rogers, the Standard Oil magnate.

### A WORD TO OUR SUNDAY SCHOOL SUPERINTENDENTS.

My Dear Fellow Workers:—A supply of the Sunday-school handbook of the Christian Church, South, is being sent to the secretaries of the different conventions, and before very long you will probably receive several copies of this book for distribution in your Sunday-school.

The Sunday-school board desires that every copy of this book may be used to advantage. I would, therefore, like to ask, through the Sun, that you distribute those that are sent to you, among the officers and teachers of your Sunday-school just as soon as they are received. Heretofore the minutes of our conventions have been thrown around behind the pulpit, or away in some corner of the library, and left there until used by the church sexton to build a fire or otherwise destroyed. The hand-book which we have gotten out this time is too expensive to be disposed of in this way. It contains the proceedings of your own convention along with all the others, and ought to be of very great value to everyone interested in Sunday-school work. The officers and teachers of your Sunday-school need the information which it contains, and since it has been published at considerable expense the Sunday-school Board wishes that each individual school may get the greatest possible benefit from it. Please see, therefore, that the copies sent to your school are judiciously distributed.

Yours very truly,

S. M. Smith, Chairman.

### SAVIOR OR JUDGE.

George Eliot, the novelist, in her “Adam Bede” puts these words into the mouth of Dinah, the woman preacher: “Jesus, who stands ready to help you now, won't help you then; because you won't have him to be your Savior, He will be your judge. Now He looks at you with love and mercy, and says, ‘Come to me that you may have life;’ then He will turn away from you, and say, ‘Depart from me into everlasting fire!’”

And that strikes to the heart of the matter. Jesus came into the world to save men—save them from themselves, their sins, their undoing, their everlasting ruin. He wants to save men. He offers Himself that He may thus save them. It is not His will, or pleasure, that any should perish, that any should bring wreck or ruin upon themselves. But, if they will not be saved, if they persist in being lost by their own volition, then He who would be Savior be-

comes inevitable and inexorable Judge. If we will not let Him be our Savior then we must let Him be our Judge. He will be one or the other. We may choose or refuse Him as Savior; we cannot choose or refuse Him as Judge. Savior or Judge, the one or the other. If we will not be saved through Him we must stand condemned by and before Him.

### PREPARING THE TEACHER.

A book of 236 pages filled with rich and valuable lessons and suggestions to every Sunday-school Superintendent, Teacher and interested worker. Edited by Profs. W. A. Harper, W. P. Lawrence, and W. C. Wicker, Committee on Teacher Training of the Southern Christian Convention. Contains chapters on the Teacher: The Pupil: History and Organization of the Sunday-school: The Institutional Sunday-school: The Book: Biblical History: Church History: Biblical Geography: Bible Antiquities: and Five Lessons on the Principles of the Christian Church. Handsomely printed and substantially bound. Paper cover 60 cts; cloth 90 cts. post paid. Address The Christian Sun, Elon College, N. C.

—The year 1908 reached the bad eminence of having 100 lynchings in the United States, the largest number in any year since 1903. By states the lynchings were: Alabama, 4; Arkansas, 1; California, 1; Florida, 4; Georgia, 16; Illinois, 2; Kentucky, 10; Louisiana, 8; Mississippi, 22; North Carolina, 1; South Carolina, 1; Tennessee, 8; Texas, 21; Virginia, 1. Of the total number 93 were negroes and 7 whites.

—Six of the Union City, Tenn. night-riders have been convicted of murder in the first degree and two of them of murder in the second degree, the penalty of the former being death, the latter twenty years imprisonment. The crime for which they were convicted was the murder of Capt Rankin at Reel Foot lake last fall, and the attempted murder of Col. Taylor.

—The article entitled “Wyoming” in this issue by Rev. D. B. Atkinson, Muncie, Ind., will be read with interest. We have heard not a little of the Wyoming Movement and the paper referred to gives sufficient explanation of what it means. In transmitting his paper for print, Bro. Atkinson says in a personal line: “I wish to say this is not a plan for personal gain. The facts have all been given to the public from time to time. I am giving the enterprise my endorsement because I believe it promises much for the Christian church.”

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

FIGHTING LIFE'S BATTLES.

The nature of passion and appetite is to put things in the bulk. The nature of experience and life is to put things in the unit, to separate into singulars and individuals. This is why passion, lust, appetite, deceive and delude even unto very death.

The man with an appetite for drink, for instance, regards drinking as drawn out over a life-time and thinks of it in the big and bulky abstract. He comes to think, if he thinks at all about it, that his temptation is strong drink in general and has to do with a long and adventurous life. And there the man errs. The man's temptation consists simply and solely in the power of one drink, at a very definite place and time over him. Not a barrell-full, not a gallon, nor a pint even: just that which he takes in his hand for a single quaff. His battle is to be fought out over less than a gill taken at a given time and place. If he can concentrate his powers, call together his wasted and wasting energies, summons the resources of his soul, and conquer this small amount here and now—that is the drinking man's fight. It is so of all fights with temptation.

The cigarette fiend has no fight with "Duke's Mixture," nor "Virginia Brights," nor any other big and bulky thing. Which has the more power, the man with soul and heart and hope and future, or just one pinched and parched and shriveled cigarette? No man need train the whole artillery of his mind and make up against cigarettes in general, in the big and bulky mass. Just one cigarette is doing the work for him. That one cigarette is his enemy. He must conquer that—or that will conquer him.

His fight is with a thing no larger than, not as large as, his little finger. He and that grapple in death agony. If he cannot conquer that, he must needs go down to a "fiend's" death. He deserves no better. If he is no stronger, stouter, braver, bolder than to be conquered and done to death by as small and insignificant a thing as that, he was too cowardly to live and too weak to survive.

It is not against oaths in general, and foul speech in the bulk, that the vile "swearer" must wage his battle. Just this one sentence, nay verily, this one word. The battle for better speech, and purer tongue, is fought out here; Can I at any given moment not abstain from the vile oath, the bitter breath? It is one of concentrated strength and effort. One summons all the powers that he has and makes a stand here for victory. It is the one act, the single deed, the separate moment, that is ruining the individual. We are called upon to fight out life's battles, not in the bulk and in the abstract, but in singles, and at definite and particular times and places—just when and as the temptation comes.

THE DISCIPLINE OF PAIN.

In the plan of Providence pain has its place. Else why are willing men, and submissive women, allowed, and even called upon to suffer? Some of the devoutest, let us say divinest, souls have been brought to their devoutness, and to their deep divinity, by and through suffering. Possibly the soul seemed already devout, and divine enough from all human point of view. But no heart that puts its trust in God and looks to Him for help and further favor is divine enough from Heaven's view-point until God has done His best with and for it.

If God sends or allows pain to one of His children it is not for harm or hurt, but for help, for hope and for happiness yet to be. God is love. In that is the consolation of every pain and pang. God was never cruel. He can never be cruel. Love is not cruel. It is some times corrective. It must be. It some times chastises. It must needs purify and make clean. Love would not be love otherwise. Because love is not cruel it must needs clarify, chastise, correct. It wants to enlarge the object of its attention, devotion and devout concern.

Here, then, is pain's discipline. Through it God is preparing the sufferer for a larger life, a broader and a deeper love than any the one was capable of before, and without, the suffering.

In his immortal ode to the departed Garfield, Longfellow represents the spirit

to him from the other world, and concludes thus:

"Ah me! How dark the discipline of pain,  
Were not the suffering followed by the sense  
Of infinite rest and infinite release!  
This is our consolation; and again  
A great soul cries to us in our surprise  
'I came from martyrdom unto this place.'"

We somehow fancy now that could other great souls than that of the martyred president speak to us from the better world, they would join in the same consoling sentiment:

"We came from piercing pain unto this place." The pangs of pain are often hard, nay intense and severe, but a loving Father uses these to discipline His children for future and further service and far greater and sweeter.

**Meat.** Americans are the greatest meat eaters on earth. One reason for this is that the American wage earner gets the best wage of any laborer in the world, and is able to buy all the meat he wants. Another, and a greater reason is, that this is the greatest meat raising country in the world. The cost of raising is low and the quantity correspondingly abundant. Every farmer kills his own meat, and many workers in mills, stores and shops do likewise. And yet what these all combined kill tell very little of what the real bulk of meat we consume amounts to. The great slaughter houses tell the real story of our meat eating habit. One of these alone, the Armour, kills in one year a total of 8,411,052 hogs, cattle and sheep. We hardly grasp the meaning of that. Last year Armour slaughtered 4,845,307 hogs; 1,912,486 sheep; 1,653,259, cattle. Which means that for every working day of the year, (counting no holidays), for every hour of every day, counting ten work hours for the day, Armour alone killed more than 25 hogs, more than 10 sheep and more than 8 cattle per minute throughout the entire year.

This says nothing of dozens of other great slaughter and packing houses well nigh as large as Armour.

"If eating meat cause my brother to offend I will eat no more meat while the world stands," said Paul. If eating meat does cause our brothers to offend, what a numberless host of offending brothers we have.

—Pastor L. F. Johnson, of our Raleigh church received four members into church fellowship in December. The work in Raleigh seems full of promise under Bro. Johnson's pastorate.

## NORFOLK LETTER.

The Sunday-school at the Third Church Sunday morning was the best for some time. Four new scholars were added to the roll. Mr. Geo. W. Haughwout, a member with us at the Third Church, but formerly a member of Mt. Zion church at Crittenden, Va. is troubled severely with a throat disease to such extent indeed that he has found it necessary to sell out the fine cafe business which he had built up here, and seek a higher climate. His many friends are hoping that he may soon be restored to health.

Rev. W. J. Hohlen of New York, formerly engaged in pastoral and evangelistic work in the Christian church, was with us at the evening service at the Third Church and took part in the service. He had to give up preaching regularly on account of asthma.

Bro. Thompson made an address before the Missionary Society of the Memorial Temple.

Bro. Ryan is suffering from a severe cold, though he managed to preach three times Sunday and reports a good day. He is now preaching every Sunday afternoon at Rosemont.

I hear that Bro. Harrell received quite a number of new members at Portsmouth Sunday, representing five different churches, being members that had come to Portsmouth from the country churches. It always does me good to be able to report such as this for I believe that members coming to town from the country should bring their church letters with them.

Bro. Ryan is scheduled to go to Suffolk tonight (Monday) to make an address on Missions at the Christian church. He will use the subject "Take a bite and go."

I hope the orphans where Miss Turpin is at work will soon have the use of another horse, made possible by the following contributors:

Dr. J. Warren White, \$1.00; Rev. W. H. Thompson, \$1.00; Jas. A. Eley and family, \$5.00; J. W. Manning and family, \$5.00; B. L. Nichols and family, \$5.00; C. L. Myers, \$5.00; E. J. Brickhouse, \$5.00; T. E. Brickhouse, \$2.25; Jas. Turpin, \$2.50; Walter Turpin, \$2.50; M. J. W. White, 25c; Mrs. Geo. W. Haughwout, 50c; A. S. Woodin, \$1.00; Mrs. Nichols, 50c; Mrs. J. B. Fanny, 50c; T. J. Lawrence, \$1.00; Mrs. W. S. Johnson, \$1.00; Rev. W. J. Holden, \$1.00.

Every cent of the amount came as a voluntary contribution. No one was asked to contribute, but simply given an opportunity. J. W. Manning.

Monday, Jan. 11.

## Elon College Notes.

The spring term opens Jan. 13, and already there have enrolled for the spring work many new students. Dr. Moffitt tells us there are still many more he expects to enter college soon.

Reports which are of much interest to parents and students are to be sent out this week for second quarter of 1908. These reports give you the grade of work done and are looked for early by all interested.

The Committee on Public Lectures for Elon College have secured six most excellent lectures for the spring. The gentlemen who have been chosen to deliver them have reputations as public speakers, which guarantees a treat to all who are so fortunate as to hear them. They will be announced later.

The Athletic Association is at work on the new ball ground putting in prime condition for the approaching season. There is no phase of college life that more appeals to the strong vigorous young man than athletics. It gives room for the natural overflow of his young physical manhood and rightly directed develops the best in him.

It is expected that Mr. A. L. Lincoln who has had pneumonia here, will some time this week leave for his home in Virginia. His mother has been with him and will accompany him home. He has best wishes of Faculty and students for his hasty and complete recovery.

Sunday, in lieu of a sermon, the College congregation was addressed by Prof. Lawrence of the Department of English, who sustained his high reputation as a forceful thinker and writer. The Christian Endeavor in the evening was led by Mr. J. W. Barney, subject: "Living for the day or for eternity."

The Sunday-school here has organized a strong Home Department and is looking towards organizing also a Cradle Roll. Both of these departments are needed.

J. T. C.

Elon College, N. C., Jan. 11, 1909.

—Nineteen men were killed in a coal mine explosion at Zeigler, Ill., Jan. 10.

—President Roosevelt said last week that what started him for Africa on his hunting trip was the reading when a boy of Mayne Reid's "Jaegers" and "Boy Hunters."

—The temperance wave has struck Mexico. The capital, Mexico City, has passed an ordinance limiting the number of saloons in that city and driving out about one half the number now doing business there.

—W. W. Kitchen of Roxboro was inaugurated governor of North Carolina at Raleigh, Tuesday, Jan. 12, with the

usual pomp and ceremony. The weather was beautiful and the occasion was largely attended and enthusiastic.

—Judson Harmon, formerly Attorney-General in President Cleveland's cabinet was inaugurated governor of Ohio at Columbus, Jan. 11. Ten thousand uniformed men were in the parade.

—Governor Paiferson of Tennessee has sent a special message to the legislature of that state urging that a state-wide prohibition law be not enacted. The legislature is grappling with the issue amid some turmoil and excitement.

—J. B. Duke, president of the American Tobacco Company, has purchased a residence on Fifth Ave., overlooking Central Park, N. Y., paying for the property \$1,500,000. It is white marble and sandstone front building and will be further improved before Mr. Duke occupies.

—Retiring Governor Glenn "preached his farewell sermon" at the Presbyterian church, Raleigh, in which he has been a Sunday-school teacher and frequent speaker, during his four years' term as Governor, last Sunday night. The papers report the largest audience present ever assembled in that building and that his hearers were held spell-bound as the speaker told of "Civic Righteousness" and plead for a purer, cleaner citizenship.

—Not half the horrors of the awful and deadly earthquake in Southern Italy, Dec. 28, have yet been told. Thousands of homes were shattered, cities destroyed, untold numbers of lives and millions of property wrecked almost in the twinkling of an eye. And the tales of disease, death and suffering ensuing immediately after the catastrophe are pitiful to read or tell. History does not, in all the record of time, reveal a catastrophe of such proportions in wreck and ruin and death.

—At Wake Forest, N. C., Jan. 12, Vass Woodleaf, a 13 years old, returning from school, attempted, with other boys, to "hop" a slowly moving freight train, and had both his legs mashed into a pulp so that amputation was necessary. This was said to be the first time that Vass had tried this sport. And yet many another boy, possibly scores of them who read these fines, will take chances, in fun, of hopping on and off moving trains, and like young Woodleaf, go through life with amputated limbs. Boys will not learn even from the awful experiences of other boys.

—The motto of the Raleigh Christian church Sunday-school, "Every member present every Sunday on time, with his own Bible, a liberal contribution, a studied lesson and a mind to learn."

**THE CHRISTIAN ORPHANAGE  
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“He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again.”—Prov. 19:17.

**Total Reportel Last week \$2853.01**

**... Monthly Dues.**

Janie Pearce ..... 1.25  
 Rebekah Pearce ..... 1.25  
 Helen Foster ..... .30  
 T. Clifford Foster ..... .15  
 Charles E. Newman, Jr. .10  
 Homer Elder ..... .10  
 Susie Elder ..... .05

**Monthly S. S. Offering.**

Union Grove, N. C. .... 1.00  
 Henderson, N. C. .... 2.25  
 Spring Hill, Va. .... 4.00  
 Waverly, Ch. and S. S. 10.08  
 M. C. Temple (Birthday) 2.10  
 Norfolk, Va.  
 Greensboro, N. C. .... 2.77  
 Bethlehem, E. Va. 6 Mo. 6.00  
 3rd Ch. S. S. (Birthday) 4.36  
 Norfolk, Va.  
 Youngsville, N. C. .... 1.19  
 Linville, Va. .... .69

**Christmas Offerings.**

Shiloh Church, N. C. .. 2.42  
 Bethlehem, Va.  
 Church and S. S. .... 13.25

**Thanksgiving Offerings.**

Smithwood, N. C. Ch. 4. 42  
 Cypress Chapel, Va. .... 7.50  
 Mt. Hermon, N. C. Ch. 1. 81  
 Plymouth, N. C. Ch. .. 1.00  
 Bethel, N. C. Ch. .... 5.75  
 Big Oak, N. C. Ch. .... .57  
 Salem Chapel, N. C. Ch. 4.97  
 Turner's Chapel, N. C. 1.55  
 Apples Chapel, N. C. .... .55  
 Hines Chapel, N. C. .... 3.10  
 Centerville, Va. Church 5.22  
 Hartwick Village  
 Church N. Y. .... 10.00  
 Antioch S. S., N. C. .... 2.25  
 Belews Creek, N. C., Ch. 4.16  
 Fullers, N. C. Ch. .... 8.20  
 Bethlehem, N. C., Ch. .. 6.22

Mrs. W. J. McCray, .... .50

Golden, Ind.

R. W. Fitch (seed corn) 40  
 Mrs. R. W. Fitch ..... .25  
 Nonie Fitch ..... .50  
 Lydia Fitch ..... .50  
 Butler Fitch ..... .25  
 Nannie Fitch ..... .25  
 Lucy May Fitch ..... .10

Union Ridge, N. C.

From Providence Church, Graham, N. C.:

Ella Andrews ..... 1.00

W. T. Jeffreys ..... 1.00

J. F. Parks ..... 1.00

A Friend ..... .25

Concord, N. C. Church 6.58

From Apples Chapel, N. C. Church:

M. V. Brown ..... 1.00

J. M. Loy ..... .50

**Special Offerings.**

Bal. on Mitchell Childrens'

support ..... 20.00

T. E. Brickhouse .... 10.00

(for large wall clock)

Amount 51st week ..... 164.66

Total ..... 3017.67

Elon College, N. C., Jan. 6, 1909.

My Dear Children and Friends:

We are pleased to present a liberal report again this week, \$164.67 and still the thanksgiving offerings come in, some of which have been on hand for a month. We will close our 1908 report with next week's letter. We do hope that many will send in the different offerings made so we may have in time to get in. We are grateful to the dear friends at Apples Chapel, N. C. for the liberal help of wheat and corn they gave us on 4th Sunday, Dec. They really seemed glad to see the Supt. come again, when they knew he wanted bread, and so they gave it; and we thank them for it. Bro. Tyler Merritt made the corn and wheat into good old fashioned meal and flour tole free and we are enjoying some fine bread. Dr. Atkinson would call this “pounding the preacher”—but we call it feeding the orphans. We had a new style introduction to the Apples Chapel congregation by pastor Cox. Ask him to tell you about it. Bro. Cox is surely a friend to a worker for the Orphans. “Aunt Susan” (Mrs. W. A. Hughes) and Sister Alridge have our thanks for useful donations.

The following donations received:

Apples Chapel:

D. E. Michael, 1 bu. corn; J. T. Merritt, 1 bu. corn; P. R. Brown, 1 bu. corn, 1 bu. wheat; J. M. Brown 1 bu. corn; Alfred Apple, 1 bu. wheat; W. F. Andrews, 1 bu. wheat, E. P. Christman, 1 bu. wheat; C. A. Apple, 1 bu. corn; A. D. Gerringer, 1 bu.

wheat; J. A. Shepherd, 1 bu. wheat; J. Andrews, 1 bu. wheat; B. R. Ingold, 1 bu. corn; M. V. Brown, \$1.00; J. M. Loy, \$50; A. G. Apple and family, 2 hens; Mrs. W. A. Hughes, 1 towel, 2 pillowcases, 1 sheet, 1 sack dried fruit; Mrs. E. L. Alridge, 2½ yds. calico.

Other good things on the way. Come to see us while we have chicken, bread—pork and turnips.

Yours for the work,

Uncle Jim.

Franklinton, N. C., Jan. 5, 1909.

Dear Uncle Jim:

Do you remember the two little Pearce girls in Franklinton? Well, we remember the times you came to see us, and told us about your little girl and boy, and all about your big family of girls and boys. Enclosed find money order for \$2.50, which we collected in Thanksgiving envelopes for the little orphans. Mama has been so busy, she would have written before Christmas, but as we had more promised us, we waited expecting to get it all to send at once. We wait no longer, but will send the other another time.

With best wishes and love to all your little folks, and wishing for all a happy and prosperous New Year, we are the same little girls,

Janie and Rebekah Pearce.

I remember you well girls, and thank you heartily for your loving help in collecting this money.

Henderson, N. C., Dec. 29, 1908.

Dear Uncle Jim:

I have been sick for a week. Santa Claus came and brought me a doll, pistol, caps,, candy, apples, nuts and an express wagon. I am better now and will soon be able to ride in my wagon. Little sister got a rattler and a doll. Enclosed find my dime for December.

Your little nephew,

C. E. Newman, Jr.

Uncle Jim thinks it's time that baby sister was joining the Band. Bring her next time, Charles.

Crewe, Va., Jan. 4, 1909.

Dear Uncle Jim:

I think I am three months behind—four months with Jan. Well, that sounds very bad, but we have had so much sickness in our home. Mother is sick nearly all the time and I have no one to write for me. I hope the little cousins enjoyed the Christmas holidays. I am sure they had a happy time. Santa Claus came to see me and my little brother and brought us a lot of nice things. My little brother began walking yesterday and he just walks all the time. Well, I fear I will stay too long, as I haven't

written in so long. I have so much to talk about, but will not say more this time. You will find sixty cents, my dues and little brother's.

Wishing you and the cousins much Happiness for a New Year,

Your fond little niece,  
Helen S. Foster,  
T. Clifford Foster.

Your Jan. dues, Helen, we keep over for the new year's report. It will appear later. Hope mother will soon be well.

Columbus, Ga., Dec. 28, 1908.

Dear Uncle Jim:

Here I come with my dues for Dec. I am a little late but will try not to be late any more. I had a nice time Christmas, hope you and the children did. I will close with love to you all and wishing you all a happy New Year.

I remain yours,  
Homer Elder.

Yes, we had a good time, Homer. Be sure to be on time for Jan.

Columbus, Ga., Dec. 28, 1908.

Dear Uncle Jim:

I am a little girl just three years old, but I want to join the band. Will close.  
Susie Elder.

We give you welcome, Susie. 'Tho you are young, some of our cousins are younger. Be sure to write every month.

### NEGROES JOIN IN WHITE PLAGUE FIGHT.

Will Hold Congress on Tuberculosis.

One of the most progressive, as well as one of the most interesting steps in the campaign against tuberculosis, which is being at present waged with especial vigor throughout the South, is the Negro Congress on Tuberculosis which will be held at Tuskegee, Alabama, from December 14th. to 19th. The meeting which is being held under the joint auspices of the Tuskegee Institute, of which Booker T. Washington is the head, and the National Association for the Study and Prevention of Tuberculosis, will be attended by representative colored men and women from all over the United States. The object of the Congress is to discuss means for checking the enormous mortality from consumption among the negroes.

In connection with the Congress, an exhibited showing the ravages of tuberculosis, and the methods for treating and preventing it, will be held. Among the striking features which will be demonstrated by the exhibit will be the fact that the mortality from tuberculosis is 150 per cent higher in the colored population of the country than in the white.

## Broken Down

Over-work, worry, mental effort, sickness or any strain upon the nervous system affects the whole body. All the organs depend upon the nerves for strength. If they don't get it they can't do the work demanded of them. Dr. Miles' Nervine restores nervous energy, and builds up the broken down system.

"Two years ago my wife was almost at the point of death with nervous prostration. I shall never forget how she suffered, it was night and day, until we commenced to use Dr. Miles' Nervine and she speedily began to recover. Today she is enjoying as good health as she ever did.

REV. J. H. HERSHEY, Lititz, Pa.  
If first bottle fails to benefit, money back.  
MILES MEDICAL CO., Elkhart, Ind.

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

### MEDICINE.

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

FREEMAN DRUG CO.,  
Burlington, N. C.

DR. JNO. H. BROOKS,  
—DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

When in Burlington call at

The week of December 13th has been set apart in almost all of the colored communities in the South, and in many in the North, as "Health Week." All colored religious, educational civic and social bodies will unite at that time to spread the gospel of health, particularly as relating to tuberculosis, among the negroes.

Coincident with this meeting in Tuskegee is a determined effort on the part of the white population of the South to stamp out tuberculosis. Preparations are being made in Florida for a "Ninety-day Campaign," to commence immediately after Christmas, which is expected to reach every man, woman and child in the state with the message that consumption can be cured and that it should be prevented. Immediately after the campaign in Florida, a system-

### To Drive Out Malaria and Build up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

### SPRING TIME.

The time for gardening is here and you need garden tools. We can supply you at lowest prices.

### Poultry Wire.

The best assorted stock in the county. Four different styles and weight.

### Come and See.

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office.  
BURLINGTON HARDWARE CO.

*King's Business College*  
(INCORPORATED)

CAPITAL STOCK, \$30,000.  
**BUSINESS** — When you think of going to school, write for Catalogue and Special Offers of the Leading Business and Shorthand Schools. Address J. H. KING, President King's Business College, Raleigh, N. C., or Charlotte, N. C.  
We also teach Bookkeeping, Shorthand, Penmanship etc., by mail. Send for Home Study Circular.

**PIEDMONT**  
"IS THE BEST."  
Write for Catalogue  
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### Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING with PERFECT SUCCESS. IT SOOTHES the CHILD SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1088. AN OLD AND WELL TRIED REMEDY.

ized attack will be commenced on the disease in Georgia. In Tennessee, the warfare against tuberculosis has become in many counties, a political issue, and plans for drastic legislation affecting this disease, are being prepared. The three departments of Health, Agriculture and Education have united for the fight on the white plague. "Health Days" and weeks are being observed throughout the South for the purpose of instructing the school children about tuberculosis.

The National Association, under whose direction the entire campaign is being carried out, predicts that thousands of lives and millions of dollars will be saved by the efforts now being made.

(Begun on page 4.)

people do not want it. Give me the true evangelistic note in a man, and then add all the culture you possibly can. The future of evangelism will be bright indeed if we can rear a race of evangelists who ally rich experiences of the heart and soul with high culture and refinement.

I would not omit humor from the evangelist's makeup. Sometimes a flash of humor acts like a gimlet and prepares the way for a nail, when the nail might have split the board. But humor must not be allowed to gain mastery. Pathos, too, I would use, and do use. You can hold a man if you can make him both laugh and cry.

Another fruit of my experience is that an evangelist should aim at simplicity and directness—simplicity of illustrations and directness of appeal. For my own illustrations I draw constantly upon my gipsy lore, from the birds and the trees and the fields—the great world of Nature, which most people understand and all people love. My long years of evangelistic work have not obliterated my native gipsy spirit. I am still a child of the open and a wild thing of the woods. I am happiest when I am amongst the birds in my garden. I know them all by their songs and their calls, and I love to watch their habits. My garden is full of birds' nests, and when I find nests with young birds newly hatched, I make friends with them by feeding them. A young brood of greenfinches has just been hatched in my garden, and day by day I have been feeding them. The old birds hover near quite unalarmed; they know I love them and would not hurt their young ones. And just as I love great Nature I love to bring all beautiful and simple things into my gospel message, and through that gateway I find a means of entrance into human hearts, which are alike in England and South Africa, America and Australia.

So the experiences of my humble boyhood as a gipsy lad, hawking clothes-pegs in East Anglian villages, help me now in my world-wide mission, though they do seem a strange curriculum as I look back upon them through the intervening years.—In N. Y. Advocate.

If a revival is to come in your church as the result of the special meetings, so soon to be held, what part are you to have in the effort?

Revivals do not come as surprises. The law of cause and effect is as sure as that proper effort made in the right spirit on any well-known lines produces certain well-known effects.

### THE FIRST NATIONAL MISSIONARY POLICY.

By J. Campbell White, General Secretary, Laymen's Missionary Movement.

The churches of Canada are moving steadily towards the adoption of a definite policy which contemplates the evangelization in this generation of their share of the world. This will be the first time in history that the combined Christianity of a nation has declared and accepted its proportion of national and international religious responsibility. During the months of September and October, under the auspices of the Laymen's Missionary Movement, interdenominational missionary campaigns were held in twenty-four of the leading cities of Canada, reaching all the way from Sydney, Nova Scotia, to Victoria on Vancouver Island. It was a transeontinental campaign four thousand miles long, crowded into seven weeks. Although held during the period of active political agitation immediately preceding the general Dominion elections, the interest displayed and the readiness of men to take hold of the missionary enterprises of the Church, impressed the leaders in this campaign as unprecedented and truly marvellous.

While the whole series of meetings was planned by the Canadian Council of the Laymen's Missionary Movement, it had the most cordial endorsement and co-operation of the various missionary societies. Twenty-one secretaries and district superintendents of the Anglican, Baptist, Congregational, Methodist and Presbyterian Missionary Boards took active part in the campaign, some of them covering the entire series from the Atlantic to the Pacific. Never before have the secretaries of all these Boards undertaken to co-operate in this splendid and promising fashion. It was the greatest exhibition of Church unity ever witnessed in North America. More impressive still perhaps was the fact that the bulk of the speaking at all the meetings was done by laymen, over twenty of whom took active part in the work. Several of these men left their business for a period of from two to six weeks each, and at their own expense traveled from Toronto and Montreal as far East as Halifax and Sydney and West to Vancouver and Victoria, in order to assist in enlisting the men of Canada as backers and advocates of an adequate missionary program. Such practical demonstration of conviction on the part of business and professional men, commanded attention everywhere, and produced an impression upon other laymen more profound and permanent than would

have been otherwise possible. It was my great privilege as General Secretary of the Movement to take part in the whole series of meetings.

Will Canada Evangelize Her Share of the World? was the one question asked and considered by all of the twenty-four cities visited. After careful consideration of the responsibilities involved, lasting in most cases through a period of three days, an unqualified affirmative was given to this question by every city. Practical plans were also adopted by each city looking towards the immediate securing of the funds required to meet its share of the aggregate amount needed.

An equitable distribution of the non-Christian world among the Christian nations, gives Canada about forty millions of people to evangelize, outside of her own territory. To maintain an adequate force of workers among this number it is estimated that \$3,200,000 annually will be required. At present Canada's contribution to foreign missionary work is about \$600,000 per year. To meet the home missionary problems in the Dominion itself, it has been estimated by Home Missionary leaders that \$1,300,000 annually would suffice. The total for Home and Foreign Missions would thus be four and a half millions annually. As Canada has 900,000 communicant Church members, an average of \$5.00 per year from all of them would produce the total amount believed to be needed. As the cities, however, are important centers of wealth and influence, it was recognized that their contributions should be higher than the average required from the entire church. As a matter of fact, the sums deliberately assumed by the twenty-four cities visited, work out to an average of \$7.38 per church member. The lowest average undertaken by any city is \$5.00 per communicant. Winnipeg undertook \$10.00 per member, the highest standard ever set by a city; Calgary \$8.88; Vancouver \$8.62; Toronto and Montreal \$8.33 each. In the twenty-four cities visited there are 209,000 church members. They contributed last year to missionary purposes a total of \$542,000. They have now undertaken to increase this to a total of \$1,544,000 annually. In other words, 23 per cent of the church membership of Canada have undertaken to raise over one third of the entire amount needed to prosecute the missionary work of the Dominion on what is believed to be an adequate scale.

This represents only the action of the twenty-four cities in which campaigns have been held. But there were present at these centers hundreds of delegates from other cities and towns who have

returned to set similar methods into operation in their own communities. In each of these cities, an interdenominational Co-operating Committee of the Laymen's Missionary Movement has been appointed, charged with the duty of assisting all congregations in the city to reach their maximum missionary efficiency, and also to take the initiative in propagating the work throughout the surrounding district. The culmination of the entire campaign is to be a Canadian Layman's Missionary Congress, to be held at Toronto, March 31, to April 4, 1909. Two thousand men from every section of the Dominion will be brought together on this occasion, to consider and adopt an adequate national missionary policy.

All the churches of Canada are co-operating to the full extent of their power in this national campaign of education and enlistment. There will be a complete separate Convention held by the men of each of the denominations, during the forenoons of the Congress period. All of the afternoons and evenings will be given up to the sessions of the Laymen's Missionary Congress. This will be the largest, the most representative, and the most influential body of men ever assembled, to consider their own and their nation's responsibility, for the evangelization of the world. It will be the first time in history that a national missionary policy has been adopted.

Many of the most influential Christian laymen of North America and of Great Britain will share in the discussions. Some of the most distinguished men who have served in India and China during our generation, will be present. Massey Hall has been secured for all the sessions of the Congress. The details of the program are being wrought out with the utmost care by the Canadian Council of the Layman's Missionary Movement, of which Mr. N. W. Rowell, K. C. is the Chairman. It is confidently expected that the representative men of Canada will adopt at this Congress a missionary policy which will challenge the attention, the admiration and the imitation of Christendom.

#### "THAT IS MY BOOK."

Many years ago, when Bibles were almost unknown in Mexico, a man in Chihuahua in some way obtained one. He read some of it, liked it, and asked the village priest about it. Curiously enough, the priest told him it was a good book and well worth reading, so the man gave it to his little son to read. The boy, who had few books, read it with delight, and in time came to know

much of it by heart. As he had never seen another Bible, he believed his was the only one in the world. After the death of his father, when he was about twelve years old, he carried his beloved book to school one day to show it to his teacher. To his surprise and consternation, the master, throwing up his hands, cried, "Ave Maria! boy, where did you get that wicked book? It is one of those accursed Protestant books—give it to me at once!" The boy begged for it in vain. The teacher said he would give the dreadful book to the priest. The boy cried nearly all night for his lost book, and went the next morning to the priest to beg for its return. The priest, aware of the insidious Protestant teaching of the Bible, told the boy the book had been burned, and that to read such books meant excommunication from the church.

That was enough for the boy. He cared nothing for a church which would consider his precious book a bad one, and thereafter he led a most reckless life.

Some years after he drifted to El Paso, and one night accompanied a friend to some kind of a gathering, he did not know, or care, what it might be. He entered the place listless enough, but there, on a platform, was a man reading from a book. He listened a moment. It was his book!

Breaking away from his companion, who tried to detain him, he rushed up to the pulpit and cried: "Senor, have the goodness to give me back my book. That is my book you are reading; they took it away from me years ago, but it is mine. Please give it back to me!"

The preacher, astonished, asked him to explain. "It is mine, and I can prove it," he cried, and began repeating parts he had committed to memory years before, obviously believing that his was the only book of its kind.

The result was that they gave another copy of his book, and it changed his

whole life. He is now an honored physician, member of an evangelical church in a city of Chihuahua, and he still believes there is no other book in the world so good as his book.—Bible Society Record.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co., Testimonials free. Sold by Druggists. Price, 75c. per bottle.

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EDITED BY J. PRESSLEY BARRETT, D. D.  
Editor Herald of Gospel Liberty

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We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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**MARRIED.****Hunt-Hill.**

At the residence of the writer in the presence of a few friends and relatives, Mr. W. H. Hunt was united in marriage to Miss Rebecca Hill. Mr. Hunt is the son of Mr. S. J. Hunt of Florida and Miss Hill the daughter of Mr. H. W. Hill of Sanford, N. C. After the marriage the bridal party drove to the residence of Mr. B. F. Hunt, the uncle of the groom, where a sumptuous supper was served to a number of the relatives and friends of the contracting parents. May God's richest blessings be bestowed upon them and their married life be a long and happy one.

E. L. Stack.

**Ross-Franks.**

At the residence of the bride's uncle, D. M. Ireland, Esq., near Altamahaw, N. C., on Dec. 24, 1908, Mr. Luther Ross lead to the marriage altar Miss Lillian Franks.

In the presence of numerous friends this writer spoke the words that made them husband and wife. This young couple start out in life under very favorable auspices, and the bridal presents attest the high esteem in which they are held. May heaven smile upon them.

C. C. Peel.

**DIED.****Rawles.**

Richard Thomas Rawles was born in Nausemond Co., Va., October 14th, 1854. He was the son of William and Elizabeth Rawles. He united with Holy Neck Christian Church when quite young. On July 20, 1872, at his own request, he was transferred to Liberty Spring church, where he held his membership until his death. Soon after uniting with Liberty Spring, he was elected treasurer of the church, and held this office consecutively for 36 years. In this office he rendered the church efficient service.

Brother Rawles was united in marriage to Miss Mary Louie Jones, on May 26, 1881. Unto them were born 14 children—10 boys and 4 girls. Twelve of the children are living. On December 10, 1905 his devoted wife was called to the spirit land. He never recovered from this great loss. He kept his family together and cared well for the children.

On December 20th, 1908, about 2 o'clock a. m. brother Rawles was taken sick and suffered greatly from a severe pain in his head. He called the children, and they soon found that he was very ill. They sent for the doctor and some of the neighbors, but before any

one arrived he had passed away. He retired in good spirits, and, apparently in good health. His death was a great shock to his family and the entire community. He was a good man, a kind neighbor, an honorable citizen, a devoted father, a faithful friend and a sincere Christian. His reputation was excellent. His character was above reproach. All who knew him spoke well of him. The funeral services were conducted at Liberty Spring church by the writer, in the presence of a large congregation of sympathizing friends. It was a sad occasion. Twelve fatherless and motherless children stood about the casket and wept with aching, bleeding hearts. We pray that the heavenly Father may guide their footsteps in the way of eternal life. He left an aged father, William Rawles, who is 90 years old, and two sisters, Mrs. A. H. Savage and Mrs. John R. Copeland to mourn their loss. May the Father comfort and bless the bereaved family

I. W. Johnson.

**Thomas F. Petty.**

Thomas F. Petty died at his home in Burlington, N. C., Dec. 29, 1908. He had been sick for several weeks. Bro. Petty is survived by his wife, five daughters, and one son, Thomas, who was the youngest of three brothers. William and Robert preceded him to the grave. These brothers were members of Hanks Chapel, near Pittsboro, N. C. Robert and Thomas were in the Confederate army. Robert was Major in the 26th N. C. regiment. Thomas was with the junior reserves, being under military age. These brothers were devoted members of the Christian church. Thomas was a very quiet, modest man, but very true to all obligations and in his home very tender and considerate. He was buried in Pine Hill Cemetery. Funeral by writer, assisted by Rev. J. W. Wellons.

W. S. Long.

**Lashley.**

William F. Lashley was born Aug. 18, 1825, died Suddenly in his home near

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**THE CHRISTIAN SUN. Elon College, N. C.**

Liberty, N. C., Dec. 13, 1908. His death was a great shock to his family and to the entire community. He made a profession of faith in Christ at an early age and for about thirty years he was a faithful member of Pleasant Hill Christian church. Bro. Lashley was a good man, a loving husband and a kind father. He was a great Bible reader and a man who tried to follow its teaching. It was the writer's pleasure to be with Bro. Lashley about two weeks before he died and his conversation then was on the spiritual truths of God's Word. He leaves behind to mourn his departure, an aged wife, four children, and a large number of relatives and friends. His body was laid to rest in the Pleasant Hill cemetery. Burial services were conducted by Mr. Reise. May the Lord bless and comfort the bereaved family and help them to prepare for that final meeting where there will be no more parting, no more death.

W. L. Wells.

**Gill.**

Chas. Earnest Gill, son of Brother C. H. Gill, of Waverly, Died Dec. 21, 1908. Earnest was a young man of 27 years, and an electrician by trade. He was married Dec. 23, 1907 and located in Richmond. In the early months of 1908 he developed consumption and was forced to leave his work. He and his young wife came here to his father's where they spent the balance of his life. During the summer and fall months he grew weaker till the end came.

Although expected, his death was taken very hard by his people. It matters not how much expected death is, nor how much we are prepared for it, it draws tears of anguish and bitterness in its train. Life is so precious, and human ties are so sweet that no power of the world can comfort the broken heart, nor dry up tears of sorrow. If human comfort succeeds in any one place in allaying pain and sorrow, it will flow in another. It is only Christ who can wipe away all tears from the eyes. It is only the Christ who can conquer the all-prevalent death. 'Tis only the Christ who can say, "Let there be no more sorrow nor crying." 'Tis only He who can say, "Behold I will make all things new."

Earnest was a member of Spring Hill church about ten years of his boyhood. About the time he left his parental roof to battle with the cold problems of the world, he severed his relations with that church in which condition he remained until about two months prior to his death he was converted while on his bed. He told his pastor several times

that he felt that he was converted,— saved, and willing for the Lord's will to be done. He often took occasion to say as much to his loved ones by his bedside.

May God bless the bereaved ones.

H. E. Rountree, Pastor.

Waverly, Va., Jan. 4, 1909.

**THE PHILADELPHIA PRESS TO TELL OF ASIA'S AWAKENING.**

Beginning Sunday, January 3, "The Philadelphia Press" will begin publishing Frank G. Carpenter's letters on "Asia's Awakening" and the mighty changes that are taking place in the far East. Since Russia's defeat by Japan, the other side of the globe has become the world's chief news center. In order to give "The Philadelphia Press" readers all the news from the other side of the world, they have sent Mr. Carpenter to investigate all these matters in the Eastern countries, and his complete and truthful reports will appear from week to week. He will travel through Japan, from there into Korea, and then overland through Manchuria, into China, and may later go through Siam, Palestine and Turkey. His letters will be very interesting and should be read by everybody. Make sure you will get a copy every Sunday and order your copy in

advance from your newsdealer or send direct to "The Philadelphia Press," Seventh and Chestnut Streets, Philadelphia.

**THE ANNUAL FOR 1909.**

The Annual this year contains 141 pages and carries in full the proceedings of all the conferences of the Southern Christian Convention, of The Christian Missionary Association and of The General Convention which convened in Greensboro, N. C., last April. There are also statistical tables giving data of all churches and Sunday-schools of the Convention, apportionments for all churches in 1909 and a full church and ministerial directory. The Annual is neatly printed and bound and is invaluable to all who wish to know what our Southern conferences, churches, Convention and enterprises are doing.

Send orders at once. The price is 20 cts. per copy. Address The Christian Sun, Elon College, N. C.

—Immigration to the United States fell off 39 per cent last year. The total for the year was 782,874, this being 502,479 less than that of previous year. The panic and consequent difficulty of finding employment are the causes of the decrease.

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2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
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**THE NEW YEAR.**

"New Year meets me somewhat sad;  
Old year leaves me tired,  
Strip of favorite things I had,  
Balked of much desired;  
Yet farther on my road to-day,  
God willing, farther on my way.  
New year coming on apace,  
What have you to give me?  
Bring you scathe or bring you grace,  
Face me with an honest face,  
You shall not deceive me.  
Be it good or ill, be it what you will,  
Its needs shall help me on my road,  
My rugged way to heaven, please God."

WHEN I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,  
Save in the cross of Christ, my God;  
All the vain things that charm me most,  
I sacrifice to his blood.

See, from his head, his hands, his feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

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That cough may return, or your weight may increase or decrease beyond the limits, or, added to a none too good family record, some of your relatives may have been carried off by a prejudicing malady.

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W. H. TAYLOE, G. P. A.,  
Washington, D. C.

Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all.  
—Isaac Watts (1674-1748.)

Patient—Doctor, I can't sleep at night.  
What shall I do for it?  
Doctor—Get a job as night watchman.  
Associate with the lame and you will learn to limp.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JANUARY 20, 1905. <sup>library</sup> VOLUME LXI. NUMBER 3.

## EDITORIAL COMMENT.

**Friends or Foes?** The air about us, so the doctors say, is charged with many sorts of deadly disease germs. These germs each must of necessity take, in unnumbered quantities, into the lungs. It is not a question, therefore, of whether we shall, or shall not, inhale these germs; but having inhaled them, will the tissue of the lungs be strong enough to kill and devour, and so appropriate, the germs, or will the germs kill and devour and so appropriate the lung tissue? In short, according to modern medical theory, the very thing that is food and flesh to some systems is destruction and death to others. It is a clear case of conquer or be conquered. If the lungs cannot kill and feed, then they must be killed and fed. That which is life and vigor to strong lungs is death and destruction to weak ones.

The preparation for this battle, we are assured, is fresh air, and a plenty of it. Unless the lungs can have continually fresh air that which would be their best friend becomes their bitterest foe.

That which physicians have demonstrated, as touching the body, the Word of God has long since declared as touching the soul. Isaiah declared centuries ago, "He shall be for a sanctuary; but a stone of stumbling and a rock of offense to Israel and a snare to the inhabitants of Jerusalem." Thus the same who was sanctuary and Savior to some was a stone and a snare to others. Unless we will be saved through Him we must stand self-condemned and self-judged before Him. The very message of the gospel is of this sort. To some it is friend, and fellowship and life eternal. To others it is foe, and fierce scourging and deadful death beyond the grave. Even God's most beneficent bounty to man may by man be turned into man's heaviest and hardest burden. The real battles of life are fought out within. For that within transforms that without.

**A Book of Tragedy.** If one wishes to read a book of blood and death one need not go to Nero's reign or to Bloody Mary's biography. (Those were times

of heartless cruelty and wholesale slaughter. Just turn to the first page of your morning daily in "this piping time of peace." Take a pencil and tablet, if you will, and score the tragedies of a week recorded there. The result will stagger you. The murder in high places and in low, the wilful and deliberate shooting of man by man, the fistieuff and then the fatal fire, the gasping form and the glazed eye that looks but does not see any more, these are the repetitions without number week by week in this awful time of ours. Your daily told you of no less than thirty-six horrible deaths by fighting, murder or foul play last week. The likelihood is that you will read in the same paper an equal, or a larger number, next week. Verily is the daily paper a tale of tragedies, a book of blood.

That is to say, the daily paper is a treatise on sin. "The wages of sin is death" wrote a wise one centuries ago; and "the way of the transgressor is hard" wrote another equally as wise. Back of these bloody tragedies, the daily press tells us about, is Sin, transgression, violation of the eternal laws of an alwise God. It is sin in all its hideous mien and manner that is filling the world with woe, and bringing many a man, before his time, to a cruel and heartless grave.

**Chinese Burials.** The late Emperor Kwangsu, and the Dowager Empress, have been dead much over a month now, but the full and final burial ceremonies have not been accomplished. They bury a Chinese potentate on the installment plan, so to speak. To be more explicit they move him from place to place for local ceremonies before the wind-up comes in a final putting away. For instance, this royal pair were moved from the "Forbidden City" to a nearby Mortuary Dec. 8. At that mortuary the bodies will lie in state till a commission, among them several necromancers, shall fix upon a proper site among the Tombs for final sepulture. When the bodies were moved last 6,000 mourners and 4,000 soldiers marched in the funeral train. In earring for, watching, preparing the bodies for burial and paying soldiers and mourners, etc., the

two royal corpses have already cost China \$1,400,000; and it is estimated that when the ceremony is over the total burial expenses of the pair will have been at least \$4,200,000. May their souls rest in peace! While the funeral train went through the city ten thousand people knelt in the dusty streets and bowed their heads in the dust. All the personal effects of the dead emperor were burned, as is the custom there.

Chinese do not in reality worship a god, but the spirits of their dead ancestors. And all this pomp and pageantry is in preparation of the peoples' hearts for the worship which is to follow in the ages and ages yet to be.

—According to the estimate of the United States Census Bureau there are at least 600,000 living cases of tuberculosis in the United States, and that at least 200,000 persons die from the disease every year.

—The first session of The International Association of Aeronauts met in London last week, with fifty delegates present representing nine nationalities. The chief business of the Association was to "draw up rules of the air"—such as regulate travelers by water and on land.

—On January 13, President Roosevelt remained seventeen hours in the saddle and rode 90 miles horse back to prove that certain army requirements are not excessive. The last thirty miles of the President's journey were through sleet and ice and the last fifteen miles in almost pitch darkness. He was in the saddle from 3:30 a. m. till 8 p. m. and when he dismounted his coat and hat were frozen stiff with sleet and ice. We have a strenuous and vigorous president.

—King Edward has exercised his royal prerogative of control over the theaters and music-halls of the United Kingdom by ordering that thereafter no public entertainment shall be given in such a place on Sundays, on Christmas day or on Good Friday, "unless under very exceptional circumstances." The control of such places lies with the local authorities in America, and they are opened or closed, according to the sentiment of the community.

## FROM THE FIELD.

## WAKEFIELD, VA.

Christmas has passed and we are down hard at work planning to make 1909 one of the most successful years of our work. During Christmas our churches had very interesting services. It was said by several here that our church entertainment surpassed any in town. Union church, Dendron, and New Lebanon had Christmas trees and treats for the school, all of which was much enjoyed by all present. We were kindly remembered by several of our friends here and at Dendron. Bro. W. L. Anderson gave us a nice 20 lb. turkey, L. B. Faison, a 15 lb. ham, Prof. J. J. Lincoln a bucket of oysters. All of these things were for our Christmas dinner. Bro. A. J. Calton gave me a very useful present, and another unknown friend gave me a very handsome silk muffler. We wish to thank all of these good people for these much enjoyed useful things. Prof. Lucius Lincoln, and Mr. Jennings Lincoln, sons of Prof. J. J. Lincoln, were here during Christmas visiting their parents. We had the pleasure of having Prof. Lincoln and his good family with us Christmas dinner. We had the great pleasure of visiting our old home near Holy Neck last week. We found our parents well and in good spirits.

Our new church here is building very rapidly, and if the weather remains good we hope to have it completed by early spring. We have a fine people in our pastorate and feel that this year's work will prove much good.

C. C. Jones.

## PORTSMOUTH LETTER . .

We are beginning to feel it is about time that we should write to the Sun again. We have been intending to do so about two months, but other duties have crowded it out. The two months of the Conference year that have passed have been busy ones. They have, however, been fruitful and therefore we feel encouraged to press on.

The church has been taking on new life and working with a zeal that brings things to pass. The attendance at the church services has greatly increased and the Sunday-school has reached the one hundred mark in attendance and is now beginning to believe that she can go beyond the one hundred mark. She is now entering on a campaign for an average of more than one hundred for the next five months. We are hoping that our fondest expectations may be surpassed. The chapel is now

getting too small for our school. Something will have to be done. We must take care of our opportunity.

Just after Conference we organized three leagues in this month that have for their object the raising of money for the new church. These leagues are trying to excel each other in their chosen work. They are doing admirably. They have raised since Conference, \$225.37.

For the last few weeks we have been putting forth a special effort to get the people in the city that hold their membership at the old home church, in the country or in the city, to let us get their letters for them. A large number have consented and we are at work on the knotty proposition. If you do not believe it is just as I represent it you just try it! A poor mission pastor can work his life out trying to get people to the point where they are willing to join the mission church, and then the tug of war begins, and if he does not watch carefully, they will get out of the notion of joining before the letter comes, that is if he waits for it and undertakes to comply with all the requirements that may be on the records of the home church. We ought to have some system by which a letter of transfer could be gotten in a reasonably short time after it is requested. This way of waiting until the next Conference is not practical. We are receiving the people who are willing to transfer and then getting their letters. We received fourteen last Sunday and have a number of others who have consented to join at an early date. Sixteen have been received into the church since Conference.

The canvass for the new church is being pressed as rapidly as possible. The work which we have done to the present has been by personal solicitation. We will begin our work with the churches of the Conference next fourth Sunday. On this day I will go to Berea (Mass.) and Rev. I. W. Johnson will preach at Portsmouth. The first Sunday in February we will exchange appointments again and I will go to Liberty Spring. The fifth Sunday I will exchange appointments with Rev. W. H. Thompson and I will go to Third Church, Norfolk. The third Sunday in February Rev. H. H. Butler and myself will exchange pulpits and I will go to Antioch, and if it can be so arranged to Isle of Wight C. H. and Windsor. The fourth Sunday we expect to be at Cypress Chapel. The first Sunday in April we have arranged to be at Mt. Carmel. It is our purpose to visit all the Churches of the Conference as early as practical. Other appointments will be announced later.

The result of the personal canvass thus far has been as follows: Cash—Col. E. E. Holland, \$100; W. H. Jones, Jr., \$100; C. A. Shoop, \$100; Dr. J. E. Rawles, \$25; G. W. Nurney, \$25; John King, \$25; Hersey Woodard, \$5; Geo. T. Rawles, \$5; Miss Mary Lawrence, \$5; Holland and Beamon, \$10; Mrs. E. Cobb, \$2; Mrs. J. H. Byrd, \$1; Mr. Griffin, \$1; Maywood Pierce, \$1; Mrs. R. H. Norfleet, \$10. Collected on previous subscription—Rev. N. G. Newman, \$5; and Col. J. E. West, \$125.

In addition to the above we have secured \$330 in subscription, and have in old subscription \$330.

Since Conference we have paid on our note \$120, besides \$100.95 interest. Our note stands now \$460. We are anxious to see it paid off as early as possible. We feel that we must have our new church this year, but we cannot get it unless the money is raised to pay off this note. Now is the time for every one to do what they can. Remember, when the note is paid off we will have the entire value of the old lot to put in the new church. It will in all probability pay more than half of the cost of the building we are planning to put up.

The Christmas entertainment for the Sunday-school was pronounced one among the best that we have ever held. The attendance was larger than we could accommodate. The children were remembered in the usual way, and the pastor and wife in a way that made them feel that words were inadequate to express their real appreciation and gratefulness. The Ladies' Aid Society presented Mrs. Harrell with a handsome rocker and the Baraca Bible Class presented the writer with a beautiful gold watch. We feel that this is fully as good as being pounded. We feel exceedingly grateful for this kind remembrance and trust that we may be able to show our appreciation by faithful service.

The offering for the Orphanage has been taken both at Portsmouth and Berea (Norfolk), which resulted as follows: Portsmouth, \$8.10 and Berea, \$14.00, or more. The Berea Sunday-school is also taking the Orphanage collection every first Sunday. It is one of the best collections during the month.

J. W. Harrell.

Jan. 13, 1908.

## NANSEMOND NOTES.

Several of our friends have kindly remembered us in a very substantial way, since Christmas. We are under many obligations to Mr. and Mrs. D. P. Rawles, and Mr. and Mrs. J. S. Peel of Liberty Spring for several good things for

our pantry; also to Mr. and Mrs. Abram Miller of Deans, Va., for good things to eat. Thank you again, good friends.

My churches are starting off well for the New Year. I think there is an increase in the interest in the Sunday-school work. The prospect seems good for all the schools in my field to be larger than last year.

Rev. C. C. Jones is doing well in his new field. Reports from his pastorate indicate a flattering prospect for the coming year. Brother Jones is an earnest worker. He is consecrated to the cause of Christ. He is greatly interested in the new house of worship now in course of construction at Wakefield. This is an important point. It is a thriving town, located in the midst of several Christian churches. By all means we should have a good house of worship there at an early date. If the plans of the brethren do not fail, the house will be completed at an early date, and it will be a credit to the faithful work of that church. Keep your eye on Wakefield.

We have received the Christian Annual for 1909. The work is well done. This is superior to any others of recent issue. But how I do wish the Conference Secretaries would take the time to give the totals in the statistical tables. Some of the tables are deficient in this respect. It is very annoying to have to add a long column of figures in a statistical table, when this work should have been done before the minutes of Conference are sent out for publication. These tables reveal some very interesting facts in regard to the relative growth of the churches. One item in passing: several churches have reported a very large number of "Suspended" members. I have been wondering if any church has done this in order to reduce the Conference Assessments? I hope not. But in my own experience I have observed that there is, in many cases, more concern about getting rid of the members who do not pay any thing, than there is interest in getting new members into the church. It is very easy to get suggestions about cutting down the list of "dead-head" members. Have you heard something like this in your quarterly conferences: "Brethren, I think we should revise our church roll, we are carrying a long list here, and we are assessed according to our number, and I don't see any use in having these names on the roll?" Yes, you have heard that before. How many of those dear brethren ever make suggestions about trying to get the unsaved people in the community into the kingdom of God? There are some occasions when it is

necessary to suspend church members; I am not condemning the action of the churches,—I am only inquiring into the motive. I. W. Johnson.

#### WAVERLY NOTES.

The "Acorn" Bible Class of the Waverly Christian church which was organized the third Sunday in Nov., 1908, with a charter membership of seventeen has now grown to the enrolment of fifty-five. We now meet in the old auditorium to the rear of the new church at the same time the main body of the school does and have an opening and closing according to the fashion of such classes. We have on trial a new "Whitney" Piano which the class expects to buy, either this or some other. We have an orchestra of four pieces, including the piano, which renders the music. We are making rapid strides for the one hundred men by the second Sunday in March. The motto of the class is: "Tis you we need." The class yell is:

"Ra, ra, ra,  
Tu-ve-la-va-hu,  
'Acorn,' 'Acorn,'  
We need you."

Our purpose is, "The world for Christ." Our means, "The Word of God." And in addition to the above motto, "We mean business."

Last Friday night at the home of Mr. R. T. West a class of Juniors was organized consisting of eighteen boys ranging in ages from eleven to sixteen. Bro. R. T. West who has been their teacher for many years was elected their instructor. The officers were elected as follows:

Master Auther Wilson, President; Master J. O. Fitchett, Vice President; Master Oscar H. West, Secretary; Master Jno. W. West, Jr., Chairman Absentee Committee.

Each member was designated to solicit new members. They named themselves, "Tr. Mu." which means, "Three Ms." Thus they read, "Muscle, Mind, Morals." They chose for their motto: "All things are possible to those that believe." It is hoped that the class will grow to an enrolment of thirty-five or forty within a few months.

H. E. Rountree, Pastor.

#### ELON TEACHER TRAINING CLASS.

We organized at Elon College, N. C., a class in the Teachers' Training Course Dec. 6th, 1908, with twenty-two members enrolled. The following officers were elected: Pres., E. T. Hines; Vice-Pres., W. G. Cobb, Sec.; Ivie Andes,

Corresponding Sec.; Nannie B. Farmer, Treasurer; Bessie McPherson, organist; Ruth Stevick, chorister; Nannie B. Farmer, chairman Social Committee; Affie Griffin, chairman Membership Committee R P Crumpler.

as interesting and how our work may be well as helpful.

Nannie B. Farmer, Cor. Sec.

#### LANETT, ALABAMA.

Dear Brother Atkinson:—Please give me space in The Sun for an account of our holiday meeting at Pleasant Grove Christian Church, Chambers County, Alabama. We began the meeting Dec. 25, continued seven days. The church was greatly revived. No new members were added. The people of that community say that it was the quietest Christmas they have had in years.

We are getting along nicely with our church building, want to have it ready for our January services the fourth Sunday. When we get our house completed we will have a church valued at twelve or fifteen hundred dollars. May God bless this people and direct them in their work.

I filled my appointment in Lagrange, Ga. on the third day of January. Preached at 11 a. m. to the church; text: Will a man rob God?, Jer. 3:8. Collection was taken for the Christian Orphanage; amount received, \$6.00. I received five members into fellowship. My work is in better condition than ever before. Our people are having revival cottage prayer meetings.

My people in Lanett, Ala. are in very good condition. Our Sunday-school had a nice Christmas tree December 25. We appreciate our teacher and Sunday-school worker, Miss Sallie Lou Cobb. We hope to have our revival services early in the spring.

I have organized a church at Shawmutt, Ala., two and one half miles south of Lanett. I want to ask the Sun readers to pray that God may bless us in our work.

My churches at River View and Bellamy are in good condition.

Sincerely, B. F. Young.

—Miss Jean Beatrice Mills, daughter of Ogden Mills, a New York financier, was married to the Earl of Granard Jan. 14. The presents in diamonds and such were estimated at half-million, which, if this earl is like many other foreigners seeking American heiresses, the pretty bride is likely to need for the keep of her purchase before many years.

## NOTES AND PERSONALS.

—A good motto for 1909: Some period set aside each day for reading the Bible.

—Was the determination to make this a better year for your church, God being your helper, a part of your New Year's resolution?

—President-elect Taft discussed in a lengthy address, before an immense audience of colored people in Augusta, Ga., last Sunday, "The Christian uplift of Y. M. C. A. work."

—If it is thought out in the practical Rev. D. L. Moody preached a sermon in this one sentence: Love works the most, Faith gets the most, and Humility keeps the most.

—On January 28th at noon the Cuban people will become a nation, and a republic, all to themselves. As to whether they are capable of self-government is yet to be seen.

—Lexington Dispatch: "A unique advertiser in the Charlotte papers asks: 'Has a statesman been since Vance?' One."

Name your man.

—Forty of the leading magazines proclaim themselves as total abstainers so far as liquor advertisements go. That shows something of the public spirit that is rapidly growing against the traffic in rum.

—Virginia, is said to be taking the lead of all Southern states in advertising its resources and attracting immigrants, over two thousand farms in that state being sold to immigrants and outsiders last year.

—Dr. J. Wilbur Chapman and Mr. Alexander, with their several aids are conducting a most stirring and successful evangelistic campaign in Richmond, Va., the whole city being aroused as it has not been for many years past, if ever in its history.

—It will be gratifying information to his numerous friends to learn that Prof. D. Jennings Sipe who has been ill for several weeks at News Ferry, Va., is improving and may now sit up some. Bro. Sipe hopes to be up and at his post of duty in a few weeks.

—Broken in health of body and mind, Ferdinand P. Earle, the founder of the school of "affinity" wife seekers and deserters is at a sanitarium in N. Y. He deserted his legal wife and young son many years ago that he might be free to marry his "soul mate," whom, by the way, he attacked and beat with a chair, and was arrested for it. Earle and his kind ought to have been in a mad house, or in prison, years ago.

Governor Hanley's final message to the Indiana Legislature contained a sentence throbbing with life and energy to this end:

"I am aware there are some who have already celebrated the county option law's repeal, but I beg to remind all those who contemplate its repeal that it is the liveliest wire in the political machinery of this commonwealth, and is charged with enough electricity to electrify the party that repeals it."

—President Moffitt has faith in the people for he knows that the people believe in Elon College. From the day of its opening to this good hour, the College has been a constant source of benefit, blessing and benediction to all our Southern church, and this is familiar fact to the multitudes who have stood by the college in loving loyalty all these years. This is why Dr. Moffitt looks to the year 1909 as a good and great one in our history, because he believes the people will respond to the clarion call "Fifty thousand dollars for Elon College in 1909."

—Deacon C. S. Holloman, the venerable and beloved father of Prof. S. A. Holloman is quite ill at his son's home in Greensboro, N. C., and many anxious hearts pray for his recovery. Bro. Holloman is a most lovable man, has seen long years of loyal service in the church and has a host of devoted friends who will regret to learn of his continued and severe illness. For many years Bro. Holloman was a deacon, and ardent supporter of O'Kelly's church in Chatham Co., near which church he resided until he moved to live with his son some years since.

(Later, Bro. Holloman died Saturday, Jan. 16, and was buried Monday, the 18th.)

—Last week's Raleigh Christian Advocate said:

"'Preparing the Teacher' By W. A. Harper, W. P. Lawrence, and W. C. Wicker, Committee on Teacher-Training of the Southern Christian Convention, Southern Christian Publishing Board, Elon College, N. C.

This is a volume containing 233 pages. Its title indicates the character of its contents, and the reputation of the editors justifies the conclusion that the contents are very helpful to Sunday-school workers, especially teachers. The subject of teacher-training in the Sunday-school is one of vital importance and should be carefully studied by all Christian workers. The present volume is a worthy product of the Christian Church."

—Of our teacher training book for

Sunday-school teachers, Rev. W. W. Staley, D. D., writes:

"Preparing the Teacher" is, in my judgment, the most valuable book ever issued in the Southern Christian Convention, unless the "Declaration of Principles and Form of Government" is the solitary exception.

The "Teacher-Training Course" will transform the Sunday-schools throughout the bounds of the Convention as the Principles and Government have transformed the Convention.

The material in this book has been wisely gathered, judiciously arranged, nicely printed, and substantially bound in cloth and paper. The course of study must appeal to all who desire to be more efficient teachers and soul-winners. All the writers have done their work thoroughly and put spiritual quality into their literary finish.

After a careful reading I find only one grave error. In lesson 1, page 15, it represents Hebrew history as beginning with creation and running to the apostles. The history of the Hebrew people begins with the call of Abram more than two thousand years after the creation. Previous to the call of Abram it was the history of the human race in its fall, dispersion, wickedness, destruction by the flood, and the re-peopleing of the earth through Noah and his family.

## OUR SUNDAY-SCHOOL HAND-BOOK

The Sunday-school hand-book, published by Prof. S. M. Smith, under the direction of the Sunday-school Board of the Southern Christian Convention, is now ready for distribution.

The book is a very creditable publication, and is a decided improvement over the old method of publishing the minutes of each convention separately. It contains the proceedings of all the Sunday-school conventions in our Southern Church besides the pictures of the officers of each convention with some of our other leading Sunday-school workers.

This book gives at a glance a bird's-eye view of the Sunday-school work of our denomination in the South. It should be in the hands of every minister, Sunday-school superintendent and teacher, and it is hoped that it may have a wide circulation.

The book is printed on the best quality of paper, and shows up well. A supply is being mailed out by the Sunday-school Board to the secretaries of all the different conventions, and the Christian Sun has a supply on sale here. Copies will be sent to any address, post paid, for ten cents each.

## NORFOLK LETTER.

The friends of Dr. T. E. Baird will be glad to know that he is very much improved in health, and hopes soon to be able to resume his practice.

Mrs. Geo. W. Hanghwont of the Third church—wife of brother Hanghwont, whom I reported last week as not being well—has been suffering the past week with a severe attack of appendicitis. She is very much improved at this time, and it is hoped now that she may avoid having to undergo a surgical operation.

Rev. Alva M. Kerr, of Dayton, O., is in the city. He is on his way south where he expects to spend the winter at some point in Florida. His stop over here is for his health(?) and other interests probably, that I have not been specially commissioned to note, so I guess I will let it go at that for the present, at any rate.

I take the following from the Berkley News column of the Virginia Pilot:

"Rev. M. L. Bryant, pastor of Main St. Christian Church, has returned from Mt. Olive in the valley of Virginia, where he has been assisting Rev. A. W. Andes in a series of revival meetings at the Mt. Olive Christian Church. His subjects today will be: 'The Testimony of good deeds,' at 11 a. m. and 'Awaiting the manifestation' at 7:30."

Rev. W. H. Thompson preached two good sermons at the Third Church and filled his appointment at Providence in the afternoon.

Bro. Ryan of the Temple reports a good day. He is not to be held down by a little thing like preaching only three times on Sunday, but this week will assist a Methodist minister in a revival meeting in Berkley. He reports a remarkable meeting at the Naval Y. M. C. A. Annex at the training station last week. After addressing a meeting of men where there were 150 present, 62 came forward at the close of the meeting and made a public profession of Christ. He has been invited to conduct the meetings there each Thursday night in March.

The Naval Y. M. C. A. in the city, a magnificent building donated by Jno. D. Rockefeller, has been about completed, and was informally opened to the men of the Navy last Saturday. It means much for the comfort of the men who come here. The formal opening will be arranged for a later time not far distant.

J. W. Manning.

—The Alaska-Yukon exposition to be held June 1, Nov. 1, this year. The Legislature of N. C. will be asked to appropriate \$25,000 for an exhibit.

## ITEMS OF PUBLIC INTEREST FROM THE LATE TRUSTEE MEETING.

The annual session of the Trustees of The Christian Publishing Association was held January 6-8 at the Publishing House at Dayton, Ohio.

The members are O. W. Whitelock, Huntington, Indiana, president; Henry Crampton, Eaton, Ohio, secretary; D. M. Helfenstein, Des Moines, Iowa; G. D. Lawrence, Danville, Illinois; A. M. Heidlebaugh, Ottawa, Ohio; J. N. Dales, Toronto, Ontario; James S. Foust, Lakemont, New York; W. W. Staley, Suffolk, Virginia; A. H. Morrill, Laconia, New Hampshire.

All the members were present at all the sessions, and all were kept busy, especially the Auditing Committee which began its work before the others arrived.

A stenographer is to be provided for the editor of the Herald of Gospel Liberty and the editor of the Sunday-school literature; they to divide the time; also a stenographer, who is to assist in the book-keeping, for the publishing agent.

A committee consisting of T. S. Weeks, Troy, Ohio; S. Q. Helfenstein, Dayton, Ohio; O. W. Whitelock, Huntington, Indiana, was appointed to look after the Graded Lesson Helps. The agent is to have our Sunday-school publications displayed at as many State Sunday-school conventions as possible. Space in the Herald of Gospel Liberty will be given for presentation of the work of Adult Bible Classes and Teacher Training Classes.

The library at the Aged Ministers' Home, Lakemont, New York, is to receive a copy of "The Centennial of Religious Journalism," "Centennial Addresses," "Scripture Doctrine," and "Kinkade's Bible Doctrine," free.

The Association published 4,500 books during 1908; 36,000 pamphlets, a large number of leaflets, and has other books under way. It was decided not to publish the life of Elias Smith because much has already been published about him.

The \$18,000 debt reported to the Huntington Convention in 1906 has been reduced to \$7,364.59.

The appropriations, in all departments, are the same as last year. The Hymnary Committee reported progress, and hopes to put out a book which will not have to take second place. Agent Hess was instructed to collect the money due the Association.

The Secretary of the Association is, by vote, to be the editor of the Christian Annual for 1910.

The Field Agency work is not to be given up, but the present method of conducting it will be discontinued, and

the following resolution relative to the work of Brother Burnett was adopted:

Resolved, That the Board of Trustees of The Christian Publishing Association, in discontinuing the services of the Field Agent, desires to express its appreciation of the work of Rev. Dr. J. F. Burnett, who has filled the position faithfully and satisfactorily during the past year; and that the office is discontinued in the line of present economy; and that the value of his work cannot be measured by cash receipts.

Resolutions concerning Dr. J. P. Watson's death:

Whereas, Rev. Josiah Prescott Watson, D. D., since the last Annual meeting of the Board, has been called from this to the better life, and

Whereas, he was for so many years identified with the work of this Association, having served faithfully as Editor of the Herald of Gospel Liberty from January 1, 1887 to January 1, 1895, and as Editor of our Sunday-school literature from January 1, 1887 to January 1, 1907, during which time the Sunday-school publications were greatly improved and developed; therefore, be it

Resolved, By the Board of Trustees in annual session convened, that we gladly bear testimony to his nobility of character as a man, a Christian, and a minister of the gospel; to his consecrated ability and untiring work as an editor for so many years, and to our sincere esteem for him as a fellow-worker and a brother beloved.

Resolved, That we bow in humble submission to the Divine will that has summoned him from our fellowship to the home of joy and life; thankful to our Heavenly Father that he was spared to us so long, and confident that our loss is his eternal gain.

Resolved, That we tender our sincere sympathy to our sister, Mrs. Watson, in her affliction, and to all the members of the family; reminding them of the rich heritage that is theirs in Christian hope, which was his comfort and support in life's varied experiences.

Resolved, That these resolutions be spread upon our records, and published in the Sunday-school literature, in the Herald of Gospel Liberty, and an illuminated copy sent to the family of our beloved brother.

O. W. Whitelock, J. P. Barrett and J. N. Hess were appointed a committee to arrange for the representing of the Association at the conferences, and the members of the Board offered their services in their localities for "only expense to be paid."

Henry Crampton, Sec'y.  
Eaton, O., Jan. 12, 1909.

## THE SUNDAY SCHOOL

## HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR JAN. 31.

## A Few Suggestions.

## THE TRIAL OF PETER AND JOHN.

Acts 4:5-20.

**Golden Text:** They were all filled with the Holy Spirit, and they spoke the word of God with boldness. Acts 4:31.

**Review.** In the review of the previous lesson today let the idea be to show out of it and the circumstances connected with it grew our present lesson—the first recorded persecution of the Christian church. Show that the healing of the lame man at the very gate of the temple and the preaching of the gospel to the people assembled there for other worship was an attack on Judaism at its stronghold. Show further that Peter's sermon charging the Jews with the judicial murder of Christ would incense their rulers, and that especially his declaration that Christ had arisen would make the Sadducees, the then ruling Jewish sect, enemies—all of which taken together led to the arrest and trial.

**Intervening Events.** The intervening events are for today's lesson found in the first four verses of chapter 4 of Acts. While Peter and John were still preaching to the people in Solomon's porch, the priests, the captains of the temple, and the Sadducees came up and had them arrested. It was now night and the Sanhedrin could not meet at night, so the Apostles were imprisoned until next morning. However, the sermon had its effect for we are told that there were 5000 men believers at that time, and we don't know how many women and children.

**Incidental Instruction.** By way of incidental instruction the teacher will do well to make clear the duties of the priests and the Captain of the temple, the belief of the Sadducees, the constitution of the court of the Sanhedrin and its method of conducting a trial; also to explain thoroughly verse 11.

**The Lesson.** We may divide our lesson today readily into three parts, which may be written on the board as they are covered in the teaching.

1. Peter and John get a hearing, verses 5-12. By question learn what took place on the morrow, who came together to sit as judges, who the real high priest was (review your pupils on their previous study of this man—whom the Jews regarded as the real high priest), who the legal high priest was, what kindred of the high priest came, who were set in the midst of the court, what ques-

tion was pronounced to them, with what intent. (Here call for assigned work on verse 7 and Matt. 26:62-66.) What answer Peter made, with what he was filled, through whom he declared the impotent man had been healed, what scripture quotation (Psalms 118:22) Peter here made, through whom he declared salvation must come. (Here call for assigned work on what the name of Jesus means to us, Col. 3:7; Matt. 18:20; John 14:13-16; Acts 7:27; Matt. 12:21; Eph. 5:20; Mark 16:15-18).

2. The Court Deliberates, verses 13-17. Discover what sort of men they perceived Peter and John to be, what these terms meant to them, what effect the boldness of Peter and John had upon the court, whom did they recall having seen them with, when this was, why could they not make answer to Peter's statement whither the healed man and the two Apostles were sent, what confession the court privily made in regard to the healing, what counsel they took to destroy the influence of the miracle, in whose name the apostles were forbidden to speak further.

3. The Decision, verses 18-20. Learn what command the court gave the recalled apostles, what answer Peter and John made them, which side had the better of this trial (Here call for assigned work on fellowship of Peter and John, Luke 5:10; John 1:41; Luke 22:8; John 28:16; 20:6; 21:21; Acts 3:1.)

Review the lesson by the topic method.

**Truths and their Application.** 1. Peter well said there is only one means of salvation—through Christ. Critics of the Christian faith have called it intolerant, and this is well so, for it is intolerant of all error. Every other faith is false, every hope that is not built on Christ is sinking sand. This is not harshness; this is not narrowness; this is not bigotry—it is God's eternal truth.

2. The self abasement of the disciples is explicable only on the hypothesis that they knew Christ to have risen from the dead. We have numerous instances of men who have effaced themselves to exalt others who were to their mind deserving it or able to reward them. But there is no record of such self-effacement for one who was dead and without power to bless them. We are forced then to believe in the resurrection of Christ.

3. The Sanhedrin took knowledge of Peter and John that they have been with Christ. They will also take knowledge of us if we are truly his followers. Our religious life cannot be hid; neither can hypocrisy.

**Assignments for Home Study.** Ask one to be prepared on the intervening events, Acts 41:21-30; ask a second to make an outline of next Sunday's lesson; a third to find from his Bible Concordance what the Psalms and Proverbs have to say about lying; a fourth what the New Testament has to say about lying.

**An Explanatory word or two.** Whenever the International Committee has assigned more than our Senior Quarterly gives for a lesson, it shall be the policy of this department to regard only that part printed in our quarterly as the lesson—this for the reason that it is all our Sunday-school pupils are going to prepare.

I earnestly hope, furthermore, that those teachers who made use of these "Suggestions" will not follow them slavishly and that they will not teach their lessons continuously in the order always herein suggested. For example, incidental instruction should be given all through the recitation just where it is needed, truths can be deduced and applications made in various ways and at various points in the lesson; thus the recitation may be varied from time to time. Be sure, dear teacher, to bring out in your teaching these suggestions and others too of your own, but not always in the stereotyped form which the printed page extracts of me.)

W. A. Harper.

Elon College, N. C.

## THE LAME MAN HEALED.

Lesson for Jan. 24, 1909.

Acts 1-26.

**Golden Text.** His name through faith in his name hath made this man strong whom ye see and know. Acts 3:16.

**Time:** Some afternoon in June A. D. 30, or not long thereafter.

**Place.** Jerusalem, in the outer court of the temple near the Beautiful gate, which led from the outer court into the court of the Women.

This one miracle was selected from the many wrought, because of its far-reaching influence extending nearly through Acts 3rd and 4th. It produced opposition. That opposition strengthened the character of the church and increased its numbers.

## Lesson Outline.

I. Peter and John on the way to the Temple.

II. The lame man carried to the Gate Beautiful.

III. The meeting of the three.

IV. The healing of the lame man.

V. The saved man.

VI. Peter's sermon explaining and applying the miracle.

(1) The audience. (2) The text. (3)

The source of the healing. (4) The means of salvation:—Faith. (5) Jesus the promised Messiah. (6) Therefore repent. (7) Scripture proof. (8) Closing exhortation.

This miracle is the connecting link between the new church and persecution.

The two chiefest among the apostles were on their way to the Temple widely different in character. They were closest of friends alike in principle, devotion and purpose. They were attending the prayer hour.

A lame man was carried to the Gate Beautiful. His story in brief is. (1) He was born with the cause of his lameness. (2) Caused by weakness of feet. (3) So bad that he could not walk. (4) He was poor. (5) Was over 40 years old.

Was carried to ask alms of them that entered the temple. The kindness and most sympathetic people are the praying people.

Nine tenths of all the money raised for benevolent purposes comes from those who go up to the temple at the hour of prayer.

#### The Gate Beautiful.

There are many beautiful gates in life to higher and better things: the gates of hope, love, character, faithfulness and prayer.

Jesus Christ is the Gate Beautiful to eternal life.

#### The Meeting of the Three.

Peter looked upon the man and the man gave heed.

Peter had left all to follow Jesus, had no money to give but helped him to use his feet to rise, stand and walk.

The best gifts to the poor are not exactly the things they want, but the power to obtain them. This is the best and most effective charity.

#### The Saved Man.

He walked and leaped and amazed all who saw him.

#### Peter's Sermon.

Text: The restored man. The power came from Jesus, the Prince of life.

#### The Man's Faith.

Closing exhortation. Believe and repent for God and his Son, Jesus, earnestly desire to bless you and save you from your iniquities. G. W. T.

### THE ORGANIZED CLASS MOVEMENT.

By Sylvester G. Rollings, A. B.

(An address delivered to the Eastern Virginia Christian Sunday-school Convention and published by request.)

Since the dawn of creation we have known something of order. Through the Divine, order was brought out of chaos. The universe was so arranged that all

the planets, all plant and animal kingdoms, were essential organisers for the life which was the objective manifestation of God's infinite mind. What was true of God's plan at the time of creation is, also, applicable to the plans and organizations of man. When "Jehovah God formed man of the dust of the ground and breathed into his nostrils the breath of life," the same tendency for order and organization was inherited. Such an inheritance since the day of Adam has been manifested in the social, political and religious institutions of man. In these phases of life organization has played its part, for men have realized that "The usefulness and efficiency of any institution is positive, or negative according as the institution itself is or is not thoroughly organized and systematically conducted." Success is necessarily measured by the limit of its organic completeness.

The Organized Class Movement may seem of minor importance to some of you of this convention, and scarcely worthy of your attention. I shall try to show you, however, that it is only through the organized Sunday-school class that the greatest good can be perfected and the best results accomplished.

The unorganized Sunday-school class, it is true has been a success to a great extent from its beginning. It has proved itself a divine agency for good. Progress has worked its splendid history, yet those who are most familiar with the signs of the time see clearly that through the organized class will be wrought even greater victories for the Sunday-school and the church.

None of you will think of organization as "a combination of scheming." Some may say, possibly, "It is altogether inimical to the spiritual." The Organized class of course, may be perverted into hostility to the spiritual, if carried too far, not so readily though as the lack of organization may be in effect. Suffice to say that a plan of organization was manifested through the works of Christ, "how he trained, and explained, and inspired, how he sent out the seventy by twos to do specific things."

Then, too, organization in our own time has done much for the evangelization of the world. A bare mention of Moody's success and the Student Volunteer Movement along this line are sufficient examples.

In this discussion, I shall confine the Organized Class Movement to the adult department. Could we enlist the middle-aged and elder people in Bible study, we would have scarcely any difficulty with the children. The idea was once prevalent, that we must interest the children at all hazard, an idea that we

would not condemn; yet we feel that the elder people were seriously neglected. With such feeling has come a change in opinion. It is now estimated that there are 10,000,000 men outside the church and Sunday-school. The question now arises: How can they be interested in Bible Study? Old methods have failed. The old class arrangement is inadequate to the task. New occasions teach new duties. It is now seen that the spirit of the day must be brought into play. The dens of iniquity are putting forward every device possible for the destruction of our young manhood, and young womanhood. The Sunday-school should be equally as alert in saving them by the use of any right means. Out of such need has come the organized class.

The date of the birth of the adult movement is well nigh impossible to fix. Like all great movements, it was not the offspring of a single day, but has been the growth of many decades, yea, possibly many centuries. One thing we do know, however, is that it has been marked by special activity. Several plans concerning adult class organization have been devised that have attracted widespread attention. The work of the Baraca, Philathea, Brotherhood of Andrew, and Philip, the Yoke fellows have demonstrated the need for united action. Such need came before the International Sunday-school Convention at Toronto, June, 1905. In August, 1906, an International Adult Department was established. Through this department was fostered the Organized Class Movement, which we shall consider from six standpoints. How to Organize, Division of Labor, Growth of Classes, Relation to Church, Democracy, What It is and Does.

I. How to Organize. A class may be started by the teacher of an unorganized adult Bible class or by any member thereof. The pastor of superintendent might urge the adoption of the New Movement plans. One or more members of an adult Bible class might withdraw for the purpose of experimentation. In either case the promoter of a new class for thorough organization should be familiar with New Movement plans in order that he might interest others in his project. Leaflets explaining the plans and benefits of organization may be procured from the Secretary of your State Association.

Having become familiar with leaflets demonstrating new plans, personally interview the leaders of unorganized Bible classes and explain to them the value of organization. Suggest plans that might serve as a nucleus for a beginning. Make a careful canvass

(Continued on page 11.)

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**THE CHRISTIAN SUN.**


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Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

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Entered at the postoffice at Greensboro, N. C., as second-class matter.

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**Terms of Subscription.**

One Year .....\$1.50  
Six Months ..... .75  
Four Months ..... .50  
Advertising rates given on application.

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J. O. Atkinson, Editor and Publisher.

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**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

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**THE MINISTER'S MESSAGE.**


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There are three classes of people to whom any body will freely give admonition and advice, namely, to farmers, rheumatics and ministers. If farmers were to receive one fourth the advice proffered them, and the rheumatics take one tenth the remedies prescribed for them, and ministers adopt one twentieth of the methods marked out for them the whole trio would be put out of commission in short order. For that one reason this writer has never advised a farmer, prescribed for a rheumatic or counselled a minister in wisdom's ways. So much by way of general introduction to a particular theme.

If the matter is sounded to the bottom, this writer is persuaded that the world—the world of men and women who think and act—is far more interested in the minister's message than it is in a message to ministers. After all, we love and cherish, the world does, the ministerial man because, and as long as, he delivers the ministerial message. The message of the man is what the multitudes are hungry for. The message is the might of the minister's power. Some may live that message more eloquently than their tongues can tell it, but after all it was the message that reached and saved sinful men and erring souls. For this reason ministers, and men every where, are interested in the ministers' message.

When a word comes about this message we "sit up and take notice." In reading the opening page of the Homiletic Review recently we found a real, live, worthy word about the minister's message. Unfortunately it was headed, "A Message to Ministers." This is the one transgression of the contribution in

question. Removed from its heading and classed as "The Minister's Message" it is a real and a great contribution.

To our thought this editorial column cannot be given to greater service than repeating an excerpt from this "Message." Hear it and discern the difference between a dead message and a live one:

"The sin of a dead minister is the sin of the indefinite article. He preaches a sermon, offers a prayer, makes a call, where the minister who is alive preaches the sermon, offers the prayer, makes the call, his people's needs require and his devotion prompts.

"The worst feature about preaching sermons taken from a book or magazine is not that it is stealing. Other persons steal; promoters and pickpockets, for instance. Preaching another man's sermon is a sign that that you are dead: a much more serious matter. It is a sign that you are not alive to the specific need of your people on that particular day, and doing your best to meet that need.

"The same objection, with almost equal force, applies to one's own old sermons. A sermon which springs from any source other than the minister's present devotion to some particular spiritual need of his particular people, is conceived in the sin of laziness and delivered in the iniquity of insincerity. Sermons preached on exchange, and when "candidating," where the application of this principle is impossible, are the only exceptions.

"The same thing is true of Scripture-reading, prayer, and the pastoral call. Exalted into ends, done for their own sakes, or because it is one's duty to do them, they are little short of blasphemy; and of course unprofitable and unfruitful. Only when used as means to ends beyond themselves, are they holy, sacred, in other words, serviceable and faithful.

"A live minister is simply a man with a program in which the clearly conceived, deeply felt spiritual welfare of his people is the end in the foreground, and the appropriate material, mental, social means are in the background to support it."

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**UNDER THE SHADOW.**


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We wrote in these columns recently of the three hundredth anniversary of the birth of John Milton, the Quaker poet and Christian citizen. In that editorial we tried to bring to the fore those traits of man and character which had made the man to endure and survive through the centuries. If nothing said in that paper was sufficient grounds of

survival, the following "Letter to a Friend," which the blind bard wrote shortly before the end came, would tell us why this name shines out with such lustre even to our day:

"They charge me with poverty, because I never desired to become rich dishonestly; they accuse me of blindness, because I have lost my eyes in the service of liberty; they tax me with cowardice, and while I had the use of my eyes and my sword I never feared the boldest among them; finally, I am upbraided with deformity, while no one was more handsome in the age of beauty. I do not even complain of my want of sight; in the night with which I am surrounded the light of the divine presence shines with a more brilliant lustre. God looks down upon me with tenderness and compassion, because I can now see none but Himself. Misfortune should protect me from insult, and render me sacred; not because I am deprived of the light of heaven, but because I am under the shadow of the divine wings which have enveloped me with this darkness."

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**ENTERED INTO REST.**


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The editor received a telephone message from his friend and brother, Prof. S. A. Holleman, Greensboro, Saturday night, January 16, to the effect that his father, Charles Sidney Holleman, had that afternoon at 5 o'clock quietly and peacefully passed to the spirit land. In that single sentence was contained the announcement that a life, more than the ordinary, had finished its earthly mission, that a most noble task had been completed and that a fearless and faithful race had been successfully and triumphantly run.

He was born October 3, 1827 and was therefore eighty-one years, three months and thirteen days old. He had survived two wives, to one of whom he was married in 1850, and to the other in 1871. With each of these he lived in loving devotion twenty-five years. There were no children born from the latter union, but to that with Martha O'Kelley in 1850, five were born, three of whom passed away in early childhood. Of the two remaining the daughter grew to beautiful and accomplished womanhood and was the wife of President Jerome Stockard of Peace Institute, Raleigh, N. C. Mrs. Stockard died some years since, leaving four children, two of whom were at their grand-father's burial. The only surviving member of our venerable brother's once happy family, is S. A. Holleman, now a successful business man of Greensboro, and for many years the beloved Professor of Mathematics in

Elon College. In the latter's home did the deceased find, in the late years of his life, that tender, loving care that his own kindly and benevolent life had deserved. With two grand-children there who were ever solicitous of grandfather's care and comforts, with an affectionate son whose admiration and esteem for his aged father knew no bounds, and with a daughter-in-law whose sympathy and devotion discerned every want before it was expressed—in that home, in these later years, our good father in Israel lived, never a burden, always a blessing and a benediction. That is not a poorer, but a richer and happier home, because our brother lived there. The service rendered was a service of love because he led a life that elicited and deserved it.

For fifty years and more he had been a faithful, loyal, and efficient deacon in O'Kelley church, in Chatham County. And in the cemetery there we laid his wearied body to rest Monday afternoon Jan. 18, a large concourse of former friends and devoted relatives meeting to show their respect and manifest their esteem for such a splendid and unselfish life. The floral designs were handsome and numerous, covering the mound beneath which the body rested. Rev. W. S. Long assisted the writer in conducting the obsequies.

This good man made the world a more honorable and upright place in which to dwell, for he truly walked with God, and adorned his life with the noblest Christian graces. God rest his great soul, and multiply his kind among the children of men. Charles Sidney Holleman came to his grave in peace, full of years and of good deeds which he had done.

#### SUFFOLK LETTER.

In reading the 1909 Christian Annual one is impressed with the growth of the church and its institutions. The columns that represent departments to be supported have increased and the footings show increase in the financial support. It is not safe to measure Christianity by financial effort and support only; but "where our treasure is there will be our hearts also." People do not give their money to enterprises, as a rule, unless their hearts take some interest. It may be safely assumed that an increase in gifts to benevolent institutions and Christian enterprises is a sign of larger faith, more loyal life, and deeper interest. If statistical tables have any Christian significance, this Annual must prove that the Christian church is "growing in grace and in the knowledge of the truth." The addition of new

churches, the addition of new ministers, who give their whole time to the ministry, the erection of new houses of worship and the improvement of old houses of worship, the payment of better salaries to ministers, the more liberal support of all the undertakings of Conference and Convention, all add force to the claim that the church is growing along lines of usefulness and progress.

This is conspicuous in the smaller conferences. They are doing things in an intelligent, systematic and progressive fashion. This could hardly come to pass if no deep spiritual motive lay at the bottom of their activity. Pride and show do not furnish a sufficient motive to sustain such growth as the tables show from year to year. It is done because the people love God and His cause. Our faith is not dying out, it is not even growing less; but it has discovered that faith without works is already dead. Professor Percival Lowell may believe that the inhabitants of Mars will perish because the water on that planet will dry up; but we do not believe that the fountain of life will dry up or that the people will cease to walk by faith. Pessimists may sigh over the decadence of faith, of spirituality, and interest in religion, but facts tell a different story. It may be true that Puritans would not kiss their wives on Sunday, lest they violate that sacred day; but with all their right rules they did not fill the air with sweeter songs, nor the temple with purer devotions, nor the treasury of the Lord with more cheerful offerings than this very year of grace, 1909. Never, in the world's history, has such an appalling calamity befallen the human race as the Italian earthquake in December, when 200,000 perished and a million were made destitute in a minute of time; and never, in human history, has such help been given by spontaneous donations. Already more than \$15,000,000.00 have started in streams of blessing from every quarter of christendom. The religion of Jesus Christ, even its benevolence, is adequate for the necessity of mankind. What would be the resources of helpfulness, if all men were Christians? The Pope \$200,000; Red Cross Society \$70,000.00; United States Congress, \$800,000.00; British Parliament, £3,000,000; Pierpont Morgan, \$10,000.00; thousands of churches throughout the land. Ships of war becoming messengers of charity carrying bread and clothing and medicine to the needy.

W. W. Staley.

—Senator Lee S. Overman has been named by the Legislature to succeed himself as Senator for another year from this State.

#### Elon College Notes.

Mr. Peter F. Barber of Mississippi, class of 1903 and Mr. J. Adolph Long, class of 1905 have been on the hill for a day or two and both report success in their respective fields of work.

Mrs. Dr. G. W. Kernodle and little daughter, Iris, of Greensboro, N. C. have been visiting relatives and friends here and at Burlington during the past week.

Dr. W. P. Few of Trinity College, Durham, N. C., will speak in the College Chapel on Friday or Saturday evening. His subject is to be Edgar Allan Poe, this date being the one hundredth anniversary of his birth. A treat is in store for all who hear Trinity's dean, Dr. Few.

Mr. Liggett Lincoln of Lacy Springs, Virginia, who has been sick here for some time with pneumonia, leaves today for his home accompanied by his father and mother. He will return to Elon to resume his work as soon as his health is recovered sufficiently.

The Home Department of the Sunday-school here reported 54 for its first week. Is not this good for a beginning? Sunday, the 18th, the College pulpit was filled by Dr. Newman, and the Christian Endeavor was lead by Mr. J. R. Phipps.

Our enrollment continues to grow, several new and some of our former students, who have for some time been out, have matriculated and now are engaged in the regular College work. All departments are at work and there seems to be a genuine zeal and determination that will brook no defeat.

J. T. C.

—Rev. J. W. Patton reports his work in excellent condition since Conference. He has the same field of labor this as last year and has received twelve members into fellowship during the new year. Pastor Patton does not believe in being idle among the churches even in winter. There is no reason why spirituality should be less ardent in winter than in summer.

—His many acquaintances and friends will learn with regret that Deacon C. S. Holleman, the venerable and beloved father of Prof. Holleman, of Greensboro, died last Saturday evening. The interment was at O'Kelley's church, of which Bro. Holleman had been a faithful, loyal and devoted member and officer for many years.

—Have your eyes and nerves become adapted yet to dispatches like this? Wilbur Wright in France flew for two hours and nine minutes last Thursday thereby winning a \$5,000 cup and \$4,000 in money.

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

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**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

“He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again.”—Prov. 19:17.

**Total Reported Last Week \$3017.67**

**Monthly Dues.**

Ella C. Myers ..... .05  
 Susie R. Watson ..... .10  
 Melissa Cook ..... 1.00  
 Farmer Cook ..... .50  
 William S. Cook ..... .50

**Monthly S. S. Offering**

Wentworth, N. C., .... 1.72  
 Graham, N. C. .... 1.00  
 Catawba Springs, N. C. 1.90  
 Mt. Auburn, N. C. .... .93  
 New Hope, Ala. Birthday

Offering, 4th Qur. .... 3.22

**Thanksgiving Offering.**

Pleasant Hill, N. C. .. 2.81  
 Rev. B. F. Young ..... 6.00

Launett, Ala.

Shallow Ford, N. C. .. 2.66  
 New Harmony S. S., Ala. .70

Johnson's Grove, Va. .. 3.90  
 Sanford, N. C. .... 11.00  
 Pleasant Grove, N. C. .. 3.61

Antioch, E., Va. .... 6.13  
 St. John, N. C. Chris Ch. .62

Center Grove, N. C. .... 2.32  
 Castile Jr. C. E. Soc., N Y 2.50

**Christmas Offering.**

Wake Chapel S. S. .... 1.32

**Special Offering.**

Rev. W. C. Wicker, . . . . .  
 Elon College, N. C. 109.00

(In full of sub. for location of Orph.)

Dr. J. W. McPherson .. 10.00  
 Haw River, N. C.

Miss Beulah Fowler  
 on Dec. (1908) . . . . .6.00

(on support of brother)

Amt. 52nd week, 1908 ..... \$16959

Grand Total, 1908 ..... \$3187.26

Elon College, N. C., Jan. 13, 1909.

My Dear Children and Friends:

Our 1908 record is complete. We have wrought well in sympathy and works;

and as the external results we show \$3187.26. While this is not as much as we expected; yet it is a liberal amount when so many individual members do not give a penny. To the above amount should be added \$275.00 put in two lots adjoining our field which will give us an inlet to 23 acres which is disconnected from the main farm and would have made our Grand Total \$3462.26.

We congratulate the children on what has been accomplished in these few years through their influence. To the many individuals, churches, Sunday schools, Christian Endeavor societies, Aid Societies, we herewith convey our deep gratitude for your help in this noble work, and wish for you all a New Year laden with much happiness and great success. May the kind Providence be with you in 1909 as we feel He was with us in 1908.

The following donations have been received:

1 acre land (W. C. Wicker lot), Mary Lee Foster, Elon College, N. C., cost \$150.00; 1 acre land (the Hines lot) James L. Foster, Jr., Elon College, N. C., cost \$125.00; Prof. Z V Judd, Raleigh, N. C., Supt. of Schools, Wake county, check, \$2.70 (10 cents for each child); W. A. Hughes, Watson, N. C., 100 lbs. flour; (Lucian Miles, Watson, N. C., 40 lbs. flour.

(The above flour from Bethel church, Caswell, Co., N. C.)

The children appreciate Prof. Judd's kindness to them very much. Bro. Judd thinks it's wonderful how the work of the children has founded our Orphanage that is now a real living institution.

We appreciate the flour from Bros. Hughes and Miles; it takes flour for our children. We bow to Rev. W. C. Wicker in appreciation for \$100.00 check in full of his subscription which was made to secure the location of the Orphanage at Elon College, N. C.

Dr. J. W. McPherson of Haw River, N. C. hands us check for \$10.00 which helps us very much. We thank you, doctor.

Volume II., 1908 Christian Orphanage is now closed! What did you write in that volume?

The past has weakness and errors, many; the future is full of hope, and packed with possibilities. What is your part?

Yours fraternally,

Unele Jim.

Roanoke, Ala., Jan. 11, 1909.

Dear Unele Jim:

Enclosed you will find \$3.22, the amount of birth-day offering of New Hope Sunday-school for fourth quarter, 1908.

Wishing all the orphan children a happy New Year, I am,

Your niece, Zana Stephenson.

Good, Zana. This is quite a nice offering.

Franklinton, N. C., Jan. 7, 1909.

Dear Unele Jim:

I send 50 cts. for a Christmas offering. Hope all of you have had a merry Christmas and wish you a happy New Year..

Your friend,

Farmer Cook.

Yes, Farmer, we had a merry Christmas. Santa visited our children through kind friends and made them very happy.

Dear Unele Jim:

I haven't written in a long time, but think of the little orphans real often. Some of my friends gave me 85 cts. and mama gives me 15 cts. more to make a dollar to send as a Christmas offering. I am going to school and like it fine.

Your little friend,

Melissa Cook.

Your offering shows where your thoughts have been, Melissa. We know you always sympathize with the orphans.

Dear Unele Jim:

I am a little boy three years old. I send fifty cents as a Christmas offering to the Orphanage.

William S. Cook.

Thanks, little man. You have started on the right road. Let us hear from you again real soon.

Taro, Va., Jan. 5, 1908.

Dear Unele Jim:

It has been a long time since I wrote my last letter, but I have not forgotten the Orphanage. Will write oftener now. Enclosed please find ten cents.

Yours truly,

Susie R. Watson.

Yes, Susie, we want to hear from you and get your dime for every month in 1909.

Timberville, Va., Jan. 12, 1909.

Dear Unele Jim:

Here I come again from Valley. I guess you thought I had forgotten you but I have not. I have been sick. The snow is all gone but it is cold. I send in my dues. Love to all,

Ella C. Myers.

Guess you sent your ice down to us, Ella, for we have had sleet and the cold continues.

—Admiral Rojestvensky, who was in command of the Russian fleet in May, 1905, when Admiral Togo of the Japanese fleet almost annihilated it, died at St. Petersburg, Russia, Jan. 14.

(Began on page 7.)

of your church membership and community, enlisting those who might be interested in Christian service. Co-operate with the pastor, superintendent and leaders of existing classes; call a meeting for prayer and conference and present plans for starting a class for men, also a class for women. Persistently push the work until you find one or more men interested in building up a class for men, and one or more women who are interested in building up a class for women. The reaching of larger numbers of men and women cannot be easily done in mixed classes. Experience has shown that in this work, "men for men, and women for women, is the key to success." When three or more have been found who are willing to begin a class for either sex constitute them as a membership committee, put them to work, set a date for the reception of new members into a permanently organized class. Then make your class so attractive that its magnetic power will compel others to join its ranks for the purpose of breaking the Bread of Life.

II. Division of Labor. The organization of an adult class, as voiced by existing needs and conditions throughout the International field and ratified by the Adult Department Committee represents the minimum of organization rather than the maximum. Such organization distributing responsibility might be termed the "Division of Labor" by economists. This responsibility should be divided between teacher, president, vice-president, secretary and treasurer of the class, which class should also have a membership, devotional, music and social committees and such others as may be indicated by specific needs. A class thus composed of officers and committees should consist of members who are sixteen years of age or over. It goes without saying that such class should be vitally connected with the Sunday-school.

In the election of officers and the selection of committeemen the very best material available should be used. Thorough organization begins with the office-creating power. Class organization is no place for the exercise of favoritism or sentimentalism. It is the place for the exercise of the highest discriminating courage. It would be a mistake, yea, a crime against the class to allow any consideration except the good of the class to rule. Those who are capable of bearing the greater responsibilities, those who are brim-full of tact, should be selected to bear class burdens. If possible use each member of the class for its general perfection.

**DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains**

25 DOSES 25 CENTS.  
125 DOSES \$1.

NEVER SOLD IN BULK.

TAKE ONE of These Little Tablets AND THE PAIN IS GONE.

**YOUNG MEN!** If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

**MEDICINE.**

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

**FREEMAN DRUG CO.,**  
Burlington, N. C.

**DR. JNO. H. BROOKS,**  
—DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

When in Burlington call at

Divided responsibility is a good thing. It helps to develop him who assumes his part of it. The president of the new organized class should make a psychological study of its members and seek to discover the peculiar gifts of each, so that he might use them as a means to the best possible end. Is one man musical? He is just the man to consult about singing and to be made to feel that he has some responsibility in regard to the music. Is another man successful in business? He is the man for the chairman of your executive committee. Is another man friendly and cordial with all, meeting strangers easily? He is a good man for the Welcome or Social committee. Every man has a talent that should not be hidden under a bushel.

We must not mistake the meaning of

**To Drive Out Malaria and Build up the System.**

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

**SPRING TIME.**

The time for gardening is here and you need garden tools. We can supply you at lowest prices.

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The best assorted stock in the county. Four different styles and weight.

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Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office.

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(INCORPORATED)

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**Mrs. Winslow's Soothing Syrup**

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE SUFFERING with PEREOP SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1688. AN OLD AND WELL TRIED REMEDY.

**Post Cards FREE**

Home of Andrew Jackson, State Capitals, hunting scenes, and other souvenir cards of national interest, TEN in all, FREE to persons who send Jno. F. Draughon, Nashville, Tenn., names and addresses of 4 or more young people most likely to attend business college or take lessons BY MAIL. IF YOU want TO RICE from the DOLLAR-A-DAY class into the FIVE-DOLLAR-A-PAY class, then START RIGHT by asking for FREE catalogue

**DRAUGHON'S**  
**Practical Business College**  
Washington, Raleigh or Columbia.

a class thus organized with an eye singled to one purpose. It is not merely the naming of certain individuals for certain responsibilities. There is a deeper significance. The division of responsibilities is simply rudimentary—only the husk in which a ripe kernel should be found. Class organization is life and activity. It is union. It is strength. It is soul and sense. It is the touching of elbows and the joining of hands in a forward movement. It is the heart-throb which moves the multitude as one individual. It is the making a symmetri-

cal power of the whole for the perfection of God's kingdom on earth.

III. Growth of Classes. The original Adult Bible class comprised of five young men, Andrew, John, Peter, Philip, and Nathaniel, was organized 1900 years ago by the shores of Galilee. These were personal workers devotedly attached to and loyal to their Master. They were zealous students of the Old Testament and were later organized for aggressive work. They are still a loving example to all enrolled students of the Bible, both in earnest pupilship of heart and life surrendered to the great Leader. This class itself was a momentous fact in the world's history. Its composition represents the head waters of Christianity. It has served as a nucleus of a great host that, through all subsequent centuries, acknowledged the Teacher of Galilee as their leader and an ever-growing army of today who gladly acknowledge the Divine Son as their Lord and King. And we of today, notwithstanding that the best of examples has lain almost dormant for nineteen centuries, have awakened to the realization that it is the most worthy to be imitated. With such awakening has come the actual practice.

In the report of Mr. W. C. Pearee, Teacher Training Superintendent to the Twelfth International Convention, Louisville, Ky., June, 1908, it was stated that 1,632 certificates of recognition have been issued by forty-nine associations, and an application for a certificate has been received from the Philippine Islands. Such report is a source of joy to those interested in Sunday-school work, notwithstanding the fact that it is impossible to give a satisfactory statement of the number of organized Bible classes or their membership. Abstracts from class reports, however, will suffice, in the latter instance, to show something of the magnanimous growth of the movement.

The Powell class of the Epworth M. E. Sunday-school, Marion, Ohio, began with less than twenty members; it now has an enrollment of 400.

The Muncie Bible class of the First M. E. Sunday school of Brazil, Ind., a pioneer new movement class, has an enrollment of over 500.

"Our class is very enthusiastic over New Movement plans," says G. A. Harriet, Lima, Ohio. "Before taking them up we had only five members; we now have 20. One young man got up last Sunday at 4:30 A. M. and walked eight miles to be with us. He had not been to Sunday school before in ten years. Why not adopt the organized class and bring into the Sunday school some of our moss

covered Sunday-school goers—members of the church who style themselves "active church workers."

Says another there are no more who could join with us in a radius of four miles. All speak in praise of the movement and they are interested in the lessons wonderfully.

R. E. Gill, Petersburg, Va., the teacher of a discouraged class of young men, proposed a change in leadership. The boys objected, and, instead, suggested organization and a contest to build up the class, which was agreed upon. Six weeks later the membership had jumped from 16 to 268. The class now has an enrollment of over 700.

The men's class of the Venable St. Baptist Sunday school of Richmond, Va., was organized with four members; it now has over three hundred.

In 1906 W. M. Folger, Pres. of the First National Bank of Vandalia, Ill., started a men's Bible class in the First M. E. Sunday-school. On the first Sunday of January following he had enrolled 102 men. The class membership is made up of the leading men of the place, including the mayor of the city, a member of the Supreme Court, and every county officer except one. Lawyers, doctors, politicians, and business men make up the rest of the membership.

Such classes are being organized all over the entire country, and by nearly all denominations save our own. Why should we not begin organizing our classes for a more systematic and enthusiastic study of the Bible? Could we come to the full realization of the results there would be no trouble; we would begin at once.

But do I hear some one say, "The things which you recommend are all right for the city school, but are not feasible in the country." I have lived in the country almost all my life and clearly understand that there are difficulties to be overcome in rural sections.—i. e., tired horses in summer, bad roads in winter, and an isolated people during all seasons. Such minor difficulties can be squarely met. "Sunday schools of our day are not great because of their location, but because earnest hearts have spared nothing in the effort to make them what they should be. There are no model Sunday schools which owe their high character to accidental conditions." A consecrated, unremitting, year-in-and-year-out effort anywhere will bring some measure of the same outcome. Wherever there is enough energy and love for Bible study to establish a Sunday school, there should likewise, be enough to introduce the organized class.

(Continued next week.)

#### REV. M. B. BARRETT MONUMENT.

Dear Bro. Editor:—At the last session of the E. Va. Christian Conference the information came to that body that the grave of Rev. M. B. Barrett was unmarked by any slab or monument to mark his last resting place. Bro. Barrett was one of the leading ministers in his conference in his day and was for many years president of the conference. The conference, therefore, decided to erect a suitable monument to his memory. Revs. C. H. Rowland, H. E. Rountree and the writer were constituted a committee to receive means to purchase and erect this monument, the writer being made treasurer of the committee. All, therefore, who may desire to assist in this worthy cause may send the amount they desire to contribute to me at Windsor, Va. Some subscriptions were given at Conference. I have a list of these and will report same through the Sun when they have been paid.

I have received the following amounts:

Public collection at Conf. ....	\$2.16
J. W. Wellons .....	1.00
Mrs. W. D. McClenny .....	1.00
Spring Hill church .....	5.69
Cypress Chapel church .....	5.00
Waverly church .....	5.00
..	
R. H. Peel. ..	

Windsor, Jan. 14, 1909.

#### THE ANNUAL FOR 1909.

The Annual this year contains 141 pages and carries in full the proceedings of all the conferences of the Southern Christian Convention, of The Christian Missionary Association and of The General Convention which convened in Greensboro, N. C., last April. There are also statistical tables giving data of all churches and Sunday-schools of the Convention, apportionments for all churches in 1909 and a full church and ministerial directory. The Annual is neatly printed and bound and is invaluable to all who wish to know what our Southern conferences, churches, Convention and enterprises are doing.

Send orders at once. The price is 20 cts. per copy. Address The Christian Sun, Elon College, N. C.

—Corn-stalks have hitherto been used chiefly for fodder and fiddles. The farmers' boys have made the fiddles and the cattle have eaten the fodder. The Department of Agriculture, which has already made paper from the stalks as a laboratory experiment, is planning to go into the business extensively enough to test the commercial value of this new paper material. It thus hopes by encouraging the raising of corn to prevent the razing of the forests.—Ex.

**An Extreme Case of Eczema Cured.**

Winston-Salem, N. C., July, 13, 1908.  
Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—Nothing gives me greater pleasure than when I am singing the praise of Tetterine. I consider it beyond doubt one of the best skin preparations ever offered the suffering ones.

Some ten years ago no mortal could have been in a worse state from eczema than myself. I had tried every remedy, blood purifier, skin salve, yet I seemed worse, until I was one mass of itching sores. Life simply a burden, I could not sleep. Could not work. The physicians could not help me. I was simply desperate. Glancing over a newspaper I received from a lady in Texas who wrote you telling her condition and what Tetterine had done for her; her case was so much like mine that I concluded that I would try it, feeling that if she could receive so great a benefit it might help me. After two or three applications I never saw such a sudden change. I am happy to say that I am well again. My case being so had it took a lot of it. I have never known it to fail to cure every case yet. I make a special offer to any one suffering with Tetter, Ringworms and Eczema, etc., that if it is used properly and fails to cure, I will refund their money. I have yet to repay any one. Whenever I see any one here suffering from Tetter, Ringworm, etc., I prevail on them to get a box, stating to them that if it fails, come to me and get their money back. I have had the pleasure of curing many with it.

Sincerely yours, P. S. Early.

Tetterine cures Eczema, Tetter, Ring-Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer.

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—It now seems quite probable that the legislature of South Carolina, now in session, will pass a state-wide prohibition law for that commonwealth to be in effect from and after July 1 of the present year.

—During the past year the United States government made the snug profit of ten and a half million dollars on the coinage of silver, nickles and one-cent prices. It pays to use alloy—and to make money.

—Duke Litta, of Paris, France, at the head of a syndicate which controls 200,000 acres of land in Manatee, Florida, has offered to give five acres of land to each family of Italian earthquake sufferers who will come and occupy. The Duke hopes to colonize 3,000 families. His company is to retain five acres beside each five acre plot given away.

—President-elect Taft was really not elected till last Monday when the electors in all the States met at their respective capitols and cast the ballot. The speeches nominating William Jennings Bryan for president seemed like a call from the past and the echo of days that are gone. But despite the eloquent nominating speeches, Mr. Bryan was defeated and Mr. Taft was declared elected.

**SUPPOSE.**

Suppose that the Christian life in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial, modern life. Suppose that, instead of increasing their wants and their desires, instead of loading themselves down on

life's journey with so many bags and parcels and boxes of superfluous baggage and bric-a-brac that they are forced to sit down by the roadside and gasp for breath, instead of wearing themselves out in the daisy ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose, instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them, and Christ died for them, and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the songs of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessing of human love and friendship—rejoice in all these without fear of misgiving, because they come from God, and because Christ has sanctified them all by His presence and touch.—Dr. Henry Van Dyke.

**Beware of Ointments for Catarrh that Contain Mercury,**

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co., Testimonials free.  
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EDITED BY J. PRESSLEY BARRETT, D. D.  
Editor Herald of Gospel Liberty

This is without doubt the most generally interesting publication sent out by the Christians. Its centennial, historical and denominational features make it not only unique in character, but interesting as well. From beginning to end it claims the interested attention of the reader.

We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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J. N. HESS, Publishing Agent

Dayton, Ohio

**MARRIED.****Parker-Howell.**

On Dec. 24, 1908, I united in marriage Mr. W. B. Parker and Miss Coddie Howell. Only a few of the near friends and relatives witnessed the ceremony. Mr. Parker is our highly esteemed agent at Sunbury and is a native of Jackson, Northhampton county. Miss Howell is the accomplished daughter of Bro. Charles Howell of Gates county. The bride and groom spent the holidays with the groom's relatives in Jackson.

May God's blessings attend them through life.

J. M. Roberts.

**Loy-Scoggin.**

At the residence of the writer on Jan. 13, 1909, Mr. M. Low Loy and Miss Ethel Scoggin were united in matrimony in the presence of a few friends.

May their lives be long and happy.

...C. C. Peel.

**Bradshaw-Ellis.**

At the home of the bride's sister, Mrs. Abram Brinkley, Suffolk, Va., Nov. 8, 1908, Mr. John P. Bradshaw and Miss Clara P. Ellis, both of Nuneysville, Va. They have the best wishes of their many friends.

**Duke-Cullifer.**

At the bride's father's Nansemond Co., Va., Nov. 26th, 1908, Mr. Charles E. Duke and Miss Fannie E. Cullifer. The parlor was beautifully decorated and there were many to witness the ceremony, while Mrs. W. T. Kilby played the wedding march. After the marriage there was given by the bride's father a sumptuous reception. The bride was very pretty and quite a favorite in the community. She was organist at Bethlehem Christian Church. They have the best wishes of their many friends. May their lives be long and happy together.

**Salmon-Hines.**

At the home of the bride's father, Nansemond Co., Va., Dec. 1, 1908, Mr. Jack Salmon and Miss Lizzie Jane Hines. May they live long and happy together.

**Sitterson-Pierce.**

Suffolk, Va., Dec. 17, 1908, Earnest Sitterson and Miss Minnie L. Pierce. They have the best wishes of their friends.

**Creekmore-Oliver.**

At 207 Chestnut St., Suffolk, Va., Dec. 23, 1908, Mr. Clifford O. Creekmore of Port Norfolk, Va., and Miss Ada M. Oliver of Stevens Nansemond Co., Va. They were very popular and are congratulated by their many friends.

H. H. Butler.

**White-Hodges.**

Near Copeland, Nansemond Co., Va., Dec. 26, 1908, in the presence of a few friends and relatives a beautiful marriage was solemnized at the home of the contracting parties being Miss Katie Maie Hodges, the youngest daughter of the late H. H. Hodges and Cornelia Hodges and Mr. Gavin W. White, a very popular young clerk of the S. A. L. offices in Portsmouth, Va. At 9 o'clock, A. M. the bridal party entered the room with his best man, Mr. Marvin Ballard and the bride with her brother, Mr. Joseph Hodges of Roanoke, Va., who gave her away. The parlors were very pretty and beautifully decorated. The bride, who is very pretty, looked extremely beautiful, gowned in a white Paris muslin with orange blossoms in her hair being in deep mourning. She wore no other ornaments. She carried a shower bouquet of Brides roses and lilies of the valley. Mr. Clarendon Harrell of Portsmouth, Va., a cousin of the bride, played Lohengrin's wedding march

as the bridal party entered and "Love song" all the time during the ceremony.

After receiving congratulations of their friends and relatives the bride changed her dress for her traveling suit, and the happy young couple were driven to Purvis, Va., where they took the South bound train for Jacksonville, Tampa and other southern cities.

The bride was beautiful and well accomplished and therefore was quite a favorite in the community and her many friends were loath to give her up. Mr. White is to be congratulated on winning the heart and hand of such a charming young lady. They will be at home after Jan. 4th, 1909, Portsmouth, Va.

H. H. B.

**Clem-Munch.**

At my regular appointment at Dry Run on the night of Jan. 2nd, Charles Franklin Clem and Jessie Blanche Munch came forward and in the presence of the congregation were united in the holy bonds of matrimony. The groom

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THE CHRISTIAN SUN, Elon College, N. C.

is a prosperous young farmer, and his bride a popular young lady, the daughter of Jacob Munch. Both are excellent young people and have the best wishes of their many friends.

A. W. Andes.

#### -Worrell-Holland.

Suffolk, Va., Jan. 6, 1909, Mr. Sam James Worrell and Miss Mamie Jane Holland. The Lord bless them abundantly.

H. H. B.

#### Griffin-Sharpe.

At the home of deacon and Mrs. F. F. Sharpe, near New Lebanon church, Rockingham Co., N. C., a beautiful home wedding took place on the evening of Dec. 30, 1908, at 6 o'clock p. m., when their daughter, Miss Janie R. Sharpe and Mr. Patrick R. Griffin were united in marriage. The home had been beautifully decorated, especially the parlor. Three shaded lamps added to the beauty of the scene. At the appointed hour, while Mrs. Zillie Comer presided at the organ, the party entered the parlor in the following order: first, the attendants: Miss Claudie Sharpe with Mr. Numa Comer; Miss Annie B. Sharpe with Mr. William Mosley; Miss Annie Mosley, with Mr. W. G. Sharpe; Miss Gillie Griffin with Mr. W. M. Suits; Miss Annie Sharpe, with Mr. Reuben Truitt; Miss Laura Sharpe, with Mr. C. C. Griffin; and then came the bride and groom to the altar, standing under a large marriage bell suspended from a heavy and tastily arranged archway of ever greens and ribbon, while the words of a beautiful and very impressive ceremony were said by Rev. L. I. Cox, of Elou College, N. C., in the presence of the contracting parties. After the ceremony, the party retired to the reception room, where the friends and relatives extended hearty congratulations to the bride and groom. We were soon invited from this, to the dining room where we found a bountiful repast awaiting the party two who were present. It was good to be there.

A few hours were given after supper for social enjoyment. Many beautiful and useful presents were received, which attested their popularity. May the hand that is too wise to err, and too good to forsake, ever lead them through life.

C.

#### Madison-Williams.

A very quiet home wedding took place near Howard's Chapel Christian church, in Rockingham county, N. C., when Mr. J. C. Madison and Miss Nannie E. Williams were united in marriage. A few intimate friends were present to witness the ceremony, which was performed by this writer. May they have a peace-

ful, happy, and prosperous voyage through life.

L. I. Cox.

#### King-Pond.

January 6th, 1909, at the home of Mrs. Sallie E. Pond, Olive V. Pond became the wife of Mr. Shirley C. King. The marriage was of the quietest type, there being only three outside the immediate family to witness the ceremony. They were married at 4:15 o'clock and left immediately for the home of Mr. Jack King, the father, of the groom, near Carsleys, where they were given supper and spent the night. Mr. King is a young farmer who will reside near Waverly. May the Lord prosper them.

H. E. Roundtree.

Waverly, Va., Jan. 11, 1909.

#### Hargrave-Morris.

Near Maury, Va., Dec. 22, 1908, at the home of the bride, Mr. Ladrence Morris, in the presence of friends and relatives, Miss Lina Morris and Mr. E. P. Hargrave were united in marriage by the writer. Immediately after the ceremony the young couple drove to the groom's home. We wish for them happiness, success and plenty.

C. C. Jones.

#### DIED.

##### Carter.

Walter Horace Carter, son of Mr. and Mrs. J. H. Carter, near Holland, Va., died after a long and severe illness of meningitis, Jan. 19, 1909, aged 3 years, 9 months, and 9 days. The funeral was conducted by the writer at Holy Neck church and the little body laid away in the church cemetery. Little Walter's sufferings are ended, "for of such is the kingdom of heaven." We extend our sincerest sympathy to the bereaved parents and all the family.

N. G. Newman.

##### Crist.

Saturday afternoon, Jan. 9th, it became my sad duty to bury a godly lady and mother, Mrs. C. D. Crist who resided near Waverly. Mrs. Crist had been a great sufferer for many months being afflicted by a spinal trouble. She was sent to the hospital, but all that loved ones, friends and physician could do could not avail. When they foresaw that they could not restore her they brought her back home where she died in a few days. Her body was interred in the Waverly Cemetery.

Mrs. Crist was a Miss Margaret Reed, of Peoria, Ill. She was born Dec. 9, 1869. At the age of 13 she united with the Christian church at Hammond of the same state. She re-

mained a member of that church till the time of her death.

At the age of 17 she was united in marriage to Mr. C. D. Crist, of the same town. They remained in that town till three years ago when they sought a home in Virginia and located near Waverly. To their union have been born five boys and two girls all of whom survive her except one boy who died in infancy. We are told that she remained a constant Christian all her life. She was conscious till the end and realized that her hour was at hand. She called her husband and children to her side just an hour or so before the last and blessed them. They told her that she had been good and faithful to enter into her rest was all they could say or do for her.

She died Jan. 7, 1909, leaving to mourn their loss a husband, six children, a mother 87 years old and a sister the latter two living in the state of Ill. May the Lord bless and comfort them.

H. E. Roundtree.

Waverly, Va., Jan. 11, 1909.

#### Resolutions of Respect.

At the midnight's holy hour on December the 16th, 1908 the messenger of death came and invaded our union and severed a link from our golden chain, summoning from time to eternity sister Adona Brinkley Crocker one of our most beloved members. We shall never again enjoy her genial companionship and wise counsel. She was always a willing worker in the Ladies Benevolent and Social Union and we mourn her departure, and her memory will ever be kept fresh and bright in our hearts as she was loved by all, and therefore be it

Resolved, That it is with sorrow we thus part with our sister. We would emulate her virtues and bow in humble submission to the will of Him "who doeth all things well" hoping for a meeting in the great union of a never ending eternity, where with hands clasped in hers, we shall take up the links of the golden chain.

Resolved, That the blessed hope of immortality leads us to dwell on the beautiful traits of human nature, and it assures us that the golden chain that binds us in life cannot be severed in death, and while the gloom of the grave may for a time obscure the vision, "at eventide it shall be light."

Resolved, That our hearts go out in tender sympathy for the bereaved and while we fondly cherish the memory of our departed sister we will not forget those she loved.

Resolved, That these resolutions be spread upon the minutes of the Union and that copies be sent to the family

of our departed sister and also to the Suffolk Evening Herald and Christian Sun for publication.

Mrs. W. J. Kendrick,  
Mrs. H. Woodward,  
Mrs. T. W. Artman. ....

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1:15	6:00	Raleigh	8:30	3:45
1:54	6:24	McCullers	7:52	3:03
2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:56	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:30	9:15	Fayetteville	5:30	12:30

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—Dr. Abbott Lawrence Lowell, author, lawyer and Harvard professor as to be Charles W. Eliot's successor as president of Harvard University, President Eliot having resigned last November.

—Americans are also the greatest consumers of sugar on earth. In 1907 the figures were a little over eighty-two pounds of sugar to every man, woman and child in the country.

—Atlanta, Ga., Jan. 13.—The Georgia Anti-Saloon League to-day announced that it will prosecute newspapers of the State for printing whiskey advertisements on the ground that these papers are hired agents and solicitors for whiskey houses in violation of the State prohibition law.

—Ben Gilbert the young white man who shot and killed Miss Amanda Morse on Campa Stella bridge, Norfolk, Va., last June has been sentenced to die in the electric chair at Richmond Jan. 20,

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If you are alive when the times comes around, and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance.

That cough may return, or your weight may increase or decrease beyond the limits, or, added to a none too good family record, some of your relatives may have been carried off by a prejudicing malady.

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Asheville, N. C.

S. H. HARDWICK, P. T. M.,

Washington, D. C.

W. H. TAYLOE, G. P. A.,

but has been respited by the Governor till Feb. 26. Young Gilbert was a cigarette fiend and soon after the shooting and his arrest begged for cigarettes. He

admitted that smoking cigarettes had something to do with driving him to his awful crime. "The wages of sin is death."

# The Christian Sun.

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ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JANUARY 27, 1909.

VOLUME LXI. NUMBER 4.

## EDITORIAL COMMENT.

**A Year's Benefactions.** Christian philanthropy, or philanthropy in this Christian country, has grown to immense proportions. Not that all philanthropy is in behalf of purely Christian institutions, nor that all donations are by those claiming to be Christians. Far from it. Yet the philanthropy of our time may be called Christian because Christianity, the spirit of Christianity, made all this philanthropy possible. Mr. Carnegie does not claim to be a Christian, yet the very thing he disclaims made him possible, produced his wealth for him, and engendered in him that spirit of care and concern for the welfare of others that makes him a great philanthropist. There are thousands of people outside the church, in Christendom, whom the church made possible, wrought in them and for them that which makes them useful and valuable and honorable men. Say what you may, our blessed Christianity made possible and brought into actual being our modern day philanthropy. We rejoice, therefore, at the enormous benefactions of our time, not merely for what they are in themselves, or may do, but because we know them to be the fruitage of a more glorious power and planting.

In the year 1908 ninety millions went as free gifts to the betterment of man's physical and temporal condition. Educational institutions received during the same time forty millions. Religious organizations received five millions, not counting, of course, regular contributions for maintenance. Libraries received one million.

The disparity between educational institutions and religious organizations seems, at first, amazing; but many of the educational institutions are themselves promoted by religious organizations, and have no other means of maintenance than through benefactions.

We may, therefore, put 1908 as by no means a bad year, but in many particulars a good one for the cause and progress of Christian philanthropy. The power of Christianity in our day is, in short, beyond all reckoning and computation.

**Moral Character and The Church.** Does the Church help to make men more moral and so the better fit them for citizenship? Or does it make them less moral, and so unfit them for good citizenship? Christian Sun readers, for the most part, will answer those questions in their own minds readily, and will wonder why we put them here. And yet there is a reason.

No less a personage than Dr. George E. Dawson, professor in the Hartford School of Religious Pedagogy, writing to a current religious journal recently said that the great majority of people above twelve years of age in the United States were church members, or to be exact according to the census of 1900, there were 53,000,000 above twelve years of age in this country. Of this number 30,000,000 belonged to one church or another. "So that it is a conservative estimate to say that, in the United States, the predominating influence lies with men and women who are nominally church members." Now then, contends Dr. Dawson, "the church here has had supreme opportunity to make men moral in the sense of fitting them to live as individuals, and as members of society. \*\*\*\*. Yet it has failed; and the evidence of its failure exists in the fact that today the great moral forces of civilization are outside of the Church, and, in a large measure, working independently of it." So much for Dr. Dawson who is a teacher in a religious institution.

Over against this we wish to place a recent statement of President-elect Taft. Mr. Taft was addressing a meeting of Protestant ministers of Augusta, Ga., and setting forth his views of the influence of the Church upon civilization and its moral influence in individual and governmental development. Adverting to the Philippines, with which he was familiar by residence and close observation, Mr. Taft said that "these people are now in a state of Christian tutelage, and must be uplifted in my judgment through us and our guidance before we shall have discharged the obligation that Providence has thrust upon us. In the study of the development it has made I have seen the enormous influence that the Church must exercise in order to make our progress there effective.

"The Roman Catholic Church was there for years and preserved that state of Christian tutelage to which I have referred. Now the ban has been removed from other denominations, and they are all in there on an equality in spirit of Christian emulation, attempting to uplift those people, and we for the government, by a system of secular education, are aiding that uplifting. But without the moral influence of the churches there we could not accomplish anything. It is that sort of experience by which there is borne in upon us the importance of the maintenance of a Church and its influence at all hazards."

And in this we believe that Mr. Taft, the statesman, has certainly taken the broader view than Dr. Dawson, the teacher. "Without the moral influence of the Church in the Philippines we as a government could not accomplish anything," declares Mr. Taft. And what he says here is true of all governments builded and in progressive development in our day. The moral influence of the Church, through hundreds of missionaries, has awakened China, aroused India, and projected Japan into an era of untold progress and development. Railroads and telegraphs and schools are all there now, but the missionary went there first and made these possible. By the moral uplift of the Church these things have come to be.

—No, ours is not yet a manufacturing, but chiefly an agricultural country. During the year 1908, by report of the Secretary of Agriculture, our farm products amounted to \$7,778,999,999. The largest single item was corn. By the way, if last summer's corn crop could have been so diverted it would have paid off the national debt, dug the Panama Canal and bought fifty battle-ships. We believe in bread.

—And now another, and even still more deplorable departure in newspaperdom. The Washington Times has started a Sunday evening edition. Can the people not be spared their Sunday evenings without being distracted with the awful happenings of the day? The only redeeming feature about the Sunday evening Times edition is that it carries no comic supplement.

## THE SUNDAY SCHOOL

HOW TO TEACH THE SUNDAY  
SCHOOL LESSON FOR FEB. 7.  
A Few Suggestions.

## True and False Brotherhood.

Acts 4:32 5:11.

**Golden Text:** Lying lips are an abomination to the Lord; but they that deal truly are his delight, Prov. 12:22.

**Review.** Last Sunday's lesson was the beginning of oppression from without,—the result of which was the holder preaching of the Gospel, the deepening of the spiritual life, and rapid increase in church membership. Today's lesson is the beginning of internal troubles,—the first instance of hypocrisy in the church and how it was disposed of. With these facts in view, carefully review the previous lesson, insisting on the essential facts in view, the golden text, and the spiritual lesson taught by it.

**Connecting Links.** The intervening events for today are found in verses 21 to 31 of Acts 4, where it is recorded that the two apostles, who had been tried for blasphemy and dismissed with the injunction not to preach in Christ's name any further, went to their friends and reported all that had been done, whereupon a prayer meeting followed in which the disciples of the new faith prayed for boldness in proclaiming the gospel they had been forbidden to preach. The result of this prayer-meeting was the shaking of the house where they were assembled and a renewal of the Holy Ghost in their souls so that they might be the more enabled to preach with boldness. This work was assigned last time: so call for it now, and be sure that these points are brought out.

**The Lesson.** Last Sunday it was suggested that you ask one of the pupils to prepare an outline of today's lesson. Call for it now, ask why it was so arranged, and make it the order of the teaching today. For purpose of our treatment we will divide the lesson today into three parts.

I. The Spirit of the Early Church, verses 32-35. Learn by question how the multitude felt toward each other, how they regarded their own property, how all things were held, of what the apostles witnessed, how, what was upon them, the meaning of this, what the owners of houses or land do with their possessions, what with the money they thus received, how this fund was disbursed, the possible reasons for this.

II. A Notable Example of Christian Piety, verses 36-37. Find who is mentioned as especially illustrating this principle, what surname the apostles ap-

plied to him, its meaning, his position among the Jews, his country, where it was, what he did with his land, what with the proceeds therefrom.

III. How The First Hypocrites were Dealt With, verses 1-11. Discover another instance of this custom, the meaning of their names, what they did with the money, what part Sapphira had in it, who carried the money to the apostles, when it likely was, what apostle spoke to Ananias, what question he pronounced to him, what further question showing that this custom was a purely voluntary one, to whom had Ananias lied, what happened to Ananias thereupon, the cause of this, what came upon the people, what was done with Ananias' body, who came later, how much later, what question Peter asked her, her answer, his further question, his declaration to her, what happened to her, how was she disposed of, what came upon the church and upon all who heard these things, the value to the new church of these seemingly severe penalties for hypocrisy. Call for what Proverbs and Psalms teach about lying assigned last time. Call for what the New Testament teaches about lying assigned last time.

Review the lesson from the topical outline.

**Incidental Instruction.** In the way of incidental instruction today; one biographical, another geographical, and a third having to do with Jewish customs. Be sure to give your class a clear conception of Barnabas as a man and as a power in the spread of the early church, especially his connection with Paul. You will find this from your Bible concordance. Then get Cyprus clearly before them as to location and position in Jewish history at that time, being the site of rich copper mines which Augustus Caesar leased to Herod the Great. Lastly the custom of burial will claim your attention. It was customary to bury on the day of the death, usually three or four hours after death—because it was a very hot country and also to avoid ceremonial defilement.

**Truths and their Applications.** 1. Drive home the Golden Text. Show the heinousness of lying. There is no hope of reform in a liar, for you have nothing to build on. Nor is there such a thing as a white lie. A lie is a lie, and all of them without exception blocks. The integrity of our courts is conditioned on truthfulness. Perjury strikes at the very roots of justice. We want boys and girls who will tell the truth, even though it bring hurt to themselves; then we will have men and women and future church members that will keep state and church in the proper course.

2. Teach also the inevitableness of

punishment for sin. There is no way in the world to escape the consequences of evil doing. You may be forgiven for doing it, but the consequences will be with you just the same. Therefore sin not. If you do sin be sure your sins will find you out.

3. Ananias and Sapphira wanted to be thought good, but their lives did not cause people to think so. Therefore they seized upon a plan to tell people they were pious, whereas in fact they were not. Hypocrites have no way to get credit for piety except in some such way as this. Yet in every instance, sooner or later, they will be discovered. Those who give more than they are really able to give for the reputation there is in it will sooner or later be found out. The double life will out.

4. We should not judge the early church by its failures, but by its successes, not by its Ananiases and Sapphiras, but by its Barnabasses. To judge a course or a person or a thing by its failures is to be unfair and to arrive at uncorrect judgments. "We must be careful not to measure a man or a society by its imperfections alone. It is like valuing gardens by its weeds, and fruit trees by their worm-eaten fruit. By that method of measuring Sahara is better than the choicest garden in the like valuing gardens by their weeds, and dead tree is better than the most fruitful tree in the orchard for it has not poor fruit. Not by their weeds alone, but by their fruits ye shall know them."

**Assignments for Home-Study.** Ask one to report on Acts 5:12-16; another to find the effect of persecution on the persecutors from Matt 18:6, 7:23; 2936; Rev. 18:16-19-24; another on the persecuted from Heb. 11:25-27; Acts 20:22; Rom. 8:37; 2 Tim. 2:9,10; 4:17; Matt. 5:10-12; Luke 6:22,23; a fourth to find other Scripture text that would serve as golden texts for this lesson.

W. A. Harper.

Elon College, N. C.

## LESSON FOR JANUARY 31, 1909.

## The Trial of Peter and John.

Acts 4:1-31.

**Golden Text:**—They were all filled with the Holy Spirit, and they spake the word of God with boldness, Acts 4:31.

**Place in History.**—This lesson is the natural outcome of the miracle, the teaching, the wide spread excitement described in our last lesson. It belongs to the early period of the church, not long after Pentecost.

Hitherto the progress of the church has been peaceful and rapid, presenting a beautiful picture of the heavenly life on earth.

We now come to a place where we

must watch the progress of the church from two points of view.

One is the outward history flowing from the Pentecostal fountain in an ever widening stream, rising in restless tide when rocks of opposition would stay its onward course.

The other is the inner history, the unfolding of the Spirit's work in the believers. From this fountain flowed a marvellous power which led to confession of sin and the obedience of faith, great peace, noble generosity, wisdom and courage.

#### Lesson Outline.

**Theme:** Progress through opposition.

I. The Apostles arrested and imprisoned.

By whom? For what purpose? The effects of heroism in persecution.

II. The work went on.

III. Opposition gave the Gospel a hearing before the rulers.

IV. The Outcome

Position of Peter unassailed.

The disciples acquitted.

The Prayer meeting that followed.

The two apostles were, doubtless praying and praising God.

The fact that those interested in opposition to truth were grieved gave no reason for relaxation of effort.

Today liquor-sellers, gamblers, and those who make money out of vice, whose gains are fraud, are grieved at every effort to save men from their clutches. Their grief should only make us more zealous and hopeful.

The apostles now began to know the meaning of Christ's promised blessings. They recognized a new power that was working in them.

#### The Results.

Being with Jesus. To be with Jesus is to live in communion with him, to have him in our thoughts, to love him with all our hearts, to go to him for guidance, to make him our daily companion, to be in sympathy with his plans and purposes, to feel his presence and approval.

This daily companionship will change us as by the spirit of the Lord. This likeness will show in our daily life and character. G. W. T.

### THE ORGANIZED CLASS MOVEMENT.

By Sylvester G. Rollings, A. B.

(An address delivered to the Eastern Virginia Christian Sunday-school Convention and published by request.)

(Continued from last week.)

IV. Relation to Church. The organized class bears the same relation to the church that a large reservoir bears to a much-needed supply of water—it constantly refills.

Rev. Courtland Myers, Brooklyn, N. Y., says, "I have no question about the advisability of organization in classes of young people. It is an indispensable factor to best results. I have baptized into our church membership out of a class of young men, probably 300. In the first Baraca class organized in 1890, over 200 have confessed Christ and united with the church. One pastor writes that out of 146 members added in the past three years, 77 came from two organized Bible classes.

The Juniar Bible class of the First M. E. Sunday-school of Belleville, Ill. has in three years, reached an enrollment of 350; of this number 114 have become regular church attendants, 31 are enrolled in definite church work outside the class, 12 became Sunday-school officers and teachers, 37 have joined the church, and three are now members of the official board. Such abstracts, showing that the organized class movement has given many young men and young women their first impulse to lead Christian lives and to do active church work, could be duplicated many times. Let us spare no time nor means nor effort in adopting organization.

V. Democracy. The success of a Bible class to a great extent depends on its democracy. Class organization appeals to adults as well as to young people sixteen and twenty years of age. They like the idea of self-government. They like to feel that they are in an organization where they have a voice, and where they have something to do. Young men, especially, prefer doing things in a business like manner, rather than go to class and sit under the tutelage of a teacher who is the "sole proprietor" with the sense that he or she is the only factor of the class who has anything whatever to do with the class meetings. They themselves want to work and take great delight in it when it appeals to them as worth while.

Under exceptional circumstances there have been large and successful Bible classes that were created, maintained and ruled by one strong good man. Such classes have done inestimable service, but objections are so numerous, so serious so evident against the Bible class of the absolute monarch that nearly every one will agree that the ideal Bible class must be democratic, because the young American "eats, sleeps and breathes democracy. He wants a voice in things. From this point of view arbitrary government belongs to childhood. The consciousness of his developing strength must find somewhere opportunity for expansion. If there is not an organized class to gratify this desire, he quits."

VI. What It Is and Does. The organized class movement is not a beautiful theory, but a thoroughly demonstrated and wonderfully successful proposition. It is yielding large returns and, if pushed, must eventually revolutionize everything.

In practical application the organized class reaches beyond the ordinary unorganized Bible class spirit and pure social relations, it not only helps the unemployed and cares for class sick, but it lends assistance to those outside of its own realm. The great beauty of such missionary spirit thus manifested is that it reaches old and young people, whether church going or non-church-going, puts them to studying the Bible, and develops them so that they can interpret its rich truths for themselves.

The one vital thing that the organized class does, it teaches men to think. A very few men have done practically all the thinking of the world, and because they have thought they have seen meanings and forces in things that have been passed unnoticed by millions of their fellows. Wall with steam, Edison with nature's electricity, and a few others have revolutionized the world. They put their God-given endowments into service of the earth. If the organized class performs its proper task some of its disciples may revolutionize the world in a noble way by discovering in large measure the divine meanings that God intends for the salvation of men, and still unnoticed on the pages of the Book of Life. The organized class not only aims to prevent mental waste by redeeming the mind from idleness and torpor, directing its energies into a worthy and fruitful field for occupation giving it spiritual material to weave into a beautiful garment of truth for a living soul to wear, but it helps to make the men of the twentieth century something more nearly like the pattern of the ideal man in the thought of the Creator.

With such infinite inheritance, the organized class movement brings, also, a new relation of teacher to class. He no longer places emphasis on "my" class but on "our" class. He no longer stands before passive hearers to "teach" the lesson to those who are sometimes politely styled "listeners" to whom the lesson, in many instances, is neither instructive nor inspiring. As Thomas Carlyle once pertinently observed: "To sit as a passive bucket and be pumped into, can, in the long run, be exhilarating to no creature, how eloquent soever the flood of utterance that is descending." The teacher of the organized class does not try to pump the lesson into the class, but attempts to

(Continued on page 12.)

### NOTES AND PERSONALS.

—Rev. W. D. Harward, Madrid, Iowa, writes a pleasing letter which his many Southern friends will read with delight.

—Rev. A. W. Andes, Harrisonburg, Va., writes: "Plenty of snow and bad weather, but our work moves along well."

Why in the world all those people out there don't move is a mystery. There is yet plenty room in the happy, sunny South.

—One paper has written it, "Wilbur Wright of Ohio, France and the Starry heavens," which does not go far of the mark.

—We are pleased to hear, by way of another breezy and unique contribution, from our friend and brother, Rev. J. T. Kitchen, Windsor, Va., who, by the way, wields too facile a pen to allow it to be idle so much.

—Sun readers would be delighted to have some words from new comers to our Southern pulpits, Rev. W. H. Bolton of our Greensboro church and Rev. W. H. Thompson of our Norfolk, 3rd Church. Let us hear how you like us and how the work goes with you, brethren.

—Under date of Jan. 11, Rev. H. G. Cowan, Cowan, Mont., writes: "Rather cold weather out here. Thermometer showed 50 below zero this morning, though it is a nice bright day and there is only about ten inches of snow on the level."

—Miss Elsie Atkinson, who was in school at Elon last year, and traveled in Europe last summer, is at Palmer College, Le Grand, Iowa. Under date of Jan. 20, she writes: "I like Iowa weather, the place and people here at Le Grand very much, and am delighted with my school work." "Elsie" made a host of friends among students and faculty at Elon who will wish her all health, happiness and success in her work.

—Rev. J. H. Barney, Clearville, Pa., sending his annual renewal of \$1.50 for The Sun and 20 c's. for a 1909 Annual adds this gracious and kindly word: "I shall never forget my visit to Elon College and the kind treatment accorded me there by the brethren. It will always be a bright spot in life's memory. God bless the great work the brethren of the South are doing." Bro. Barney's visit here is remembered with all pleasure.

—How is this for a fine specimen of health, hope and happiness, on the part of our beloved Dr. T. M. McWhinney, now past 86, writing in The Herald of Gospel Liberty last week of a convention nearly two years yet in the future:

"Let us prepare for our coming Convention with a united and consecrated effort along lines of personal sacrifice, and co-operation, especially in our great

educational movement. Let us pray and labor to the end that our next Quadrennial shall be by far, more to the glory of God than any we have ever witnessed. I am now in my 86th year, yet have great hopes of meeting my beloved brethren in that great Convention."

—The Sunday School Board and the Christian Endeavor Board of the Southern Christian Convention are holding sessions 26th and 27th inst. at Elon College. The Sunday School Board consists of Prof. S. M. Smith, Raleigh, Chairman, Revs. L. I. Cox, Elon College, L. F. Johnson, Raleigh, M. W. Butler, Newport News, G. O. Lankford, Columbus, Ga., and Dr. J. W. Manning, Norfolk. The Christian Endeavor Board consists of Revs. C. H. Rowland, Franklin, Va., Chairman, H. E. Rountree, Waverly, Va., R. H. Peel, Windsor, Va., E. M. Carter, Wadley, Ala., J. W. Patton, Elon College, and Prof. W. P. Lawrence, Elon College. This is too early to say what members are present. The object of the joint meeting of these two Boards is to decide whether or not a Convention of Young People of the Convention shall be called and if so, when and where. Also to prepare uniform blanks for all Sunday-schools of the Convention.

It is not often that one finds, in city or in country, a more delightful and imposing house for residence than that recently built and now occupied by Bro. J. Beale Johnson, near the homestead of his fathers, Cardenas, Wake Co., N. C. The house is set upon a hill at whose base, scarcely a hundred yards away, is the picturesque mill with the wide spreading, far reaching, pond that gives it grace and power. When one comes to scrutinize closely one wonders which to admire most the splendid present-day mansion built in every particular in antique colonial style, or the generous mill with its great, sluggish water-wheel and its soothing sound "as of the rushing of many waters," or the quiet, peaceful pond sleeping lazily in the sun shine, a very giant in its strength, a picture of pent-up power and repose. That is to say, Bro. Johnson and his good wife were as wise in the selection of a site for their home as they were generous, gracious and lavish in building it. The house, from the farthest sight, invites you. None but a generous hand and an open heart would have built such a home. Its great, spreading, restful verandas, skirting the house on three sides, its massive colonial columns thick studied and reaching from base to summit, its spacious halls, solid floors of beautiful, polished oak, its great spreading, hospitable doors, its spacious rooms, winding stairways from front and rear, wholesome bath rooms supplied up stairs

and down with a constant stream from a nearby, friendly spring, an electric plant which gives abundant and brilliant lights, great open fire-places in every living room—all of these do but tell in poor speech of the appointment of this home even more beautiful from its gracious hospitality than from the builder's or designer's art. A few days in such a home, with such friends, with such surroundings of the builder's art and nature's lavish display, make this unworthy scribe and his wife and children feel like they have been carried almost by magic to a veritable Utopia of refreshing rest and delightful dreams. Editor and Mrs. Editor and little editors are all gratitude for the many tokens of kindness and gracious favors both in this and in other homes of the community, Bro. K. B. Johnson's W. Z. Atkinson's and others, whose bounty and cordiality sweetened the cup of existence and laid us under lasting obligations. Next to sweet fellowship in the house of God and divine worship at the place of prayer, is the commingling of friends with friends in the dispensation of kindly and gracious hospitality. The word home has its proper significance when there is bestowed upon it our best thought and endeavor and our fondest hopes and efforts. This southern country of ours, in which home has always held highest reverence and respect, has not lost the taste and the instinct for home-building and home-making. When our dear land shall blossom again with homes, such as once blessed it, this race of southern men and women will come into their own, and the joys and achievements of other days will return.

### THE ANNUAL FOR 1909.

The Annual this year contains 141 pages and carries in full the proceedings of all the conferences of the Southern Christian Convention, of The Christian Missionary Association and of The General Convention which convened in Greensboro, N. C., last April. There are also statistical tables giving data of all churches and Sunday-schools of the Convention, apportionments for all churches in 1909 and a full church and ministerial directory. The Annual is neatly printed and bound and is invaluable to all who wish to know what our Southern conferences, churches, Convention and enterprises are doing.

Send orders at once. The price is 20 cts. per copy. Address The Christian Sun, Elon College, N. C.

—Congress has voted to increase the pay of the 29 Federal circuit judges from \$7,000 to \$9,000 and that of the 84 district judges from \$6,000 to \$8,000.

## NEWPORT NEWS LETTER.

## "It Was Not Ever Thus."

This day and season are full of suggestions. It is the last day of the old year. It speaks in tones of love and tenderness, and then again hurls upon us the most terrible memories. Sitting alone with no visible friends but books to speak to me as the evening shadows of the old year are lengthening, and their outlines growing less distinct, soon to fade into the morning twilight of the New Year, memories the most sacred crowd unceasingly upon me. One year ago this evening (It seems too sacred here to speak) a loved one sat with us for the last time in the house of God, and for the last time placed her gentle step on mother dust. For the last time we drove together along the crowded street of happy children and light-hearted friends. Little did we think that the closing hours of the old year so certainly meant the closing forever-more of our union about the family altar, meal and circle. "It was not ever thus."

With what voices does this evening hour speak to us. What memories it revives! What scenes it resurrects and passes before us! Only one year ago this evening, and what temples of hope have fallen since and crumbled into dust. Roses so rich in perfume which grew along life's rugged pathway have been smitten by the frost of the old year and died. What tempests have surged and swept across our bosoms until life seemed like a storm center, and an ocean lashed and stirred to its depths. What starless nights have come and gone. What anguish and bitter weeping the old year has wrung from human hearts and lives! Shall we not wish the closing hours of such a year quickly past forever more?

Hush, my soul, and do not thus repine. 'Tis true friends have fallen by our side and disappeared, but have they not left heart and life, and memory, richer; and would we be so selfish as to even wish to detain them if we could from accepting their crowns and reward in that land so filled with the light and glory of God? Would we be so cruel as to even wish to hold them longer in pain and suffering? 'Tis true dark storms have swept and surged upon our lives and tempestuous nights have come and gone, but was not the Master's voice heard on every wave-crest saying: "It is I, be not afraid," and again, "Peace be still." 'Tis true fragrant roses have faded and died along our way, but have they not left their perfume on the air?

Rise, oh my soul, out of the ashes of gloom and sorrow, and meet the future with all the interest, hope, and life possible. Live to scatter all the sunshine

possible on the pathway of thy fellow travelers and to gladden the lives of others. Let us bless the dear old year in its dying hour and charge upon it no wrong. It was our Father's gift and through all its lights and shadows He has guarded our path by gracious providence and crowned us with sustaining grace. The will has been subdued, the affections purified, the spirit of surrender and obedience enlarged, and the heart and life more firmly fixed in God. Her incidents now gone forever more have been stepping stones in the path to our Father's home. With due and profound reverence for the sacred past, and with heart and life enriched and enlarged by its associations and incidents, we greet the New Year and sealed future with holy faith and life fixed firmly in God.

"So long thy power hath blessed me,  
sure it still

Will lead me on;  
O'er moor and fen, o'er crag and torrent  
till

The night is gone.  
And with the moon, those angel faces  
smile

Which I have loved long since and lost  
awhile."

"Life is real, Life is Earnest."

There are times when life seems strange, and all the past mysterious. Sometimes we feel, in thinking of the past, that we have been stirred from a long dream. Friends prove disloyal, and long cherished plans come to naught. Ideals and conceptions inherited, and taught from childhood as the highest, best, and divinest, find no favorable conditions for application and service. Much which had been credulously accepted as real was found to be fictitious and only pretense. Motives the purest and most sincere are sometimes impugned. All down the ages men have cried with Solomon: "Vanity of vanity, all is vanity." But all is not, however, vanity. Life is not a dream and this world is an uncomfortable place for the dreamer, for the reason that life is real and earnest. The ties which bind true friends together; love which holds and anchors the family circle and altar; influences which lift the life toward God and unconsciously shape our destiny and character; the conscious presence of Christ; joy that fills the soul; peace that steals upon us because of the abiding presence of the Holy Spirit; these are real, and these are earnest.

Life's great mission and moral obligations and opportunities are real, a veritable and blessed reality. Pause not to dream over the past, nor give thyself concern about the sealed future, but with

thy hand in thy Father's, trust and follow Him.

"Lord, for tomorrow and its needs I  
do not pray;  
Keep me, my God, from stain of sin,  
Just for today.

Help me to labor earnestly, and duly  
pray;

Let me be kind in word and deed,  
Father, today.

And if today, this life of mine should  
ebb away,

Give me thy sacrament Divine, Father  
today.

So for tomorrow and its needs, I do not  
pray;

Still keep me, guide me, love me,  
Lord, this each today."

Murdock W. Butler.

Jan. 22, 1909.

## Elon College Notes.

The address of Dr. W. P. Few of Trinity College, Durham, N. C., which was to have been delivered last Tuesday evening will be tomorrow evening, Jan. 25th. The reason the address was postponed was sickness in the family of Dr. Few.

The twenty-second of February Washington's birthday is to be celebrated here. The students to appear are making the necessary preparation. The program will appear soon.

A number of lovers of music from here are expecting to attend the greatest event of the season in Greensboro, on Jan. 27, the appearance of the famous Mlle Calve.

Sunday, Jan. 31, Rev. J. W. Holt, of Burlington, N. C., will preach from the college pulpit. It is with pleasure we make this announcement for Bro. Holt is one of our most thoughtful and forceful preachers.

There is an association here which means much to the religious life of our young ministers, and of which we hear but little from outsiders. This is the Ministerial Association which meets regularly once a week. It has done much to encourage the young ministers and now is doing a great deal of work at nearby needy points in supplying preachers.

Sunday Dr. Atkinson preached for the College. His congregation was large and attentive, his sermons are a pleasure, delight and inspiration to all who hear them.

The Highway Commission of Alamance County decided last Monday to build a McAdam road from Gibsonville to Burlington through Elon College. This is good news for us who live here as it gives us a fine graded road from here to Greensboro and places us on one of the state's great highways leading from Raleigh to Charlotte. J. T. C.

## FROM THE FIELD.

## Iowa Letter.

I suppose that our friends in the South will be looking for a few lines from Iowa, and they shall not look in vain. We heard it said years ago, "Go West young man" but we never took it seriously until a short time ago. Having consented to consider the matter of taking charge of the work of the Christian Church here, and then making it a subject of prayer, the way seemed to us to be opened by our Father for us to come. And without a sense of His guidance I am sure that we could not have felt free to start so far away. We left Norfolk, Va., at 4:20 p. m., January the 14th, and reached Madrid Wednesday evening, January 6th, about 8:30. When we left the sea-side it was warm and spring-like, but we had not traveled very long before we felt a change in the temperature and when we reached Chicago, Wednesday morning, we found the thermometer registering seven degrees below zero and a brisk wind was blowing from the lake. It was the coldest weather we had ever felt. But we enjoyed the scenery along the route and feel very thankful that we had a safe journey. The ground was covered with snow when we got here and it is still covered and there is no prospect now of its leaving. We have had but very little sunshine since we came, but they tell us that it does shine here and we feel sure that even now behind the clouds it is still shining. Some might think that these conditions might be unfavorable for long-sickness, but we did not come here for that and besides we would have to be very ungrateful to get home-sick when the people here have been so very kind and nice to us. For while it has been very cold without, we have been given a very warm reception by the people here and this has served to keep away the thought that we are so far away. We were given a reception last Saturday evening in the church parlors. All the pastors in town had been invited and were present. Each one made a short address assuring us of the good wishes of their people for us in our new field of work. After these speeches and a good hearty handshaking the ladies of the church served lunch. We were glad for these expressions of good will and kindly feeling on the part of our church here and the other churches in town. We had about one hundred at the first preaching service, though the thermometer was below zero. I find also a good Sunday-school and Christian Endeavor. These have been kept going all the while, although there has been no pastor here for about six months. We

are now very comfortably situated in a new parsonage just across the street from the church. We have a good house of worship here and a church enrollment of 286, but about 75 of these are non-resident members. We are trusting to be used of the Lord in the work here.

The blessings of the Lord rest upon His people everywhere.

W. D. Harward.

Madrid, Iowa.

## Berkley Letter.

I have often heard Dr. Staley say that the Suffolk Christian church was the best church in the world to him. The longer I remain at the Main St. Christian Church the more convinced am I of the same feeling in my heart for the brethren here. They are surely good to me. Of course, poundings are not in order in my case, but I have every reason to feel thankful to the good people who remembered me with gifts of gold and other valuable things during Christmas. I am truly thankful to the Ladies' Aid Society, The Young People's Auxiliary and Bro. John Cuthrel, each of whom presented me a five dollar gold-piece, and others who remembered me with many useful presents at Christmas. May the Giver of all good and useful gifts remember them through the coming years.

The work here grows more encouraging. Our Christmas entertainment surpassed any we have had in years. The program consisted of a Cantata in two parts, which, when begun, moved on like a river to the close. There were no hitches, no stoppings to announce the next thing on the program which more or less spoils the effect of most public entertainments. The church was filled in due time and many turned away for the want of room. The children were thoroughly under control and Miss Elizabeth Pierce proved her splendid talent to martial and discipline nervous and impatient children to act in rhythmic unison to a desired end. Mrs. W. Spence presided at the piano to the delight of all. These ladies had borrowed a piano for the occasion, but the school has since decided to purchase it, which with the service of Miss Laura Garrett who has been asked to act as pianist, will greatly improve our Sunday-school music.

The ladies of the church appointed a committee of two, Miss Margaret Tatem and Mrs. Lee Mercer to get a new pulpit set. They have installed a beautiful pulpit set, including a Communion table, which is beautifully engraved with the text—"In Remembrance of Me." Thus the improvements go on, and it is desired that they can continue till some day we may have the needed room

and apparatus for progressive church work.

It was my privilege to be with Bro. A. W. Andes in a revival at Mt. Olivet, Va. from Jan. 13 to 22. But the weather was so severe that we could not have the results possible and with real sadness I had to return before the meeting closed. I trust many will follow the example of those nine who accepted Christ before I left.

M. L. Bryant, Pastor.

## New Lebanon.

Third Sunday in Jan., with Bro. Jones, its pastor, I visited that part of the Conference. My sojourn was with Bro. Otis R. Cokes where I met his kind wife, his devoted mother, who is a splendid Christian lady, and his sister, Mrs. Olivia C. McKenzie, of Cambridge, Md. That is a very devoted and interesting Christian family, entertaining with ease and making you feel nearly at home. On my homeward way a day was taken in Wakefield with Rev. C. C. Jones. To him and his splendid wife I am thankful for special favors. Bro. Jones is a young man of good parts and is already doing much good on his charge by his winsome manners and helpful sermons.

Here I met Prof. J. J. Lincoln, principal of Wakefield High School. With his polite manners and scholarly attainments he will no doubt succeed at Wakefield. He has a fine school building with many modern improvements—several teachers and a full school. He looks fine and reminded me of a college president. A few years ago when I preached in the Valley of Va. he was a promising boy. He ought to be good and useful as he was reared in the most beautiful and matchless valley in the world. I remember him pleasantly for special favors shown me in North Carolina as well as his once lovely Virginian home.

J. T. Kitchen.

Windsor, Va.

## Waverly, Va.

Christmas-tide was celebrated by the Waverly Sunday-school on Christmas night. The primary classes and the church choir entertained. There were about four hundred people present. A most delightful program was rendered which seemed to please the whole audience. Much credit is due the good ladies who trained the little children to do their parts so well. A beautiful tree stood in holy significance in the north corner of the auditorium, laden with many gifts for the children; it being too small to bear them all, the floor was covered with the many pretty things the children eagerly coveted long before they could lay hold of them. When the

program was completed, each member of the Primary and Intermediate classes drew for their prize. The prize which bore their corresponding number was their fortune. The pastor was not forgotten. He was presented with a handsome rug for his home, for which he is profoundly appreciative. All had a good time, feeling thankful for the privilege to celebrate the birth of Christ in such a manner.

H. E. Rountree.

#### Richland, Ga.

Dear Bro. Atkinson:—This finds me busy with my work at Columbus, Ga. I have been somewhat delayed on account of sickness in my home. My brick work is done and the roof is on. I have my windows and doors ready to put in. I will begin the inside work next week. Hope to have it ready for service by the last of March. The panic has made it very hard for us to build. The panic is worse here now than it has ever been. There is but little money in circulation and it is driving a lot of merchants to the wall. We look for this better after awhile. I hope to give to the readers of the Sun a full detail of the work in a few weeks. Pray for us.

H. W. Elder.

#### BANNER CHURCHES.

In several of the Conferences, churches which meet all their financial obligations to Conference as tabulated in the report of the Committee on apportionments are denominated banner churches, and gain recognition as such in the Conference minutes. The payment of all apportionments is the minimum financial obligation in the minds of the committees, and the maximum ideal in the minds of the membership. Some conferences have succeeded in educating their membership to feel that failure to pay these apportionments is a gross neglect of duty and have induced the churches to come up in full and place the entire conference in the banner list.

The attainment of this ideal should be the lowest ideal of every pastor, every member, and every local church. The church should desire to be progressive in every department. Every member and minister should be progressive not only in sections; but should desire to see every department of the church express a progressive spirit by a progressive policy. Whenever the entire church sees that its life, growth, depends upon an organic, co-operative development of all departments together; each member and minister, layman, and local church, will not only rejoice in the progress of the several departments of the church, but will seek strenuously to promote the

growth of each department for the greater wellbeing of the entire church. Then not only will the lower ideal of banner churches and banner conferences be attained, but higher standards will be raised, higher ideals conceived, and greater progress realized.

The practical problem for the conferences to solve is the realization of our present ideals, for present ideals realized are the stepping-stones to greater heights of glory to be yet attained.

The reason why present ideals are not realized is not lack of ability. The church is able really to do twice as much for the financial support of her enterprises as she is doing, but the failure is rather due to lack of method and education. Some systematic method of paying our church dues and obligations would soon solve the financial problem. It is just as much the duty of the church to pay as it is for it to pray. A praying church that is not a paying church would be an anomaly for praying always leads to paying our obligations, not only to our fellowmen, but also to God and his kingdom.

One systematic method would be for the minister or some committee appointed by him or the church conference to canvass the church membership and solicit each one to pay as largely as possible, not in terms of Conference assessments but in terms of the daily blessings that God has bestowed upon each individual. Before half of the members of the church shall have had opportunity to contribute to the payment of this moral and religious debt, the sum realized will have proved that conferences cannot set bounds to Christian obligations and councils cannot measure human consciences.

Another method that would work is the appointment of an all-day mission service early in the conference year, but not too early, so as not to give sufficient time to educate the people to expect something great, and work and pray for the realization of great things for God. Let sermons be preached on the duties and obligations of members of the church and Christian people to support all the enterprises of the church. Let the leading, loyal membership be seen before the special day and requested to commit themselves to their whole duty in Christian giving for that day. When the day comes, have a strong missionary sermon or address upon the supreme moral and Christian obligation of paying our debts to God for His manifold blessings to us, for the salvation of those who dwell in darkness and for those who serve in home and foreign field. When this is done, call for pledges and cash subscriptions until all have

responded taking their names and amounts. When this is done take a free-will offering that all present may contribute, then give the subscriptions to a competent committee for collection before conference. Let this committee see all members who have not subscribed or paid something to the church for its support. Let the ideal be to raise as much as possible for the church, for God, for the salvation of the world, for the support of the faithful pastor, and especially for the blessing that it will afford the soul and spirit of the membership of the church and this will be the best possible preparatory service for a real revival of religion and the salvation of souls.

These plans would solve the practical problem of banner churches and enlarge the spirit, life and activity of the denomination, until every member and minister would rejoice at the greater progress and prosperity of the Church in all departments.

W. C. Wicker.

#### THANKS.

Dear Bro. Atkinson:—Please allow me to express my gratitude to kind friends of Pleasant Ridge church for a box of nice and valuable articles of groceries on Christmas eve. To Sister Sallie Dunn, of Ingram, Va., for a nice Christmas turkey and to Sister Henry Austin for a bucket of nice honey. And to Bro. W. D. Wall and Sister M. E. Lillard, of Happy Home, for valuable presents. All these things from the above churches were blessings to my home.

How much good a few of the deeply interested members can do in various ways, and especially to their hard working pastors, who have to live on so small salary. The good Lord bless them.

S. B. Klapp, Pastor.

Greensboro, N. C.

Jan. 17th, 1909, in the presence of a few of their friends, at the home of the bride, W. D. Wall and Miss Mary E. Adkins were united in marriage by this writer. This was a beautiful, quiet marriage. Bro. Wall is the popular and splendid Supt of the Sunday-school at Happy Home church, and the bride one of the popular teachers in this school. We extend congratulations to the happy couple.

S. B. Klapp.

“God sends his teachers into every age, To every clime and every race of men With revelations fitted to their growth. Therefore each form of worship that has swayed

The life of man and given it to grasp The master-key of knowledge, reverence, Enfolds some germs of goodness and of right.”

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**THE CHRISTIAN SUN.**


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J. O. Atkinson, Editor and Publisher.

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**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

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**A MEDITATION.**

(From 1 Cor. 15:8-10.)

What I have lost by birth, station and previous conduct is not mine to pine over or deplore. God put these upon me, or allowed them, that, by His grace I might be what I am. I am what I am, therefore, by God's hand and help and loving favor. I came to be this by God's grace. If I have not now advantages others have, advantages of birth, station, wealth, God made it so, and it is all right. I have repented of my folly, am now doing the best I can and God is doing, and has always done, the best He could for me, so we are working together and I am what you see me today by God's grace and favor. Only under such limitations as I imposed by folly and rebellion, this that you see me to be is the very best that God could do with and for me. If my lot is a hard, dull, tedious and trying one, God wanted it to be so, or allowed it, that He might reach me and so make me what I am today.

If I am doing the best I can, and even seem a failure to others, it is none of my fault, for I am what I am by the grace of God. Felix and Festus and Caesar thought Paul a bright fellow, but erratic, imprudent, unwise, and therefore a failure. That I, like Paul, was born out of my time, that I am the least among my fellows, that I did that before now of which I am ashamed, all this is with God, and I appear before you and you before me and each before the other, what we are today by the grace of God. God did not create me forty years ago and then let me go while He rested or slept. He has been working with, or for me in creation every moment since. My folly, my rebellion, my sin, kept me in

the dust. These I have, by His loving invitation thrown on Him, and He has deached down now and lifted me up, placed my foot upon a rock, turned my face and my desires heavenward, and you see me today hating sin and loving righteousness, despising error and seeking truth, pursuing peace and avoiding contention. It was not this self that did that, but the grace of God, just that, and so, "By the grace of God I am what I am."

**A DENOMINATIONAL DIFFERENCE.**

The Christians did not begin as a separate people in order to add one more denomination to the already over crowded category of churches. That was not in the mind and heart of those who first called themselves Christians. There were already too many churches and creeds in the world, too much schism and division in the body.

To reduce this number, not increase it by one, to remove this division, not to deepen it, the Christian church came and began its career.

It was thought by our fathers, it is still believed by their sons, that the Bible as the revealed Word and will of God was sufficient in teaching and doctrine, as a basis for church organization and individual co-operation. On the basis of this Book men might enjoy the sweetest, broadest and truest fellowship. Let each believe what he might as to doubtful and disputed questions of the Book. There was enough, and to spare, of the things taught very accurately, definitely, and explicitly there about which men could agree. In this agreement they might be fellow-workers, and brethren united in a common, and most glorious cause. Wherein they disagreed they would be friends and wherein they agreed they would be brethren for the promotion of our heavenly Father's work in the world. The Book is large enough for a brotherhood like this. It was certainly all the disciples had when they were first formed into a body, and called themselves, or more likely were called, by divine appointment, Christians. History, experience and vital fact have not proven to these people that the Bible is not sufficient, that it is too narrow or too broad, too liberal or too exclusive for the whole family of God upon earth to stand upon as a book and rule of faith and practice.

How vain indeed the thought then that we were trying to be simply one denomination amongst a myrial of others, or that we were excluding others by adopting the all inclusive name Christian. We only wish, if it were our Father's will, that all his children, under heaven,

might take the Book as their constant and daily rule of faith and practice, and let this unite them into a universal brotherhood of believers, and that they were content to wear, not an incidental or man-made name, but the name of the Captain of their salvation and their Redeemer—simply Christian. In the divinely given Book, and in the heavenly appointed name, there is sufficient ground for the fellowship of all believers and the co-operation of all God's children. Not one among many, but one for many, and sufficient for all, is the Church we cherish and the faith we teach.

**ALEXANDER THE COPPERSMITH.**

The expected has happened. We were just sure, have been sure for several years, that some man was going to take as his text Paul's words, "Alexander the coppersmith did me much evil," and preach a sermon that would tell. The man and the theme and the occasion came on a recent Sunday in Calvary Methodist church, New York and Dr. Goodell spoke the word. He declared, having taken the text named above, that he was able to state upon absolute certainty that there were in his collection baskets on the Sunday morning before "one thousand seven hundred coppers"—cents, pennies, brownies. Yes, Alexander the coppersmith had certainly done Dr. Goodell much evil. This same Alexander, or some other worker in copper, has done every other pastor, and the cause he represents, much evil.

As a rule—mark this—as a rule when an adult person puts a penny in the collection basket he does so because there was nothing smaller that he could put therein, or because he wanted to put something in from sheer pride, hoping no one would discover how small was the mite contributed. By the way, if the mites in the collection indicated the widows in the land this would certainly be a world of widows and orphans. Alexander the coppersmith hath done each of us much harm.

**An Inexcusable Sin.**—Of all senseless sins, and frivolous follies, put that of profanity down in the lead. Did anybody ever explain the cause, satisfaction or joy of swearing? Hardly. It is a sin without the first sign of an excuse. There is no sin as hard to account for as this of gratuitous and cold-blooded profanity. It butters no parsnips, wins no dimes, secures no prestige and satiates no appetite. Nearly every other sin has in view some temptation, passion, craving, appetite, or supposed gratification. Not so of swearing. Sure-

ly was he a sage, and speaking eternal truth who said a hundred years ago: "In profanity the devil is fishing for fools with an unbated hook."

And yet people, respectable, otherwise genteel, sane and sober people, indulge in profanity to an alarming extent. A Canadian paper writing on the subject recently thinks this silly and sinful habit on the increase both in Canada and in the United States. And then the paper adds: "You hear men ripping out horrible oaths and calling blood-curdling maledictions down on the heads of others in perfect cold blood and in their natural tone of voice, as if they were making a remark upon the weather. This evil practice is one of the worst blots upon a state of things otherwise free from many serious blemishes. We are a sober, law-abiding and, in some respects, an exemplary, but we are a swearing people. Profanity is everywhere in evidence where men congregate." All of which we fear is a truth, a shameful and deplorable fact. And the more is the pity, for profanity is a silly sin without even the shadow of an excuse.

#### SUFFOLK LETTER.

It is a surprising fact that the human race is moved more by the accidental and unusual occurrences than by the regular and normal experiences of time. Because of this universal fact men get wrong impressions of life and moral obligation. The Messina earthquake has awed the world and startled the nations. The death of two hundred thousand human beings, the destruction of so many millions of property, and the injury and destitution of a million souls, appalls the race, and awakens a charity before unknown in history. And now that Professor Jagger of Harvard University expresses the opinion that the earthquake in Messina is the forerunner of the greatest eruption Mount Etna has ever known, and that such eruption will come within a year and half, and that Manchester, N. H., Providence, R. I., and New York City are earthquake centers, we look into the future with trembling, if we believe in the Professor's predictions and statements.

Over against the earthquake disaster and the frightful prophecies of "Jagger" is the "white plague" in our own country, carrying away two hundred thousand a year and doing this quickly. We see a victim now and then of this disease ourselves. We watch the ravages of this quiet enemy as it does its work in some young life, and then we lay the flowers on the grave and forget it. What the earthquake does in a century the "white plague" does every year. The

property which the earthquake destroys in a century, rum wastes every year. The lives that the earthquake injures and renders destitute in a century, drunkenness does every year. But disease and intemperance move on in their quiet course and do not appeal to many people. A century went by before the public mind and conscience were moved to great effort to put away drunkenness and consumption. Great organized effort is now directed against these enemies of the race and we may hope that these forces will work just as persistently and effectively for their removal as these have for human injury. A man on his bed in great pain from alcohol said to me: "I do not see why the good people have not put this thing down before now. There is nothing good in it. I have sold it, but I knew I was taking the man's money for nothing when I did it. I have drunk a lot of it, but it has done me no good." That is the testimony of those who see it from the side of gain and use. This is a sign of a clearer vision on this subject. Both sides are beginning to see the path of duty and want to walk therein. W. W. Staley.

#### NORFOLK LETTER.

Yesterday was a balmy, spring-like day. All the Sunday-school and church services from which I have heard had large numbers present. The Temple school report something like 30 more present than the Sunday before.

At the service at the 3rd Church in the evening we had quite a number of visitors present, amongst the number several members of the Park Place Disciples Church. We were glad to have them worship with us. They held their service in the afternoon.

There is, and has been for many years, in Norfolk, a splendid spirit of good fellowship between the two denominations, none of the spirit of rivalry and antagonism that I am sorry to say, does exist in some cities where the two are working.

Rev. Alva M. Kerr of Dayton, O., preached for Bro. Ryan's people at the Temple at the morning service. I hear the sermon highly spoken of. Bro. Ryan preached at night having in the service a party of men from the navy—63 being present—four came forward for prayer and one united with the church.

At Rosemont in the afternoon Bro. Ryan reports a large congregation—filling the house.

Rev. J. W. Harrell, of Portsmouth is visiting different churches now in the interest of the building fund of the Portsmouth church. To that end he and Bro. Thompson of the 3rd Church will

exchange pulpits next Sunday morning. I note that our Alabama brethren are planning to build a nice church at the enterprising little town of Wadley. This is a new town on the A. B. & A road, about fifteen miles west of Roanoke, a few miles from Beulah church at Truett, Ala. This little town has had a remarkable growth, less than two years old, little more than one year, in fact. It has a population of several hundred, a large number of stores, a great many substantial brick buildings, a bank, high school, etc. The town was located and laid out by the road, and is situated on a river with fine falls capable of immense water power, which have already been acquired by a manufacturing company. It is destined to be an important point for our people. I am glad they are preparing to go in and occupy the field, and not do as we, as a people, have so often done, wait until some one else has done that and then come in on the edge some where, and make a comparative failure. I am trusting for and expecting to see results from the Wadley Christian church, for with a man to lead them, who will stay in the grove on a church yard with a young man all night and help him pray through to victory, they are bound to succeed and such is the record of Rev. G. D. Hunt, the man behind this movement.

J. W. Manning.

#### AN URGENT CALL.

The outside of the 2nd Christian Church, Columbus, Ga. is completed. The inside work is in progress. We are planning to finish by April. The seats have been ordered. My windows are on the ground. We are making a heroic effort to complete by April. Several contractors say the church, when finished, will be well worth \$8,000, or \$10,000. The money panic has made it doubly hard on us to raise money. We are having to incur a debt on this account. Yet we hope to raise the money to pay out by spring. I have called on the people of the Christian church before and have not called in vain. I don't believe I will call in vain this time. We will have a beautiful auditorium with five Sunday-school rooms, two dressing rooms. We will seat the church with Opera chairs. These are \$2.50 a piece.

Now, I am asking the good people of the Christian Church to come to our assistance in this hour of so great need. I will acknowledge all contributions in the Sun. Who will be the first to cheer us?

Yours in hope,

H. W. Elder.

Richland, Ga.

P. S. Acknowledgements: Warren H. Dennison, \$1.00, Marion W. Baker, \$1.00.

**MARRIED.****Beal-Carr.**

In Southampton Co., Dec. 27, 1908, Livius Hyden Beal and Dora M. Carr.

**Griffin-Pierce.**

At Antioch church, Dec. 9, 1908, Willie J. Griffin and Bessie May Pierce.

**Bradshaw-Gray.**

At home of bride, in Isle of Wight Co., Dec. 29, 1908, Peter Clifton Bradshaw and Lizzie Ethel Gray.

**Bunch-Powell.**

Near Zuni, Isle of Wight Co., Dec. 16, 1908, Joseph Bunch and Annie Lillian Powell.

May all their lives be sweet, beautiful and useful.

J. T. Kitchen.

**DIED.****Harman.**

On Sunday, Jan. 10, 1909, Mary Harman, who was born June 24, 1845, died in the triumphs of a living faith. Sister Harman had been a great sufferer for a number of years and death was a relief to her. Her husband, Manoh Harman, died about five years ago. In early life she had one sister and seven brothers, but now she leaves only two brothers as the nearest of kin to mourn her departure. At the age of 63 years, 6 months, and 16 days, sister Harman was called from her earthly career, but her influence for good still lives. She united with Joppa Christian Church soon after the Civil War under the preaching of Rev. A. J. Kibler.

Funeral was preached at Joppa and the remains laid to rest in the family burying ground near by.

A. W. Andes.

**MONTANA.**

**Cowan.**—The Christian Church at this place is without a pastor at this time. Several of the most active members have moved or are about to move to Missouri, cutting down the working force and the pastoral support. Others have backslidden, and "walk no more with us," and still others have withdrawn or talk of withdrawing. The vicissitudes of pioneer life always affect the regularity and performance of membership, and all denominations have felt the effects of removals, etc. Added to these things, last year was one of severe drought in northern Montana, and the crops were practically a failure. This compelled me to leave home and go to North Dakota, where I obtained employment, and for this reason I resigned the pastorate of the church. I have con-

tinued to preach here, however, as opportunity offered, and during my stay in North Dakota made an arrangement with Bro. Lyman Brough, of Surry, to come up and hold a meeting with us. He came in December, and we commenced the meeting on Christmas Day, and continued it for six days and nights, holding service twice a day. Bro. Brough is a strong preacher and holds up a high standard. He preaches holiness as a second definite work of Divine grace, received by faith subsequent to regeneration. This is a doctrine that is very much opposed in many quarters upon one plea or another, some claiming to have received it all at conversion, others that there is no such thing as entire sanctification, or holiness, in this life,

still others that it is attained by gradual process, and many reject it because, as they allege, it is a disturber of the peace of the church and leads to divisions. But holiness, or sanctification, is a Scripture term and must be accounted for. No other accounting seems to me to be so reasonable, scriptural and true to Christian experience as that sanctification is that act of God's grace whereby man is delivered from all sin and made holy in heart; that this act is subsequent to regeneration, is instantaneous, and is witnessed by the Holy Spirit; it is received by faith in the atoning blood of Christ, and its immediate effect is the eradication from the heart of the carnality, or inbred sin which has abode there since birth, and

**Help That Mower**

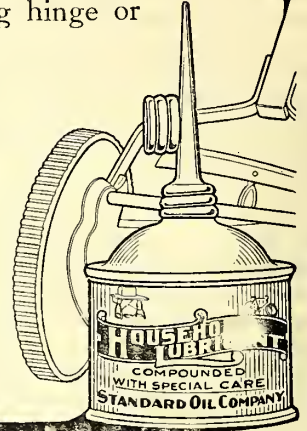
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**THE CHRISTIAN SUN, Elon College, N. C.**

the filling with the Holy Spirit, who comes to abide for ever. This experience is given to God's believing children, who have made a complete consecration of themselves and their all to God. This writer has believed and preached this doctrine for nearly two years, and Bro. Lyman Brough was the human instrument who, indirectly, led me into this experience. I say indirectly, because he was three hundred and fifty miles away, and I did not hear a sermon by him or any other man on the subject at that time. But he was preaching holiness in North Dakota, and was being persecuted for it, and was finally dismissed from the church without a fair trial because of his holiness doctrine. When I heard of the summary proceedings against him, he having been a friend of mine of some years standing, I immediately entered a vigorous protest against the action of the church, and demanded for him a fair trial, which was refused. Then I saw that I must examine his doctrine, to ascertain whether it was in harmony with the Scriptures, the only standard of authority in the Christian Church, and the more I searched the Scriptures on this subject, and examined my own heart, the more was I convinced that not only was the doctrine of holiness scriptural, but that its acceptance meant not so much a taking sides with Brough, as a getting right with God. I saw there was what Dr. Carradine calls "a dark something within," called by the Apostle Paul, "the carnal mind," the "old man," the "body of sin," etc., and to which the Apostle John refers when he says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." At this time my attention was drawn to Heb. 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." And I drew near by faith with a full surrender to God, and realized that "sin hath no more dominion over me." I felt also the peace which passeth understanding and the joy of the Holy Ghost. Day by day I realized that I was kept by the power of God, through faith, unto salvation, and that I had victory over the world, the flesh and the devil. I immediately began to preach and testify to the great things God had done for my soul, thinking that my people would rejoice with me. On the contrary, they began to criticize and object, saying, "We got all this at conversion," "We don't believe there is such a thing," "We think he has backslidden and been converted again," and

similar utterances. As I continued to preach and testify to this grace, the opposition intensified until I was practically forbidden to preach on the subject of holiness. It was about this time that I resigned the pastorate of the church.

There was, of course, no other minister here to take my place, and so the church had no preaching during my absence in North Dakota, but maintained their Sunday-school and Christian Endeavor. In the meantime they had been doing some reading and thinking, and upon my return listened the more readily to the truth as preached by Bro. Brough. But it was evident that carnality was dying hard, as some became angry and ran from the meetings, and others wished to argue the case with the evangelist. But while Bro. Brough would answer questions, he would engage in no contention, but preached and prayed as one who is answerable to God. He is a man of prayer, and has frequently received assurance that some for whom he prayed would be given him in conversion or in sanctification. And God gave us victory in this case. Some ten or twelve testified to having received pardon or sanctification, some of them both. I am preaching the same old truth of "holiness unto the Lord," and know that God is with me and will be my stay in this work. H. G. Cowan.

Cowan, Mont., Jan. 11, 1909.

#### THE PROBLEM OF PAIN.

One of the questions most frequently directed to Christians by unbelievers is, "Why, if God is all-powerful and all-loving, does he permit sin and suffering to exist in His World?" Even some church members find it difficult to put into words a convincing answer to this question. For all such, Appleton's magazine in its February number, publishes a simple and soul-satisfying explanation of "The problem of pain, and the mystery of evil," from the pen of Rev. Charles F. Aked.

"While the difficulties of belief may be great," says the Appleton article, "the difficulties of unbelief are immeasurably greater. Belief without understanding is far more reasonable than understanding without belief, but belief with understanding is best of all and is perfectly feasible for the Christian who gives earnest consideration to the subject. The difficulty is that in discussing fundamental questions of religious belief we do not take into account certain absolute limitations on the working of finite minds in thought. These limitations do exist. For instance, we cannot conceive of a window being open and shut at the same time, or of a valley

without hills enclosing it for the reason that one condition presupposes the other. Likewise we cannot conceive of the existence of virtues and good qualities without predicting their opposites. That is not to say that such a thing is impossible, but that it is impossible to moral beings with finite minds.

"The very nature of man as God has created him implies the possibility of sin, disease and death. One of the evils of the world that brings suffering and misery upon the innocent as well as the guilty is the working of heredity. Yet heredity is at the same time one of the greatest sources of blessings of mankind. We cannot have heredity and not have it. In other words, we cannot enjoy its good without suffering from its evil.

"The whole criticism of pain and evil inevitably comes back to a questioning of God's wisdom in creating man and the world, and nobody yet has been able to suggest an improvement upon God's handiwork although many have tried to do so. If we ask for a world of life without feeling, without capacity for pain or pleasure, we would have the condition that exists in the vegetable kingdom and the critic is reduced to the position of declaring that he would rather be a cabbage than a man. If we ask for a world of feeling without capacity for sin we would have the state of affairs that exists in the animal kingdom and the critic must admit that he would prefer to be a horse or a dog rather than a man."

The February number of Appleton's magazine throws new light upon the character of Lincoln in an article by Major-General Grenville M. Dodge telling of Lincoln's visit to Council Bluffs, the most westerly point of the country that he ever visited, and of the writer's later association with the great President during the Civil War. The second installment of Florence Morse Kingsley's great religious novel "The Star of Love" in which Queen Esther is the central figure, bears out the fascinating promise of the opening chapters. Rev. Charles F. Aked contributes a simple and straightforward explanation of "The Problem of Pain and the Mystery of Evil" that will prove intensely interesting to all Christian readers. James H. Gannon, Jr., gives a dramatic picture of what would happen if the Stock Exchange were to close tomorrow and a delightful variety of fiction and fact stories make up an unusually interesting number.

Please renew your subscription.

The fellow that's always kicking is bound to have the sorest toes.

(Begun on page 3.)

draw from its members what they have gained from individual study,—his purpose being to make practical application of deductions growing out of the lesson. Such method is known as the Lesson Discussion Plan, which makes the class far more interesting.

With the introduction of the discussion plan emphasis is unconsciously placed on the three rules laid down in God's own word for its study: "Search" "Meditate," "Compare." Out of these three injunctions would naturally come "discussion," the only way for exercising judgment and discussion which the lecture plan expresses. Self-expression is important to thought activity. It shows a man his own logical and psychological deficiencies which is a stimulant to greater activity.

Then, too, contact of one personality with other personalities in an enthusiastic discussion makes thought more clear cut and incisive. As Macaulay says, "Men are never so likely to settle a question rightly as when they discuss it freely." In a free discussion whatever God has given one in private study of the lesson may be compared with what has been given to some one else. In such way the comparison may prove a seed from which a beautiful thought may grow. In addition to an exchange of truths of the lesson we receive the benefit of the interchange of personality, a medium through which we give and receive the very indwelling Spirit of God.

The existence of the organized class is not a selfish one. The one recognized function that stands out most boldly is the neglected work it most properly does for others. In this connection its important task is to interest the entire American manhood and womanhood in religious things, to awaken the public conscience and demonstrate the peril of forgetting God.

After all, the thing to which class organization should tend is the deepening of spiritual life.—"comparing spiritual things with spiritual" sums up the whole matter. If the lesson should begin to drag, as it sometimes might do, the teacher should drive home some spiritual thought, something that will draw the mind back to Him who said, "The things I speak unto you they are spirit and they are life."

A spiritual awakening will set forth a collection of laws and principles of life,—especially will it reveal the laws of the spiritual world. "Give and it shall be given unto you," "He that watereth shall be watered." One never tastes of the water of life except in

giving it to others, nor does one ever give it to others unless he himself is thirsty for it. It is thus that we enter into a realization of spiritual things, and thus it is that a union with God and heaven is established.

Let us, members of the Eastern Virginia Christian Sunday-school Convention, spare nothing in adopting class organization at the earliest possible date. Other denominations are finding that it is one of the most vital pieces of machinery in their Sunday-school. There is no reason why the same should not be true in our case. We will find upon experimentation that the classes will swell, that the church membership will increase, that the saying of Christ, "He that shall confess me before men him will I confess before my Father and the holy angels," will be vitalized. In no other way can hearts be trained to search for truth and mouths be opened to confess what they have found than by co-operative lesson teaching which is made possible through The Organized Class Movement whose "purpose is the world for Christ," whose "means is the Word of God."

#### DISTRICT MEETING.

##### First Day, Sat., Jan. 30.

11 A. M. Religious Services by Rev. B. F. Young. Enrollment of ministers and delegates.

11:30 Preaching by J. S. Cox.

##### Dinner.

1:30 P. M. Religious Services by John Will Short.

1:45. The necessity of holding regular quarterly conferences and how to make them more effective, by Rev. H. W. Elder and others.

2:15. Is it best to deal strictly and hastily with offending members? Led by J. H. Floyd.

2:45. Our duties towards our young preachers. General discussion.

3:15. Miscellaneous business.

##### Night Session.

7:15 P. M. Religious Services, by Rev. G. O. Lankford.

7:30. Our Missionary Association and what it means to our cause. Led by Rev. B. F. Young.

8 P. M. Preaching by Rev. G. O. Lankford.

##### Second Day.

9:30 A. M. 30 minutes given to Sunday-school Lesson.

10. A. M. 30 minutes given to Sunday-school discussion, led by W. L. Howard.

10:30. Licensing of candidates to preach, by Revs. B. F. Young and H. W. Elder.

11 A. M. Preaching by Rev. E. M. Carter.

##### Dinner.

1:30. Devotional Services by H. W. Elder.

1:45. Our Home Mission interest, led by Rev. G. O. Lankford.

2:15. Discussion of the principles of the Christian Church, opened by Rev. E. M. Carter.

##### Night Session.

Preaching by Rev. H. W. Elder.

H. W. Elder.

#### BY THE WAY.

Accepting an invitation from Johnson's Grove Southampton, Va., to deliver a lecture at a Christmas entertainment, I went on the Virginia Road to Sedley, a station near the church. The S. S. S. railroad crosses the Virginia at that place and the company has secured forty acres of land on which to build a town. This is just in a few hundred feet of the place where I first saw the light of day some—years ago. In Sedley I stayed for a while visiting friends, especially my aged and only sister. One afternoon as the sun shone out in his winter beauty and splendor, she and I strolled down the way to the old home—the home of our childhood's sunny days, but Oh, how changed was every thing, a new county road on one side and a new railroad on the other side of the dear old spot where loved ones used to be waiting, watching, and listening for my nimble footsteps. Emotions too deep to tell thrilled and filled me as I gazed with intense feelings upon the dear old place and thought so tenderly and fondly of the eternal past. Words are but feeble instruments to express my feelings on that memorable visit. All nature seemed to hold a solemn stillness as I looked down the way of time. The voices which used to encourage and welcome me had long since ceased to sound their sweet melody unto my delighted ears. It is so difficult to keep back the falling tear when the mind thinks such thoughts as these. Hamilton said: "The old look back in memory, the young look forward in hope." I could not help looking both ways—back and forth as I reviewed the surroundings. Those loving ones left me a good legacy—not a rich one—but a good one. They impressed upon my young mind and heart honesty and truth and taught me as well as they knew how to live the beautiful life, and impressed upon me daily to live a life hid with Christ in God. Those early impressions have helped me wonderfully on life's eventful pilgrimage.

Passed part of the time with my dear

friend, J. W. Johnson, who kept me smiling and laughing mingled with a few unseemly tears as he recalled the past with his great mind and vivid imagination. He has been a ready man, and with his unbounded memory and large store of information is able to entertain any one in a most delightful and becoming way.

To Bros. John Joyner, Robert Beaton and several other friends, I am under special obligations for kind words and favors. Gladly shall I remember my last visit to them and of their devotion to the work. J. T. Kitchen.

**Tetterine Recommended for Eczema, Ringworm, Old Sores, Risings, Etc.**  
Morvin, Ala., August 1, 1908.  
J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, old sores and risings and can gladly recommend it as a sure cure.

Yours truly, J. R. DeBride.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chills, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer.

The Shuptrine Co., Savannah, Ga.

—Congress is considering making Abraham Lincoln's hundredth anniversary, February 12, 1909, a "special holiday." President Roosevelt has sanctioned the movement.

—Wireless telegraphy played its wonderful part in the tragedy off Nantucket, Mass., Saturday a. m., when in a few hours the sinking ship, Republic, summonsed to its help in a few hours, a fleet of three large ocean liners.

—Mrs. Leavitt, daughter of William Jennings Bryan, is suing for a divorce from her husband, William Homer Leavitt on the grounds of non-support and incompatibility of temper. Leavitt is an artist by profession.

—The White Star Line steamship, Republic, bound from New York for the Mediterranean, with 761 persons aboard collided with an Italian Liner, The Florida, in a dense fog off Nantucket, Mass., Saturday a. m. last. Passengers were transferred, only four losing their lives, and the Republic went to the bottom. But for wireless messages for help many would have perished.

—Hodgenville, Ky., Jan. 24.—In a local option election yesterday Larue county, in which Abraham Lincoln was born

nearly 100 years ago, voted "dry" by a majority of 1,058, the vote being more than 4 to 1 against license. Church bells were rung at intervals during the day, children marched and a brass band furnished music. Prayer meetings were held and hot coffee was served by women at voting places.

—Duncan B. Cooper, his son Robin Cooper, and former Sheriff, John D. Sharpe, are on trial at Nashville, Tenn. this week for the murder there of ex-senator Caimack some months since.

—The Carnegie hero fund commission met at Pittsburg, Pa., Jan 20, and awarded 26 medals for heroic feats of valor, and \$14,750 in cash, and pensions aggregating \$565 per month, all to individuals who had risked their lives, and in instances lost limbs or both, in rescuing others from death or peril.

—We note with gratification that the Raleigh and Southport Railway, our very enterprising friend and brother, Jno. A. Mills, Raleigh, N. C., President and General Manager, is being extended from Fayetteville to Hope Mills where a South Carolina connection is possible. With untiring zeal Supt. Mills has labored for many years to open a section of country, rich in timber and agricultural resources, to ready and accessible markets, and his hosts of friends will rejoice with him as

success crowns his arduous efforts.

Please renew your subscription.

## Post Cards FREE

Home of Andrew Jackson, State Capitols, hunting scenes, and other souvenir cards of national interest, TEN in all, FREE to persons who send Jno. F. Draughon, Nashville, Tenn., names and addresses of 4 or more young people most likely to attend business college or take lessons BY MAIL.

IF YOU want TO GET from the DOLLAR-A-DAY class into the FIVE-DOLLAR-A-DAY class, then START RIGHT by asking for FREE catalogue

**DRAUGHON'S**  
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### Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.  
Sold by Druggists. Price, 75c. per bottle.

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T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

## No Land So Rich That Fertilizer Cannot Make It Better

You use fertilizers for the profit you get out of them—and the better the land the more profitably a good fertilizer can be used on it. Do not imagine because land will produce a fair crop without

## Virginia-Carolina Fertilizers

that these fertilizers cannot be profitably used on it, or that they were made only for land too poor to produce without them. If poor land will show a normal increase when fertilizer is used, good land will show at least double the increase. Use Virginia-Carolina Fertilizers to increase the *quality*, as well as the *quantity* of the crop—and you will increase the profits from your land.

"I have been using your fertilizers for a number of years" says Mr. William Fraiser, of Glasburg, La., "and find that it not only pays to fertilize, but to do plenty of it, and use the best fertilizers to be had, such as your brands. I have used a number of them and found them to be as recommended and to give better results than any other fertilizers that I have ever used."

Every planter and farmer should have a copy of the new 1909 Virginia-Carolina Farmers' Year-Book. Get a free copy from your fertilizer dealer, or write our nearest sales office.

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“He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again.”—Prov. 19:17.

**Monthly Dues.**

1909.

Jack Will Harvey and

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J. Maryon Saunders . . . . 30

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Noma Franks . . . . .05

Numa Franks . . . . .05

Annie Pearl Way . . . . .10

**Monthly S. S. Offerings.**

Wake Chapel, N. C. . . . .233

Suffolk, Va. . . . .13.46

Rosemont, Va. . . . .2.24

Berea (Nansemond) Va 4.00

Shallow Well, N. C. . . . .1.81

**Special Offerings.**

Charles D. Johnson . . 5.00

Graham, N. C.

Charles D. Roberts . . . . 1.00

Greensboro, N. C.

Mrs. Bessie Wampler . . .25

Miss Nettie Phillips . . . .25

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S. S., Hagerstown E.

Ind. Conference . . . . 3.00

1st Christian Church Palterville

R. I. and Mass Conf. 3.00

Amount 1st week, 1909 . . . . \$55.84

**A TRUE STORY.**

Dear Children:—Your friend, Uncle Millard, is yet alive, and, although he is nearing his 80th birthday anniversary, he feels as young in spirit as a boy of 15.

And why should we ever feel old

At heart, or in spirit and love,

If we're sure when life's story is told,

We'll dwell with the ransomed above?

I have been very much interested today in reading a story, in the Michigan Christian Advocate, entitled “Mildred's Resolution.” Now, Mildred is a little eight-year old girl, living here in Portland, and the story is true. I shall not give it to you in full, as the grandma of Mildred wrote it, but only enough of it for you to learn the lesson it teaches. The story in substance is as follows:

It was the night after New Year's when as Mildred was curled up in her mama's arms, they were having one of their delightful evening talks.

Much had been said about Christmas and Santa, etc., when all at once the little girl said: “Mama, what is a resolution?”

“A resolution? Why do you ask, my dear?”

“Well,” said Mildred, “you know that yesterday you had a long table full of guests to dinner, sister and I were at a little table in the corner, and when you were through with the meal, you sat and talked about resolutions. Do tell me what a resolution is.”

“My dear little girlie,” said mama, “when persons make up their minds they will do something that they have not been used to doing, or have tried to do and failed; when they make up their minds very firmly and really mean to carry it out, they call that a resolution.”

For a few moments Mildred was silent, and when she lifted her brown eyes to mama she said: “And if they should fail to keep it, what then, mama?”

Clasping the child more tenderly in her arms, she said, “That would be very sad, my dear, and there would be only one way to do: ask God to forgive you and begin right over again.”

“Do you think I am too little to have a resolution, mama?”

“No,” said she, “but you must be very careful and thoughtful in making one, so as not to fail in keeping it.”

A little later when taken to her room and prepared for bed, little Mildred added to: “Now I lay me,” the petition: “Please help Mildred to have a resolution, and help Mildred to keep it.”

Several days passed by and each evening with the good night kiss, would come the words: “I haven't found it yet, mama.”

The holidays were over and school opened, but the thought of a resolution was yet in Mildred's mind. In her room was a girl named Nora. She was much older than the other pupils, not very bright nor agreeable. The pupils as a class had grown to be rude to her, so

she had no real friends. The 3rd night after school commenced, when Mildred had her good night kiss, she threw her arms around her mama's neck and said: “Is a resolution something hard to do?” The mama answered: “Yes my dear, and blessed are they if they do them.” “Then, mama,” said Mildred, “I think I have most got one.”

The next day was a trying one for Nora. The scholars treated her very rudely, pulled her hair, hid her lunch box, and did many other disagreeable things.

When school closed at night they were ready to continue the frolic, when little Mildred stepped to Nora's side and taking her arm, said to the others: “You ought to be ashamed of yourselves. She can't help being as she is—and your treating her as you do does not help her, but makes her worse.”

Then arose a shout of laughter and ridicule. When it subsided, Mildred raised her head very high and said: “I do not care what you say to me, or how you laugh. I have got a resolution, and I am going to be Nora's friend,” and she walked home with her.

It was a tired but determined little girl who sprang into mama's arms a half hour later, and burst into tears on mama's neck. She told what an experience she'd had and that “she did not know that a resolution would be so hard to have—but she had got one and meant to keep it.”

Then with a sweet kiss her mama said “Be brave my little daughter; by doing the right, one by one different scholars will come to your aid and evil will be overcome, and Nora will be helped to be a happier and better girl. God bless you, my little girl. Many of mama's guests that New Year's day could well learn a lesson from you.”

Uncle Millard.

Portland, Mich., Jan. 16, 1909.

Elon College, N. C., Jan. 20, 1909.

My Dear Children and Friends:

Bright and beautiful this January day, as we begin our report for 1909. If the year shall be as happy as the day is beautiful we shall have a glorious year's work. The Band has done a noble work in the past, and now the indications point to a larger work in the future. We have now reached that point in our work that we are feeding and clothing orphan children; developing young manhood and young womanhood; building citizenship; making possible the higher attainments of life for those who otherwise would not reach them.

We are planning great things for the Corner in 1909. We must have in cash this year \$5,000.00! Let every one lend a

helping hand. We start out with a nice report.

Glad to hear from our faithful and liberal cousins the Vincent children; Suffolk, Va., Sunday-school makes liberal round for January, with Berea a fine following. The Hagerstown, Ind. S. S. and first Christian Church, Pattersville, Mass extend their sympathy and help to us in our work with \$3.00 each. Bro. Johnson, Register of Deeds, Alamance Co. starts off early with \$5.00 check for Jan., 1909. He says, "Will send check each month"—think how liberal that is! Bro. Carlton, of Durham, did that way in 1908 with a special \$5.00 for good measure. Brethren, how does that strike you? Who else will begin and thus furnish food and clothing and education for an orphan child—at \$5.00 per month?

The following donations have been received:

Mrs. J. M. Bryant, Liberty Spring, Va., lot of clothing.

We are grateful for all these gifts and cash that help us in meeting the expenses of the Orphanage and hope for 1908 great results and am ready and willing to use ourselves in any way for the success of the Orphanage.

We welcome Uncle Millard who comes again with a nice letter and hope all will read and enjoy. Uncle Millard's life must be full of happiness as he always writes something bright and that will do the children good. We guess he loves children. Come often.

Yours loyally,  
Uncle Jim.

Zunie, Va.

Dear Uncle Jim:

I am a little boy fourteen months old. This is my thanksgiving offering.

Elliotte Joyner.

Be sure, little man, to write to the corner every month this year. Tell mama not to forget.

Elon College, N. C., Jan. 15, 1909.  
Dear Uncle Jim:

I was so busy getting ready for Christmas I failed to send my December dues. So please find enclosed thirty cents for Dec., Jan., and Feb. I hope all the little cousins and the orphanage children had a happy Christmas.

Lovingly yours,  
J. Maryon Saunders.

You are a smart little fellow to print your nice letter, Maryon. If you do not mind you will get ahead of the school children.

Sanford, N. C., Jan. 11, 1909.  
Dear Uncle Jim:  
I will write my letter and send my

# Aches

Are in the nerves—all feeling is. Headache, toothache, neuralgia, sciatica, rheumatic pains, backache, etc.—they're all there, but in different parts. It's nerve irritation. Dr. Miles' Anti-Pain Pills relieve nerve irritation, and pain subsides. They do not derange the stomach, or leave disagreeable after-effects. Your druggist can tell you that many use them, and would not be without them.

"I take Dr. Miles' Anti-Pain Pills for headache, neuralgia, stomach ache and pains of any nature. The best medicine."  
MISS LULA LINCHE, Macon, Ga.  
If they fail to help, your druggist will refund the money on first package.  
25 doses, 25 cents. Never sold in bulk.  
MILES MEDICAL CO., Elkhart, Ind.

**YOUNG MEN!** If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

## MEDICINE.

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

FREEMAN DRUG CO.,  
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DR. JNO. H. BROOKS,  
—DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

dine for January. Uncle Jim, I had a nice time Christmas. I went to Randolph to visit grandpa and grandma and visited my sister that lives near there. Old Santa Claus came to see me at sister's and at home too, so you just ought to see how many nice presents I got. I got three nice dolls and lots of other things. We had a nice tree at our church. Brothers Ollie and Claudie say they can't write any more as they are going to school and it takes all they can get to buy books, tablets and pencils, but I am going to write until I am a grown girl if I should live to be a grown young lady. Uncle Jim, you just ought to hear me sing. I am learning to sing alto. I like to sing.

I close with best wishes to you and the cousins.

Your little niece,  
Annie Pearl Way.

## To Drive Out Malaria and Build up the System.

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Glad you enjoyed Christmas, Annie. Sorry our faithful boys are going to stop writing for a while. Hope they will commence again soon.

Raleigh, N. C., Jan. 4, 1909.

Dear Uncle Jim:

Here we come again with our letter for January. Hope the cousins had a merry Christmas. Did Santa Claus visit the cousins? He came to see us. Enclosed please find twenty-five cents.

Your nephews and nieces,

Blannie Franks,  
Bettie Franks,  
Dwight Franks,  
Noma Franks,  
Nuna Franks.

The dear Santa seems to have forgotten no one near us children, and I am glad you had such a nice time.

Holland, Va., Jan. 11, 1909.

Dear Uncle Jim:

I am seven years old today and we send ten dollars for Jack, Will, Harvey and myself. I hope you and everybody at the Orphanage had as good a time Christmas as we did.

I love dearly to go to school. Mama says I'm too young to stay all day, but shall be glad when I can stay all day like Jack and Will.

Your little niece,  
Elizabeth Vincent.

Delighted to hear from you again, children, and also to receive your nice offering. Let us again get your welcome letters that used to come so often.

**RALEIGH AND SOUTHPORT RAILWAY COMPANY.**

P. M.	A. M.	STATIONS.	A. M.	P. M.
1:15	6:00	Raleigh	8:30	3:45
1:54	6:24	McCullers	7:52	3:03
2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:30	9:15	Fayetteville	5:30	12:30

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C. H. GATTIS, Trav. Passenger Agt.,  
No. 4 Tucker Building, Raleigh, N. C.

—Flies are spreaders of consumption, by carrying the germs about from the sick to the well.

—Dr. S. A. Knopf says, "A child predisposed to tuberculosis should not go to school before its eighth year."

—The negro mortality from tuberculosis in the United States is about 150 per cent greater than that of the white people.

—Very few people use more than a small percentage of their lung capacity, a fact which tends to produce consumption, especially in school children.

—J. Pierpont Morgan, one of the greatest living art and curio collectors has recently purchased at great price a sword worn by George Washington.

—Consumption, "the white plague" costs the United States 200,000 lives of human beings, double that number of cows and live stock and at least a billion dollars in money every year.

—One publication, The Woman's Home Journal, Springfield, Mass, offers \$15,000 in cash as prizes to the best writers of long and short stories, poems and anecdotes. Literary work is sometimes worth while.

—President-elect Taft sailed from Charleston, S. C., harbor, Monday, a. m.,

**Northwestern Mutual Life Insurance Co'**

WHEN you put the life insurance agent off with the promise of next week, next month or next year, do you ever reflect how very uncertain it is whether he can do you any good then?

If you are alive when the times comes around, and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance.

That cough may return, or your weight may increase or decrease beyond the limits, or, added to a none too good family record, some of your relatives may have been carried off by a prejudicing malady.

IT IS A GOOD DAY WHEN THE MAN AND COMPANY BOTH CONCLUDE THEY WANT EACH OTHER—and "Everybody wants the NORTHWESTERN now." See our agent NOW, or write to me for rates.

T. ARCHIBALD CARY,

Gen'l Agent for Virginia and North Carolina,  
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R. L. VERNON, Trav. Pass. Agt., J. H. WOOD, Dist. Pass. Agt.,  
Charlotte, N. C. Asheville, N. C.

S. H. HARDWICK, P. T. M., W. H. TAYLOE, G. P. A.,  
Washington, D. C.

Jan. 25, in the United States cruiser, North Carolina, for a visit of some duration, to the Isthmus of Panama. Mr. Taft wishes to acquaint himself at first hand with the process and the progress of the great canal—one of the most gigantic tasks his administration is likely to have on its hands.

# The Christian Sun.

In Essentials—Unity, Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, FEBRUARY 3, 1909. NUMBER 5. VOLUME LXI.

## EDITORIAL COMMENT.

**A Collision at Sea.**—Many of us read in the daily papers with deep regret and interest, of the collision between the two ocean liners, the Florida and the Republic, off Nantucket, Mass., Saturday, Jan. 23, but it is doubtful if any of us, from these dispatches, realized vividly what this catastrophe really was. Dr. James M. Buckley, editor of The New York Christian Advocate, was aboard the Republic Friday afternoon just before it steamed out of Boston harbor, bidding farewell to Dr. Goucher who was going as a missionary to Egypt. So Dr. Goucher was aboard the Republic at the time of the collision and was returned on the Baltic with other passengers to New York. From conversation with him and several other passengers aboard the ship, and after "having read closely more than a hundred columns of reports and communications relating to the destruction of the Republic," Dr. Buckley gives a description and a picture of being "Saved by a Great Deliverance" such as we have not seen elsewhere. Remember that the Republic was a great and magnificent passenger vessel having held for many years the record of being the fastest passenger boat out of Boston harbor. She was 570 feet long, 67.8 feet wide and of 15,400 tons displacement. The Florida is a new ship 381.4 feet long, 48 feet broad and had a 3,231 tonnage.

Dr. Buckley writes: "The great steamship, with 238 first-class passengers and 211 steerage passengers, as well as supplies for the United States battleship fleet in the Mediterranean, left promptly on time at three o'clock on Friday afternoon. The objective point was Alexandria, Egypt. About 5:30 o'clock on Saturday morning, when the Republic was 178 miles east of the Ambrose Lightship, which is at the entrance of New York Harbor, at a point twenty-six miles southeast of the Nantucket Lightship, which guards the Nantucket shoals, she was struck a series of glancing blows by the steamship Florida, of the Floyds-Italiano line, bound from Italy to New York. The Florida is only about half the size of the Republic. The officers on the Republic's bridge say the

other vessel, looming in the mist ahead, bore down upon them, and the next moment they struck amidships on the starboard side. The Republic's side plates were torn asunder by the sharp prow of the Florida; iron and wood were rent apart and the steel-clad bow bored its way into the Republic's engine room. Immediately it backed out again and staggered off out of sight into the fog. Instantly many thousand gallons of water plunged through the hole, extinguishing the fires. The engine-room force, driven out, hurried up the ladders to the decks. In three minutes the electric lights were out, the crew stopped, and the fog whistle—which had been blowing all night was silenced. Instantly, from the bridge, the crew were called to quarters and the collision bulkheads closed. The Nantucket Lightship previously mentioned is fifty miles from shore, so that the vessel was then more than seventy miles from the nearest land, and there was already water enough in the hold to sink the steamer unless the bulkheads held. The only hope of securing aid in that impenetrable fog was by means of wireless telegraphy. The operator was engaged in sending a message when the collision occurred, and soon from the masthead of the Republic a message went out telling every electric ear within 200 miles, as "concentric circles" of little waves spread from a spot in the water" in which a stone is dropped, that the Republic needed aid."

As a result of this wonderful wireless telegraphing a fleet of five ships in different parts on far distant seas caught the cry of distress from the Republic and faced about, making for the distressed ship, at full speed. The first to arrive on the scene was the Baltic which had caught the wireless message when entering New York harbor, and facing about immediately, reached the scene of the disaster at 3 o'clock Saturday p. m. The work of transferring passengers began at 11 o'clock Saturday night, with ten boats, each capable of carrying ten passengers, the vessels lying 400 feet apart. The work went on all night and until ten o'clock Sunday a. m., till the last passenger was transferred.

Tugs took the fast sinking Republic

in tow, hoping to find a soft resting place on some shoal that she might be salvaged, but this was impossible. "The Republic had received her death wound." Early Sunday evening the floating palace, whose bow had been slowly pointing upward, went down in forty fathoms of water, leaving the two heroic officers adrift among the wreckage from which the cutter's boats soon rescued them."

"Saved by a great deliverance." This is the greatest tribute to, and triumph of, wireless telegraphy yet known. When you go to count the world's wonders and man's greatest invention, do not forget wireless telegraphy.

**Decrease of Ministers.**—Recent statistics given out by the Census Bureau bring home, to the thoughts of sober people, certain deplorable facts as touching the matter of decreasing number of those entering the ministry. The churches through their conferences, and conventions have said much of this decrease. Many may have thought that churches were unnecessarily alarmed. But Census figures certainly show the cause of this alarm and fully justify the fear expressed in church councils.

By the figures recently given out, Dr. H. K. Carroll, Superintendent of the Census says that the figures of 1906 show the increase of ministers to be 4,301. Now two years later, in 1908, the increase in the number of ministers was 2,835, or a falling off in two years of 1,466 in the number of those entering the ministry.

This is the fact that must be faced. Young men are turning their attention to other callings than that of the ministry. Either the ministry is too hard, or secular occupations are more lucrative and more inviting. Seek the cause in what you may, the fact is what stuns and stares. There was never such a demand for ministers. But the supply decreases instead of increases.

—The national wealth of France is forty-five billion dollars, taxable property, about eleven hundred dollars for every inhabitant. French industry and thrift are not only proverbial, but unequalled.

**HOW BILLY PAID THE PRICE.**

Rev. H. G. Cowan.

He was known as "Hobo Billy," according to the custom of the frontiersmen in giving nicknames to each other from some characteristic, real or fancied. It is probable that he never was a "hobo" for any considerable time, but he was a gambler and pursued his business at the Black Hills in the early days; he afterwards punched cattle on the Belle Fourche and the Little Missouri, clerked in a company store while a new railroad was being constructed through the Bad Lands and the wild country beyond, and finally settled down to the quieter life of a homestead rancher on the Milk River. It was here that we became acquainted with him, nearly five years ago. He was known as a hard case, and from his habits of life the church members in the community seem to have considered him a hopeless case. But a little more than three years ago his wife began to attend our meetings in the school house, on Cottonwood Creek, and soon asked to be received as a member of the church. She had been "a woman in the city which was a sinner," but like that other one of whom the Scripture speaks, who came to Jesus with repentance and poured her tears and her perfume upon his person, she came with repentance towards God and with faith towards the Lord Jesus, and testified to the forgiveness of her sins. But "Hobo Billy" would not attend the church with his wife until a little more than a year ago, when he, too, was led to the Savior in our revival meeting, and thenceforward for some time they led exemplary Christian lives.

But the preaching of holiness or entire sanctification seems to have become distasteful to them, and they talked of going to another church some miles away. They were at this time like thousands of church members all over the world who have really been regenerated and baptized with water, but have not received the baptism of the Holy Spirit, and are subject to pique and passion and pride, "sometimes up and sometimes down," today sinning and tomorrow repenting, walking hand in hand with the world and not noticing that they are being led astray by the devil. If it is only for this that we preach the gospel and get people into the church, then we and they are of all men most miserable. While the gospel of Christ is the power of God unto salvation we should insist upon salvation from all sin, both outward and inward, from the sin nature as well as from actual transgression. But there are many church members and preachers who resent this kind of preaching, and wish to be left

alone to get angry and jealous, exhibit pride and avarice, defile themselves with tobacco and liquor, and take part with the world in questionable sports at their own sweet will, and then expect to take the communion, pay their subscriptions to the church, and be rated as members in good standing. But the Word of God says, "Be ye holy, for I am holy;" "this is the will of God, your sanctification," and, according to Peter, the Holy Spirit's baptism cleanses the heart by faith. It was this that I preached and testified to as a personal experience, and it was this that many, including "Hobo Billy" and his wife, said they didn't understand nor believe.

But some holiness literature was placed in their hands about this time, including Carradine's "Old Man," Wood's "Perfect Love," etc., and by reading which they gained a deeper insight into the possibilities of divine grace and the power of God to save to the uttermost. Soon afterwards I received a letter from them, asking my pardon for having said and thought hard things against me for preaching sanctification. Then came Bro. Lyman Brough, from North Dakota, and held a meeting with us, and among the first to bow at the altar for sanctification was "Hobo Billy" and his wife, and, bless God, they soon prayed through to victory.

And then it would appear that they had "counted the cost" and were ready to "pay the price." The first thing "Hobo Billy" did was to go home and burn his pipe and tobacco, and he has not returned to that idol since. Then he brought out his gambler's outfit, more than one dozen boxes of loaded dice and other tools of the gambler's trade, worth altogether about two hundred and fifty dollars, all of which he had manufactured and held for sale, and for which there was an active demand in spite of the stringent anti-gambling laws of the state, and dumped the whole outfit into the stove, where he made sure that the fire did its work. Some people may call him foolish, and even some professing Christians will likely suggest that he might have sold these things for a large sum of money and given it to the poor, if he did not need it himself. But the sanctified man believed that these things were the tools of the devil and that they had formerly led to his ruin, and while they were in his power he would put them where they could do no one else any harm. He had surrendered to God, to love and serve him only, and the idols which he had formerly served must be destroyed.

We are reminded here of a scene in Ephesus a long time ago, of which an old book speaks: "Many also of them that

had believed came, confessing, and declaring their deeds. And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed." Acts 19:18-20.

H. G. Cowan.

Cowan, Mont.

**TO WHOM IT MAY CONCERN.**

Inasmuch as Rev. S. A. Howell, Newport News, Va., will soon sail for Georgetown, British Guinea, to organize some mission work there and at other points, and is appealing to the brotherhood for assistance in defraying his expenses and for literature for the missions, I take pleasure in saying, I have known Rev. S. A. Howell for many years and deem him worthy of the confidence of our people. He is a leader in his race, a man of ability, character, and deep piety, and thoroughly imbued with the principles of the Christian church. I believe that any contribution for this purpose will be a good investment.

N. G. Newman.

**BOOKS.**

I want books, not to pass the time, but to fill it with beautiful thoughts and images, to enlarge my world, to give me new friends in the spirit, to purify my ideals and make them clear, to show me the local color of unknown regions, and the bright stars of immoral truth.

I wish to go abroad, to hear new messages, to meet new people, to get a fresh point of view, to revisit other ages, to listen to the oracles of Delphi, and drink deep of the springs of Pieria. The only writer that can tell me anything of real value about my familiar environment is the genius who shows me that, after all, it is not familiar, but strange, wonderful, crowded with secrets unguessed and possibilities unrealized.

The two things best worth writing about in poetry and fiction are the symbols of nature and the passions of the human heart. I want also an essayist who will clarify life by gentle illumination and lambent humor; a philosopher who will help me see the reason of things apparently unreasonable; a historian who will show me how people have risen and fallen; and a biographer who will let me touch the hand of the great and the good. This is the magic literature. This is how real books help to educate us in the school life.—Henry Van Dyke, D. D.

Give your life royally.

—Thomas Carlyle.

**BRIDGE WHIST.**

What do we know about bridge whist? Have we ever played a game? Have we ever seen a game played? Never. What do we know about the bubonic plague? Did we ever have it? Did we ever see a case of it? Never. What, then, do we know about it? Enough to keep away from it, and to advise others to do likewise. This is all that we know about bridge whist, enough to let it alone and advise others to do the same. It is not so fatal as the bubonic plague—it merely makes its victims useless. They are not worth killing. Of course, we mean those who have a malignant, chronic case of it. And there are such. Its ravages are mostly among the women. They seem peculiarly susceptible to it, especially society women, women who are not under the stern necessity of working, and who have no serious purpose in life. When women of this stripe are found in any considerable numbers, there bridge whist is sure to break out, and to assume a chronic type.

Looked at morally, there is nothing intrinsically wrong in bridge whist. Neither was there anything wrong in the barren fig tree. But there was nothing good in it, and this was its fatal undoing. The owner believed that a fig tree ought to bestir itself and do something. He planted it for this, and cultivated it for this. There is nothing good in bridge whist. A dozen ladies may play it day by day for weeks and months at a time, and nothing good results. They will be no better off at the end than they were at the beginning, either in body, mind or estate. They will simply wish to keep on playing. They will feel less disposed to do anything else, and perhaps less fitted to do anything else.

We know an old lady, upwards of eighty years of age, almost blind, who can do nothing but knit. Her eye-sight is so bad that she cannot knit fine lace, or do any other kind of fancy knitting. She can knit only plain, coarse white mitts. She finds some demand for these, and she spends her time knitting these. It is not a great occupation, but it beats bridge whist four to one. This octogenarian, poor and blind, is doing more with her little remnant of life than any four able bodied women are doing by giving themselves, with all diligence, to bridge whist.

Some married women fall victims to this plague. They have homes where their presence is constantly needed, where they could make themselves very useful. But afflicted with the whist rabies, they are restless. They are impatient to be at their club, and they rush through their domestic affairs, giving them a lick and a promise. Home-mak-

ing is secondary, and domestic duties are growing more and more irksome. Husbands, good, honest, hard-working husbands, are sometimes neglected. Their comfort is not carefully looked after. They must take their chances for a scrappy dinner or a cold supper, if business detains them late. Bridge whist must be attended to. It has the right of way, and must not lag, though the heavens fall.

Some mothers fall victims to this plague. Then the children must get along the best they can in the circumstances. If either bridge whist, or the children, must be neglected, then it is all the worse for the children. They can be left to the tender care of nurses. That is all that nurses are fit for. They cannot play bridge whist. The children would be the better of a little more maternal care, but they can get along without it, whereas bridge whist would stop stock still without these mothers to keep it going.

As already confessed, we have no personal acquaintance with bridge whist; but we do have an extensive acquaintance with women, and we are fully persuaded that they are too good for bridge whist. We believe woman is the finest of all God's earthly workmanship. We are reluctant to put the angels much above her at her best. Cherishing such views about woman, we feel perfectly sure that God made her for some higher, nobler purpose than bridge whist. Had this been the end, He might have left out about three-fourths of the best ingredients. She would need no literary capacity, no artistic talent, no heart qualities, such as sympathy and love, none of that wonder-working tact for home-making, only gray matter enough to discern the difference between cards, and a memory something after the order of Blind Tom's, "only this and nothing more."—Editorial in Presbyterian Standard, Jan. 27, 1909.

**THE NEW TRANSLATION.**

The new translation of the Bible in various places discloses the honesty of purpose of the translators; the desire to reveal to the common reader the real meaning of the Bible writers. And though this desire does not always prevail, owing to doctrinal or provincial prejudice, still the honest desire is revealed now and then in little variations that are more convincing than if the subject matters were great.

I was reminded of these little nones-ties of the translators by the closing words of the lesson of this morning (Mat. 5:26) "Till thou have paid the last farthing;" where the translators carry over into the English the method of the Greek, although the old transla-

tion, "till thou hast paid," sounds more musically to one born to the English tongue. Here it is evident that the translators, by the change from hast to have, were trying to suggest to the English the mode of the Greek, and thereby some possible shading of the meaning of the writer they were translating. This is an admirable spirit.

And yesterday I noticed a similar case of the same purpose of the translators in small matters (in anything in this connection can be called small), revealed in Mark 6:24-25:

"And she went out, and said to her mother, What shall I ask? And she said, The head of John the Baptizer. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptizer."

Here by the mother John is called "John the Baptizer;" and by the daughter, "John the Baptist." (In former and less accurate Greek Testaments the phrase in both cases is "John the Baptist.")

Inasmuch as we have been taught that the word Baptist, when applied to John, means baptizer, we naturally are curious to know why the translators used two words, when they unquestionably referred to the same person. Our curiosity is satisfied, when we look at the original of the best Greek, and notice that Mark used two constructions in the two sentences. And while the new translation is not absolutely literal, we can make no criticism: for a literal translation idiomatic English is difficult. Although "John the Baptizer" is not exactly equivalent to the Greek, to have rendered the Greek by the half-English phrase, "John the baptizing (one)" (somewhat suggestive of the Greek), would probably have conveyed to the English reader the thought of baptism as then continuing. Whereas, the idea of the writer is nearer that of the phrase, the baptizing John. And yet that is not wholly satisfactory. And even John that baptizes cannot be wholly accepted. Therefore the translators varied from the old translation, "John the Baptist," only enough to make the reader investigate for himself. They used the same device in the 14th verse.

This opens to the reader a field of conjecture, as to the origin of the phrase, "the Baptist," as applied to John. Possibly the older generation may have sometimes called him the baptizing John, for it was the daughter that changed the words of her brother from the baptizing John, to "John the Baptist."

But what I wished to call attention to, was the effort of the translators to be true to the Greek. This is very gratifying, when found in such little points.

J. J. Summerbell.

## NOTES AND PERSONALS.

—If you wish to know what the Christian Church stands for, believes and teaches, let us send you a copy of *The Government and Principles of the Christian Church*.

—Rev. W. D. Harwatt, Madrid, Iowa, Jan. 28, writes: "The weather here now is more like we have it in the South. We are still feeling that we are not so far away. Our services here are well attended and the congregations are growing."

—Rev. G. O. Lankford, Columbus, Ga., Rev. C. H. Rowland, Franklin, Va., Rev. L. F. Johnson and Prof. S. M. Smith were among those from a distance who attended Sunday-school and Christian Endeavor Board meeting at Elon last week. We give elsewhere the transaction of the Boards.

—Dear subscriber, do not order us to discontinue your paper because your subscription has expired. We send out this week a thousand notices to those whose subscription year has ended and we earnestly solicit these one and all to kindly reply and let us continue to send them *The Christian Sun*.

—The *Government and Principles of the Christian Church* in new binding, beautiful print and revised form are now ready and on sale. The prices are, post paid, paper binding 25c, limp cloth 35c, cloth, 50c, Persian morocco with purchaser's name in gilt, \$1.25 per copy. Order of *The Christian Sun*, Elon College, N. C.

—Superintendent Rev. J. L. Foster, of our Orphanage is visiting many of the churches, as opportunity affords, speaking a word for the institution and helping forward the good work among the brethren. He was at Long's Chapel, Alamance, last Sunday and is to be at Pleasant Hill, Chatham Co., next Sunday. The brethren hear him gladly.

—It was a real pleasure to hear Rev. J. W. Holt deliver messages of weight, merit and worth last Sunday, one in the Elon College chapel at 11 a. m., and another to the Young Men's Christian Association of the College at 2 p. m. Bro. Holt is a logical thinker, a forceful speaker and a thoroughly loyal and consecrated minister.

—We are in receipt of the following, for which we express thanks and extend felicitations: "Rev. and Mrs. P. T. Klapp request the honor of your presence at the marriage of their daughter, Mrs. Minnie K. Janieson to Mr. Thomas T. Green, Wednesday, February the tenth, at half after two o'clock, Pittsboro, N. C. At Home March first, 221 West Morgan Street, Raleigh, N. C.

—Rev. J. D. Wicker of Sanford, has been for several days a visitor at the home of his son, Prof. W. C. Wicker,

Elon College. Bro. Wicker is a successful and energetic pastor, thoroughly alive to all the interests of the church and a man full of zeal for the good cause which he represents. It was a pleasure to have him at Elon College for a season, for no pastor among us is more loyal to the College than is he.

—It was a great pleasure to have in our midst last week so many visiting brethren. The Sunday-school Board and the Christian Endeavor Board of the Southern Christian Convention met here and laid plans, among other items of interest, to call a Convention of young people to assemble at Elon College some time in June of this year. Prof. W. P. Lawrence, Corresponding Secretary, will tell Sun readers of the proposed convention at an early date.

—Writing Jan. 29, Rev. P. T. Klapp speaks thus of his work:

At New Hope last Sunday the 24th, my congregation was much smaller than usual on account of measles and pneumonia, though the Sunday-school has pulled on through with a small number, but in a short time they are expecting their usual number. The school is right interesting at this church. The neighbors of this community have built a beautiful Academy across the road in front of the church. We have raised the necessary amount of money and had the church building at Moore Union finished and a nice heater put in it.

—As is known to many *Christian Sun* readers, Rev. S. A. Howell, the efficient and successful pastor of Wesley Grove Christian Church, Newport News, Va., went a year or two ago to South America to assist in the work being done there among members of his race. The work seems to have greatly prospered there and now Elder Howell writes us under date of Newport News, Va., Jan. 21, "I am called to go to Georgetown, South America, the last of February to organize a Christian Conference there and also to organize a body of Christians in the British West Indies. Whatever is done must be done at once or these people will be lost to our cause. I have promised to go to them, starting Monday after third Sunday in February. But I have not the means and I am taking this method of appealing to the brotherhood North and South, to help me out. I need funds also to carry to these people Bibles, and also *Government and Principles of the Christian Church*." Any amount that may be contributed by any Sun reader will be gratefully received. Rev. N. G. Newman, Holland, Va., writes this week of Bro. Howell's fitness, capability, and worthiness, so money given for this will be used to a most excellent purpose.

The General Committee of Home Missions and Church Extension of the Methodist Episcopal Church (North) has issued a call upon that church for two million dollars to be raised and expended this year in its home mission and church extension work. The Sunday-schools of that church are called upon for one million in these burning words:

"We appeal to the Sunday-schools. These are asked for \$1,000,000 for Missions, one half of which is for Home Missions and Church Extension. The young people of this generation are our hope. We call on them to aid in the Sunday-school Missionary programs, to organize Mission Study Classes and to increase the offerings. Never in human history has Missionary teaching in Sunday-schools and Young People's organizations counted for so much as now."

The motto of the Committee, and of their crusade for home missions is, "America for Christ." This appeal is so in keeping with the spirit now prevailing in our Christian churches that we append the following excerpt from it:

"The outlook over the Church is an inspiration. The air is tremulous with expectation. The young people enlist for a crusade. Big-hearted laymen are everywhere asking how best they may help to extend 'the Kingdom.' Never were so many people doing things. Inquiry is abroad in the Church. District Superintendents and Pastors are grinding for a sweeping campaign. There is a new sense of Divine right and expectancy of triumph.

The General Committee confidently commits this great cause to God and the Church, fully expecting the meeting in 1909 to rejoice in returns that will thrill American Protestantism.

With this hope we appeal to all our people for direct and prompt contributions. We ask the rich to give their thousands; those of moderate means their hundreds. The poorest member of the Church, who is self-supporting, can give a dollar. We ask for something from each communicant and friend, though it be but a dime. Every member of the Church has promised to "contribute of his earthly substance according to his ability to the support of the gospel and the various enterprises of the Church," and among the many benevolent enterprises surely the cause of Home Missions and Church Extension stands first in importance. The work in foreign lands shall certainly suffer unless the work in the Home land is well sustained, and God, in the order of his Providence, is sending foreigners here by millions, and, for the sake of the foreign lands from which they come, these people must be reached and saved.

The great cities have become the frontier. If we save America we must save the cities of America. If America is evangelized the problem of the world's evangelization will be one of comparatively easy solution.

#### NORFOLK LETTER.

Rev. W. H. Thompson and Rev. J. W. Harrell exchanged pulpits Sunday. Bro. Harrell presented the claims of the Portsmouth church, and including \$25.00 previously subscribed by some from the congregation, raised \$118.00

Bro. Harrell and his people are doing a good work in Portsmouth, a work that is going to be of substantial worth to the conference in a few years.

We are having the most severe weather of the season, quite a contrast from the balmy weather I reported a week ago. In consequence of the weather, conditions all the schools I've heard from are considerably below their normal attendance.

Bro. Ryan has been confined to his bed a part of the past week with a severe case of the "Grip." Rev. Mr. Ryder, representing the Anti-Saloon League preached for him at the Temple in the morning at Rosemont in the afternoon.

Rev. J. D. McAlister also representing the League preached at the First church Disciples in the morning and at the Second Church in the afternoon. He spoke for Rev. M. L. Bryant's people at the Main St. Christian church in the evening. He will speak at the Third Church next Sunday night. He is a strong, forceful speaker and is being used of the Lord in putting down the saloon evil. J. W. Manning.

Feb. 1.

#### Elon College Notes.

Revs. G. O. Lankford, C. H. Rowland and Prof. S. M. Smith were here last week attending a meeting of the Sunday-school and Christian Endeavor Boards of the Southern Christian Convention. It is understood that there will be held later in the year a joint meeting of the Christian Endeavor and Sunday-school workers. Each of the gentlemen above named gave us short talks at chapel service Wednesday morning.

Rev. J. W. Holt preached for the College yesterday, Sunday, 31st. He had an appreciative audience. We are always glad to have Bro. Holt with us. He gives us food for thought and spiritual meditation.

The Ladies' Aid Society held its regular monthly social meeting on Thursday evening at the home of Dr. G. S. Watson. The meeting was well attended by both active and honorary mem-

bers and Dr. and Mrs. Watson and the young ladies proved themselves ideal hosts indeed.

The work of the second term is now well under way and quiet and good order prevails. The work for the spring term bids fair to be of as high order as that of fall term for 1908 and that is placing it upon a high plane.

The address by Dr. Few, Dean of Trinity College, Durham, N. C., on the life and works of Edgar Allan Poe, in the College chapel on Jan. 26, was of rare excellence and thought. It was a treat to have such a scholarly man, and he held the undivided attention of his audience. The Doctor spoke in a happy vein at chapel services on Wednesday morning.

The health of all at Elon was never better. Students are all able to be on class regularly notwithstanding the cold wave which now is upon us. J. T. C.

#### Henderson Letter.

We have been kindly remembered by the churches of my charge. The pounding from Liberty has been reported through the Sun. Fuller's church gave a purse of \$5.65 as a Christmas present. On Christmas morning there came a check from Virgilina friends for \$11.50 and Henderson has recently presented their pastor with a new and handsome overcoat. For all these tokens of remembrance we are exceedingly grateful and shall strive the harder to be a more faithful pastor and preacher.

The work in my entire field seems to be in a harmonious condition. Sunday-school and prayer-meeting are being conducted through the winter.

Liberty church has had a handsome dress of paint, both within and without and is one of the most attractive church buildings in the Eastern N. C. Conference. The Sunday-school under the efficient management of Bro. Geo. Whitaker is doing good work. Deacon Charles Aysue, the only surviving charter member of this church has reached his four-score years and for the past eighteen months has been in very feeble health. At this writing he is confined almost entirely to his room. His home is in Henderson with his four daughters. I am told that no one did more for the development of Epsom community than he.

C. E. Newman.

—President-elect Taft is visiting and inspecting the Isthmus of Panama.

—Carrie Nation has signed a contract with an English vaudeville manager at \$500 a week; which inducement, let us trust, will be sufficient to keep Mrs. Carrie and her hatchet on the other side the remainder of her natural days.

#### JOINT MEETING OF S. S. AND C. E. BOARDS OF SOUTHERN CHRISTIAN CONVENTION.

These Boards met pursuant to instructions of the Southern Christian Convention to consider the advisability of calling a convention of the young people of the Southern branch of the Christian Church.

The following temporary officers were elected: S. M. Smith, Pres.; L. F. Johnson, Sec.; G. O. Lankford Assistant Sec.; L. I. Cox, Treas.

After much thought and deliberation on motion a committee to draft resolutions was appointed, viz., S. M. Smith, C. H. Rowland and W. P. Lawrence. It was voted to appoint a committee to draft letter heads and report blanks: L. I. Cox, G. O. Lankford, and L. F. Johnson, said committees to report in the afternoon. On motion, the railroad expenses of the Board were provided for.

Adjourned for committee work.

Reassembled at 2:30 P. M. The report of committee on resolutions was read and adopted.

A motion prevailed to confirm, as permanent officers, S. M. Smith, Chairman, L. F. Johnson, Recording Sec., G. O. Lankford, Assistant Sec.; L. I. Cox, Treas.; Corresponding Sec., Prof. W. P. Lawrence.

On motion, Prof. W. P. Lawrence was elected editor of the Young People's Dept. in Christian Sun.

It was moved and carried, to appoint a committee to arrange program and time for said convention. Committee: S. M. Smith, W. P. Lawrence and C. H. Rowland.

By motion the committee was instructed to prepare and have published by Dr. J. O. Atkinson, Pub. Agt. 1090 uniform S. S. report blanks, and that they have printed an ample supply of stationery for the use of this Board

Adjourned.

S. M. Smith, Chairman,  
L. F. Johnson, Sec.  
G. O. Lankford, Assistant Sec.

—One man brained with a club by a prisoner, another man shot through the heart by a pal, another man held up at the gun's mouth and robbed of \$5,625, a boy accidentally killed while hunting, a man attempts to kill wife and child and then suicides, were all sensational tragedies that last Saturday morning's paper on first page told about, though several crimes and tragedies were recorded on other pages. There is no book of tragedies half so bloody as the morning daily that simply chronicles the crime of a day.

## THE SUNDAY SCHOOL

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR FEB. 14.  
A Few Suggestions.

**Golden Text:**—Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven: Matt. 5:10.

**Review.** I would review the lesson for Jan. 31, "The trial of Peter and John," as a setting for to-day's lesson. Then I would review last Sunday's lesson as to facts and as to its spiritual teachings, insisting especially on being a true, and not a hypocritical, follower of Jesus.

**Intervening Events.** The remarkable display of the presence with the apostles of God's Spirit far from deterring men from the new faith, led thousands into it, but only those of spiritual discernment and who had genuinely repented of their sins. Miracles of healing were daily wrought; their reputation extended beyond Jerusalem and the sick and the afflicted of other cities flocked to them and were made whole. The whole land seemed to be going mad with the new heresy, as the Sadducees called it, and they saw that they had lost out in the attempt to destroy Christ's teachings by crucifying Christ. They saw that unless they did something to stem the tide, their old prestige and position in religious affairs were gone. Hence this second persecution of the infant church. The facts of this paragraph, found in Acts 5:12-16 assigned last time, can be had from the pupil to whom you assigned the verses; their meaning you will yourself impress.

**Incidental Instruction.** Verse 21 will give you opportunity to speak of the custom of early rising among oriental peoples and the necessity for it—the intense heat of the midday hours, when all work was suspended as far as possible. Worship, as other things, began early with them.

**The Lesson.** The lesson falls today into three divisions. Write these on the board for the topical review. Do the writing full view of the class, after the outline is developed in the teaching.

..I. The Apostles imprisoned and released, verses 17-21 (first clauses only). Discover who rose up, who he was like, who rose up with him, what the Sadducees believed and why they were so opposed to the apostles' doctrine (this is review to your class, since you gave them this in lesson 5 by way of incidental instruction.) with what they were filled, why, what they did with the apostles, who opened the prison door, when, what command was given the released

apostles, how they received it, at what hour. (last clause).

II. A Perplexed Court Assembles, verses 21-26. Discover who came, who were with him, the purpose of their coming, for whom they sent, what the officers found, what report they made to the court, what effect this report produced on the chief priests and the temple captain, what further word reached them, who then went for the apostles, how they brought them, why.

III. The Apostles Defy The Court, verses 27-32. Discover what was done with the apostles, what the high priest asked them, when this had been (Acts 4:18), to what extent their teaching was spreading, what charge they were making against the council, what the first sentence of the apostle's answer was, who spoke for them, who had raised up Jesus, what they had done to him, to what God had exalted him, who the witnesses of these things were, what God had given to those who obeyed.

Review the lesson by the topic method, using the outline on the board.

**Truths and Their Application.** .I. The Golden Text. Drive this blessed truth home. Call for the assigned work on other scripture verses that would serve as golden texts for this lesson. Call also for assigned work on the effects of persecution or the persecutors, Matt. 18:6-7; 23:29-36; Rev. 18:16-18, 24; and on the persecuted, Heb. 11:25-27; Acts 20:22; Rom. 8:37; 2 Tim. 2:9-10; 4:17; Matt. 5:10-12; Luke 6:22-23.

2. This lesson should be to us a warning against jealousy. It is a beastly passion, unworthy of him who has been made in the image of God. It always harms him most who feels it most toward others, not the one toward whom it is directed. It caused the first murder; it embittered Saul's life; it made miserable these Sadducees. It always tends to murder, which is the full fruit of its seed when it has brought forth. Avoid jealousy, it will wreck any community, any church, any home. It is an evil serpent—it is the bane of friendship and brotherliness and loving fellowship and holy living.

3. "We must obey God rather than man" declared Peter. And Peter was right. We too have a conflict of the same sort to settle—the conflict of our conscience, of God's Spirit working in us, with the customs of the wicked world around us. We should always obey the call of conscience, or duty, not that of custom, of the world.

**Assignments For Next Time.** Ask one to prepare a short essay on the life of Stephen; another to be prepared on Rev. 7:9-17; a third on 1 Peter 4:12-14, a fourth on Hebrews Chap. 11;

a fifth on Jeremiah, 11:19-23, and 20:1-12.

W. A. Harper.

## LESSON FOR FEBRUARY 7, 1909.

## True and False Brotherhood.

Acts 4:32-5:11.

**Golden Text:**—Lying lips are an abomination to the Lord; but they that deal truly are his delight. Prov. 12:22.

There are two sources of danger to any church: one from without, and the other from within. In our last lesson we studied the first attempt from without to destroy the church. The fires of persecution were kindled to consume it.

Now comes a more dangerous attack from within. Satan entered the Eden in disguise. The real danger to a church is from within. God can even over-rule this evil and cause the victory to advance the Gospel.

## Lesson Outline.

I. The Church Bountiful and Beautiful I. (Acts 4:32-37.)

II. Satan Enters the New Paradise. (5:1-4.)

III. The Danger Averted. (Vs. 5-10)

**The Church Bountiful and Beautiful.**—The church continued to have the characteristics which belonged to it from the beginning when it was small. It was filled with the Holy Spirit. It was a united church. Mutual helpfulness, generosity, fellowship rose to a high degree, and has been an example to the church through all the ages. They were a witnessing church by word, by teaching, by character, by deeds.

They had power. Great grace was upon them all.

**Satan Enters the New Paradise.**—Satan's kingdom was in danger and something must be done to put an end to the progress of Christ's kingdom. His first plan was by persecution. But this was a signal failure. It led to more prayer, more faith, more courage, more devotion. The next plan of satan was to destroy the church from within, introducing evil motives, pride, ambition, and hypocrisy into the very church itself.

Ananias and Sapphira sold a possession, kept back part of the price and brought part and laid it at the Apostle's feet appearing to have given all.

The crime was a complex one woven of many strands. There was a selfish, ambitious desire to be highly regarded by their fellow disciples, to be popular beyond their deserts. They were covetous and avaricious. They were unwilling to pay the price for which they wanted. They were hypocrites covering their vanity under a mask of generosity. At the same time there may have been mingled a desire to help the poor, save their consciences and deceive themselves.

**The Danger Averted.**—The punishment was severe. It was deserved. It was necessary in order to save the church from within. It was an act of mercy.

**Application.**—We should avoid the deadly sin of lying about others, or to others. Never tell a lie. Faithfulness is at the bottom of all personal character. G. W. T.

### CHRIST THE LIBERATOR.

By Theodore L. Cuyler, D. D.

"Loose him, and let him go!" At this command of Jesus they unwind the bandages from the limbs of Lazarus, and by the old familiar path he walks back to his old home. This was the master miracle of all which Jesus wrought during his incarnation, but he is still doing for imprisoned souls what he did for the body of his Bethany brother when it had lain four days in the sepulcher.

I looked not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for school-boys. The old gray mountaineer felt its galling imprisonment, and occasionally flapped its wings as if it were home-sick for the skies. "Loose him, and let him go," was the thought inspired by the sorry sight, and how he would have sailed off to fly in company with the sun! Eagles were not born for slavery. I thought, too, as I looked at the chained bird, how much he resembled some fettered souls, yes, some Christian souls that are terribly tied down by unbelief. Too many people have enrolled themselves in the Church—some have entered the ministry—with a heavy clog that binds them to the lower earth. It hampers them, hinders them and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting or desponding spirit. He nurses his fears in a morbid way, and mistakes all this gruesomeness for humanity. He is a chained bird from the skies.

Others are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with the old sinful self, or with the beggarly elements of this world; they are hobbled with practices and associates that they have never cut loose from. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave-clothes! This is a pitiable style of religion; it brings but little joy to its possessor, and gives him or her no power in the community. While they are content to be what they are, there is no hope for such manacled professors. Their only hope is in a timely and thor-

ough repentance, and a fresh work of Christ, a deeper and thorough work, and for this they must earnestly seek, or else they will be chained birds in a church-age to the last.

Some really good people are clogged by body ailment—dyspeptic stomachs or weak nerves—and they see but little sunshine in their Christian experience. Bunyan has depicted several specimens of these pilgrims who hobble towards heaven on crutches, until death unlooses them and lets them go. Such Christians are to be pitied more than blamed; they are rather patients in Christ's hospital than soldiers on his battle fields.

False doctrine, false views of sin and of Christ are at the bottom of a great deal of this spiritual debility. Every error is the enslaver of the soul. Truth makes us free indeed. Martin Luther was a chained eagle in the Erfert convent, until that heaven-sent truth, "The just shall live by faith," unloosed him. Thomas Chalmers was another chained eagle, but when the great doctrines of man's guilt and Christ's redemption liberated him, he soared up into the empyrean, the king of Scotland's Gospelers. John Wesley never attained to a full salvation until in that little London prayer meeting his eye rested on these words: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

To every member of our churches who is dragged out a half-dead religion, the Holy Spirit comes with the arousing call: "If ye be indeed risen with Christ, seek those things which are above!" Instead of sitting in the gates of the tomb, cast away your grave-clothes, and begin to live as Christ's freemen and Christ's witnesses, and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ and then go out and labor to draw sinners from the pit of hell. This is the revival we all need.—In N. Y. Christian Advocate.

### LACK OF ACCOMMODATIONS FOR CONSUMPTIVES.

Fifteen thousand beds and 600,000 patients, or 400 consumptives for every bed, is a statement made to-day by the National Association for the Study and Prevention of Tuberculosis in its investigation as to the need of beds for destitute consumptives in the United States.

Gathering statistics from every State in the country and from every hospital in which any provision whatever is made for tuberculosis patients, it has been found that the total number of beds provided, both by public and private resources, is less than 15,000. Over against these figures, the National Association for the Study and Prevention of

Tuberculosis has placed the fact that there are, according to the estimate of the United States Bureau of the Census, at least 600,000 living cases of tuberculosis in this country that at least 200,000 persons die from this disease every year.

When analyzed as to their geographical distribution, New York State leads the list with 3,566 beds, while Pennsylvania comes next with over 1,500. Colorado and Massachusetts each have over 1,250, while New Mexico, the next in order, has 915 beds for consumptives. Several States provide less than 20 beds, among these being, Delaware, Kansas and South Carolina, while some of the States, such as Idaho, Wyoming, Utah and Nevada, make no provision whatever for tuberculous patients, either in private or public hospitals.

The Adirondack region in New York State, Colorado, and particularly the regions about Denver and Colorado Springs; New Mexico, Arizona, and the Southwest; and North Carolina, are the principal resorts for consumptives. The recent demonstrations of experts, however, that tuberculosis can be cured in any climate, has led to a considerable distribution of the bed capacity and has called into existence a large number of small sanatoria, hospitals, and day camps, some of them with a capacity of only six beds. This is shown by the fact that, while the number of sanatoria during the last four years has more than doubled, the increase in the number of beds has been only about 50 per cent.

The most striking fact emphasized by the investigation is that, while the lack of beds for all classes of consumptives is so manifest throughout the country, the number of beds needed for advanced cases is far greater than the number needed for all the other stages put together. Of the 15,000 beds at present available for all classes of consumptives, less than 5,000 are for advanced cases. Computing that there are at least 200,000 living cases in the advanced stages of tuberculosis in the United States at the present time, the need for a large number of additional beds for this most deserving class is evident. Dr. John S. Billings, of the Health Department of New York City, estimates that about 60 to 70 per cent. of the advanced cases are unable to provide for their proper care at home. This means that over 120,000 beds in hospitals for advanced cases should be provided. The need for accommodation for advanced cases is further emphasized by the fact that every expert and specialist has agreed on this conclusion, that consumption will never be eradicated until the advanced cases of the disease are isolated, either

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**THE CHRISTIAN SUN.**


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J. O. Atkinson, Editor and Publisher.

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**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

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**A MAGNANIMOUS GIFT TO THE ORPHANAGE.**

Christian Sun readers will learn with great gladness of a magnanimous gift to our Christian Orphanage. The amount is fifteen hundred dollars, sent by check last week to Superintendent Foster by Sister E. J. Brickhouse, 131 Lovitt Ave., Norfolk, Va., and put at the disposal of the Board of Trustees of the Orphanage.

The Executive Board was called together at The Christian Sun office, Elon College last Wednesday, Jan. 27, and after mature deliberation voted to apply this amount, with an additional five hundred dollars already in the Treasury, to the present indebtedness on the buildings and grounds. The total indebtedness, a loan on a mortgage, from Alamance county was three thousand dollars. So that by the timely generosity of good Sister Brickhouse we are enabled to cancel, which we have already done, two thirds of the indebtedness, there being now one thousand dollars yet to be paid.

The Board while in session drafted and adopted the following:

“Whereas Mrs. E. J. Brickhouse, 131 Lovitt Ave., Norfolk, Va., has seen fit, in the goodness and generosity of her heart to donate to the Christian Orphanage the sum of \$1500. a free-will and an unsolicited gift on her part, and,

Whereas the same has been placed at the disposal of this Board,

Resolved. First, That this Board, in behalf of the Orphanage, and the good people, who have helped to make the Orphanage what it is, extend to Sister Brickhouse a vote of sincere and heartfelt thanks for this generous, helpful and timely gift.

Resolved, Second, That there being now an indebtedness against the Orphanage of \$3,000, that this amount of \$1500 be added to a \$500 balance in treasury and that \$2,000 be paid on same, which indebtedness being removed will enable the Board to go forward with further improvements and enlargements already contemplated and much needed.

Resolved, Third, That a copy of these preambles and resolutions be spread upon the minutes, a copy sent for publication to The Christian Sun and Herald of Gospel Liberty, and a copy forwarded to Sister Brickhouse accompanied by our best wishes for our Father's blessing upon her and her household.”

Signed.

J. O. Atkinson, Chmn. Board Trustees,  
Jas. L. Foster, Supt. of Orphanage.

This is the largest single gift yet received by the Orphanage, and the good cheer and helpful outlook that it brings to those in charge of the Orphanage cannot be told in words. Sister Brickhouse has chosen most wisely indeed a channel for her beneficence. It not only relieves a present strain, but brings new courage and inspires new zeal for the good work of Christian charity.

**ELON COLLEGE AND SUNDAY SCHOOL TEACHERS.**

Here is indeed a very significant fact. Of course Dr. W. W. Staley of Suffolk, Va. had to think of its significance first and then we all see it, and wonder why none of us thought of it before.

In a private letter to the editor Dr. Staley writes: An idea struck me, and it seems to be the only one for some time, and I have put it on paper as follows:

“Preparing the Teacher” contains not only internal evidence of merit, but commends Elon College. The Editors, Professors W. A. Harper, W. C. Wicker, W. P. Lawrence, and two contributors, President E. L. Moffitt and Dr. J. U. Newman, five of the ten authors, are members of the Faculty. Prof. S. M. Smith is a graduate and was once a teacher in the college. Revs. N. G. Newman and J. W. Harrell are graduates, and Rev. Dr. P. H. Fleming took his M. A. by work in the institution. Rev. J. J. Summerbell, one of the greatest scholars and writers in the denomination, is the only contributor who is not and has never been connected with Elon College

It is an Elon College production, and it is significant that the first book written by the college is a text book for Sunday-schools and not for academic instruction; and this emphasizes the fact that Elon is a Christian Institu-

tion and stands for Christian Education.”

This is significant, and the high favor every where, which the book in question is meeting, speaks volumes for the work being done in Elon College by the consecrated men laboring there. We thank Dr. Staley for the thought.

“The first text book from Elon College was a text book for Sunday-schools and not for academic instruction.”

**A MAN AND MISSIONS.**

Many feel, and all, who consider the matter, know full well that our Christian churches, of the Southern Christian Convention, are scarcely doing a tithe of what they can do for home missions and church extension. The churches in fact are not even doing as much as they would like to do. At the last of the year most churches rise to their privilege and raise what conference has requested: that is to say a few individuals in the churches do. But what we speak of now is a different matter. There is no one through the year and at all times to remind us of the great opportunities that await us and the great things we should undertake. This need the Southern Christian Convention at its last session endeavored to meet by adopting the following:

“We recommend that the (Home Mission) Board elect a Home Mission Secretary for the Southern Christian Convention, whose duty it shall be to canvass the churches and mission points in the interest of Home Missions, open up new work, etc., his salary to be paid by this Board out of the Convention Home Mission Fund; said salary not to exceed \$75.00 and expenses per month, said Secretary to work under the supervision of this Board.”

The matter was discussed, the need for a man was realized and the recommendation was heartily adopted.

Since then the Home Mission Board has through much effort, on the part of individual members, and by one united effort in annual session, tried to secure the man to undertake this work as Secretary of Home Missions. So far our efforts seem to have been in vain. Where is the man? Who is there in all our number that will undertake this great work of awakening us to our real needs, duties and opportunities as a church and as a people. One thing is sure and fixed: we will never even see much less rise to meet, our opportunities, until there is among us a soul set on fire with zeal for this work, who will go in and out before us and arouse us to a sense of our responsibilities in this matter. Where is the man? The Board

has not yet been able to find him. Can any Christian Sun reader help the Home Mission Board in this great and important matter? It is certainly worth considering.

### PROPHETS FALSE AND TRUE.

There are always in the world prophets, false or true. Prophecy in fact, has always been a thriving business. This for the reason that any prophet can get a hearing and a following.

Palmists, card-readers and clairvoyants have deluded men for generations in the past and will continue to do so with profit for generations yet to come. These people, a great throng of them, run their advertisements in the papers, keep up fine quarters and pay for their advertisements in the papers; all this by deluding their victims. If not, why do they not read future events, tell how the stock market is going to be three months ahead, forecast events of trade and commerce and get rich in a few weeks? They cannot foretell the future to their own prophet, but delude others into the belief that they can foretell the future for them!

Some man had predicted the Sicilian earthquake. Of course. So also has some predicted a New York earthquake and a Boston earthquake, and so on and infinitum.

An exchange points out that a year ago Madam Thebes of France predicted war between Japan and America in November, 1909. The war did not come, but instead an exchange of peaceful notes. This did not deter the French prophetess. She now predicts that a terrible war will come in 1910 "between Japan and America."

The world soon forgets the ten thousand false prophecies made only to deceive and delude. The one that hits is made ground for credulity in all the rest.

One is reminded of Jeremiah 5:31 "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"

—People often fight hardest against that which is to help and to save them. When orders were issued that peasants should not cultivate the opium poppy near Amoy, China, two thousand of them offered resistance in "behalf of their rights." And yet the poppy was their chief source of destruction.

—Eighty-four new W. M. C. A. buildings, aggregating ten million dollars in costs, were opened last year, and work on as many more begun. "Hard times" did not count in this good work.

### SUFFOLK LETTER.

At the request of Col. J. E. West, President of our local church Missionary Society, Rev. C. C. Ryan, pastor of the Memorial Christian Temple, Norfolk, Va., addressed an audience in our church on Monday night, Jan. 11th on the subject, "Take a Bite and Go." His discussion was clear, strong, and interesting. The people were much pleased and enjoyed his burning words. No icicles form on his harness. No grass grows under his feet. His words are liquid iron and his thought glows with fervent heat. The people say, "come again."

A Y. M. C. A. campaign has been conducted in Suffolk this week with special helpers from Richmond and Norfolk. A special meeting was held in our church last Sunday afternoon with speakers from Norfolk, Richmond, and New York. The Secretary of the Naval Y. M. C. A. of Norfolk said in his speech that Rev. C. C. Ryan spoke for him the other night and that fifty-five of the mariners gave their hearts to Christ and that the boys filled the Hall when they knew Ryan was to speak. The campaign for Y. M. C. A. resulted in subscriptions for \$2,832.50 and next Wednesday has been set to finish the sum of \$3,500.00. This sum, it is estimated, will pay balance on building, furnish the building, and pay current expenses for one year. The Y. M. C. A. building is considered a very good one for a town the size of Suffolk.

"Principles and Government of the Christian Church" just from the press, deserves approval by good critics and a wide reading by members of the Christian Church. The committee has greatly improved the contents of the book, and the printer has put the book in good type, good form, and good binding. The type is clear and pleasing to the eye, and the arrangement of the book into four parts has simplified the whole. Many expressions in the old edition have been improved and some useless sections have been omitted. Readers will find a simplicity, a clearness, and a completeness in the new book that will make the Christian Church better understood.

The index, which has been prepared by the publisher, Rev. J. O. Atkinson, D. D., adds very much to the book. Part I treats of the Principles of the Christian Church; Part II of the Government of the Christian Church; Part III of A Directory for Worship in the Christian Church; and Part IV of official Forms and Ceremonies in the Christian Church. The prices run according to the binding: in paper, 25 cents per copy; in limp cloth, 35 cents; in cloth, 50 cents; and in Persian Morocco, with name in gilt,

\$1.25. The prices are reasonable and the book ought to have a large sale. This book puts one in possession of satisfactory knowledge of the position held by the Christian Church both for himself and any who may enquire of him. The entire church ought to read this book.

W. W. Staley.

### NOTICE.

The Southern Christian Convention, in session in Greensboro, N. C., April 30, 1908, upon the recommendation of the Committee on Publication authorized the following committee, with plenary power, to revise the Principles and Government of the church and turn the same over to the Committee on Publications for publication: W. W. Staley, J. O. Atkinson, E. L. Moffitt, P. H. Fleming, J. E. West, who could not act with the committee, and N. G. Newman was requested by the Executive Committee to act in his place. This committee spent eleven full days together and some work was done by individual members privately; it was then approved by the Committee on Publications and turned over to Rev. J. O. Atkinson, D. D., the Publishing Agent, who indexed the book and has had it published.

The book goes forth on its mission of instruction and blessing to the church, duly authorized by the Southern Christian Convention, and every page baptized with the best work and sincerest prayers of the Revision Committee and the Committee on Publications.

W. W. Staley, President

Southern Christian Convention.

—Congress voted an appropriation of \$5,000,000 Jan. 30, for army balloon and airships.

—January 1, the old age pension act went into effect in Great Britain, and nine tenths of the old men applying for pensions under the act were not able to write their names. Ignorance and indigence seem ever close akin.

—And now "they say" ear-rings are to "come back." And further more that they have been growing in length since they have "been out." A New York society woman recently wore a pair five inches long declaring they were the "latest thing" in London. May the angels of mercy defend us.

—Near Martimer, in Caldwell Co., N. C., on the night of Jan. 28, revenue officer Zeke Garland, who had arrested a "moon-shiner" was shot at by another law breaker. The aim was poor however, and the prisoner was killed by his pal rather than the officer. The murderer was captured and now a trial and possibly a hanging. Mean whiskey did it. The wages of sin is death.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**Board of Trustees.**

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**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

“He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again.”—Prov. 19:17.

**Total Reported Last Week \$55.84**  
**Monthly Dues.**

Jessie Penny ..... .05  
 Pauline Penny ..... .05  
 Mary Lee Foster ..... .10  
 James L. Foster, Jr. .... .10  
 Emily K. Porter ..... .10  
 Charles E. Newman .... .10  
 Hannah Clare Newman .. .10

**Monthly S. S. Offerings.**

Greensboro, N. C. .... 3.61  
 Henderson, N. C. .... 3.42  
 South Norfolk, Va. .... 2.00  
 Palm St. Greensboro, 1.00  
 Bethlehem (Valley) Va.

Dec and Jan. .... 1.98  
 Linville, Va. .... 1.00  
 Ebenezer, N. C. .... .65

**Special Offerings.**

Mrs. E. J. Brickhouse \$1500.00  
 131 Lovitt Ave. Norfolk, Va.  
 Barretts Church, Va. .. 2.15  
 Dr. Gordon ..... 1.00  
 Jamestown, N. C.

Apples Chapel, N. C.

(Additional) ..... .60

Park's Cross Roads, N. C. ....

(Additional) ..... 1.05

Union Alamance ..... 1.79

Christian Light, N. C. 1.90.....

Amt. 2nd Week, 1908 ..... \$1522.85

Total ..... 1578.69

Elon College, N. C., Jan. 27, 1909.

My Dear Children and Friends:

We are very happy this week to present so many nice letters and offerings from the children and Sunday-schools; with remnants of Thanksgiving offerings coming in: and then Sister Brickhouse makes such a liberal gift—\$1500.00 in cash, that our hearts go out to her in gratitude and we rejoice and thank God for such sympathy and help; and pray that the richest blessings of God may be upon both the giver and

the gift! Even the dear orphan children manifest a gratitude for and feel a joy in this, the largest gift yet received by the Orphanage. The gift of Sister Brickhouse with \$500.00 brought forward from 1908 collections enables us to reduce our indebtedness to \$1,000.00

We are hoping that there may be great activity in all our work this year so that we do much in growth as an institution, and good to those who need help. A few more liberal donations will help us to be permanently established.

The following donations have been received:

Mrs. Fannie Boswell, Union Ridge, N. C., R. F. D., Bethel Church, 2 bushels wheat; O. L. Huff, Gibsonville, N. C., \$3.00 (Equal 1/2 bbl flour.); The Capital Bush Pulling Machine Co., Washington, D. C., 1 Bush Puller.

We are very thankful to Sister Boswell for her gift of wheat, and Bro. Huff for his gift on our flour bill—flour is a very necessary article with our healthy boys and girls and my the quantity!

Our new “Bush Puller” attracted much attention at depot—one gentleman declaring that it was a “wire stretcher” “for he had seen many a one.” Well, if we had not been reading that good paper, The Progressive Farmer, and had found the “puller” in the road we would never have been able to name it. It pulls the bushes if you will pull it. We thank the Capital Bush Pulling Machine Co, of Washington, D. C., for the donation of this useful farm implement.

The New Hope offering, Valley, Va., in Sun., Jan., 6, which read \$1.05 should have been \$6.45; very sorry the printer made us make such an error.

With much gratitude to all, I am,  
 Yours faithfully,  
 Uncle Jim:

My Dear Cousins:

We have had a good time this warm weather playing out doors, but today Jack Frost cut us off a little and we didn't like that. However, with our rag babies and animals, blocks, etc., we manage to keep busy and happy.

Yours sincerely,

Mary Lee Foster,  
 James L. Foster, Jr.

Isle of Wight, Va., Jan. 25, 1909.

Dear Uncle Jim:

It is time for me to write to the Corner and send a dime. I am very busy going to school. I have to study hard so don't have much time for any thing else.

With best wishes, Your little friend,  
 Emily K. Porter.

Yes, Emily, school duties keep the girls quite busy, and we'll have to excuse you just a little bit.

Raleigh, N. C., Jan. 23, 1909.

Dear Uncle Jim:

I guess it is time I am writing to you. We are having some lovely weather, and we children at school do enjoy playing games in the open air. I hope all the little cousins at the orphanage enjoy their school days as we do ours.

Enclosed you will find our dues for this month. Love to all,  
 Jessie Penny,  
 Pauline Penny.

Yes, girls the warm weather has been delightful but we wouldn't mind a snow would we?

Walnut Cove, N. C., Jan. 22, 1909.

Dear Uncle Jim:

I will send my dime for January. How are the little orphans getting along?

With much love, I close.

Your little niece,

Sallie Matt Marshall.

All well, Sallie, and busy going to school. Hope you'll come to see us some time.

Henderson, N. C., Jan. 24, 1909.

Dear Uncle Jim:

My little sister Hannah Clare will join this time. She was three months old the seventh of this month. She is named for our two grandmothers. We call her the whole name, Hannah Clare. I call her ‘Nanna Tare.’ I love her. I guess she will be just as good as I am. Every time mother punishes me I punish her if I can get a chance. That does not happen often.

We send our dimes and love. Hope all the orphans a happy New Year.

Lovingly,

Charles E. Newman, Jr.,  
 Hannah Clare Newman.

The little sister is very welcome indeed, Charles, and we trust she may prove as helpful and valuable member as her big brother.

**DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains**

25 DOSES 25 CENTS.  
 125 DOSES \$1.

NEVER SOLD IN BULK.

TAKE ONE of These Little Tablets AND THE PAIN IS GONE.

**AN ADDRESS TO THE PEOPLE.**

To the People of North Carolina:—

There is a proper and not unnatural public interest as to the present policy of the North Carolina Anti-Saloon League, and in response to this feeling we have thought it advisable to issue the following public statement:

**Enforcing the Will of the People.**

By an overwhelming majority the people of North Carolina have declared for the suppression of the liquor traffic in this State.

The State Anti-Saloon League stands simply for the enforcement of this expressed will of the voters of the State, and we appeal with confidence to the General Assembly elected by these voters to see that in no particular shall the verdict of last May be abated.

We do not ask for more than the people have declared for, nor do we expect less. The people having so unmistakably declared their wishes, it becomes the duty of their law-makers to provide in all cases the proper legal machinery for enforcing their newly-expressed will, and for punishing all violations of the new statute. Seeing that the enforcement of the law is now in the hands of our own State officials, we call attention to the fact that in most counties no compensation is now allowed sheriffs for breaking up illicit distilleries, and we earnestly ask for a general law providing for the payment of \$25 for each capture made by a sheriff, a policy which has worked successfully in Cumberland and other counties, and without which the machinery is manifestly inadequate. Beyond this we ask for nothing.

**Let's Make No Hole in the Dike.**

We do not believe that the whiskey interests can bring any strong pressure to bear upon our law-makers for any weakening of the present law, but we do think it amiss to warn our people against agitation for seemingly innocent or unimportant amendments. To make one change will open up the whole subject afresh, and offer another much-coveted opportunity for the whiskey forces to spend money in an effort to corrupt public sentiment. We have seen indications, for example, of a plan to use the apple growers as cats' paws—the liquor interests insidiously endeavoring to arouse a spirit of dissatisfaction among them in the hope of weakening the law for their own ultimate advantage. We warn our farmers against these schemes; we cannot afford to make a hole in the dike which might lead in the end to bringing down the whole flood of corruption and intemperance again upon our homes.

It is our belief that the people of the State, the Anti-Saloon League, and the

General Assembly, are alike resolved upon what has become known as the "stand pat" policy. Let us have no harmful agitation, and if it come, let the blame lie upon the heads of the whiskey element.

**Duty of All Good Citizens is the Same.**

If they seek to violate the law, swift and sure punishment must be meted out to them. Upon this point we ask all good citizens to be alert. It is the duty of every friend of temperance, of course, to see that our Prohibition Law is thoroughly enforced, but it is not more the duty of the temperance man than of any other good citizen. It is now one of the State's statutes which every official and citizen is sworn to support, and whatever his original attitude may have been, it is as much the duty of every man to support the Prohibition Law as to support the laws against gambling, theft, or arson. The same penalties provided by law for failure to enforce these last-named laws are also available in the matter of prohibition, and the duty of the citizen is the same in each case. Any negligent official should be promptly removed as provided by the statute.

Good citizens everywhere should also let their city officials, sheriffs, deputies, and their solicitors know that the better public sentiment of the community is behind law-enforcement, and in such cases even a determined minority, acting with the law as a club, can secure the same thorough-going enforcement which is expected in strongly prohibited communities.

**Prohibition in Rebuilding the South.**

The moral argument for prohibition has been too often stressed to require further mention here; but we do not think it unwise to add that considerations of patriotism have been no less potent in bringing the people of North Carolina and the South to the new policy of State-wide prohibition.

As a part of our progress in striving for industrial leadership, and because the first consideration here must be the development of a strong, efficient people, the South in the same spirit in which it resolved upon an educated citizenship, has also unalterably resolved upon a sober citizenship. And having put our hands to the plow, we appeal confidently to the patriotic men and women of North Carolina to see to it that there shall be no looking backward.

By order of the Executive Committee of the North Carolina Anti-Saloon League.

Clarence H. Poe, Chairman.

Raleigh, N. C., Jan. 16, 1909.

"Reading seeks, meditation finds; Prayer asks, contemplation tastes."

**To Drive Out Malaria and Build up the System.**

Take the Old Standard GROVE'S PASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine, and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

**SPRING TIME.**

The time for gardening is here and you need garden tools. We can supply you at lowest prices.

**Poultry Wire.**

The best assorted stock in the county. Four different styles and weight.

**Come and See.**

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office. BURLINGTON HARDWARE CO.

**Mrs. Winslow's Soothing Syrup**

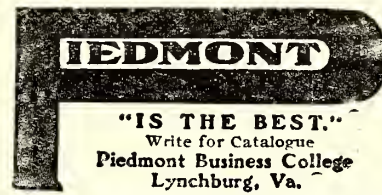
Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILL, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1688. AN OLD AND WELL TRIED REMEDY.

**FREE TO YOU**



**LORD'S PRAYER BANGLE PIN**  
We mean what we say. We will send to you ABSOLUTELY FREE THIS LOVELY BANGLE PIN with the entire Lord's Prayer engraved on it if you will send us 2 cents in stamps to pay for mailing.

REED MFG. CO., 54 Reo St., PROVIDENCE, R.I.



**YOUNG MEN!** If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

**MEDICINE.**

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

FREEMAN DRUG CO.,  
Burlington, N. C.

Early Cabbage Plants for sale by N. H. Blitch Co., Meggetts, S. C. See our ad on page 13. Don't forget it. Our plants are sprayed before shipped, to kill all lice and worms.

### WAYFARERS.

Others might call it passengers or travelers, but this seems to be the most expressive word, wayfarer.

One night the wind whirled and played with the drifting snow, whispering, whistling, singing in the thick, dark, stormy hours while the snow fell fast and banked itself high in the way. Out on the coast a ship plunged in the big waves that rolled over it and many suffered and died in the icy water. Booming canon from the life savers sent out large coils of long rope with the hope of saving all on board, but they were lost in disappointment and failure. Travelers over a dark and dangerous sea were almost saved, but lost by a drowning death, and as their lifeless bodies washed on a sandy shore the picture of death was awful to behold.

So many travelers over and round the world have met a sad, sudden end. Earthquakes, explosions, and many other causes have brought great devastation, and thousands have been quickly hurled into eternity. No time to pray, no way to send tender woots or a last farewell to anxious, waiting ones.

Many years ago a traveler was overtaken by a severe cold wave and as he was pressing his way homeward the light in the window looked so cheerful and inviting as he was nearing home where devoted ones were waiting for his return—almost home, but he chilled to death before reaching there. So we may almost be in the kingdom, and yet be lost.

The human family is moving in many different ways—up and down and about the highways and the low ways, the long and short, the straight and crooked, the wide and narrow—and attractive and destructive ways of life. Still every one is traveling in the one same way, the way that leads to eternity. A large company have already gone this way, and every one is following on. To-day we realize it as never before. All classes and conditions of people are moving to the end of it. There is no getting out of this way—we must travel it.

An artist conceived a true and impressive picture when he painted the wayfarers, Father sitting at one end and mother at the other end of a log with two children between them looking bright and happy as they stopped to rest while on their journey. What a good lesson for study and imitation! It is plain to see that there are many tired and tired ones on their journey to the promised land—it is rather discouraging to see them look so languid and sad—but send a word of encouragement to their listening ears and give gleams of

joy by your approving cheerful looks. Stepping up the way which leads to the King's immortal realm we should brighten and feel refreshed as the prospect looms before us giving continual hope of living with Him always.

The other day while passing on a crowded street, a busy, anxious throng was moving along, most of them young, active and strong. Now and then one was seen resting on his staff and bending under many heavy years. They were going and coming—in deep concern about getting somewhere. There were expressions of gladness upon most of their faces. Many of them were glad, no doubt of their success and cheered with the hope of better and greater attainments. Then the thought came, how bright and happy ought the wayfarer Christian be as he looks and travels homeward. It will not do to lament over lost hopes and opportunities—if you fall by the way, rise in your determination and great ambition, take up your staff and pursue your journey for the goal of immortal life.

Two friends had not heard from each other in several months. They had been warm and constant friends, wrote beautiful and encouraging letters to each other. Each thought the other had passed over the great divide. But one glad day here comes a letter breathing true friendship and tenderness. It said in part, "It is so nice to renew the friendship. Life is too short to lose any of its sweetness, and I think I have not very long to stay on the way."

Believing in his word we will follow Him to the end.

J. T. Kitchen.

### WORLD FIGURES.

Dr. Zeller, Director of the Statistical Bureau in Stuttgart, Germany, has again been working on the Religious Census of the World, and presents us with the results of his investigations. He estimates that of the 1,544,510,000 people in the world, 534,940,000 are Christians, 10,860,000 are Jews, and 823,420,000 are heathens. Of these, 300,000,000 are Confucians, 214,000,000 are Brahmins, and 121,000,000 Buddhists, with other bodies of lesser numbers. In other woots, out of every thousand of the earth's inhabitants, 364 are Christian, 114 are Mohammedan, seven are Israelite, and 533 are of other religions. In 1885, in a table estimating the population of the world at 1,461,285,500, the number of Christians was put at 430,284,500; of Jews at 7,000,000; or Mohammedans at 230,000,000, and of heathen at 794,000,000.

A magar was shot by Mr. Chapman in one of the rivers of the Bengal Presidency which had in his stomach thirty pounds in weight of gold, silver, copper, brass, and zinc—all women's ornaments. Mr. Carleyle shot a crocodile near the city of Delhi which had the following taken from its internal economy: "About a dozen large bunches of hair, probably human; sixty-eight rounded pebbles; one large ankle ring; twenty-four fragments of churis, of glass bangles; five bronze finger rings; a silver neck chain; a gold bead; and thirty small red coral beads." This enterprising fellow might have been promoted by the government to the position of a curator of a museum; or, failing that, he might have offered to be a museum himself.—Nashville Christian Advocate.

—The ninth day of the trial of the Coopers, father and son, for the murder of Senator Carmack ended with only seven jurymen in the box, and several venires of 500 talismen exhausted.

—Representative Langley of Kentucky has introduced in Congress a bill prohibiting the shipment of liquor from one State into another where there is prohibition territory.

—The cold wave which swept over the South last Saturday and Sunday broke all previous records in Atlanta, Ga., where the thermometer registered as low as ten degrees above zero. It is believed that much of the Georgia fruit crop is damaged.

—The House of Delegates of the West Virginia Legislature passed a constitutional amendment bill Feb. 1, prohibiting the manufacture and sale of intoxicating liquors in that state. It is believed the Senate and people will ratify the measure.

—This from The Burlington News:

We hope that Governor Kitchen will be a Good Roads Governor. We have had an Educational Governor in Mr. Aycock; a Prohibitionist Governor in Mr. Glenn, and now the most important question before the people of the State is Good Roads, and we hope that Governor Kitchen will turn his attention to this matter, and help us to further this work. It is the biggest question of any before the people, and our State will never prosper as it should until we have good roads in all counties.

And then Bro. Crossen said something worthy of serious notice in this good commonwealth. We heard our friend Dr. W. W. Staley of Suffolk say once that if he were going to run for an office in North Carolina he would want only one plank in his platform and that would be for "Good Roads." That is enough.

**MARRIED.**

**Turner-Davis.**

At the home of the bride's father, near Sedley, Va., on Dec. 2, 1908, Mr. Percy T. Turner to Miss Eleatha V. Davis. They will reside at the home of the groom on the Oakland farm in Southampton Co., Va. May their lives be happy and useful

**Pittman-Williams.**

At the home of the bride's parents, near Ivor, Va., on Jan. 20, 1909, Mr. Ernest Waverly Pittman, to Miss Mabel Gertrude Williams. After the ceremony the couple, accompanied by a few friends, drove to the home of the groom where a sumptuous supper was served and the evening pleasantly spent by all present. May their wedded life be happy and useful.

**Jones-Chapman.**

At the residence of the bride's parents, near Whitley, Va., Jan. 27, 1909, Mr. Isaac Warren Jones to Miss Zella Maye Chapman. The groom is the son of a former treasurer of Isle of Wight Co., and the bride is the daughter of one of the prosperous farmers of the community. May happiness and usefulness attend them in their married life.

**DIED.**



**Johnson.**

Mrs. Ida C. Johnson was born Nov. 17, 1876, died Dec. 11, 1908. She was a great sufferer during her last illness but bore her suffering with Christian fortitude. About twelve years ago she joined Bethlehem Christian church.

She leaves a husband, two children, mother and father and four brothers, who are made sad by her death. May the grace of God comfort them in their bereavement.

Funeral services were conducted by the writer, assisted by Rev. Mr. Clark, of the Baptist church, at Mt. Carmel Christian church.

**Lassiter.**

Sister Sarah Ida Lassiter was born June 16, 1832, and professed faith in Christ in early life and became a member of Liberty Christian Church where she remained a faithful member until her death, Jan. 6, 1909. Sister Lassiter was a devoted wife and leaves a husband and two children to mourn their loss. She was the daughter of Bro. Tom and Sister Sallie Ayscue and leaves them with two sisters and eight brothers to mourn her departure.

At no time during her sickness did she seem to fear death and requested her eldest sister to take the children and

help her mother to raise them right in the sight of the Lord.

Some times in the midst of health and happiness this life is changed for another world where we hope all is well with the departed ones.

A Friend.

Churches, Sunday Schools, Agents, make money getting up Clubs selling the Gem Clothes Line Holder. Sample 10c. Plan free. Gem, Grand Rapids, Mich.

**To Cure Ring Worms and Skin Diseases.**

Varnville, S. C., July, 17, 1908. Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—My wife uses your Tetterine for Ringworm, also uses it in her family for all kind of skin diseases, and she thinks it a good medicine. There is no substitute.

Respectfully, L. R. Dowling.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankerul Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c: Tetterine Soap 25c. Your druggist, or by mail from the manufacturer,

The Shuptrine Co., Savannah, Ga.

**SOUVENIR POST CARDS FREE.**

Three choicest artistic Souvenir Post Cards, beautiful colors, absolutely free, if you send stamp for postage. W. H. Gatis, 104 W. 5th St., Topeka, Kan.

—With the adjournment of the present Congress, March 4, Senators Platt of New York, Foraker of Ohio and Teller of Colorado will be retired to private life. Senators Platt and Teller are both past 75 and will not likely re-enter public life. Senator Foraker is only sixty-three and may be called to further service.

**Early Cabbage Plants for sale by N. H. Blitch Co., Meggetts, S. C. See our ad on page 13. Don't forget it. Our plants are sprayed before shipped, to kill all lice and worms.**



**BUSINESS** CAPITAL STOCK, \$30,000. When you think of going to school, write for Catalogue and Special Offers of the Leading Business and Shorthand Schools. Address J. H. KING, President King's Business College, Raleigh, N. C., or Charlotte, N. C. We also teach Bookkeeping, Shorthand, Penmanship etc., by mail. Send for Home Study Circular.

**DR. JNO. H. BROOKS,**

—DENTIST—

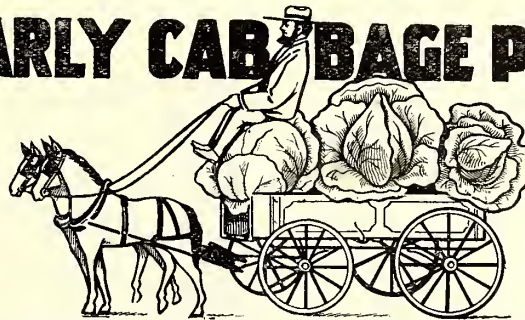
Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

Women in Burlington call at

**T. H. STROUD'S**

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

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**DO YOU WANT EARLY CABBAGE AND PLENTY OF THEM TOO?**

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## IN MEMORIAM.

## C. S. Holleman.

Pa has left us. Grandpa has gone. We are lonesome. His ever cheerful greeting around the home is lacking. The imprint of a great quiet influence, however, lives with us and will continue for generations, wherefore we say gone, but not dead.

He was not only a father and grandfather, but a boon companion. My earliest recollection sees him in full sympathy with childish pleasures and pains. He shared my successes and reverses, rejoicing in the one and giving words to encourage in the other. Never censuring or faulting but always cheering and suggesting. Such companionship is a mine from which I have drawn the wealth of home and such as fathers will do well to give their sons.

Thus he lives still in the lives of my family. In early life he married my mother, Martha O'Kelly. She was pre-eminently pious and made it manifest most in her household. It has always been the wonder of my life to look back to childhood and see the spirit of love and righteousness that hung around my home. They were happily mated and seemed to have only one ambition to teach their children to be good and happy too. Only two of their children grew to maturity and my sister was the natural fruit of such a home giving her heart and life to the Master at nine years of age and never growing lax in her religious zeal till her death at age 29.

My parents relied upon precept and not command and on many occasions in my life in the rushing tide have I been restrained by that early atmosphere rather than the words I might recall.

He lived about twenty-five years with my mother and about twenty-five years with his second wife, Mrs. Edith Markham, who was also a pious woman and who came nearer filling my mother's place in my heart than I think any other in the world could. During the lives of both, even after the old home contained only two old people, the family altar was never abandoned till the death of his last wife five years ago and my father gave up his home of more than fifty years to live with me.

During the last five years his life seemed crowned by a halo of beneficence. Blessed with health he went continually in and out, making friends of all, and was a joy to my family. In a new home among new faces he won friends and admirers always by his jolly nature and cheerful words while the children who came in contact with him

soon called him "Grandpa" naturally and sought him continually for sport and pleasure. His very unassuming nature left its peculiar impress that lives. He loved his church and cared more for its welfare than he permitted known except to his own conscience. At a ripe age a long, well ordered life has ended in glory.

S. A. Holleman.

The expressions of sympathy from those who will read this have been so numerous that they will accept this token of my appreciation to them and spare me personal response.

S. A. II.

## McDonald.

The community of Keyser was very much saddened by the death of Bro.

Neil Thomas McDonald which occurred the 12th inst., Jan., 1909, at the home of his aunt, Miss Effie McDonald, near Keyser, N. C. He was about 24 years old, just stepping into the morning of manhood. He was one of the most useful young men in his home, in the Sunday-school and the church. He was always there when able and there was nothing asked at his hands but he was ready to respond with real true heart pleasure. It was the highest joy of his life to be useful in the church and to do something for the promotion of others' happiness. His life was much like unto that of King Josiah, "While he was yet young he began to seek after the God of David." He was a young man of true Christian character and died



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THE CHRISTIAN SUN, Elon College, N. C.

in the triumphs of a living faith and has gone to receive the reward of the faithful. During the last hour of his life he requested his friend, Bro. Glenn Keith, who sat by him to read Psa. 23rd and 103 and to pray with him as the end was near and as the last lingering smile played over his face as he lowly whispered in the silent and solemn hour of death, "Father, take me to thyself, where there will be peace and joy forever;" then the end came. His parents died while he was young and his aunt Effie McDonald took him and the other children to her home and has been as a true mother to them.

About three years ago Miss Minnie McDonald, his sister, the splendid organist in the Keyser Christian Church and a true, sweet-spirited Christian lady, passed on to her reward. He is survived by his aunt, Miss Effie, one sister, Miss Nannie, two brothers, Messrs. John and Luther McDonald, and many friends to mourn their loss. May God bless the bereaved ones.

S. B. Klapp.

Greensboro, N. C.

**Rawles.**

Mrs. Indiana M. O. Rawles, widow of the late A. J. Rawles, passed away at her home near Holland, Va., Dec. 17, 1908, age 72 years, 7 months, and 25 days. Mrs. Rawles was a member of Reynoldson Baptist church. She was a good Christian, amiable in disposition, always ready to administer to her family, and those around her. She was the second daughter of the late Jethro D. Goodman. Mrs. Rawles was the mother of seven children, three of whom are dead, Lucy Willie and Margaret. The living are C. L. Rawles, Misses Pochahontas and Anna Jackson Rawles, Mrs. J. W. Folk, Mrs. W. J. Everett, three step daughters, Mrs. M. L. Pretlow, Mrs. J. B. Vaughan, and Miss Emma Rawles, two sisters, Mrs. Edwards, Mrs. Long, and one brother, Dr. W. H. L. Goodman of Franklin, Va., five grandchildren. The funeral was conducted at her home by Rev. N. G. Newman, assisted by Rev. C. H. Rowland.

Mrs. Rawles will be sadly missed by those left to mourn her loss. Her remains were interred in the family cemetery to await the resurrection morn.

May God's blessing rest on the bereft.

M. R.

Scourged to his dungeon, but, sustained and soothed

By an unfaltering trust, approach thy grave

Like one who wraps the drapery of his couch

About him, and lies down to pleasant dreams.

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2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
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—Major General Jose Miguel Gomez was inaugurated President of the Cuban republic at Havana, Jan. 28.

—The Daily Industrial News of Greensboro, suspended publication last Friday and is advertised, by receivers, for sale on Feb. 15.

—Bishop E. E. Hoss of Nashville, Tenn., writes thus to the N. Y. Christian Advocate of temperance in Tennessee and a coincidence: "Yesterday was a great day in Tennessee. The slayers of the late Senator Carmack were put on trial in the Criminal Court of this city and, by a coincidence that seems providential, the Legislature, by an overwhelming majority, passed over the governor's veto a bill absolutely prohibiting the sale of liquor in the state. A companion bill, prohibiting the manufacture of alcoholic drinks of any kind, has passed the Senate on its third reading, and will, in all probability, go through the House today. Twenty-one years ago after the defeat by fraudulent methods of constitutional prohibition, I wrote a

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W. H. TAYLOR, G. P. A.,

Washington, D. C.

letter to The Christian Advocate predicting what the final outcome would be. It has been delayed longer than I then supposed, but it has come at last, and

it has come to stay. Glory be to God, and praise and honor to the good men and women that have brought it to pass. Amen and Amen."

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GREENSBORO N. C., WEDNESDAY, FEBRUARY 10, 1909. VOLUME LXI. NUMBER 6.

## EDITORIAL COMMENT.

**The Lincoln Centennial.**—Throughout the United States in particular, and in other countries where there may be gathered many Americans, there will be much said and written this week, of Abraham Lincoln. His hundredth anniversary transpires Friday, Feb. 12, and the passions, prejudices and flames of war having been tamed and tempered with time, men in all sections are learning the real worth and weight of Lincoln's character. Human character is so many sided that it takes time to sift and separate the wheat from the chaff. In the crucible of years strong characters become stronger, while weak characters dissolve and disappear from human vision. Moreover, even the weak traits in strong men who lived long ago dissolve and disappear and so strong men seem to have had no weakness. Reader, do not you believe that any human character had no weakness. Every man that ever lived, save One, had his weakness. Abraham Lincoln had his. Had he no weakness he had been more than human.

But we have learned, and we are learning, the better and the nobler Lincoln. One hundred years from now people will know his best traits even better than we know them now. Real vigorous character endures with years and becomes more virile with age.

If pleasure, or even happiness, is the end of life, Lincoln did not win out. It can be said with all reverence that Abraham Lincoln "was a man of sorrows and acquainted with grief." His is the saddest character in all our annals. In this man Nature played one of its peculiar tricks. Beneath a heart bound and burdened and, ever and anon, almost breaking with sorrow and sadness Nature stored a rich fund of ready wit and humor, gleams these to penetrate, and drive away, if but for a moment, the dark and lowering clouds. Lincoln's wit can only be measured by the weight of his griefs, sorrows and disappointments. Sad and morose by temperament and disposition, he was disappointed in courtship and buried his heart with the lady-love of his youthful years; married finally to one who was more anxious to wed him than he was to wed her, his domes-

tic happiness was never complete or even envious, and in early years lost the boy "Willie" who was the very apple of his eye; brought into the presidency amid the distracting scenes of an awful war whose horrors and tragedies Lincoln laid upon his own heart and carried daily as the burdens of his own soul; and then as the awful war was done and before he had ever seen any of the fruits and favors of peace and a real Union, shot down and carried to a most untimely death by an assassin's bullet; this life, if measured by the quantity and number of its pleasurable days and deeds, fails to measure.

And for this very reason we know that this life is not to be measured by the number of pleasurable days and deeds that it experienced. Never. Lincoln's life looms large and great and magnanimous and the standard that will not measure it must be torn down as unjust by which to measure any.

Time was when many did not believe Lincoln was at all religious. How far off the mark was such a thought. Lincoln believed in God, offered his petitions to God for guidance and help and strength; and depended upon Him for strength and hope and help in time of greatest and sorest need.

When Lincoln's father was ill he concluded a letter to his step brother with these lines:

"I sincerely hope father may yet recover his health; but at all events tell him to remember to call upon and confide in our great and good merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads, and He will not forget the dying man who puts his trust in Him. Say to him that if we could meet now, it is doubtful whether it would not be more painful than pleasant; but that if it be his lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them."

Abraham Lincoln's was truly a great life that the ages will come more and more to realize and revere.

**Suicides:**—There is a fearful and

bloody reign of suicides. It is doubtful if any Christian Sun reader ever knew of as many, and as frequent suicides as at present. A daily paper without an account of a suicide would be almost a novelty. Young men and old, poor men and well-to-do are practicing the art of self-destruction with skilled and ready hand.

For our own part we do not believe that any sound and sensible man commits suicide. In some way there has been an unhinging. This for the reason that it is natural for one to cling to life. Nature is self-assertive and always prefers life to death—death being the abnormal or unnatural state. A mind may be rational in many particulars yet unhinged in one, or in some. At any rate the mental process whereby one comes to the conclusion to commit murder on oneself must be abnormal and unnatural.

What interests the student of these matters is the cause leading up to such a condition of mental being. That cause is not far to seek. We are in too much of a hurry. Our nerves are strung up to utmost tension. The mind is already strained to keep pace with other minds. Let any further strain come than the average and deadly consequences follow. Our age and the individuals of our land need "To Take time to be holy." Our age is mad with rush, risk, and wrong.

—California has created something of a sensation by enacting through its Legislature now in session a law providing for separate schools for whites and Japanese—the anti-Japanese school law over which Japan is said to be rather indignant.

—Although the pistol with which John Wilkes Booth shot President Lincoln has been locked up securely in a United States Army office ever since the conspirators were tried, still "genuine pistols" have been sold and are sold yet by the score "with which Lincoln was assassinated." We have often heard that if all the apple tree wood could be collected which had been sold and distributed as that "from the tree at Appomattox under or near which Lee surrendered," there would be many cords of it. But credulous mortals in this world will be humbugged till the end of time, we suppose.

## FROM THE FIELD.

## Greensboro.

Dear Bro. Atkinson:—Please excuse my delay in writing, or rather neglecting to write a few lines to let the Sun readers know something of the work in Greensboro. I am quite favorably impressed with the work here, and also with the people. They are very kind and obliging and seem interested in the work. Indeed they have done a great work since the church was organized and we hope greater things are in store for them. It will take some time for wife and me to become acquainted with the people and learn just how to do the best work, but we hope soon to measure up to the full standard. I believe that we will have the hearty co-operation of the entire church and brotherhood. Yes we are much pleased with the "Sunny South" and hope to enjoy it more as we become better acquainted. I shall hope to visit Elon College soon and meet you, brother editor, face to face, and many of our good people there.

J. W. Bolton.

## Valley Letter.

We have recently closed a successful revival meeting at Mt. Olivet, (R). We were fortunate in having Rev. M. L. Bryant, of Norfolk with us part of the time. Bro. Bryant greatly endeared himself to the people. The weather was very bad most of the time but the congregations were good. All regretted very much that Bro. Bryant could not stay until the close of the meeting. There were in all fifteen conversions and twelve accessions to the church. This is one of the mission churches established by Dr. W. T. Herndon.

Second quarterly communion services were held at all my churches during the past month. All are, I believe, doing as well as could be expected considering the limited time I am able to give each place.

I am now in a meeting at Bethel—my fifth meeting for this winter in my field; have three others after this one.

A. W. Andes.

Harrisonburg, Va., Feb. 1, 1909.

## THE TWO NAPLES.

"Naples combines with the charms of a Paradise, the horrors of a subterranean world."—Guide Book.

## I.

Of all the cities of Italy, Naples is famed for its poverty. Many of the streets of old Naples are so narrow that one carriage cannot enter therein. The tenement houses are very high with occasional connecting bridges over the

street. Sometimes ten people occupy one room or several families. The washing which hangs over your head, may be the only garments of the poor child who is waiting at the window. There are still greater depths of poverty. Standard is responsible for the statement that—not here and there a beggar, not a few families, not even a hundred people, but thousands of people, live in Naples too poor to have even a home. The new system of sewerage and all sanitary movements have been bitterly opposed by those who need them most.

We met our first disappointment as we entered the famous harbour. The mist which soon turned to rain, prevented a satisfactory view of that far-famed scene. During our two days in Naples, the only time the sun shone upon us was during a period of half an hour's duration at the very beginning of which our train car was blocked. There we sat during the only period of nice weather, unable to take the perpendicular railway or "vernicular" to the Convent above the town and feast our eyes upon that much coveted view. The Neopolitans themselves fevered and fretted about the blockade more than any one else and we lost our own regrets in seeing theirs.

The train ways have 1st class and 2nd class compartments with sometimes a car hitched behind for third class passengers.

The ticket is purchased of the conductor but not surrendered on leaving the car. Occasionally an inspector boards the car, and demands the tickets, to test the conductor's honesty. I think one of them thought I was willfully teasing him, for I unknowingly produced a ticket of yesterday from my little bag into which I had dropped all various coupons, and I could not understand why my ticket did not satisfy him as well as that of the other passengers. Finally recollecting those old tickets, I produced another, but the inspector looked more angry than before. A third trial brought the right coupon, which he tore up and threw on the floor, that I might not vex other inspectors with it, I suppose.

The porters and cab men are famed for their dishonesty. One of our traveling companions who speaks Italian as well as his native tongue said: "I always talk with my fingers to those cab men and pretend not to know the language. The more you understand, the more they will pester and cheat you."

The Italians of North Italy declared that they had no pleasure in visiting Naples because of these ruthless tormenters.

But worse than the cab men and the porters and the beggars of Naples, as I saw it, was the customs. It chanced that several vessels were leaving the port and others entering that same morning. The wharf before the Custom house doors was crowded with trunks. After vainly trying to find an entrance through them and finding all avenues closed up near the door by tugs the stewards from the "Romanic" climbed over one pile and walked on top of the baggage, until mine was deposited inside the door. The problem of my own entrance in the midst of those waving arms and shouting restless porters with the blocking baggage, was rather serious but was accomplished at last. I saw one Customs House officer come to blows with an Italian about the tariff, but the officer had very little curiosity about my luggage, which was only taken there as a place to wait until the delayed German Lloyd boat came in. I think of Dante's Inferno whenever I think of that place.

The "Luitric" sailed after midnight and for two hours and more we were entertained by nine ragged beggar-boys, who sang snatches of patriotic Italian airs, most generously interspersed with "Give me a penny, Mr.!" Our passengers, especially two young Chinese, were generous, but the young beggars seemed never satisfied.

## II.

One who is familiar with the fine photographs of the harbour of Naples sees, even through the falling rain the island of Capri, the Palazzo Donn Anna, the convent on the hill top above and realizes something of the beauties around.

From my window in the Porsion Poli, on the hill side among the foreign hotels I loved to gaze to the North on the beautiful residences along the water side.

New Naples has wide streets with small parks or plagas at the junctions of the streets and stations of many of Italy's heroes. The ride on the trainway from the S. S. offices to my hotel was on such a street. We passed the arch and Plaza of Victor Emmanuel, also the Royal Palace—now being used as a hospital for the sufferers from Messina.

Porsion Poli was surrounded with hotels, the gardens of some of which were beautiful. Neapolitans may, in many instances be rude and impolite and untrustworthy but there are also the courteous honest gentlemen.

The agent of the White Star Line, a native, was most kind in his arrangements for me, greatly exceeding in honesty, and courtesy, the agents in Boston.

In the train cars I always found some passenger who spoke English to direct

or assist me. Once a gentleman, whose brother is a consul in Central America, escorted me to the hotel, at personal inconvenience to himself, I am sure. As I descended the vermicular a lady took great pains to direct me the winding way to the street.

Though we could not visit Pompeii for the rain, we could see wonderful relics from Pompeii in the National Museum, a very plain unornamented building but one of the most famous museums in the world. Some of the paintings which interested me were the "Adoration of the Magi" by Van der Beke. One of the magi is in the central picture, kneeling. A panel at the right represents an Ethiopian with his dog; the panel at the left shows a Moor with an urn.

"L'Adultera" is a very vivid picture. Van der Beke's Crucifixion is here, too, where little angels hold up cups to catch the blood flowing from the feet and from the hands of the Saviour. One side picture is of kneeling nuns and the other of priests.

A lady was copying Raffaello Sanzio's Sacred Family. Her sketch was nearly complete. Indeed many artists were copying faces or parts of great master pieces. I was sorry indeed when the hour for closing came and I had to leave the building.

I could never see enough of the life on the streets, the vendors of fruit and sweets, the goats and their drivers, the funny little donkeys.

Near Pansion Poli I happened once on a milk man selling his milk fresh, milked on the spot, to some of our neighbors, so for two pennies he milked for me a fresh, warm glass of pure milk.

Life at the Pansion was very social and cordial. Americans, English and Scotch were among the dozen guests at our table.

M. Poli is a Waldensian who said that, were there only time, he would have great pleasure in presenting to his brethren in the church one who had come from so far a land as Japan.

I took tea in English fashion with Rev. Irving of the Scotch Presbyterian Church who for 25 years has labored in Naples. He had recently returned from assisting at the dedication of the new Home for Sailors in New York City, made possible by Helen Gould's generosity. It was his first visit to America. Mr. Irving has services every night for sailors, reading room, etc. He is also pastor of the Scotch Presbyterian Church composed of residents of Naples, which is also the place of worship for Protestant tourists.

Day schools and a girls' school are also under his direction. The boarding

school has done much to break down the prejudice of rich Roman Catholic families and is the only way of access to them, Mrs. Irving said. There are daily lessons in the Bible. At the time the school was started it was the only higher school for girls, although now the Romanists have erected girls' schools on either side of it, it is still well attended by Italians and some French, English and even American girls. Were the Bible lessons omitted the attendance would largely increase but these lessons never are omitted. The school has an excellent building which it owns and is nearly self-supporting.

I visited two churches in the centre of the city with plain exteriors but beautifully decorated small chapels with fine paintings. It was at evening vespers. The worshippers generally used the chairs of which there was a small number, though some knelt on the stone floor. They were not many in number, women and aged men, but they seemed devout.

This second picture lingers with me while the other will die away—"Napoli Bella"—Naples the beautiful.

Alice M. Tree.

### THREE LITTLE JOKES.

A young man in an Indiana town thought it great sport to ring an apothecary's night-bell and arouse him to come to the door and find nobody waiting. The pastime was adopted by other roguish youth, until finally the apothecary was forced to disconnect the bell. A few weeks later, when he was wanted in real earnest, it took a long time to convince him of the fact, and the delay cost the life of a baby sister of the original joker.

A girl who mounted lithographs in a New York factory slipped a bit of a strong-smelling cheese into a package of prints that ordinarily would have been inspected by a "chum," who was relied upon to remedy the mischief. In the holiday rush, however, the usual routine was set aside, and the tainted package made a part of a large shipment. The consignees promptly rejected the whole lot, and the proprietors of the factory then discharged every girl employed in the room where the joke was played.

A Colorado ranchman "loaded" a purse in such a manner that when it was opened a substance supposed to be harmless would explode with a loud report. The purse was meant for a birthday present to his sister, to "even up" a trick that she had devised; but her little son got hold of it, and the explosion blinded him.

A single issue of a newspaper records

these happenings of one of the last days in 1808. Such incidents are always numerous enough, but there should be fewer of them reported during 1909. Tricks of this sort are seldom meant unkindly,—that wards off a part of the blame,—but the trouble is that they hardly ever work out as they were planned, and when they go wrong the innocent seem most liable to suffer.—Youth's Companion.

### REAL CAUSE OF THE DIVORCE EVIL.

If the one million divorces in the country during the last twenty years had been granted for trival causes, the outlook would be bad enough, but the situation becomes all the more serious when the separations take place for grave moral reasons. It is generally recognized that such causes as adultery, desertion, cruelty, imprisonment for crime, habitual drunkenness and neglect to provide are grave reasons for divorce; and while some of our States have omnibus clauses in their divorce law, these six principal grounds are the ones recognized by the majority of States.

Moreover, the statistics of divorces granted show that ninety-seven per cent of all divorces are granted on these six principal grounds. Only an insignificant fraction of the divorces in the United States are granted for trival reasons, such as "incompatibility of temper." Again, over sixty per cent of the divorces in the United States are granted for the two most serious grounds of all—adultery and desertion. In other words, in two-thirds of the cases divorce was granted after husband and wife were already practically separated.

We must conclude, therefore, that divorce is prevalent not because of the laxity of our laws, but rather because of the decay of our family life. The real evil is not divorce, but the decay of the very virtues upon which the home rests. The problem in American family life is whether we are able to build up the virtues upon which a new and higher type of family may be founded, higher, that is, than the despotic, semi-patriarchal type of family of our fathers which is now passing away or is, rather, already extinct. It must be remembered, however, that the first essential element in the home life of a people is stability.—Charles A. Ellwood in the February Delineator.

—At this writing fifth venire of talismen had been drawn from which to select jurors for the Cooper murder of Senator Carmack, and only eleven men were in the jury box.

## NOTES AND PERSONALS.

—His numerous friends will be pleased to learn that Bro. D. J. Sipe, Greensboro, N. C., after an illness covering several weeks, is able to be at his post of duty again.

—It is with pleasure we print a "Raleigh letter" this week—the first for very many weeks. We trust Pastor Johnson will greet his friends thus quite often and with such good news as he presents this week.

—Bro. F. T. Banks, Assistant Secretary of the Young Men's Christian Association, Montgomery, Ala., and one of Elon's wide awake graduates, writes that the Association is in good shape and is doing splendid work.

—Bro. Samuel Wilkins, Suffolk, Va., in renewing for The Sun for 1909, says he has been a continuous subscriber to The Sun since 1893.—forty years now. Such faithful friends and readers encourage the editor's heart and make a church paper possible.

—Brethren—! am writing to my brother ministers now—read Rev. H. E. Roundtree's Waverly, Va., letter this week—and then grow green with envy. Nothing else will do. Talk about pounding, that is a pounding, such an one as even an editor might—But perish the thought.

—Mr. A. Rudolph Eley, Norfolk, Va., and for some time a student at Elon College, was married to Miss Elizabeth Weaver, at Wilkes-Barre, Penna., Saturday, Feb. 6, 1909. After Feb. 15, the newly married pair will be at home, Exchange Hotel, Montgomery, Alabama. Our thanks for an announcement are hereby expressed.

—Rev. P. T. Klapp, Pittsboro, N. C. writes: "I have called attention of Sunday-schools in my charge to our Teacher Training book and one of my schools has already adopted and introduced the book, and another speaks of getting it at an early date." Many schools are finding the book of great worth and helpfulness.

—Congratulations to our friend and brother, Rev. "Joe" Jones, formerly of Holland, Va., and an Elon graduate. The immediate cause of felicitations is this, "Mr. Ralph F. Moore requests your presence at the marriage of his sister Edith to Rev. Joseph H. Jones, Monday, Feb. 22nd, 1909, 7 p. m. Unity Church, Topeka, Kansas. At home after March 15th, 766 Tyler St., Topeka, Kansas.

—That wonderfully energetic and successful pastor, Rev. S. L. Paugher, writes a card Feb. 3: "God is still blessing the old Galf Christian Church. I received six members during the month of January. Prayer meetings are well at-

tended and spiritual. We hope to organize shortly a Bible class. The people want to know more of God's Word and God's wonderful love."

—In remitting her subscription to The Christian Sun for a year Miss Anna Helfenstein, now of Palmer College, Le Grand, Ia., but remembered so pleasantly by many Sun readers as the efficient Elocution teacher in Elon College for two years prior to this, reports a pleasant and successful year's work at Palmer so far and yet she feels an interest in the work at Elon and in the welfare of the many friends she made in the South.

—Rev. L. P. Johnson, pastor Hillsboro St. Christian Church, Raleigh, makes following report of his first quarter year work to the Mission Board: "Sermons 17, prayer meetings 9, Christian Endeavor meetings 6, Teacher Training 6, Sunday-school 9, Communion 1, Committee Meetings 5, Total number of meetings 52, visits 125. Members received by letter 5, experience 1, reinstated 4, total 10. Have supplied the church with hymn books, and have secured more than \$700 in pledges for support of the work. The outlook for a good year is fine."

—We congratulate our wide awake, energetic and justly popular business friends, Messrs C. T. and R. E. L. Holt of the Burlington Hardware Company. Starting in business about two years ago in a modest way they have by strict attention and courteous conduct to all corners built up a trade and won a constituency of which any firm might well be proud. Recently they have moved across Davis street on which they were located into one of the very largest, most modern and beautiful business houses in the town of Burlington, a magnificent Erick building with full glass front. It is a pleasure to witness the growth and prosperity of such courteous, clever, Christian gentlemen, who are succeeding because they deserve it and are popular because they make friends and keep them.

—Mr. J. Adolph Long, Elon graduate class of 1905, a law graduate of the University of North Carolina, receiving his license from the Supreme Court last September, and since that date located at Graham, N. C., was a welcome visitor at Elon and at The Christian Sun office Tuesday of this week. Mr. Long was saying "good-by" to his host of friends here, he then being on his way to El Reno, Oklahoma where he locates for the practice of his profession, the law. There has been no more popular man to graduate at Elon in many a year and his loyalty and love for the College have been manifested in many ways since his leaving here. A clear thinker, an eloquent public speaker, courteous al-

ways and a Christian gentleman ever, his numerous friends will expect, with cause, to hear good things of him in his chosen field and profession.

—In answer to one of the 1,000 requests sent out last week for Sun renewals Bro. J. A. Foster, Semora, N. C., gladdens the heart in this gracious and brotherly manner: "Yes, it is always a convenience and a pleasure for me to pay you for such a paper as our dear Christian Sun with its weekly visits to my home, which fills us with inspiration and continually renews our interest in all our church affairs. I cannot see how any true member of our Church can do without The Sun which shines so brightly and keeps us informed about the great and good work our church and its institutions are doing. You may count me a life time subscriber, certainly as long as I am able to pay for it." The kind words of a man who loves his church and is loyal to all its enterprises.

—A severe wind storm, in some localities, a cyclone, passed over sections of Ga., Ala., and Miss., destroying much property and a dozen lives, Feb. 5.

—Congress has agreed upon a bill appropriating \$12,000 for the "purchase, care and maintenance of automobiles for the President of the United States."

—Captain Quattrough, of the battleship Georgia, in the Atlantic squadron, was convicted by court martial at Gibraltar, of being intoxicated while on duty, and has been suspended from the service for six months and set back ten numbers in rank.

—Dr. G. Campbell Morgan, than whom there is no greater preacher in our time, declares, "I do not hesitate to affirm that there is nothing the Church needs more at the present hour than to understand what a real prayer meeting is." A good prayer-meeting is certainly the power of the church.

—Henry Watterson, of the Louisville Courier-Journal, and an orator of national reputation, says that, owing to his undoing and unnering by the death of a dearly beloved daughter and the tragedy which took from him his beloved son some months ago, he will never again appear in public or take any part in any public exercise.

—In Cleveland, Ohio, several young people entered into a resolve to live for two weeks "just as Jesus lived." A Jewish paper of Denver rises to enquire, "We wonder if these young people attended temple and studied Torah? for that is what Jesus did. Then Jesus was a Jew and lived as such." Wherefore one wonders then why the Jews hated Him so and so cruelly put Him to death?

**Elon College Notes.**

That was good news that came last week from the Christian Orphanage located here, that a gift of one thousand five hundred dollars had been made to it by Mrs. Brickhouse, of Norfolk, Va. We congratulate Brother Foster and the management. This money has been used to pay a debt to the county of Alamance for money borrowed.

The Athletic Association has been pushing with vigor the preparation of the new Athletic field and hope to have it ready for use in the near future. The determination showed by Prof. Pritchette and his helpers when accompanied by the work they do is sufficient to transform a pine thicket into a fine field for sport.

The Christian Endeavor Society met in business session Tuesday and elected officers for this term. In the consecration meeting Prof. Harper led. It was a meeting of much interest, it being the twenty-eighth anniversary of the founding of the society.

Commencement of 1909 will be one that will interest the class of 1899 more than any since the date of its graduation. The Alumni address is to be delivered by Rev. C. E. Newman of Henderson, N. C. It is the purpose of the class to have a reunion and so celebrate the first decennial of its existence.

The musical given on Saturday evening in the college chapel was well attended and throughout the entire program there was not a dull moment, neither shadow of uncertainty by those performing. Seeing is believing so come to Elon and attend the musicals and become your own judge.

Dr. Moffitt is in receipt of a check from the Palmer Fund for five hundred dollars on running expenses of Elon College. This was in waiting for Dr. Moffitt upon his return from Randolph and adjoining counties, where he has been for the last few days. The Raleigh News and Observer, Feb. 7, had the following:

"Sunday the college pulpit was occupied by the Rev. J. W. Holt, Burlington, N. C., whose theme was Wholesome Advice Disregarded with Fatal Results. Mr. Holt is always an entertaining speaker and a forceful presenter of the truth.

President Moffitt has aggressively entered upon his campaign to increase the endowment of the college by the sum of \$50,000. He is absent from the Hill this week, and will continue to be absent from the college most of the time from now until commencement in the interest of this upward movement. Only three years ago the magnificent west dormitory was opened formally for college purposes, even now the college equip-

ment, in the way of buildings, is not sufficient to accommodate the increasing patronage. If the college is to grow and to meet the obligations that are constantly devolved upon it there must be an increase in equipment of the buildings for library facilities and gymnasium. That these increased demands upon the income be met it is absolutely necessary that this \$50,000 be raised at once.

Prof. Wicker, who is a member of the North Carolina State Sunday School Association Executive Committee, was in Raleigh this week attending a session of that committee looking to preparation for the approaching State convention at Concord. Prof. Wicker says that the prospect now is that a very excellent convention will be held this year at Concord, and that a full program will be announced later.

Dr. Atkinson, for several years professor of Latin in Elon College, and chairman of its faculty, but now editor of the Christian Sun and pastor of the local church, will deliver a lecture next Thursday evening in the college auditorium on George Eliot's Adam Bede. Later on this spring, Dr. Atkinson will deliver a lecture on Shakespeare's Brutus. These lectures are open to the public as well as to the student body and are without charge." J. T. C.

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### LESSONS FROM THE LIVES OF GREAT MEN.

#### II. Abraham Lincoln.

By W. P. Lawrence, M. A.

We are here face to face with a giant character. The closer our approach through any of the numerous avenues of information about his sad, checkered career, the larger he looms before us. We feel the spirit of hero worship stealing over us, and it is difficult to write with calm unimpassioned sanity about Abraham Lincoln. In his infancy observe him far below the range of decent poverty in a squalid hut of frontier Kentucky. At ten years of age, he is still under a cloud of absolute illiteracy when a great shadow falls upon his heart in the death of his mother. He had no sympathy from his illiterate father to frighten and make sweet his childhood life. His biographers tell us that he knew no joyous childhood nor happy boyhood. Not as other men who live over a thousand times in delightful memory and care-curing reverie the days of childhood, Lincoln found no inviting retreat in the memories of this part of his life.

He had many bereavements and failures. His first and, perhaps, his only real love, Ann Rutledge, who taught him

to love Shakespeare, the Bible and religion, died of typhoid fever when Lincoln was a member of the Illinois Legislature in his twenty-seventh year, and with her his heart's affections were buried in the little town cemetery at Petersburg, Illinois. Again, when the crushing weight of the civil war was all he could bear, another sorrow came in the death of his oldest son, "Little Willie" at the White House in Washington. It seemed now that the heart-strings would snap, but Lincoln's hour had not yet come; his great work was not finished.

Lincoln knew, too, the pangs of defeat. In 1832, the same year he had served as Captain in the Black Hawk war, he was defeated in a campaign for a seat in the legislature. Two years later he was elected, however, and held the position eight years, but without distinguishing himself. He served one term in congress, being elected in 1846, but failed of renomination chiefly because of a speech he delivered in Congress opposing the Mexican war. Again he was defeated in 1858 in an attempt to be elected to the United States Senate. But, perhaps, the worst defeat he ever had was, not political but domestic, when in 1842, November 4, Mary Todd married him, and too, after his intuition, or judgment, or likely both had, on a former occasion, kept him from appearing in the capacity of bridegroom when she was to be the willing and victorious bride. She was, from all accounts, a termagant wife. Sorrow on one side, and melancholy on the other were the bad angels of a hero whose life was set hard in a place and lay through dark ways. Another has said of Lincoln's marriage, "The only time Douglas (Lincoln's opponent in law and politics as well as in courtship) got the better of him was when he didn't get her (Mary Todd)."

The sorrows of Lincoln's life were in his face as if a printed page. Frank B. Carpenter, the portrait painter, said in 1865 just after Lincoln's lamentable death, "Mr. Lincoln had the saddest face I ever attempted to paint. During some of the dark days of the spring and summer of 1864, I saw him at times, when his careworn, troubled appearance was enough to bring tears of sympathy into the eyes of his most bitter opponents. I recall particularly one day, when, having occasion to pass through the main hall of the domestic apartments of the White House, I met him alone, pacing up and down a narrow passage, his hands behind him, his head bent forward upon his breast, heavy black rings under his eyes showing sleepless nights—altogether such a picture of the

(Continued on page 12.)

## THE SUNDAY SCHOOL

## HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR FEB. 21.

## A Few Suggestions.

**Stephen, The First Christian Martyr.**

Acts 6:8-15; 7:54:3.

**Golden Text:**—They stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit. Acts 7:59.

**Review:** Review the previous lesson carefully. Then recall the number of "first things" in the history of the church in early days which our lessons this quarter have covered. These are in Lesson II, The First Baptism with the Holy Ghost; in Lesson III, The First Revival and the Beginning of the Organized Church; in Lesson IV, The First Miracle; in Lesson V, The First Trial of the Apostles; in Lesson VI, The First Case of Hypocrisy in the Fold. Today we study another "first thing"—The First Christian Martyr. Here call for the life of Stephen assigned last time.

**Connecting Links:** Considerable time has passed between last Sunday's lesson and today's. The church has increased in numbers. The membership consists mainly of two classes—Jerusalem or Palestine Jews or Grecian Jews or those Jews who were not born in Palestine, but who had come there to take up their residence. The Apostles not only had undertaken to preach to all the Church, but to distribute the alms as well. They had had too much to do and complaint had arisen against them that the widows of the Palestinian Jews received more consideration than the widows of the Grecian Jews. The apostles very wisely decided that it was none of their business to be concerned in such temporal affairs and recommended to the church the election of laymen to look after such work. This the church readily agreed to and seven men, whom we today call deacons, were chosen,—one of whom was Stephen. Stephen soon developed rare power of religious insight and comprehension and became a lay-preacher or evangelist as well as a deacon. It was through his preaching that his martyrdom was sealed. Acts 6:1-7.

**Chronology.** Some date this lesson as early as 32, or 33 A. D., but perhaps 36 is nearer right—we say this because in that year there was a sort of interregnum of the Roman power. Pontius Pilate was sent to Rome to answer for misgovernment and Vitellius, governor of Syria, was anxious to appease the Jews. This made possible the murder or lynching of Stephen without the intervention of the Roman power, Rome having withdrawn from the Sanhedrin the power to execute the death penalty.

**Incidental Instruction.** The teacher today will make clear the relation of the synagogue to the temple in Jerusalem. The Teacher-Training Course, recently published, chapter IV, p. 204. f will be found very helpful in this connection. The teacher will also explain the method of stoning to death, the Hebrew method of executing the death penalty, in which the witnesses threw the first stones, laying aside their outer flowing robes, and the by-standers assisting them. Still further the teacher will speak of the place where Stephen was stoned and the church which had been erected over his supposed tomb.

**The Lesson.** The Lesson today falls into three divisions, which you may write as a topical outline as they are developed in the teaching:

1. Stephen the Lay-Preacher, verses 8-10. Question as to what Stephen was full of, what he did, who arose against him, what a synagogue was, what its part in the spread of Christianity, what synagogues are mentioned, where these places were, the result of the argument between the representatives and Stephen.

2. Stephen arrested and carried before the Council, verses 11-15. Find out what action these men then took in reference to Stephen, what suborned means here, what these men said (compare this procedure to the trial of Christ, Matt. 26:59-60), whom these witnesses stirred up, what they did to Stephen, where they carried him, what the false witnesses testified, how Stephen's face appeared (compare this to Moses as he came down from Sinai and to Christ on the Mt. of Transfiguration.)

You will here give the class the substance of Stephen's masterly defense, Acts 7:1-53, showing his mastery of the scriptures and a new point of view of the relation of Judaism to Christianity which he enunciates, namely, that Judaism is completed in Christianity and that Judaism and the temple and the law must pass away, the very doctrine which Paul later preached so effectually, whereas the apostles were strictly orthodox Jews and up to this time regarded Christianity as only a sect of Judaism, whose law and system of worship were to be perpetuated; or perhaps it will be better to read the defense to the class and bring out these points as you read.

3. Stephen a Martyr, verses 50-60 to 5:1-3. Find the effect Stephen's defense had on his hearers, how they exhibited their anger, what Stephen did and saw, what he said, what his hearers then said, what they did with Stephen, what the witnesses did with their robes, at whose feet they lay them, what Stephen cried as they stoned him, what he said

when he had knelt down, with what tender words his death is described, what then arose against the infant church, whither the members of the church were driven, who remained at Jerusalem, the possible reason for this, who buried Stephen, what Saul now undertook to do. Here call for assigned work: Rev. 7:9-17; I Peter 12-14: Hebrews Chap. 11 and Jer. 11:19-23; 20:1-12.

Review the lesson from the outline on the board by the Topic method.

**Truths and Their Application.** 1. It is almost impossible to please everybody. Even the Apostles could not do that. There was complaint against them. This complaint has often been magnified by the enemies of the church. As long as we are men, we shall fail to be perfect and we are not to be unduly censured for not being perfect. We shall, however, strive to be as free from cause for censure as possible. But the criticism hurled against the apostles in this instance served a good end and made the organization of the church more efficient through its deacons. So too the criticisms which others make of us or of our work do us good very often.

2. Notice that these deacons were beforehand active workers in the church and known among the brethren for the piety of their life and the simplicity of their faith. The people to be honored in a church or other religious organizations are those who are already interested. It is a poor policy to give people offices in religious work and other organizations to get them interested; they are not fit to be officers in any church or in any of its auxiliaries.

3. You have often heard it said that the blood of the Martyrs is the seed of the Church. It certainly was so in Stephen's case. His martyrdom caused a great persecution to arise against the infant Church and the scattering of its members far and wide. But it was also an entering wedge in Saul's conversion. That Christ-like prayer of Stephen's for his slayers touched Saul's heart. He tried for a time to throw it off by vigorous persecution of the Christians. But it lingered with him and when his Lord appeared to him on the road to Damascus he yielded his heart and life to the spread of the gospel, and advocated the very doctrine for which Stephen had been stoned.

**Assignments for Next Time.** Ask one to give a short history of the Samaritans; another when and why Jesus had forbidden his disciples to preach in Samaria, Matt. 10:5,6; a third the parable of the good Samaritan, Luke 17:30-37; a fourth Christ's sermon to a Samaritan woman, John 4:4-24. W. A. Harper.

Elon College, N. C.

**LESSON FOR FEB. 14, 1909.****The Apostles Imprisoned.**

Acts 5:17-42.

**Golden Text:**—Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven, Matt. 5:10.

The prosperity and growth of the church are followed more closely and violently than in the previous attack.

**Lesson Theme:**—Persecution, its evil, its failure, and how to deal with it.

**Lesson Outline.**

- I. The Form the Persecution took.
- II. Deliverance from Persecution.
- III. The Apostle's action in Persecution.

## IV. Lessons concerning Persecution.

**The Form the Persecution Took:**—The Apostles were popular with the people, and rightly so, that the rulers did not dare to kill them; but they arrested them, and put them in prison. They regarded the prison walls next best to the silence of the tomb.

**The Deliverance from Prison.**—God overruled all the persecutor's plans by sending his angel to liberate the apostles thus showing that the leaders were frightened against God and were defeated. It was not only deliverance for the apostles, but a warning and a lesson to the rulers which should have brought them to recognize the claims of the Messiah. With the deliverance, was the command to go right on preaching the gospel in the most public places.

**The Apostles' Action in Persecution:** They went on fearlessly preaching the gospel, just as if there had been no threats. But the officers again arrested them as quietly as possible and brought them before the courts. They were afraid of mob violence.

By way of observation:

- (1) Popular favor is a great power.
- (2) It is well to make use of this power in the advancement of the gospel.
- (3) But it is unwise to trust it. A very small thing may change the "hal-lujahs" to "crucify."
- (4) It should never be sought as an end. It is worthless except as the result of faithfulness in doing good.

**Lessons Concerning Persecution.**

What is persecution? It is the employment or administration of any uneasiness to mind or body, in consequence of a person's belief, with a view to change it. It seeks to modify opinion by the use of fears instead of reason.

Among young people petty forms of persecution arise. These every true Sunday-school member should avoid. Sneers and ridicule are inflicted upon those who refrain from questionable popular amusements, who refuse intoxicating drinks, who try to live a pious life.

Persecution has always in it an element of meanness. Hazing in schools and colleges is a form of persecution always practiced upon the inexperienced.

Our duty when persecuted: To go on and do what is right at any cost, but in the spirit of peace and piety and kindness.

The one way to overcome evil is by good.

The three men in Nebuchadnezzar's furnace were all unharmed because the Son of God was with them.

"There are those like the seer of old, Who can see the helpers God has sent And how life's rugged mountain side Is white with many an angel tent."

—Whittier.

G. W. Tickle.

**TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1909. (FLEMING H. REVELL, NEW YORK, PUBLISHERS. PRICE \$1.**

**A Review.**

This volume is an improvement over its predecessor for 1908, though that was an excellent piece of work. The general plan and scope of the work is the same as that of last year, but the material seems to be handled with more ease and confidence. Last year the lesson was given in the Authorized Version. This year it is given in the Revised Version. This change is largely due no doubt to the fact of the change of publishers from the Bobbs-Merrill Co. to the Fleming H. Revell—perhaps also to the steady growth in favor of the American Revision. It might have been better, however, to give both versions; for frequently the Revised Version is a commentary on the Authorized.

The Frontispiece is a reproduction of an ancient pinacotheca in Munich by Albert Duerer representing Saints Peter, John, Mark, and Paul, identical with that in the 1909 Peloubet's Notes, and is, of course, well chosen considering the lessons we have for the year. Then follow the table of contents and a list of the "Lesson Truths" for each Sunday in the year, which are expounded in full under each lesson—always three, like the sermons of by-gone days with their "firstly, secondly, thirdly," which number we think might be varied for the sake of avoiding the monotony of the thing.

The Introduction comprises some wholesome suggestions, on the preparation and teaching of the lesson and on the use of lesson notes by teachers. A comprehensive view of the books of the New Testament, a detailed examination of each of the New Testament books

from which lessons come during the year, a brief, but appreciative life of St. Paul, and very sensible and appropriate paragraphs on the Roman Empire and the Acts. Miss Tarbell is thoroughly orthodox in her treatment of all these topics, though there is abundant room for "Higher Criticism" to creep in. It does not, however, creep in.

Each lesson is treated as follows: The Lesson Text (American Revision), word and phrases explained, Suggestive Thoughts From Helpful Writers, Light From Oriental Life, The Historical Background, The Geographical Background, The Approach to the Lesson, (Rather, The Approaches to The Lesson, since there are always two, one for young pupils and one for adults, founded on a well-known pedagogical principle), Lesson Topics and Illustrations (always three), Sentence Sermons (from distinguished theologians and the Bible itself), The Lesson's Meaning to Us (practical, heart-to-heart talks—these), The Lesson Briefly Told, Subjects for Bible Class Discussion, and Work to be assigned for the Next Lesson. It is not necessary to comment on the appropriateness of any one of these departments of help for the busy teacher—and, if it were, Miss Tarbell has done this herself in the introduction most admirably.

Perhaps the strongest point of improvement over last year's volume is the substitution of "The Lesson's Meaning For Us" in the place of the previous "Personal Thoughts." The substitution was a wise one and carries with it a real difference in aim and method of treatment. There is not a dull page in the book so far as I have been able to see. The interest never lags—for the busy teacher. It is replete with choice material, selected from the masters of the world; it abounds in unforgettable illustrations, witness the one on page 84 for young pupils. In its 455 pages are contained the most accurate scholarship, the deepest piety, and a vital spiritual uplift for any earnest seeker of the truth. There is no better help for the Sunday-school teacher known to me.

It sadly lacks an index. Let us hope that future numbers of this useful and valuable work will be made even more useful and valuable by the addition of an index.

W. A. Harper.

—The "Delaware," one of the four huge battleships now in building for the U. S. navy, was launched at Newport News, Va., Feb. 6. This is said to be the largest ship ever floated, the displacement being 20,000 tons, over two thousand tons more than the incomparable English "Dreadnaught."

## THE CHRISTIAN SUN.

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Convention.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## THE COMFORT OF THE CROSS.

The hope of the human heart hangs on the cruellest tragedy that man ever knew. There is no other cruelty comparable to that of the Cross. The Just went there for the crime of the unjust, and the righteous One went there burdened and heart broken for the sins of the unrighteous. Yet in the Cross is our comfort.

Unless Christ conquered by way of the Cross, bore its cruelty, endured its agony, suffered its shame, and triumphed over its trials, then is our preaching vain and hope dies. This world of ours would be all night but for the gleam that comes from the Cross. If I may not live again I would wish ten thousand times that I had never been born. But for the hope of life beyond the shock of death I would bid my heart despair and would wish to burn it with hottest and bitterest tears. And so would other men. We may not say as much with speech or conduct, but in our secret heart we feel and know that we must endure and live again. The Lutheran World prints the following as an authentic fact:

"In a certain place a 'freethinker' had died. Instead of asking a Christian minister to officiate at the funeral, it was arranged to secure the services of another freethinker to deliver the funeral oration. No service of any kind was held at the house or the church, but the procession went at once to the burial ground. After the casket had been lowered into the grave, the orator began to speak. There was no singing, no prayer, no reading from the Bible.

"In a cold, harsh tone the speaker went on to say that we have no proof

of life after death. If there is such a life, he declared that the deceased would come into possession of the best that was in store; but so far as we know this life ends all; this may be the last of our friend and loved one.

"In the midst of his agnostical assertions there came an interruption. The dead man's aged mother could not endure such cold-hearted statements. Suddenly she began to cry out, 'No! no!' and placing her hands upon her ears to shut out the sound, she walked away from the grave, leaving the speaker to finish his heartless oration as best he could."

Somehow when it comes to the last analysis, to the crucial, testing time, the heart goes out in hope for something better than man's science or philosophy. The heart of agnosticism is too cold and cruel. Even most wicked and wretched men want that a minister of the gospel officiate at the funeral and burial of their loved ones. Many a man while yet in health and strength seeks to avoid the preacher; but when disease comes and death draws nigh, they are anxious enough that the preacher be near and give a word of comfort, counsel and advice. Sinful men want the comfort of the Gospel in the trying hour.

The world's comfort is in the Cross.

## A WORLD MOVEMENT.

Once the keynote was struck it was not difficult for Young Men's Christian Associations, Sunday-schools or Christian Endeavours to become world movements. Each struck a fundamental fact of human nature and so easily became quite universal.

The simple truth in each was that young people, as well as old ones, should be reached for Christ, and put to doing something in moral and spiritual development. Young people had the energy and the will. These only needed outlet for occupation and opportunity. The organizations named supplied the outlet and so created the opportunity. It had been more the province of the Sunday-school to teach; of the two other organizations to do. Christian Endeavor gives young men and young women the privilege to go and do something for the betterment of persons and conditions about them, in the name and for the sake of Jesus.

For this reason in the short period of twenty-eight years Christian Endeavor has spread from one small Society in Portland, Maine, to seventy one thousand societies scattered and planted in all parts of the globe where the name and service of Christ are known.

At the heart of him the young person

is a religious being. He has instincts and inclinations that lead him toward the sentiments and sanctities of religion. Young people are not all mean; they are not altogether depraved. The universal sentiment of the human heart is the religious sentiment. That which reaches and touches this sentiment and directs it toward service for God and truth and eternal life, that is a beneficent and a blessed and sacred institution. Christian Endeavor is of God because it gives young people a chance. It invites them to **take part and to try**. It calls them to **service in Christ's name** and for His sake. No wonder it has been blessed and is being armed to accomplish wonders for the church and for the salvation of souls. It is one of God's invitations to young people to come in, take a hand and do something—something that is unselfish, manly, noble, Christ-like.

## CHRISTIAN BENEFICENCE.

Christianity is ever and always thinking and planning some good thing. It is continually on the alert for a new field to enter, an untried kingdom to conquer. If Christianity had done nothing else than open up new fields for beneficent and charitable endeavor it would well have paid the world for its keep and its requirements.

The State of New York has a Bible Society which last year distributed nearly ninety thousand Bibles. One of the particular tasks of this Society is to employ two men to stay at Ellis Island and give to each immigrant that lands on our shores a Bible, in his own tongue, and a copy also to every sailor who enters the harbor. Nothing but the spirit of Christianity would have thought out a scheme like that. There is absolutely no selfish end to be attained nor base purpose to be accomplished. The spirit of Christianity—deep, unselfish, and liberal—created the plan.

But what does such a plan, besides enlarging the world's labor and commerce in printing and making Bibles, accomplish? What does it bring to pass?

Of course thousands of these books are thrown away and prove of no avail. But that does not balk the energy and effort of Christian beneficence. Now and then one Book reaches its mark, does the work, and so pays all the price of the others. For instance, "The Lutheran" relates this story of what one Bible did:

"A Swedish immigrant landing at Ellis Island lately was given a copy of the Bible by a worker of the New York Bible Society. The Swede stopped, apparently startled, and stared at the worker, saying: 'Weren't you here twenty-six

years ago? I think you are the same man—yes, you are the same man." The worker told him he had been engaged for twenty-eight years distributing the Scriptures to the immigrants, and giving to each one a book in his mother tongue. "Well," said the Swede, "twenty-six years ago I landed here a stranger, and you gave me a New Testament in the Swedish language, just as you offered me one now. I read it, and through reading it I became a Christian. After a few years I made up my mind to become a preacher, and for twenty years I have been preaching the gospel in Colorado. It all began with your giving me a New Testament." The Word of God is still 'quick and powerful.'"

#### SUFFOLK LETTER.

Most of the Generals of the Civil War, who added lustre to the Southern cause, have passed over the river, many of them to rest "under the shade of the trees." Whatever is felt, spoken, and written, in the future, of the confederates must be felt, spoken, and written of that remnant of privates whose unknown history was the glory of that chivalric army, known as "the army of northern Virginia." That army is smaller now than in the sixties, but there are no faded honors in the line of march that stretches from Appomattox to the present time. Many of those loyal privates have fallen along the path of these passing years and wherever a Confederate soldier lies buried is a spot sacred to the southern heart. The recumbent statue of Lee at Lexington, Va., is the symbol of the thousands of unmarked graves of the men who followed their chief. Human life must be measured by the cause for which it stands and not by apparent failure or success. The history of nearly half a century has brought out into the open field confirmation of the claim for which the southern valor suffered and died. There is not a state in this union that does not now respect the confederate soldier and the brave women who stood behind the men who stood behind the guns.

Among the braves whose names have been transferred from the roll of earth to the lamb's book of life was Caleb R. Busby who was born in North Carolina, Feb. 19, 1842. He enlisted at the age of seventeen and was appointed a drum-major in Mahone's Brigade, 16th Virginia Regiment. He spent most of his life in Nansemond county, Virginia. He was a brave soldier during the war and was a member of the Tom Smith Camp of Confederate Veterans in Suffolk after the war.

He married Miss Emily Lassiter of Nansemond county who died December 5, 1904. He died at the home of his son, C. R. Busby, Jr., in Park View, Portsmouth, Va., Dec. 6, 1908, in his 64th year, and is survived by three sons James, Caleb, and Robert; and two daughters, Mrs. A. J. Hutchenson, and Mrs. Albert Young. All reside in Portsmouth.

After services in Portsmouth by Rev. J. W. Harrell, his body was brought to Suffolk and interred in Cedar Hill cemetery, Revs. H. H. Butler and R. L. Walters conducting the services at the grave. Veterans from Tom Smith Camp escorted the remains from the station to the cemetery.

Brother Busby was a member of Suffolk church, but the pastor was in Philadelphia at the time of his death.

"Crossing the river, one by one," is true of the old soldiers of the Civil War; but blessed is that crossing when they are also soldiers of the cross.

Our Christian Endeavor Society will observe Christian Endeavor Day the first Sunday in this month and they have arranged a very good program of exercises, consisting of recitations, solos, duets, quartetts, choruses, and an address by Wilbur E. McClenny, President of the society. The time for the meeting is 3:30 p. m., Feb. 2nd, which is the 28th anniversary of Christian Endeavor which now has 71,000 societies in 71 countries of the world. The society girdles the globe and praises God in every land under the sun. When this mighty army of young people becomes a host of Christian veterans and multiplies itself in the generations to come, it will make this old earth tremble under the tramp of devoted feet. To be in an army that circles the world, and engaged in a battle that saves the conquered, and blesses the unborn, is to be allied to forces that will become an army with banners going forth to the conquest of the world. Every church ought to have a Christian Endeavor society and furnish a few recruits to this army to swell the members and the songs of praises till the sun never sets on the young who are praising God.

W. W. Staley.

#### NORFOLK LETTER.

At the Memorial Christian Temple last Wednesday evening in connection with the regular prayer meeting service, Bro. T. A. Twiddy was ordained as a deacon of that church. Rev. W. H. Thompson of the 3rd church took part in the service. The prayer meetings of the Temple are noted for good attendance, considering the size of the regular congregations, and also for the spir-

it pervading the meetings. That church amongst other losses it has sustained during the last two years, has sustained peculiarly heavy loss of deacons—during that period having lost two by death and three by removal.

Rev. Mr. McAlister of the Anti-Saloon League, who was to speak at the third Church Sunday night failed for some unexpected reason to reach there.

I am beginning to wonder if those "Boston Breezes" have frozen the ink of our good Bro. Sailer. I am sure his many friends in this and other sections of the country would be glad to hear from him and his work oftener.

I must apologize for the very poor letters that I have been giving the Sun readers recently, but I hope in just a short time to present to you a plan for some work, that if carried to a successful termination, will mean much for our work. I ask you all to pray that I may be specially led of the Lord in an effort to work it out. I believe the thought is of the Lord—if I can be sure of it, then I shall go forward feeling certain of success.

J. W. Manning.

—The Government and Principles of the Christian Church revised and considerably changed and modified by order of the last Southern Christian Convention and now attractively printed and bound are on sale at The Christian Sun office, Elon College, N. C. The prices are, paper binding, 25 cts., limp cloth, 35 cts., cloth, 50 cts., Persian Morocco, with name of purchaser in gilt, \$1.25, post paid. The book contains a sketch of our history, a statement of our position and principles, the form of our government and a directory of our worship and has 137 pages.

—The editor had the privilege of worshipping with our Greensboro First church last Sunday night, the occasion that of the 28th anniversary celebration of the Christian Endeavor. Bro. C. A. Hines was in charge of the services and also made fitting introductory remarks. Bro. J. W. Benton read an interesting sketch of Christian Endeavor and gave valuable facts as to its growth and development. Rev. W. H. Bolton, the pastor, made an address urging the claims and importance of Christian Endeavor and counseled his people to a deeper interest, and a larger membership in the local organization. Bro. Bolton likes his work and the good people of our Greensboro church, and we have it on good authority that his people not only like him but are lining up with him for successful and aggressive work there. It was a pleasure to spend an hour with this interested and interesting people.

### THE CHRISTIAN ORPHANAGE DEPARTMENT.

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### CHILDREN'S CORNER.

#### The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

“He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again.”—Prov. 19:17.

**Total Reported Last Week**      \$1578.69  
**Monthly Dues.**

Mary Francis Hargrove ..	3.25
Tillie Stephenson .....	.10
J. Newman Denton .....	.10
S. E. Denton, Jr. ....	.10
Mary Ida Harrell .....	.05
Thelma Lee Harrell .....	.05
Harvy C. Harrell .....	.05
Ewell J. Argenbright .....	.10
Jessie Wampler .....	.10
Eula Wampler .....	.10
Blannie Franks .....	.05
Bettie Franks .....	.05
Dwight Franks .....	.05
Noma Franks .....	.05
Numa Franks .....	.05
J. Carroll Barnes .....	.10
Pierce Harris .....	.10
Ruth Harris .....	.10
Louise Harris .....	.10
Jack Harris .....	.10
Laura Harris .....	.10

#### Monthly S. S. Offerings.

Union (Virgilina) Va. .... .50

#### Special Offerings.

Antioch (Warren) N. C. 2.10

Chas. D. Johnson, Feb. ... 5.00

Graham, N. C.

F. M. Carlton, Durham, 5.00

Mrs. Cora Herriek ..... 1.00

Suffolk, Va.

Miss Beulah Fowler, Jan. 6.00

Charlotte, N. C.

Mrs. Bettie Cates, Jan. ... 3.00

Haw River, N. C.

Ladies' Aid Society ..... 2.50

Hobson, Va.

Turner's Chapel, N. C. ... 1.14

Long's Chapel, N. C. .... 1.80

Amt. 3rd Wk. 1909, ..... \$32.89

Total ..... \$1611.58.

Elon College, N. C., Feb. 3, 1909.

My Dear Children and Friends:—

Just see what a list of Cousins this

week—21! That's starting off very fine. That would give us \$4 per month; but we want 500 letters per month and ought to have them. Wake up, cousins, and let's make new 1909 just ring with our nickles and dimes and dollars! How many new ones next?

This is nice—our two generous hearted friends—Bros. Carlton and Johnson appear side by side this week with their \$500 monthly offerings—look out, they will have company soon in their good deeds.

We are grateful to all these friends and churches for their help and we are working to merit their support.

We are using this fine weather to get five acres of land in shape for cultivation this year. We have had just one case of measles in the Orphanage and expect only 23 more—what a time!

Yours for the work,

Uncle Jim.

Clayton, Ala., Jan. 23, 1909.

Dear Uncle Jim:

We are late this time, but playing is so delightful these sunny days. And we have a new “joggling” board. Come help us joggle, everybody joggles and chews came down here—O, such a jolly good time!

Our love and dimes.

J. Newman Denton,

S. E. Denton, Jr.

My, how I would love to joggle with you, boys! Have you had a fall yet?

304 Ivey St., Berkley, Va., Jan. 1909.

Dear Uncle Jim:

We will write our letter for Dec., and Jan. I hope you and the orphans had a merry Christmas and a happy New Year. Enclosed please find fifty ets. for two months. Your friends,

Pierce Harris,

Ruth Harris,

Louise Harris,

Jack Harris,

Laura Harris.

Glad to place your names a gain upon the new role for 1909. So many from one family makes quite a help.

Boykins, Va., Feb. 1, 1909.

Dear Uncle Jim:

Here is another little boy who would like the band of cousins, if you have no objections. I am a little boy only twenty-two months old and will have to get mother to write for me until I get a large boy and then I will enjoy writing myself. Love to you and the cousins, I enclose one dime.

Your little nephew,

J. Carroll Barnes.

We certainly have no objections, my man, to your membership and place your

name among us gladly. God bless the babies.

Raleigh, N. C., Feb. 3, 1909.

Dear Uncle Jim:

We will send our letter for Feb. Our aunt is visiting us now. I guess she will go home Saturday. We like our school teacher fine. I think she is as sweet as she can be. Enclosed please find twenty-five cents.

Your nephews and nieces,

Blannie Franks,

Bettie Franks

Dwight Franks,

Noma Franks,

Numa Franks,

Then you will learn fast I know children. Glad you have such a nice teacher.

Mt. Clinton, Va., Feb. 2, 1909

Dear Uncle Jim:

We are having cold weather now. Enclosed find my dime. Love to you and the cousins.

Your little nephew,

Ewell J. Argenbright.

Your letter in good time, little man. You are a faithful little member.

Mt. Clinton, Va., Jan. 30, 1909.

Dear Uncle Jim:

Enclosed find twenty ets. for the orphanage. We saw in the Christian Sun that old Santa Claus visited the orphans and left a good part of his pack of toys with them. He did not forget us either. We had a very nice Christmas.

It is very cold here and looks like the snow king may visit us.

Lovingly, your nieces,

Jessie and Eula Wampler.

The Snow King seems to have forsaken us girls. We wish he'd pay us a visit.

Cypress Chapel, Va., Jan. 31, 1909.

Dear Uncle Jim:

Here I come again; hope I will do better in the future than in the past. I go to school and am learning real fast. I am in the first reader, spelling, and arithmetic. On Saturdays I cut down corn stalks for papa and play with my goat. I wish some of the cousins could come and play with me. I am going to try to write each month if I can. Enclose five cents and best wishes to all.

I think Uncle Millard's letter was fine. Your little nephew,

Harvey C. Harrell.

That's right, Harvy, keep up your resolution to write every month.

Cypress Chapel, Va., Jan. 31, 1909.

Dear Uncle Jim:

I guess you have forgotten us little

children as we have never written but one time but hope we will be welcomed back to the Corner. I am going to school now and am learning real fast; hope it won't be long before I can write for myself as mama has so much to do. We all had a nice time Christmas and old Santa came and brought us lots of nice presents. I got three pretty dresses besides my nice little toys. Uncle Jim, please send me a half dozen of your pictures you have and I will sell them if I can. Enclose 5 cts. and lots of love for the cousins. Your little niece,

Thelma Lee Harrell.

All right, Thelma. I'll send the pictures right away.

Cypress Chapel, Va., Jan. 31, 1909.

Dear Uncle Jim:

It's the last day of the month but I thought it was never too late to do good. I want to try to write each month if I can, so that's why I start to-day. I am too little to go to school so I stay at home with mama to help wait on grandma. I can bring her water when she wants it. Enclose 5 cts. for the little children. Your little niece,

Mary Ida Harrell.

Helping mother and grandma is a fine occupation Mary. Glad to get your letter.

Roanoke, Ala.

Dear Uncle Jim:

I have been so busy going to school that I would hardly find time to write. Enclosed you will find 10 cts. for my dues for Jan. Your niece,

Rillie Stephenson.

Just a word and your dime Rillie, if you cannot write full letter.

**THE VALUE OF EARLY TRAINING.**

By Rev. D. E. Millard, D. D.

Much has been said and written about early impressions, and there is little danger of there being overestimated, as their effect will last through the whole period of human life.

We begin to acquire knowledge at the very dawn of being, and often learn that which we find necessary afterward to unlearn; and since it is much easier to learn what is right than to unlearn what is wrong, it is highly important that the mind should be early trained to acquire sound knowledge. Let children be trained, and the youth of our land be kept in virtue's path until they reach manhood or womanhood, and they will rarely depart from it.

Vice begins its ruinous career on young minds. Of this our prisons and the confessions of culprits are standing evidences. And that the seeds of piety are sown early we have abundant proof,

since to the value of early Christian teachings a vast majority of those who have been eminently pious have borne testimony. Dr. Boardman says: "The law of harvest is to reap more than you sow. Sow an act and you reap a habit; Sow a habit and you reap a character; sow a character and you reap a destiny." Hence the words of the wise man should be heeded: "Train up a child in the way he should go, and when he is old he will not depart from it."

In the conduct which prevails too largely in the world today, is a fearful disregard of the principles of equity. How sadly true are these words of an earnest minister of the Gospel: "When an attempt is made to guide and restrain men by suggesting that a thing or course of conduct is wrong, the answer is, 'I see nothing wrong in it; everybody does it.' Every man has his standard, every business its code. . . . Crime is condoned or polliated. Criminals are lionized while they live and followed with pageantry and pomp to the grave when they die. Things are pretty well mixed. There is a large belt of twilights hanging over questions, principles, and usages where ought to shine the noontide sun." Men everywhere, need to be summoned back to first principles. And this work of moral reform should begin with the young at home and in the Sunday-school. They must be trained in morals, and they must be so trained that a part of their mission in the world will be not alone to be virtuous, but to promote virtue and truth, and aid in overcoming vice and error.

A celebrated teacher once said that he had seen boys enough who loved God. He wanted to see one who hated the devil. We need to train the young to hate the devil of avarice, of impurity, of dishonesty, of deceit, of intemperance, of wrong under whatever plausible and insinuating disguise he may come. May the Lord grant to us a trained vision, that discerning good and evil ourselves, we may be able to instruct the young aright.

"Children our kind protection claim;

And God will well approve—

When infants learn to lisp his name,

And their Redeemer love."

Portland, Mich.

—With bands playing "Home, Sweet Home," the fleet of sixteen battleships forming the Atlantic squadron sailed out from Gibraltar Feb. 6, with nothing between them and Hampton Roads, Va. but the "blue deep." It is 3,600 miles from Gibraltar to Hampton Roads and when this distance is covered our fleet will have completed its around-the-world trip in a cruise of 42,000 miles.

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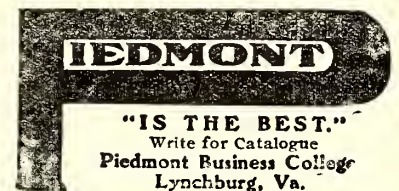
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### Abraham Lincoln.

(Continued from page 5.)

effects of sorrow and care as I have never seen." Horace Greely writing of Lincoln about three years after his death said: "When I last saw him, some five or six weeks before his death, his face was haggard with care, and seamed with thought and trouble. It looked care-ploughed, tempest-tossed, and weather-beaten, as if he were some old mariner, who had for years been beating up against wind and tide, unable to make his port or to find safe anchorage. Judging from that scathed, rugged countenance, I do not believe he could have lived out his second term had no felon hand been lifted against his priceless life."

### Honesty His Wealth.

Lincoln's honesty shines out like a star set in the dome of this night of sorrow and melancholy. Honesty was his characteristic among his contemporaries. He was called "Honest Old Abe." It was his wealth in life and became his legacy bequeathed in death, to every American youth. It was confidence in his honesty that made him President. It is that star of honesty which rests like a Divine benediction upon his heroic head and makes the world set him in an exalted place. It was honesty that made him capable of being the hero in the most tragical hour of American history. But for a large fund of just common honesty, he could never have stood like a towering rock through the four years of terrific storm of mad fury that began to break with the secession of South Carolina. Men thought their souls were tried when Hayne, in the Senate, had finished that speech which stamped pale fear and crouching resentment in the face of his opponents, and when Webster armed with such forensic power as no other American orator has ever shown, finding himself unable to answer Hayne's argument rose above it on the Union, and brought tears of joy to the eyes of friends and foes alike because truth had triumphed over error,—even the error of the Constitution. But that was only a debate. Lincoln was the one American who, in a tragical moment—a supremely tragical moment had to act—to act the hero, save his honesty, save four million slaves from bondage and save a nation from being shattered; and, too, action meant war. It meant the sacrifice of untold thousands of human lives; lamentation throughout the country for tens of thousands of fathers, husbands and sons who should go out to war never to return; and for himself, perhaps failure and shame in the end,

such as he had never known in all his checkered experience. The fountains of the great deep of American feeling were already broken up. The horizon was gone. Lincoln was the center of a raging tempest with only honesty as the magnet to control the needle of his compass. Of this war period Henry Ward Beecher said in an address on Lincoln in 1865, "He wrestled ceaselessly through four, black and dreadful purgatorial years, wherein God was cleansing the sins of his people as by fire." Honesty is the gold in the alloy of human character. Lincoln had it in an unusually large degree. His name is above par, even among great men. With no domestic happiness; with a cabinet during his first administration,—three of them aspiring for the Presidency at the convention that nominated him and now secretly trying to supersede him for a second term; with his own party so divided that its hostility lost to him his own state in the election of 1864; and with the incalculable strain of a terrible war upon him as commander-in-chief, with all this, he was as one in a furnace heated seven times hotter than is needful to consume a character of fair appearance, but with little of the real mettle of honesty, yet he came out of it an unsullied soul. It is such lives as Lincoln's that make such lines as Burns's: "An honest man's the noblest work of God" mean so much. Literature is of little value except as reinforced by noble and honest lives.

### As An Orator.

It took a great occasion for Lincoln to deliver a great speech, and he was always equal to the occasion. Every one knows about the famous debate with Stephen A. Douglas, in the campaign for election to the Senate, Aug. 21, to Oct. 15, 1858, wherein Lincoln rose to the dignity of a national character in the five speeches delivered during this debate.

The fame of this discussion was the cause of Lincoln's being invited to New York where he delivered the famous Cooper Institute political speech, Feb. 27, 1859. Forty years after this event, Joseph H. Choat, who was present, gave the following account of the speaker and the occasion: "He appeared in every sense of the word like one of the plain people among whom he loved to be counted. At first sight there was nothing impressive or imposing about him—except that his great stature singled him out from the crowd; his clothes hung awkwardly on his giant frame, his seamed and rugged features bore the furrows of hardship and struggle; his deep-set eyes looked sad and anxious; his coun-

tenance in response gave little evidence of that brain-power which had raised him from the lowest to the highest station among his countrymen; as he talked to me before the meeting, he seemed ill at ease, with that sort of apprehension which a young man might feel before presenting himself to a new and strange audience, whose critical disposition he dreaded. It was a great audience—including all the great men, all the learned and cultured men of his party in New York; editors, clergymen, merchants, statesmen, lawyers, critics \* \* \*. His style of speech and manner of delivery were severely simple, what Lowell called "the grand simplicity of the Bible" with which he was so familiar—; It was marvellous to see how this untutored man, by mere self discipline and chastening of his own spirit, had outgrown all meretricious arts, and found his own way to the grandeur and strength of absolute simplicity." This speech won him the presidency.

One other famous speech was that delivered Nov. 15, 1863 upon the dedication of part of the battlefield of Gettysburg as a national cemetery. Edward Everett was the orator of the day, and delivered an address two hours long. Lincoln, in the brief space of three minutes, delivered an address of ten sentences that would have entitled him to high rank as an orator if there had been no other great speeches to his credit. Mr. Everett's speech has been forgotten, while Lincoln's has become a classic, and has the distinction of being the only piece of American oratory adopted for study in the schools of England. The secret of Lincoln's oratory was the man behind the words. Indeed, could his friends say, "speak that we may see you." Behind his words was not only an honest man, but also a man chaste and pure in speech and personal life. He did not use tobacco nor drink intoxicants, and never stooped to the ignoble use of profanity.

### His Greatest Work.

As great as was his interest in behalf of negro slaves, yet his efforts for them is not his greatest work. Those who regard his emancipation proclamation, Jan. 1, 1863, as his greatest work, lose sight of what the proclamation really was. It did not free the slaves, and if it had been effectual, there were certain counties in Louisiana and Virginia and the entire states of Tennessee, Arkansas, Kentucky, West Virginia, Delaware and Maryland in which the slaves would have remained "precisely as if this proclamation had not been issued." The thirteenth amendment to the constitution, which went into effect Dec. 18,

1865 was what freed the slaves. The one thing of chief concern to Lincoln was the Union and it was the saving of the Union that will forever make Lincoln great in the minds of the descendants of those who wore the gray as well as of those who wore the blue. He was, perhaps, of that same Cavalier blood that had furnished so many statesmen in the former history of the United States. When the tug of war came, he was pitted against the Cavalier spirit that now, in a fit of anger wanted to destroy the flag to the establishment of which it had contributed its full share in human blood. The emancipation proclamation is of far less consequence than the will, courage, and wisdom exhibited in the decision to coerce seceding states back into the Union, and the tenacious integrity that it took to accomplish the task. The emancipation of the slaves would come in time, but a severed Union meant everlasting ruin to the American nation. Lincoln, like a prophet of Israel, felt, doubtless, that God meant to make a world power of this government. None but a prophetic soul could have endured as he did when the divine purpose, as he believed it to be, seemed about to miscarry. The far reaching sentiment in his Cooper Institute speech that **Right Makes Might** ran through the four dark years of his presidential career and was a fitting motto for his honest soul.

**Raleigh Letter.**

The work at Raleigh is quite hopeful. The members seem to be much in earnest. Our congregations have been small but very interesting. I have no fear about the future. I feel quite sure that a faithful band like this people with the help of our heavenly Father will not fail. The outlook to me is very bright indeed. I only hope that I may prove to be the right man in the right place. I believe that God had a purpose in directing me to this city. Knowing the field as I did when called to the work I felt that I could not accept the place. I am glad now that I did not run from duty for I see already a great opportunity for our cause in this city. In the strength of a kind heavenly Father I shall go forward. The work is taking on much life. We are working hard to perfect our organizations. We have succeeded fairly well so far. The Sunday-school under the leadership of Prof. S. M. Smith is doing well. The Christian Endeavor Society is making some progress in its work. The opportunity for this kind of work is fine. The mid-week prayer meeting is growing in interest and attendance. The teacher training class has been organized and the class has recited five lessons. The book

used is a very good one. It should have a place in all of our schools.

We have some sickness in our congregation. Brother W. B. Mann has been confined to his room for about ten days. Mrs. E. A. Horward has been very ill but is resting better at present. We hope that all our sick ones will be well enough to worship with us next Sunday.  
L. F. Johnson.

—A man was arrested in Chicago the other day who is said to have married fifty wives in England and America within the last five years and to have swindled them, during the time, out of \$500,000. He palmed himself off as an English duke and at one time occupied quarters at the Auditorium Annex in Chicago that cost him \$100 a day. He has been put in the penitentiary, to the sorrow, we suppose of fifty "merry widows."

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## IF THE "PASTOR FALLS DOWN."

When the preacher "falls down," the popular way of meeting such a situation is to turn him off and get another. So says the editor of *The Interior* (Chicago), who apologizes for the seeming slur on the minister. "Being just one human man on a job big enough for a half-dozen superhumans he's only too certain to fall down somewhere sooner or later." The editor's business is not here with the man who falls down, but with the people who straightway turn him off. To them he supplies somewhat more liberal reasoning about the case. Thus:

"That might be fair if the pastor's job was just one plain job that one set of qualifications was sufficient for. Then when he failed in that one line you'd be justified in saying it was all off—that he had missed his calling.

"If a carpenter can't fit two boards together, he'd better go and heave coal; fitting boards is all there is to carpentering. So with most occupations; they are single narrow lines.

"But the business of being a preacher is different; it's about a hundred lines wrapt up into one man's task, and it's beyond any decent and reasonable human requirement to expect any one individual to come out with a hundred-per-cent. success on all of them.

"Just give a minute's clear and honest thought to what a variety of abilities a minister's position demands of him.

"He needs to be a smooth, fluent orator. He ought to have not merely words but ideas too; he very decidedly needs to be a thinker. He needs a lot of book knowledge—theology, philosophy, history, and the like—but it won't do for him to read books all the time; people won't stand for him unless he is also very much of a 'mixer'—perfectly at home among men.

"And of course the modern preacher should be an organizer—masterful as a general in fitting people into the places where they belong. He doesn't dare, however, to show a bit of a general's spirit of command; he's bound to manage people wholly by persuasiveness—which takes enormous persuasiveness. The preacher should be an acute, accurate, discreet business man—in order to keep the church 'temporalities' out of tangle. And above all he must be a spiritually-minded man, though at the same time it is highly important that he must not be a visionary; people won't listen to him if he is not practical.

"Just see what a tremendous bundle of qualities you've got. You could make a lawyer, a politician, a business man, a

teacher, a settlement-worker, a popular lecturer, an author, a philosopher, a man-around-town, an ascetic, a military commander, all out of that combination, and have a lot of qualities left over to distribute along a whole line of occupations from family physician to church janitor.

"Yet you're supposing that you've hired the whole combination in the pastor of your church, and are expecting to get the benefit of each of these various elements of strength—all out of one man.

"But you won't; somewhere in the list you're due for a disappointment. If your minister's a great preacher, it's more than likely he won't be very strong on organization. If he's a gentle, comforting pastor, he may very probably be a good deal lacking in the pulpit. If he is a deep student, he may be awkward among men. If he's a hearty good fellow to meet, he may impress you as not very deep intellectually or even spiritually. Some day before long you'll find a weak side to him."

Then the question will come up as to what you are going to do about the discovery. Of course the next preacher will have his weakness, too, is the writer's reminder, with these additional words:

"And you'll do a rank injustice to the man you drive away. No man should be driven out of a pastorate for his defects of ability. There are only four good reasons for shoving out a preacher—his being lazy, being silly, being selfish, or being morally crooked.

"When a minister lacks honor, self-sacrifice, industry, or horse-sense—any

one—he's not fit for anybody's pastorate.

"But all other deficiencies than these are curable. Many of them the preacher himself should be able to cure. But all the shortcomings that the minister either can't cure or doesn't cure—these are up to his church to take care of.

"Every church when it calls a new pastor, ought to watch narrowly to see where he is going to fall down. But not to get a chance to complain—God forbid! When the pastor falls down, then the church has discovered where it can help him.

"If the preacher shows up inefficient in organizing the people for work, then that's the signal for the men in the church who are strongest in the knack of organization to turn in and line up the membership for effective results.

"If the pastor seems to get tangled and befuddled when money matters are to be dealt with, then let men used to handling dollars step forward and get the money worry off the pastor's mind.

"If the pastor is slow and timid about calling on strangers and diffident in meeting newcomers, let the folks that have easy social graces go in strong for friendly visiting and hand-shaking.

"If the Sunday-school lags or the prayer meeting is dull, and the pastor doesn't seem to know what to do about it, let the congregation boom those features of work with their own effort.

"If the pastor falls down on his preaching, it's harder for the church to fill in that defect—which, by the way, is reason enough why the pastor ought to

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try especially hard not to fall down there. But even poor pulpit work a live congregation can do a great deal to remedy.

"They can listen hard; that will inspire the preacher. They can praise his best abilities; that will encourage him to cultivate his most valuable gifts. They can lift detail matters off his shoulders; that will leave him more time for study. They can give him money for books and convocations; those will freshen him. And they can pray for him; God only knows what that will do.

"Finally here's a rule for a going and growing church:

"Count on your pastor's abilities as his chance; count on his inabilities as your chance."—Literary Digest.

**JACK LONDON SAFE.**

The special correspondent of the Woman's Home Companion in San Francisco has telegraphed the following message in regard to Jack London:

"San Francisco, Jan. 27, 1908.

"Jack London and wife arrived on the Mariposa, safe and well. Snark laid up for repairs."

London's bankers in Oakland, despairing of his safety, recently recorded the mortgage against his home at Glen Ellen, which was drawn last April in order that the adventurous writer could obtain funds with which to fit out the Snark. It was understood that the mortgage was to be held without being recorded as long as London's safety seemed assured. The action of the bank was taken as an indication that its officers feared he had met disaster.

Jack London left Hilo, Hawaii, on October 27th for Tahiti of the Society Islands on his voyage around the world for the Woman's Home Companion in his little ketch-rigged boat the Shark. He should have reached Tahiti by the first of December, and it was feared that some serious accident had befallen him. With London in the Shark were his wife, James L. Warien, who is captain, Martin Johnson, the engineer, one sailor and two Japanese servants.

London intends to spend seven years on his voyage around the world, describing for the Woman's Home Companion the life and customs and countries of the strange people he meets. From the Society Islands he expects to touch at Samoa, Tasmania, New Zealand, Australia, New Guinea, then up through the Philippines to Japan, Korea and China, and so on to India. After this is to come Europe, the Atlantic Coast of America, and San Francisco again, via the Horn.

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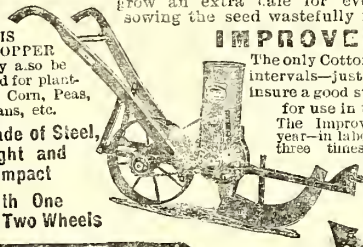
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An interesting picture of the cotton plants referred to will be found in the new 1909 Virginia-Carolina Farmers' Year Book, copy of which may be had from your fertilizer dealer, or will be sent free, if you write our nearest sales office.

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auxiliary gas engine, which, getting out of repair, caused the delay that has occasioned so much worry. The engines are now being overhauled at Papeiti. The boat, as originally planned, was to cost \$7,000. She actually cost about \$25,000 before she left San Francisco, six months late, the terrible increase in cost being due to the earthquake and fire and to the subsequent scarcity of labor.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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Respectfully, J. D. Chandler.

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GREENSBORO N. C., WEDNESDAY, FEBRUARY 17, 1903.

VOLUME LXI. NUMBER 7.

## EDITORIAL COMMENT.

**Liquor Dealers Desperate.**—Evidence is accumulating daily of the desperate straits to which the liquor dealers are being reduced in this country. This time the distress call comes from those in high places in the heinous business, from no less a personage than T. M. Gilmore, of Louisville, Kentucky, who is connected with the leading liquor periodical in the United States and president of the National Model License League. Mr. Gilmore acknowledges that the saloon keepers are becoming more and more sensitive to the opinions of the public and so he has a great deal to say about indecent saloon keepers (as if any of them are exactly decent), about the influence of the political boss in the business, and about high license. He proposes a remedy—to make the liquor selling privilege a franchise, a property-right. He cites England as an example—for in England when the government puts a saloon keeper out of business, it has to reimburse him.

We heartily agree with Mr. Gilmore that the political boss is a serious problem in connection with the saloon or alone, but we do not believe it will be possible to separate them unless the saloon is abolished. As to the matter of making the privilege to sell liquor a vested property right, the whole trend of modern life is against Mr. Gilmore. The tendency in this country today is to grant no perpetual vested rights in any public utility. Certainly we would not consider granting vested rights to a disutility, such as the saloon most assuredly is. The rights of the people cannot be safely protected where there are vested rights in matters of this kind. Even the example which he cites, England, condemns his scheme—for the English people are having an awful struggle to regulate the saloon—they can hardly rid themselves of it except by degrees. We want no vested rights in liquor selling in this country.

The encouraging feature in this whole matter is that the whiskey folks are frightened. They deny that prohibition prohibits. Mr. Gilmore does in this modest proposal, but they are frightened at the ominous cloud of temperance

and righteousness now rising from the far quarters of the globe. The people have said the saloon must go. The saloon keepers have seen the handwriting on the wall. Their Babylon must fall. The American people have said so and no amount of specious proposing will ever again fool them into giving the saloon keepers a new lease of life. The saloon cannot be reformed from within, Mr. Gilmore; it is a nefarious business and it is doomed. Your ship is already sinking; you had best take to the life-boat and land on the shore of honest industrialism and moral democracy.

**Standard Oil Again.**—For several years the States of Texas and Missouri have been waging war on the Standard. Both these States have stringent trust laws. These laws the Standard flagrantly and openly violated. It was placed on trial and convicted. In Texas the huge fine of \$1,623,500 was imposed on it and its permit to do business in the state was canceled—this because the Standard had purchased the Waters-Pierce Company's business, had driven independent refiners from the market, and had increased the price of oil to the consumers to the point of robbery. The Standard appealed. The State Supreme Court sustained the lower court's decree. The Standard carried the matter to the U. S. Supreme Court. That court also confirmed the sentence. So the fine must be paid and the Standard go out of business in Texas. This is a victory for the law. The Texans are elated.

In Missouri three companies had combined to control the output and otherwise fleeced the people by destroying competition. The Standard and its colleagues in violating the law were haled into court. They were each fined \$50,000 and prohibited from doing business in the state. The Standard appealed to the State Supreme Court which confirmed the sentence. Hereupon a notable thing took place. The Standard did not follow its old tactics of appealing to the U. S. Supreme Court. It proceeded to make terms with the State of Missouri, a thing the Standard was never before known to do—for this corporation has ever proceeded as if the law had

little to do with the management of its affairs. It has proposed to the State of Missouri that a Missouri company be chartered to take over its property—the Standard to name two trustees and the State two—and that this receiving company report to judges of the State court or to referees appointed by them. This is to establish a permanent receivership, the wisdom of which we very seriously doubt. Receiverships are necessary for business reorganization, but it is no judicial function to manage perpetually a corporation's affairs. That is an administrative function. It is not known what view the people of Missouri will take of these overtures of the Standard, but evidently the Standard has come to the parting of the ways. It has realized that it must "about face" and manage its affairs acceptably to the people. This is one of the most hopeful signs of industrial peace and order we have read of in many a day. We hope the Standard is a convert and that it will not backslide; and even if it does, we know that the people are determined on its permanent conversion or its eventual destruction. The people shall rule.

—President-elect Taft has returned safely from his isthmus of Panama trip and is pleased with the progress of the work there on the canal.

—After three or more weeks of the Cooper-Carmack murder trial at Nashville, Tenn., the jury has been completed and sworn in. The jury has been tried, before they had chance to try the murderer.

—We of the warm and sunny South enjoying so far a winter remarkable for its mildness in weather conditions are poorly prepared to receive and realize the statement that the famous Niagara Falls are choked with ice and only a tiny rivulet not deep or swift enough to carry a log over, is flowing over the American side. The great wall of ice runs from the head of Goat Island to the mainland, the gorge below being choked, and the rapids having lost their fury and the whirlpool is barely in motion. This is only the third time since the white man came that such an event has taken place. The other occasions having been in 1848 and 1903.

## FROM THE FIELD.

## Wakenfield, Va.

During the month of Jan. we held our several quarterly meetings and communion services. The people of all the churches were well pleased with the work done during our first quarter together.

Our services have been well attended and good interest manifested from start to finish. We are looking and praying that our work here prove much good to the Lord's cause. Third Sunday afternoon, at New Lebanon, we were much pleased to have with us Bro. J. T. Kitchen, who happened to be in the community on business, and through his kind heart, that was overflowing with love, consented to preach for us. His sermon was logical, brilliant and eloquent. We would like to meet our brother on a like business trip again. May God bless brother Kitchen, and help him to run with patience the race that is set before him.

On Friday before the fifth Sunday, Bro. J. R. Holland, one of the contractors in the building of our new church here, and Bro. S. E. Holland, another carpenter, both from Holland, Va., fell from the building and were hurt very badly. Bro. J. R. Holland was taken to my home on a stretcher and remained there two days without any improvement. So on Sunday morning he was taken on a stretcher to his home in Holland, where he has been confined to his room since. Neither of the brothers had a bone broken, but J. R. Holland's back seemed to be injured in some way. S. E. Holland was cut about the face and head. He has returned to his work here.

Bros. R. H. Riedel and J. R. Holland are the contractors of our church building, and they are giving us a good job. We love to have Christian men employed and especially in the building of a church. We hope that Bro. Holland will soon be able to return to his work.

We find the people of our pastorate the best in the world, because they have proven such. A few days ago the kind hearted Christian people of Wakenfield came to our home with meat, flour, sugar, coffee, beans, fruit and money and gave it to us as an act of appreciation of our work among them. The next day Bro. R. H. Hargrave, a big hearted man, drove in to our yard with a load of wood, sweet and Irish potatoes, turnips, fresh milk, butter, and two large joints of meat. A few days later that whole soul brother, J. J. Lincoln, sent us a load of coal.

When coming from New Lebanon,

Monday morning Bro. E. J. Judkins stopped me at his gate and put in my buggy a sack of potatoes and a ham of meat with his best wishes. We know that God will bless these good people and when the end does come they will receive a bright crown. We wish to thank all these good people for their kindness toward us, and we pray God to enable us to serve His people aright.

Our church is closed in and is about ready for the plasterers. We are going to have a nice church when completed. May the brotherhood pray for our success at this place. C. C. Jones.

## Columbus, Ga. Letter.

That the old year is past reminds us that the opportunities of another twelve months have glided by and are gone forever from our reach. There comes to mind the familiar, but true, adage: "Lost opportunities can never be recalled." But all have not allowed the opportunities of the past year to go by without making use of them. Many noble men and women have labored zealously and faithfully and have brought to pass things good and true, holy and heavenly. Some would maintain and argue that the efforts put forth, the energy of hand, head and heart, the strong gospel sermons preached, the devout prayers that have gone up from consecrated souls are vain and fruitless. But such is not the case. God's word and God's people have made progress in their mission of peace, light, love and salvation. That some have allowed not only the past year, but past years, to slip by wholly unimproved is very true. That others have done only a part of their duty can't be denied. Almost every one is guilty of letting some duty go unperformed. Is this any reason for giving up in despair? By no means. Yet some incline to say, "I can't" or "I'll not try" because of some mistake or failure. One has said "To err is human; to forgive divine." Some brother does not succeed in business as he would like and leaves off working. His fate in the business world is already written. It takes no philosopher to say what such an attitude leads to. The man in the church who ceases to try on account of his mistakes is doomed to defeat, failure and despair. Why not bear in mind that our Father still loves us and, if we trust Him, he will care for our souls? Remember that each new day brings with it new opportunities, new blessings. So then "forgetting those things which are behind and reaching forth unto those things which are before," let the desponding brother "press toward the mark for the prize of the high calling of God in Christ Jesus.

North Highlands Christian Church celebrated Christmas with appropriate exercises. An interesting program was rendered by the children and young people of the Sunday-school on the night of Dec. 24th. A beautiful tree bearing presents for the children had been arrayed beneath the artistic decorations overhead, centering around a large star that shone under the brilliancy of electric lights. This scene beautifully adorned the church for the service held in commemoration of the birth of Christ.

The church in Girard held no special exercises Christmas, except a Christmas sermon by the writer, the fourth Sunday in Dec. The children of the Sunday-school, however, received gifts through the school.

Since the holidays the work at both places seems more hopeful. There is a marked increase in attendance at the regular preaching services. The writer feels encouraged on account of the attendance on the last preaching day at each church. Sometimes it is said that we depend too much on numbers and in many cases it is very likely true. But the numbers must, by some means, be brought to the horse of God if these numbers are to receive benefit of the divine services. Three months on the work in this city convinces me that we have been sorely in need of more people present. So often have we desired, nay, yearned, to see them come. In a measure our desires are gradually being gratified and "yet there is room."

At North Highlands we have a class of ten studying the course in Teacher Training. Our class in Girard taking the same course, numbers seven. Those engaged in this work are highly pleased with the course and enthusiastic in their endeavors to become more efficient teachers. We are fully persuaded that much good will result from our study of "Preparing the Teacher." To our way of thinking this course on Teacher-Training is destined to have a telling effect for the good of the cause we love, in the years that are yet to be.

Say, Brother Pastor, have you encouraged your people to take up this work? If you have no class yet organized, suppose you make an effort along this line and see how it works. It may take an earnest effort. I am quite sure it will. It is that way with a large number of preachers. If the first trial fails, the second might avail.

G. O. Lankford.

Cleanliness of body was ever esteemed to proceed from a due reverence to God.—Bacon.

**Waverly, Va.**

Dear Brother Editor:—Last Friday evening Mr. and Mrs. J. J. Faison drove up in my back yard and unloaded great quantities of pantry bounties. These were little gifts that had been gathered up from the members of Spring Hill church and sent me and my family as an expression of the love and appreciation they hold for their pastor. God bless them.

Yesterday afternoon my granary was filled from jam to joist with pea-vines for my horse; and about eight o'clock at night the people of Waverly took me by storm. There was a storm at the front door and a charge at the rear. In an instant my house was filled with men, women and children. A loaded cart was standing scotched to the rear piazza. All hands began to unload and when they had finished the table was full, piled up, burdened, groaning beneath its weight. The floor was covered with sacks and packages, and the pantry was sharing its capacity in receiving the gifts. There was almost everything a pantry, a kitchen, a cook and an appetite needed to make all happy. There was enough coffee to last us a life-time and then have a plenty (We don't drink coffee). There was an assortment of nearly every good thing from candy and fruits to sweet potatoes and hams, and a little money included. We gave our guests the most cordial welcome possible. I am sure no one was ever more welcome to any place. We asked them to spend the night; but "No," they must go and they were soon gone.

We rejoice much that we are so kindly remembered by this good people. We rejoice more to know that the people love their pastor. We rejoice yet more that the religion of Jesus Christ finds a dwelling place here, and this gift is not only an expression of a love for a pastor, but it is also a type of their generosity and kindly feeling toward other people.

Please allow me space to render our very great thanks to every one who has in any way been so kind to us.

H. E. Rountree.

**WORK IN GEORGIA AND ALABAMA CONFERENCES.**

Dear Christian Friends:—

By permission of our kind editor I will give you a brief report of work actually done as proposed in my letter which appeared in December.

Staying over at Brown Springs, Ga., after Conference a few days, on the first Sunday in November at that church I began my work in the Georgia and Alabama Conference. From that time until December 20, my last appointment before Christmas I visited every church

in the conference except Enigma, Ga., speaking at every place except Richland, Ga., the revival services being in progress there at the only time I could give an appointment and it being deemed unwise to interfere with those services with any other service. I am planning another visit there in the spring. I attended the District Meeting which was held the fifth Sunday in November including Saturday before with the church at Red Hill, Ga. The meeting was well attended and much interest manifested.

Separate mention and a detailed account of all services would make my letter too lengthy. Will say, however, with the exception of about three places where unavoidable circumstances hindered, I have been greeted by large congregations and without any exception had almost perfect attention. I have been gratified and encouraged by the interest shown by our people generally in all lines of work presented, especially our mission cause, both Home and Foreign, and our Publications. I am more confirmed in my opinion that all that our people need to be even a more loyal and liberal people than they are is to know. I again urge, in the name of our common Master, that our pastors in both conferences give liberally, both of time and energy in presenting the general enterprises of the denomination to their respective congregations in order that their people may keep informed, that they may give more intelligently and more liberally to the support of the cause.

I have also found in many places a distressing lack of organization. I know from experience the burden of over-organization, but if either of the two evils are necessary I prefer that to lack of organization. But with the proper application of sound, common sense and Christian zeal, neither evil is necessary. No church can effectually do Christian service without sufficient organization to give intelligent direction to its religious energy. Scarcity of competent leaders is a great hindrance along this line, but even this can be overcome if the pastors will follow up the efforts I am making to aid them in this work by a little careful and tactful attention given in this direction. I wish to express my appreciation to both ministers and people for their hearty co-operation already manifested and to express my confidence in a continuation of same. I wish to say also in this connection that my confidence as expressed in my former letter as to finances was not misplaced, the work having been self-supporting so far, for which I am very grateful both to the people and to my Heavenly Father whom I believe to be

leading and directing in this new effort toward the advancement of His kingdom.

Beside the above reported work I gave some assistance to Rev. H. W. Elder at the new point on Rose Hill in Columbus, Ga., doing some collecting and making more than one hundred and fifty calls in the interest of the work there.

On December 23, I reached my own home after an absence of thirteen months, spent a very pleasant Christmas with home folks and friends. During January I have remained at home doing considerable correspondence and some work in my home church. I spoke there (at New Hope) December 27th, the first Sunday after my return. My stay at home has been pleasant and restful and I take up my work with renewed zeal and energy. I have been unable to make plans so as to make announcements at this time.

Bettie A. Stephenson.

Roanoke, Ala.

**THE CHRISTIAN SUN.**

From its name it ought to shine. It has been shining in homes for many years making them glad, cheerful and bright with beautiful words and helpful thoughts. No paper is read with more interest and pleasure than The Sun. It has shone in my home in many a dark hour, making it bright by lifting the thick clouds which gathered over it. It began to shine there in the early days of childhood.

There are papers with much larger circulation, more wealth and influence, because they have the means to become so, but none excel it in literary taste, and religious devotion. The young and brilliant editor gives a good, clean, clear, comforting paper, which is not only an honor to himself, but a credit to the church it represents. Its editorial matter will compare with the best. His style is fluent and easy, sometimes graphic, picturesque and salline, with a variety of expression which pleases and charms the reader.

The news items and current events of the times are noticed with much care and great discretion. There is a smooth, gentle, mellow flow in his language which blends into natural simplicity. To say it plainly, he wields the pen of a great word painter with unbounded zeal and power. With freedom of thought and Christian manliness he makes his way to the goal of truth and honesty.

The Sun swings high up in space and was placed there to shine and give light to other worlds. Hope the Christian Sun will never grow dim but that it may rise high and give its splendid light to many homes. J. T. Kitchen.

## NOTES AND PERSONALS.

—We listen to extend to our beloved friend, Dr. V. W. Slatery, Suffolk, Va. our sincerest sympathy, condolence and commiseration. The water company have decreed that there shall be no more fishing in Lake Killy, an erst while favorite resort of the Suffolk pastor.

—The Brotherhood will receive with gladness, and help in his great work, Pres. E. L. Moffitt, who has entered aggressively on his campaign for "Fifty thousand dollars for Elon College in 1909." The church has always responded, and that to its great gain and profit, to the needs and demands of Elon College. There will be no exception now when farther progress and development are absolutely necessary.

—The editor has been grappling with the "grip" for a week and this issue of The Sun is edited in bed amid dozing, dozing, doctering and dreadful dreams. It's more than ordinarily poor editorial work, therefore, will be pardoned by the patient and pitied by the critic. Prof. W. A. Harper kindly supplies the Editorial Comment of first page which will atone in large measure for the editorial short comings on other pages.

—Orders for the new and revised edition of our Government and Principles are coming in rapidly. It should be so, for the book as now completed and printed should be in every home where our cause and our church are esteemed and honored. The book will tell you clearly and briefly what the Christian Church is, what it stands for and teaches. The prices are, paper binding 25 cts., limp cloth 35 cts., cloth 50 cts., Persian Morocco with name in gilt, \$1.25 per copy post paid. Order of The Christian Sun, Elon College, N. C.

—Bro. Lee Johnson, a very promising ministerial student of Elon College, from the Eastern North Carolina Conference, filled an engagement, which the editor, because of grip, could not keep at Wentworth Christian church last Sunday, this being Bro. Johnson's initial effort at a regular Sunday preaching service. This line is written to express the wish, and prophecy, that in years to come, of expected usefulness and influence in the ministry, the good people of Wentworth will remember with pride that they were the first to hear Bro. Johnson and give him welcome, and that he will recall with pleasure the scene and occasion of his first effort to tell the people of Christ and the Cross. We have no doubt that the hour was happily spent by speaker and people.

—Unless we are much mistaken many friends will respond to the call of Rev.

H. W. Elder for funds to aid in building at Columbus, Ga. We have printed in many a week no plea more worthy and urgent than that appended under "Acknowledgements," from Bro. Elder elsewhere this week. Besides this personal note under date of Feb. 13, came:

Bro. Atkinson:—I am making the hardest effort in my life. The Mission Board of the A. C. C. has been so hard pushed that they have only sent me \$50 of the \$500 promised and this has worked special hardship on me. I am doing all I can and we are going to have one of the best church buildings in the Southern Christian Convention. I will appreciate any help my dear brethren and friends will give me." Bro. Elder's heart, hand and purse are in this work and we trust many Christian Sun readers will heed his worthy and earnest plea.

## Elon College Notes.

The lecture scheduled for last Thursday evening was not given, the reason being that Dr. Atkinson was sick. This lecture will be given as soon as Dr. Atkinson recovers sufficiently to do public speaking.

Dr. Moffitt is in the field at work trying to raise the fifty thousand dollars for Elon College. There is at present perhaps no other want so pressing as the raising of this sum. Those who have funds and expect to ever help the college can never find a more suitable time to make their donation than the present.

There was no preaching yesterday at Elon. Prof. Harper made an interesting address at eleven o'clock instead. The Christian Endeavor at seven o'clock was led by Miss Nannie B. Farmer and Miss Bessie McPherson. The Committee on Lecturers for the spring have reported that they have secured Dr. Joseph Pratt of the University of North Carolina to lecture on February twenty-fifth, and W. W. Ashe on March eighteenth.

College life is running smoothly. Little or no sickness, and students orderly and quiet, hard work is being done and the general bearing and deportment is satisfactory. The Elon correspondence in Monday's Charlotte Observer had the following items of general interest:

Elon College, Feb. 13.—Saturday evening, February 6th, the intermediate department in music gave its annual piano-forte recital in the college chapel to a large and appreciative audience of music-lovers. Twelve young ladies of the pupils of Miss Elsie Ramsey, assistant in piano, took part in the program and rendered to the delight of all present choice selections from the master composers of instrumental music. The

following young ladies figured in the program: Misses Estelle Butler, Newport News, Va.; Annie Laurie Wicker, Elon College; Wilmer Winn, Baltimore; Vannie Howerton, Greensboro; Allene Patton, Elon College; Lillian Aldridge, Union Ridge; Ruby Michael, Gibsonville; Virgie Beale, Windsor, Va.; Jessie Brinkley, Norfolk, Va.; Macie Farmer, News Ferry, Va.; Louise Davidson, Gibsonville; Beulah Foster, Burlington.

Dr. Moffitt this week received from Rev. F. S. Child, D. D., Fairfield, Conn., secretary of the Francis Asbury Palmer Foundation for the uplifting of education in American colleges and institutes, a check of \$500 to be applied to current expenses in the institution. This gift comes at a most acceptable moment for the institution and is very much appreciated.

Dr. J. U. Newman, professor of Greek and Biblical literature, has been giving for the past three months a series of studies in the Psalms on the first and third Sundays in each month. These addresses are highly entertaining, richly instructive and profoundly inspirational and spiritual. They have received the favorable comment of all who have heard them. These addresses have been published in The Herald of Gospel Liberty at Dayton, O.

Invitations are out to the annual entertainment of the Clio Literary Society. This celebration comes annually on the 22nd of February and will fall on that date this year. An interesting and varied program has been prepared, consisting of two-voice solos, a trio, two orations, a humorous recitation, a concert solo, a chorus by the society glee club and a debate on the question: "Resolved, That a national law should be passed providing for the guarantee of bank deposits by the banks of each State." The debaters are Messrs. G. S. Cornwall, Dory, Va., and J. S. Lincoln, Wakefield, Va., representing the affirmative and Messrs. R. L. Walker, Burlington, N. C., and J. P. Farmer, News Ferry, Va., representing the negative. The marshals are Messrs. J. F. West, Jr., Waverly, Va., chief; P. C. White, Marion, S. C., and M. T. Whitley, Windsor, Va.

President Moffitt is a busy man these days occupied with plans and interviews with reference to raising the \$50,000 endowment. Encouraging reports are coming in every week with reference to this great work and Dr. Moffitt is meeting with encouragement on every hand.

Cleanliness of body was ever esteemed to proceed from a due reverence to God.—Bacon.

**Boston Letter.**

If all the readers of the Sun could come to Boston for a few days and enjoy the gracious revival season with us, I am sure they could not help but appreciate the privilege. Old residents claim there has never been anything like it as far back as they can remember. Thousands are daily turned away from Tremont Temple because they fail to find even standing room. If the tidal wave of enthusiasm continues to prevail to the same extent until the close of the campaign—and it seems to be increasing—it is estimated that more than a thousand converts will result from this gathering together of the people of God.

Dr. Chapman is of course a preacher of exceptional power. Some of his associates in the work are also preachers of more than ordinary ability, but some of them are men of but ordinary talents, and are apparently no more devoted followers of Christ than many ministers whose efforts have been far less abundantly blessed with gratifying results. The secret of power in these meetings therefore seems not to be found in the strong personality of the workers—taken as a whole—nor yet in the measure of their consecration. In my humble judgment, there is but one great underlying principle which is proving the secret of power. After attending many of the meetings, and studying closely the situation, I am quite convinced that I have never witnessed anywhere such a near approach of the abolition of denominational lines as is to be found today in this city. The churches are losing their acrimonious temper. Dr. Chapman declares he is not here to denounce Roman Catholics, Christian Scientists or any other denomination of Christians. He does not profess to agree with them, of course. He said one day in a Tremont Temple meeting that if people chose to differ with him in his view of the atonement, it mattered little to him. The one thing about which he was concerned was that men should come to live at peace with God. He was here to fight sin. He was desirous of joining hands with every force which makes for righteousness. He frankly admitted that he had very pronounced views on the atonement, and that he could not be easily driven from his position on that subject. His contention however, was that men do not so much need salvation from erroneous views of the atonement as they do from sin. Over and over, have I heard the statement made in the various group meetings that the one concern of this movement is to make Christians.

The limits of this letter will not al-

low me to go into details and tell of how many instances there have been during the past seventeen days of efforts to sidetrack the movement. Issues have been raised again and again only to be lowered at last, for the instructions are to avoid controversy. If the whole church which professes to stand on this platform on which Dr. Chapman and his co-workers really stand, would awake to her opportunity what could she not do in the next decade? Do you see it? The secret of success is being Christians and nothing else. Christians who desire to be only what their name implies—Christians—followers of Jesus—will never know a Methodist from a Baptist if they too are Christians. If I read aright Jno. 17:21, the world will never have a chance to believe in the God-sent character of the mission of Jesus until God's people ignore their differences of opinion to the extent of full co-operation for the coming of the kingdom. Dr. Chapman and his co-laborers are virtually members of our body. Much truer are they to the principles we profess to love than many of our own people—so called.

P. S. Sailer.

Boston, Mass., Feb. 12, 1909.

**CHANGES IN CREEDS.**

Graham, N. C., Feb. 12, 1909.

Dear Bro. Atkinson:—A friend has requested me to give "A full account of just what changes have been made in the Confession of Faith" by the Presbyterian Church South, "during the past hundred years." Also to "state just what was the Creed of the late Henry Ward Beecher, during the last years of his life," and "send the same to the Christian Sun and Herald of Gospel Liberty." I reply. 1st. That I hardly think you will want the article for the Sun. 2nd. The quotation from Dr. Van Dyke answers the first, and a clipping from a paper published in 1885, answers the other question. I hand them both to you.

Daniel Albright Long.

"In a series of sermons on Evolution, which he is just now engaged in delivering, the Rev. Henry Ward Beecher seems to have severed finally any connection he may have heretofore been supposed to hold with orthodoxy. He outlines his peculiar creed in a recent letter to a friend as follows: 'The formulated doctrines, as I hold them, are: A personal God, creator and ruler over all things; the human family universally sinful; the need and possibility and facts of conversion; the Divine agency in such a work; Jesus Christ the manifestation of God in human conditions; His office in redemption supreme. I do not believe in the Calvinistic form of

stating the atonement. I do not believe in the fall of the human race in Adam and, of course, I do not hold that Christ's work was to satisfy the law broken by Adam for all his posterity. The race was not lost, but has been ascending steadily from creation. I am in hearty accord with revivals and revival preaching, with the educating forces of the church and in sympathy with all ministers who in their several ways seek to build up men into the image of Jesus Christ, by whose faithfulness, generosity and love I hope to be saved and brought home to heaven.'

The clipping referred to is this:

**Church Evolution.**

The General Assembly of the Northern Presbyterian Church at Los Angeles voted unanimously in favor of the revision of the Confession of Faith. Of the eleven amendments proposed to the presbyteries not one received a negative vote in whole or in part. One of the commissioners on revision explains that the revision does not mean that the church has changed faith, but that phrases of double meaning have been made clear, while others have been made more explicit. According to Dr. Van Dyke the revision has settled three main points: 'First, the interpretation of the doctrine of predestination—and by this term I do not mean fatalism; second, the salvation of those who die in infancy; and, third, good works are always good, no matter who does them. These three points are the most important in the creed revision, and I believe they have been rightly settled at last.'

Some of the changes made are as follows: Old creed—Elect infants, dying in infancy, are regenerated and saved by Christ. Revised creed—We believe that all dying in infancy are included in the election of grace. Old creed—Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only. Revised creed—No man is condemned except on the ground of his sin. Old creed—Nor can the Pope of Rome in any sense be the head thereof, but is the anti-Christ—that man of sin and son of perdition. Revised creed—The claim of any man to be the Vicar of Christ and the head of the church is unspiritual. Old Creed—Works done by unregenerate men. \* \* they are, therefore, sinful and cannot please God. Revised creed—Works done by unregenerate men \* \* they come short of what God requires.

This revision indicates not the tearing down, but the strengthening on broader lines of the church doctrine. All controversy over the election or damnation of infants is eliminated.

## THE SUNDAY SCHOOL

HOW TO TEACH THE S. S. LESSON  
FOR FEB. 28.

## A Few Suggestions.

## The Gospel in Samaria.

Acts 8:14-25.

**Golden Text:**—The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did, Acts 8:6.

**The Review.** Last Sunday's lesson completed the first act in the program of establishing the gospel as given in Acts 1:8—the progress of the work at Jerusalem. I would, therefore, today briefly review the history of the establishment of the Church in this city as we have learned it in the first eight lessons of this quarter, which have covered a space of six or seven years. I would pay particular attention to the last Sunday's lesson as giving the real source of the spread of the gospel in Samaria.

**Connecting Links.** The connecting links are found in Acts 8:4-13. The persecution which followed the martyrdom of Stephen led to the scattering of the early Church far and wide. The apostles, who were yet strict Jews and attendants on the temple worship, who had not yet seen the passing away of the old form and ceremonies and the substitution therefore of a spiritual religion remained on in Jerusalem. It was the men who had "got the larger vision," men who were proselytes to the Jewish faith or who had been reared away from Jerusalem and consequently were unhampered by the ritual of the Jewish system, who were forced to flee for their lives. One of these was Philip, one of the seven deacons and later an evangelist, who carried the gospel to Samaria. Here call for history of Samaritans, assigned last time. Also other assigned work having to do with Christ's relations with the Samaritans; When and why he had forbidden his disciples to preach to them, Matt. 10:5-6; How he taught respect for them, Luke 17:30-37; A sermon he preached there and its results, John 4:4-24. One of Philip's converts was Simon Magus, the magician, of whom we hear much in our today's lesson.

**Incidental Instruction:** Give your class a clear conception of Philip as a deacon and as man: The chief characteristics of his preaching were freedom from the ritualistic customs of the Jews and the proclaiming of the spiritual Messiah, Christ. Give them also a conception on the extent of the belief in magic of that day. The world was full of superstition. Magicians were appearing on every hand. Simon had been re-

markably successful, so much so that the people thought that God was surely with him. Simon looked upon Peter and John as magicians who could beat him.

**The Lesson:** Our lesson today falls into three divisions. Write these on the board as they are developed in the teaching.

I. The Church at Samaria Confirmed, verses 14-17. Discover who at Jerusalem heard of the work of Philip in Samaria, whom they sent, why, what they did when they had come down, for what they prayed for them, what had not yet come upon the Samaritan converts, what the extent of their baptism was (what the extent of our baptism is), what they laid upon the Samaritans, what they then received.

II. Simon Rebuked, verses 18-24. Learn who of the Samaritan converts did not receive the Holy Ghost, why, what he offered to give for it, Peter's answer to him, what Peter commanded him to do, in what condition Peter declared him to be, Simon's answer, why his request for prayer must have been unavailing (He prayed to avoid the consequences of his sin, not to be cured of his sins).

III. An Evangelizing Tour, verse 25. Find out what Peter and John did before they left the new church, whither they then returned, what they preached as they were returning, where.

Review the lesson by the topic method by the outline on the board.

**Truths and their Applications:** 1. If you want evidence of the power of the Holy Spirit to change a man's life, it is certainly found in the case of John and his dealings with the Samaritans. We read in Luke 9:54 that John desired to call down fire from heaven to consume these people because they would not receive Jesus. Today we find him preaching to these same people and praying for the descent of the Holy Spirit upon them. The Son of Thunder has become the Apostle of Love, through the quickening, regenerating power of Jesus Christ.

2. Paul told the Philippian jailor that, if he believed on the Lord Jesus Christ, he would be saved. We read in verse 13 of Acts 8, that this Simon Magus believed and was baptized. But manifested that he was not a Christian. How is that? Simon's belief was intellectual assent only, it was not a living faith; he had laid hold on it, but it had not taken possession of him. It was not controlling his life. Faith, what we might call intellectual assent or belief, is worthless in our relation to Christ. To believe on him is to give him the lead and guide and control of our lives. Our faith must live in us and

through us and issue in deeds and conduct if we are to be saved by it.

3. The Sin of Simony, which takes its name from the despicable man mentioned in our present lesson, is not entirely gone from the church today. Simony is trafficking in sacred things. Simon desired the Holy Spirit that he might give it to others for a price. He hoped to make gain from it. So he was willing to pay for it. So with many Christians today. They covet the positions in the church for the "pull" they will have with the members in a secular way. They are willing to make liberal contributions to secure these positions. They are guilty of Simony and they reap its rewards. There is room for them to repent—even Simon Magus was assured by Peter of the opportunity to be saved. But how many of them will grasp this opportunity?

4. Home Missions ought to receive great attention from us today, fellow teachers. This is the first home mission lesson we have had this quarter. There have been lessons with home missionary tendencies, but this whole lesson is a missionary one. Let us insist upon the duty of giving support to this great cause. Give your class a few facts about home missions near you and the good in consequence thereof. Show that the Christian religion is essentially missionary.

**Assignments for Home Study.** Ask one to be prepared to give the class a clear conception of Ethiopia and Gaza; another to find how the prophecy in verse 32 was fulfilled in Christ from Matt. 26:52,67 and 68; Matt. 27:12-14, 7-31; a third to find under what circumstances Jesus had said this prophecy was fulfilled in himself, Luke 4:17-21; a fourth to prepare a short essay on the need of Bible Study.

W. A. Harper.

Elon College, N. C.

## LESSON FOR SUNDAY, FEB. 21, 1909.

## Stephen the First Christian Martyr.

Acts 6:1—8:3.

They stoned Stephen, calling upon God, saying, Lord Jesus receive my spirit. Acts 7:59.

The time of this lesson is four or five years after the resurrection of Jesus and the gift of the Spirit on Pentecost.

The trial took place in the hall of the Sanhedrin, near the temple at Jerusalem. The execution probably was near the brook Kedron, opposite Gethsemane, in the valley between Olivet and the city on the northeast, to which place the Gate of St. Stephen now leads.

**I Stephen's Address.** The address was almost entirely Scriptural. It was

a historical argument. It was the presentation and interpretation of the course of history that brought out neglected facts. It was an extempore rehearsal from memory of facts.

The address refutes the charges against Stephen, that he spoke blasphemous words against God and Moses, and the law, and the temple.

It was a defense of the truth.

This address shows Stephen's gentle graciousness, his acquaintance with scripture, his power of logic, his courage and fearlessness, his unselfishness, his zealous temperament and his faithfulness to duty.

**II. Stephen's Martyrdom.** The death of Stephen was a murder and not an execution.

The method of stoning was that the witnesses placed their hands upon the head of the criminal in token that the guilt rested upon him. The culprit was stripped of all clothing except a cloth about his loins, and was thrown to the ground from a scaffold by the first witness, the second witness dropped a stone upon the chest or over the heart of the criminal and if this failed to cause death the bystanders completed the execution.

As Stephen was thus being stoned he arose upon his knees and cried so that his prosecutors could hear, "Lord lay not this to their charge," and "he fell asleep."

**III. The Martyr's Crown.** Stephen's name signifies in Greek a crown. He has received three crowns. The beautiful crown of grace with which the Lord adorned him, the crown of suffering, and the heavenly crown of honor.

Stephen's Christian life was short, but he accomplished much. Stephen's success was shown in that he preserved his manhood untarnished amid great temptations. He was a hero. He was gold tried in the fire. No person's life is a failure who is a moral success, and is a victor on the battle-field of the heart.

Stephen's example is a star which never ceases to shine. He holds up an ideal of heroism, courage, faithfulness to duty, and is a perpetual inspiration. "In heaven he wears the victor's crown, and dwells forever in the joy of his Lord, 'eating of the tree of life which is in the midst of the paradise of God,' 'a pillar in the temple' having 'the morning star' and 'the new name.'"

'If thou wilt be a hero, and wilt strive To help thy fellow and exalt thyself,

Thy feet at least shall stand on jasper floors;

Thy heart, at last, shall seem a thousand hearts—

Each single heart with myriad raptures filled

While thou shalt sit with princes and with kings,

Rich in the jewel of a ransomed soul.' "

Selected from Peloubet.

G. W. Tickle.

Elon College, N. C.

### IN THE LAND OF FISH, FRUIT AND FLOWERS.

(Some times it becomes necessary for an editor to betray the most sacred trust he has. An instance is now at hand. Even at the risk of incurring the displeasure of a very dear friend we give the following lines to print. It was a purely personal letter, but so fragrant with the very atmosphere in which it was written, and with the splendid and happy Christian spirit in which it was conceived, that we wished for others to enjoy it with us. No one will be so much surprised to see the lines in print as will the friend who was only trying to cheer the editor and give him a glimpse of good things he may not now hope to see or realize.—Ed. Sun)

Huntington Hotel, St. Petersburg, Florida, Feb. 3rd, 1909.

My dear Professor:—How many times have I wished for you here to go fishing. My! You would have the time of your life. I have never seen anything like it, and seeing is believing. Right down in front of us is a big dock, which, by the way, is more like a pleasure pier than a dock, to see the rush for fishing stands every day, Anglers rushing and pushing to get the best places for the big fish on the dock. The fish are called Groupers, and are very fine. They have been going out in the Gulf of Mexico to catch them, but are now catching them here on the pier, and we go down daily to see them. Some weigh forty pounds. Louise caught one weighing eight pounds. They use a gaff, there being only one on the dock and the anglers run from place to place to get that one. One man gives his line to a man to hold while he goes after the gaff. When he reaches after his fish, some other disciple of Isaac Walton takes it away from him to have same treatment in return. It is like a circus to see them, and besides being fine sport is great fun.

Last Saturday morning the very air was blue with "quaint expressions" and rushing fishermen, and it is said that even the pelicans were smiling as they passed. Those who faced the weather that morning had fine sport, and, the stay at homes are sore.

I wish for all my friends to be here, but if you were here I don't know what we would do with you: you would almost jump overboard. In fact I know you would—for they go in bathing almost every day from this wonderful pier.

But all the joy here is not in the water. It is indeed grand to see the green trees just loaded down with oranges and grape fruit. We went an eight mile trip on open trolley cars with groves on both sides as far as the eye could see, and many trees so full they were touching the ground (grape fruit is heavy you know). On our return we were not satisfied with riding along and seeing, we got off the cars at Phenix farm, or grove, and went in and a nice little lady, Canadian by birth, came out and said they bought that field and started the groves thirteen years ago. And it was the prettiest sight at all to see palmettoes and oranges growing together, and the pineapple too. My, the very atmosphere was fragrant with the odor of pine-apples and oranges. The different kinds of oranges were interesting, pine orange, king orange, tangerines, mandarins and the tiny little kamquat, perfectly delicious, and the Japanese paw-paw, a common looking little melon, some what resembling our canteloupes only slick skin and instead of growing on a vine it grows on a tree. We ate some, and my, how palatable, then the little guava, about the size of a lemon, that just melts in your mouth. We bought two dozen tangerines, pulled them off the trees ourselves, ate all we wanted, and our little lady said, "Now if these are not good, when you come again I will give you more." She said the white worm did them damage in their early start and they were not perfect this year. In her yard there were palms of every variety, date palm, sage palm, and flowers of every quality, kind and color, roses, hibiscus, primroses, and a lovely vine that covered the porch, just loaded with yellow flowers in full bloom. It was a great curiosity. When we were ready to go she cut flowers and gave us.

We went last Wednesday to a lovely little Island, and spent the day, called Pass-a-grill, Gulf on one side and Tampa Bay on the other. I remember when a child, reading, also studying, about the lovely shells on the Gulf of Mexico. It was no longer an anticipation; it was a realization. I picked up shells on the Gulf side all day until well worn with stooping. Prof. this is surely God's country; every body looks happy and every thing is pretty. When happiness is in the heart it is sure to break out in the face. I don't think the devil has a hand in any thing in this place, or around here. I said to our landlady, "Why do you all leave your doors open all the time?" She said "Mrs. Jones, if a thief were caught here he would be lynched before night, no such thing as stealing here." Now another instance.

(Continued on page 11.)

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr. Organ of the Southern Christian Convention.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE ONE OBJECT.

We shall not forget, brethren, that all our preaching and teaching and church going and giving and getting and labor and life come to this: Winning souls to Christ. In this, God has exalted men above the angels. For unto the angels has he not given the power and privilege to preach the unsearchable riches of the Cross, but unto poor, weak human creatures. God's resources were infinite and boundless in the matter, and He could have commissioned angels, as well as men, to make known the message of an arisen Redeemer, but Wisdom saw it was best to commission men.

This work of winning souls is so many sided that every child of God has a part in it. Houses must be built in which congregations may gather to worship and to hear the gospel. He who helps by gift or effort to build such a house is helping to win souls to Christ. The ministry must be supported that it may give its time, talent and energy to the work of preaching and teaching the gospel. He who helps in the support of the ministry, therefore, is helping in the world's one work of winning souls to Christ. Young minds are to be taught the Word of Truth, and inspiration that they may be susceptible to holy and heavenly influences. He who teaches and labors in the Sunday-school is, therefore, helping in the world's one and most important work of winning souls to Christ.

Why are churches, why preachers, why Sunday-schools? They are here to this: To win souls to Christ.

This then we shall not forget through all the year and through all our labor. True we have a revival season only once

a year, sometimes not that often. But all the work of all the church of all the months of all the year are to this one end. The fifty one weeks are a preparation for the fifty second. We are preparing and laboring and preaching and praying that when the season, or the opportunity comes we may be successful in winning souls to Christ. When we do this we have done all: when we fail of this we fail of all.

The message of the pulpit, the errand of the Sabbath-school, the object of the church conference, the purpose of the church paper, all of these, brethren, and ten thousand other agencies, we shall not forget, is to win erring souls to a knowledge and to a love of Jesus Christ. Glorious, grand and holy work!

ABIDING THE DIVINE WILL.

There are many kinds of men and women, young, old, and indifferent pursuing the Christian life. With these, their several temperaments and dispositions, one and the self-same Spirit deals in His various manifestations. It comes about, in consequence, that there are diversities of gifts, to the one the part of wisdom, to another much faith, to another gifts of healing, to another prophecy, to yet another the discerning of spirits, and many other varied wonders worketh this one and self-same Spirit.

All this was told us by an inspired writer many, many centuries ago. Strange indeed it is then that the Christian of one peculiar and particular gift will decide that this is the gift that all Christians should have and must have in order to be Christians at all. All have not the same gifts.

There was a time when many believe even the late Alexander Dowie, now of notorious and ignoble name and memory, had peculiar gifts and wonderful marks of divine favor. The use of these gifts brought him fame and favor. He thought then, and taught, that all men, in order to be Christians, must believe as he believed and share and show the gifts that he had. Such relief made him an autocrat in his own mind and soon drove him from God and truth and virtue. Alexander Dowie, and all his kind, try to "corner on" divine favors, form a monopoly of "special gifts."

The good and great Dwight L. Moody at the height of his power and influence often prayed it is said, "Lord, keep me humble." Failing of this one grace many a man has missed his goal and ruined all. "Lord, keep me humble." No man gets so good, grand or famous as not to need continually the godly grace of humility.

There are many wild, strange, extreme

views and beliefs among Christians. These extreme beliefs had goodly and gracious origin and parentage. The ones who hold them were once humble, complacent, trustful and walked in the divine way. They now need the heart and prayer of Moody, "Lord, keep me humble."

OUR YOUNG PEOPLE'S MEETING.

The committees appointed for the purpose met at Elon College recently, as was told in these columns last week, and decided to call a meeting of the young people of the Christian churches of the Southern Christian Convention at Elon College, May 29-31, 1909. This is not to be a mass meeting, but an assemblage of representative young people from our churches throughout the Convention on a basis of Church membership. The Constitution is printed elsewhere in The Sun. As will be seen, moreover, this is to be a permanent organization, as is our Southern Convention, meeting once in two years.

This movement should mean very much for the young people of our Church. It gives them an opportunity of coming together for Christian service and opens up a field for activity and co-operation among the young people of the churches. Sun readers will learn of the proposed Convention, and all its detail, from the pen of Prof. W. P. Lawrence, Corresponding Secretary of the Young People's Department of the Southern Christian Convention.

ACKNOWLEDGEMENTS.

Since I last wrote I have received the following from friends on the church at Columbus, Ga.:

- T. S. Crowder, La Grange, Ga .. \$2.00
John Lome, Longdale, Ala. .... 5.00
Geo. Lanier, West Point, Ga. .... 5.00
W. L. Howard, La Nett, Ala. .... 1.00
Mrs. M. A. Finfroek, Varsailles, O. 1.00
Rev. Leon Smith, Elon College, N. C. 2.00
W. H. Floyd, Roanoke, Ala. .... 2.50
Henry Smith, La Grange, Ga. .. 2.00
Jas. Barrow, La Nett, Ala. .... .50
Dr. J. W. Manning, Norfolk, Va. 10.00
Total ..... \$33.00

We appreciate these contributions and they will help us in our hard pull. Now friend, as you read this list, don't you feel that you would love to be numbered among them? We hope to have our seats in by the 15th of March, and we are going to need funds to meet our bills. Send all money to Mrs. H. W. Elder, Richland, Ga. I will write more as I have time. I have spent but three days at home in seven weeks.

Fraternally,
Richland, Ga. H. W. Elder.

**SUFFOLK LETIER.**

William Cooper was born in 1820 before the days of railroads, steamboats, telegraphs, and telephones; before the days of mowers, binders, separators, and washing machines. He was married to Nancy Elizabeth Powell February 27, 1855, and they lived together in happiness for more than fifty-three years.

He died at their residence in Suffolk on corner of North and Market streets on January 5th, 1909, and was 89 years old. His wife survives him, though very feeble.

They were the parents of seven children, five daughters and two sons as follows: Martha Sarah, Alexander, Mary Frances, Indiana, Sarah Ellen, Martha Elizabeth, and Wm. Loyd. The two oldest died unmarried, and all the others are married.

There are 23 grand children and all are living. Four great grand children, 2 dead and 2 living. The whole offspring 34 and only four of them dead. The total number of surviving offspring is 30.

He had been a member of Bethlehem Christian church for 50 or 60 years and was a very faithful member. I was his pastor for four years, 1884-1888, and Rev. H. H. Butler has been his pastor for 20 years since 1888. He loved Bethlehem more than any spot on earth and the funeral services were conducted from that church on Sunday 3 p. m., January 7th. Rev. H. H. Butler, his pastor, conducted the services, and was assisted by this writer. Brother Butler paid a good tribute to this veteran of the cross.

Brother Cooper was in the Civil War and was in many battles. He was a quiet and peaceable citizen after the war, and died respected and loved by all who knew him.

His grand sons were pallbearers, and the church was crowded with old neighbors and friends.

The choir sang touching songs and the tear-filled eyes of a great congregation made the obsequies solemnly tender.

The time had already been appointed for his youngest son, William Lloyd Cooper to be married to Miss Sallie Etta Rawles, on Wednesday, January 10th, 1909, and the only change in their plans, made by the death of his father, was they abandoned the bridal trip to Washington and other cities.

At the residence of Deacon Wm. H. Barnes, on North Street, the uncle of the bride, at 9 o'clock on Wednesday, Wm. L. Cooper and Miss Sallie E. Rawles were united in marriage in the presence of a goodly company of relatives and personal friends. It is well that the marriage altar can take the place of

the funeral occasion. If there were nothing but funerals and graves the shadows would be so thick that sunshine could not penetrate the gloom; but the marriage altar brightens up the human heart and opens new fields for mind and heart and we forget the grief in the flush of new joy. These experiences all come and go quickly, so naturally, that we seem to be borne along a current that leads us ever upward to better things in Christ.

The young groom and bride are both members of Suffolk Christian church choir, and are held in high favor as active workers in Sunday-school and Christian Endeavor.

The 28th Anniversary Christian Endeavor exercises in our church last Sunday were good and greeted by a house full of people who very much enjoyed the hour. W. E. McClenny's address on The History and Purpose of Christian Endeavor was pronounced by the audience as very good. W. W. Staley.

**NORFOLK LETTER.**

The Virginia Anti-Saloon League held its annual meeting at Epworth M. E. Church, this city, from Tuesday to Thursday night. There was a large attendance, being between three and four hundred delegates present. One could not look into the faces of those men and hear the reports of work done and discussion of plans for the future, without feeling that the President, the Rev. W. C. Taylor of Petersburg was right in the poem with which he closed his responsive address, to the address of welcome—"Virginia's Going Dry."

By the stillside on the hillside in Pittsylvania all is still,  
And the only damp refreshment must be dipped up from the rill.

From the ocean to the mountains, from Potomac to the Dan,

This pesky whiskey business is ever more beneath the ban;

And its useless at the fountain to be winkful of the eye—

For the cocktail glass is dusty and Virginia's going dry.

They are crying, "Water, water, every where, and not a drop to drink,"

They no longer hear the music of the mellow crystal clink,

And when the Colonel and the General, and the major and the judge

Meet to have a little nip to give the appetite an edge,

They find the nog is nogtess, and the rye has gone awry—

For the punch-bowl holds carnations and Virginia's going dry.

Rev. J. W. Harrell was with Bro. Ryan at Rosemont Sunday afternoon in the

interest of the Portsmouth work and I hear got a right nice collection.

Bro. Ryan preached to a large congregation at the Temple Sunday night—a special sermon to the members of the Brambleton Athletic Association.

At the Third Church, had a good day with several visitors in the congregation in the evening. J. W. Manning.

**Portsmouth Letter.**

Since our last letter we have visited the following churches and secured in cash subscription the following amounts:—Berea (Naus.) \$306; Third Church, Norfolk \$118; Liberty Spring \$146.25. We have canvassed among other congregations, but will not report the result until we have visited them and completed the canvass. Each church will be credited with the amount given by its membership. The churches visited and the congregations canvassed have shown a substantial interest in the work. It is almost certain we will build this year. The plans are being drawn for the new church and arrangements are being made to dispose of the houses on the church lot. Now is the time for every one to lend a helping hand and make the matter of building this year an absolute certainty. We must have at least \$5000. We are asking the churches of the Conference to give us this amount. We have to date, in cash and subscription on the above amount \$2239.13.

**Cash Acknowledgements.**

Previously acknowledged on this canvass \$545. E. J. Brickhouse, \$25; J. E. Harrell, \$25; F. Winner, \$5; John E. Eberwine, \$5; Mrs. W. J. Lee, \$5; C. E. Harrell, \$1; Mrs. E. V. Lee, \$1; Mrs. Sue Jones, \$1; Ed. Brinkley, \$1; S. T. Kittrell, \$1; R. H. Williamson, \$1; Cash, 50c; L. F. Ames, \$1; L. C. Ives, \$10; Capt. Jas. Peterson, \$5; Elkanah Harrell, \$10; Chammie E. Harrell, \$10; Joel E. Harrell, \$10; J. S. Peel, \$5; E. A. King, \$5; Mrs. Anna M. Frost, \$5; W. A. Ellis, \$5; O. L. Baker, \$5; Percy S. Harrell, \$5; H. E. Savage, \$5; Cash, \$6; Mrs. Chas. Badger, \$1; G. W. Turner, \$1; J. F. Savage, \$1; Clyde Rawles, \$1; Curtie Park Harrell, 25c; Daniel Milteer, \$1.

J. W. Harrell.

—Marriages and births in France are on the decrease to the deep concern of statesmen, journalists and clergymen. As a result, and to in some measure counteract this race-suicidal tendency, the city of Nantes, France, through its council agrees to pay each of its city-employees \$20 down on the event of his marriage, and \$10 a month for each child every month till the child is fourteen years old.

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### CHILDREN'S CORNER.

#### The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$1611.58  
 Monthly Dues.

Susie R. Watson ..... .10  
 Clarence Newman ..... .20  
 Addie Newman ..... .20

#### Monthly S. S. Offering.

Burlington, N. C. .... 12.91  
 Dec., Jan., Feb.  
 Berea (Norfolk Co) Va. . . 4.76  
 Jan. and Feb.

Catawba Springs, N. C. . . 1.65  
 Union Grove, N. C. .... 1.00

#### Special Offerings.

S. C. Hobby, Raleigh, . . 25.00  
 Union (Virgilina, Va.) . . 8.25  
 Beulah, Ala, Chris. Church 7.40  
 J. D. Wilkins ..... 15.00  
 R. F. D., Burlington, N. C.  
 Spoons Chapel S. S. .... .55  
 Parks Cross Roads Church with the  
 grain and meat donation 4.30

Amt. 4th week, 1909 ..... \$81.32  
 Total ..... \$1692.90.

Elon College, N. C., Feb. 10, 1909.

My Dear Children and Friends:

We present you quite a liberal report this week; though our children are busy with their lessons and only three took time to write; yet our Sunday schools and friends and churches have almost surprised us—No, not a surprise, for the Lord works in mysterious ways His wonders to perform; and our Orphanage work is nothing but the work of God wrought out by childish hands. And the work continues to gain in commendable proportions.

Our Burlington Sunday-school lacks only a few cents per month of feeding and clothing a child—averages between four and five dollars. Berea (Norfolk) is coming up nicely and we hope soon they will report monthly. Catawba Springs was one of the first schools to respond

to the call, and we do not believe they have missed a month. We look for their letter Tuesday after 1st Sunday. Union Grove is another school which is proving regular and faithful.

Bro. S. C. Hobby of R. F. D., Raleigh, N. C., again remembers us with a \$25.00 check. We believe this is about the 5th year Bro. Hobby has so liberally aided us; and we thank him for his deep interest. Union Church (Virgilina, Va.) is a little late with her Thanksgiving offering but \$ \$ are always acceptable, also Bro. Hunt of Beulah Church, Ala., has been out Hunting sends us up \$7.40. Spoon's Chapel S. S. gives us an offering but we could not tell whether it was intended for a monthly S. S. or Special, so we make it special. Parks Cross Roads makes additional cash offering with the donation which is about the third time they have sent in since Thanksgiving. Our good Bro. and old school mate, J. D. Wilkins, kindly remembers us with a liberal donation for which we are very grateful. All in all, dear friends, we are very happy and thankful that so many of you have given us your sympathy and liberal help—but we must not forget:

The donations:

D. C. Heath and Co., Publishers, 239 West 39th Street, New York kindly donates us 20 Hyde's 2 Book Course English, No. 2, and 20 copies of same Book No. 1. These books were exchanged books but all in good condition and are a great help to our children. We thank them very sincerely for this liberal gift.

From Parks Cross Roads, Randolph Co., N. C.; J. W. Parks, 1 bu. corn; Hugh Coward, 1 bu. corn; R. W. York, 40 lbs. meal; C. F. Burgess, 1 bu. wheat; W. T. Foushee, 1 bu. wheat, 1/2 bu. corn, 12 1/4 lbs. meat; J. R. Rightsell, 1 bu. wheat, 10 lbs. meat; T. J. Green, 1 bu. wheat; T. B. Parks, 16 lbs. meat; J. W. Burgess, \$1.00; T. R. Burgess, 50c; J. C. Stout, 50c; J. W. Brown, 25c; W. A. Stout, 25c; Jas. A. Stout, 50c; J. P. Stout, 5c; G. C. York, \$1.00; Mrs. J. C. Stout, 25c.

Thus the good friends aid us in feeding as well as clothing, educating our orphan children. The day we visited Parke's the weather was very unfavorable and only a small congregation were present. We are grateful to all these kind friends.

We found our first family of pigs at the Orphanage last Friday, (Feb. 5th) 4 white and 4 spotted; we hope they will do well and that we will be able to report them to you again next Dec.

Best wishes to all.

Yours sincerely,

Uncle Jim.

Taro, Va., Feb. 6, 1909

Dear Uncle Jim:

Enclosed find my dime for February. I am going to try to send my dues in the first of every month. I go to day school in the week and Sunday-school on Sunday when the weather is good. We live five miles from church.

With best wishes for you and the Orphanage, I remain,

Yours truly, Susie R. Watson.

All right, Susie, that is a nice decision and I hope you'll be faithful and write every month.

1003 Nicholas St., Henderson, N. C.  
 Dear Uncle Jim:

Here I come with my dues for January and February. Enclosed please find 20 cts. I close with much love to all the cousins. Your loving niece,

Addie Newman.

Thanks, Addie. We missed your letter for Jan. So glad you have started on another year.

Henderson, N. C., Feb. 5, 1909

Dear Uncle Jim:

I failed to write last month, but I will make up for it this time. So I send twenty cents, my dues for Jan. and Feb. Papa keeps a beef market and wood yard, so it keeps me very busy delivering wood and meats after I get from school.

With best wishes for you and all the orphans, I close. Your nephew,

Clarence Newman.

We will have to excuse you Clarence, since you are helping Papa, for 'tis a very nice thing to do.

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(Begun on page 7.)

On my way from Clar-Water to Belleview—to see the grand Belleview Hotel we passed a large public school, and it was recess and all boys, and right by the side of that school house was a large orange grove, trees loaded down and ground covered, and those boys right there and not touch an orange. Had they been Norfolk boys not an orange would be on those trees.

There is a revival going on, but I cannot see much here to work on unless it is the visitors from every state, (myself for one.)

Well, I must stop for my head is bewildered, and my eyes are dazed from such wonderful sights. I feel that I can never thank my dear husband enough for giving me this grand trip, and thank my Heavenly Father enough for giving me strength and health to stand the trip and enjoy it. Heaven's blessings attend you.

As ever your friend, and Aunt,  
(Mrs T. A. Jones.)

**DIED.**

**Holland.**

Mrs. Annie Gertrude Holland, wife of Charles L. Holland, and daughter of W. T. and Mary E. Eli's, departed this life at the home of her parents near Holland, Va., Jan. 28, 1909, aged 20 years. The funeral was conducted at the home by the writer and the remains buried in the new cemetery near by. Beside husband and parents, the deceased leaves four brothers and three sisters. We deeply sympathize with them all in this sad death and pray a Heavenly Father's richest blessing of guidance and consolation. Mrs. Holland had been a member of Holy Neck church from childhood.  
N. G. Newman.

**Printz.**

Whereas the angel of death visited the home of Mr. and Mrs. J. A. Printz and called home their youngest daughter, Bulah Maye, on Jan. 1, 1909, and whereas she was a faithful and devoted member of Leaksville Christian Church and Sun-

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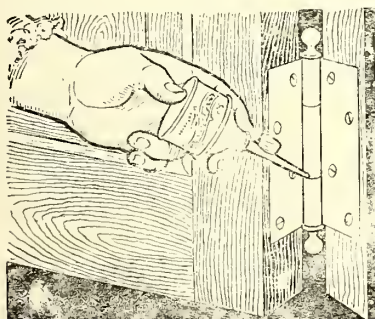
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### YOUNG PEOPLE'S DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

Whereas, the Southern Christian Convention, in regular session in the city of Greensboro, N. C., April 26, 1908, authorized the co-operation of the Committees of the Young Peoples' Society of Christian Endeavor and the Sunday School in calling a convention of the young people of the Southern Christian Convention for the study of the best method for aggressive Christian work among the young people of the Christian Church, the said Committee met at Elon College, N. C., Jan. 21, 1909, pursuant to a call issued by the Chairman of the respective committees, and adopted the following constitution and by-laws. (subject to the approval of the Executive Committee of said Convention and afterwards of the Southern Christian Convention for the conduct of said body.)

Sec. 1. Name. This organization shall be a part of the Southern Christian Convention and shall be known as the Young Peoples' Department of that body.

Sec. 2. Purpose. Its purpose shall be to promote the social, intellectual, and religious life of the church membership especially among the young people.

Sec. 3. The Representative of this Department shall be a Board of fifteen members appointed at the next session of the Southern Christian Convention and biennially thereafter, provided, that the present Sunday School and Christian Endeavor Committees be constituted said board until the next regular meeting of the Southern Christian Convention.

Sec. 4. The Department shall have as its exponent a biennial convention the first session to be held at Elon College, May 29-31, 1909, and the other sessions biennially thereafter.

Sec. 5. The membership of the convention shall consist of delegates elected, (1) by the various Sunday School Conventions within the bounds of the Southern Convention on the basis of one delegate for every 25 members or fraction thereof. (2) from Young People's Societies of whatever name working under an organized church on the basis of one delegate for every 25 members. (3) all regularly ordained ministers of the Christian Church, South, and the members of the Board shall be ex-officio members of the Convention.

Sec. 6. The Convention herein before provided for shall have the following Departments: Sunday-school, Christian Endeavor, Missions, Moral and Civic Life.

—There is a bill pending before the Legislature of N. C. directing the issue of one and a half million dollars State bonds for the permanent enlargement of the charitable and educational institutions.

—After one year of prohibition in Atlanta, "the metropolis of the South," the police reports show, says The Constitution, a decrease in arrests of 8,810; a falling off in fines collected of \$34,350; and a decrease in fines worked out on the streets of \$10,388. No, dear reader, prohibition does not totally prohibit, for there was drunkenness in Atlanta the past year, and sore arrests and some fines; but prohibition does evermore decrease the number of these deplorable nuisances and by all sane argument under high heaven is therefore justifiable.

### Eczema on Face.

Edgar Springs, Mo., July 15, 1908.  
Shuptrine Company, Savannah, Ga.

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Respectfully, Elsie M. Judevine.

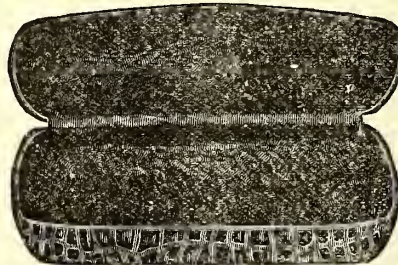
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**"TURKEY GOBBLER STRUT."**

In an address Sunday evening at the First Christian church Christianity and war were said by Rev. C. Summerbell, D. D., to be inharmonious, if the recorded teachings of Jesus are a test of what christianity is. As the flower of Judaism, the Christ saw and knew that love and kindness were the quickest and best way to bring about the kingdom of God, not war or retaliation, or legal restraint. The Old Testament plainly teaches retaliation, but the Old Testament philosophy had been superseded by the New Testament, in which the method of war was ignored, because, Dr. Summerbell said, the real battle had been carried to the higher realm.

War might have its uses in the future, as in the past, but it was a stage coach way of travel in comparison with love and sacrifice, which typified the electric method of the heart. The United States could not be called a Christian nation unless it recognized the fundamental philosophy of Jesus, and the secretaryship of war be merged into a secretaryship of peace. The "big stick" must give way to the big heart, because God's truth is marching on.

In the turkey gobbler strut of our navy around the world, both good and evil had already happened. The South American republics were impressed to imitate us, and the Italian sufferers were helped. It is simply wonderful how much the naval officers and their friends, the people who build battleships and furnish supply, want and demand a navy to keep the peace. This year they asked, and he hoped in vain, for more than England spends on her navy, one-third more than France, Germany or Japan.

Is it because we are cowards that we fear to use the method of Jesus, love, rather than the method of Caesar, force? We have tried the philosophy of force for centuries, why not give the philosophy of love a trial?—Fall River Daily Herald.

—Charlotte had its street scene tragedy and murder last week when a citizen, J. G. Hood, was shot to death in broad day light amid the passing throng in front of the Central Hotel by another citizen, W. S. Biggers. Now for another sensational murder trial and—a probable acquittal.

—In joint session of House and Senate at Washington, Feb. 10, the electoral vote of the States for President and Vice-President were counted, William H. Taft of Ohio and James S. Sherman of New York receiving 321 votes; William J. Bryan of Nebraska and John W. Kern of Indiana receiving 162 votes. Necessary to a choice 242 votes.

"We Americans need to be saved from commercialism and from rationalism. How can we better be saved than by giving of our abundance for missions and watching the great miracle of the evangelization of the world? And yet this movement is not a financial movement. It asks much in dollars but it asks first of all for life to be identified with Christ's business. No man has money enough to discharge his obligation to Christ. Money is the cheapest thing you can give. It is your time, yourself, that counts. I believe that men are craving for greater interests in their lives—the interest that missions give."

—Business failures in the United States for the week ending with February 10, were 211 against 286 last week. 326 in the like week of 1908, 204 in 1907, 208 in 1906 and 243 in 1905.

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P. M.	A. M.	STATIONS.	A. M.	P. M.	
1:15	6:00	Raleigh	8:30	3:45	
1:54	6:24	McCullers	7:52	3:03	
2:11	6:59	Willow Sp'gs	7:37	2:45	
2:23	7:14	Varina	7:27	2:34	
2:35	7:26	Fuquay Sp'gs	7:19	2:25	
2:55	7:45	Kipling	7:00	2:05	
3:15	8:05	Lillington	6:41	1:44	
3:41	8:28	Linden	6:15	1:17	
4:30	9:15	Fayetteville	5:30	12:30	

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**MARRIED.****Wrenn-Rawlings.**

On the evening of Jan. 27, 1909, Mr. B. F. Wrenn, of Dendron, Va. and a member of Union Christian church, and Miss Ida Rawlings, of Dendron, Va., a young pretty popular girl, were united in marriage at the bride's home. The bridal company drove to Mr. John Huber's, a friend of the groom, where a most sumptuous supper was served.

C. C. Jones.

**Hargrave-Hancock.**

The afternoon of Feb. 6, about 4 o'clock, the popular young farmer, of near Manry, Va., and the pretty seventeen year old maid, of near Wakefield, Va., were married between heaven and earth (on buggy) on the public highway, half way between Dendron and Wakefield, as the birds were singing their evening song. C. C. Jones.

**James-Savage.**

Sunday morning, Feb. 7, just before preaching service at New Lebanon Christian church, Mr. W. E. James, and Miss V. E. Savage, both of Elberon, Va., were married at the home of the bride, after which the bridal company drove to church. Mr. James, and Miss Savage are fine young people, and will live in their home community. We wish all of these young couples all the happiness that life can afford. May God bless them. C. C. Jones.

**Joyner-Carr.**

At the home of Rev. H. H. Butler, 207 Chestnut St., Suffolk, Va., Feb. 3, 1909, Mr. Geo. W. Joyner, a prosperous young farmer near Zuni, Isle of Wight Co., Va., and Miss Hurley M. Carr, a very pretty and accomplished daughter of Mr. D. W. Carr, near Windsor, Isle of Wight Co., Va. The young couple returned to the bridegroom's home where a very delicious reception awaited them. May their lives be long and happy together. H. H. B.

**Harcum-Milteer.**

There was a beautiful marriage at the residence of Mr. John Thomas Milteer, near Holland, Va., on the 3rd inst., when his oldest daughter, Miss Susie Belle, became the bride of Jesse Quinton Harcum. The parlor was tastily decorated in evergreen and a large company of relatives and friends were present. The ceremony was performed by the writer. Mrs. J. K. Jones rendered the wedding march. The attendants were Dawson Harcum, best man, and Iva Milteer maid of honor, Alto Byrd and Della Howell, J. H. Eley and Ollie Holland, E. C. Clark and Iola Gomer, Lindsay Garner

and Mollie Harenum. A sumptuous wedding supper was served at the home of the groom, near Whaleyville, Va., where a large company were present and spent a delightful evening. These are nice young people and we wish for them a most happy and prosperous married life.

N. G. Newman.

**Blythe-Joyner.**

On Jan. 14, 1909, at the parsonage, Mr. James Blythe and Miss Nicholas Joyner were united in marriage. Only a few friends came with them. The good wishes of many friends go with them.

C. H. R.

**Blythe-Lankford.**

Near Franklin, Va., at the home of Mr. and Mrs. Ollie Lankford, the home of the bride, Jan. 24, 1909, Mr. Collin R. Blyth and Miss Daisy Belle Lankford were united in matrimony. Many friends and relatives were present to witness the ceremony. Their future home will be near Prethlows, Va. C. H. R.

**Pierce-Hall.**

There was a very beautiful marriage solemnized at the home of the bride's mother, Mrs. Louisa Frances Hall near Isle of Wight court house, Isle of Wight county, Va., Wednesday, Jan. 13, at 10 o'clock a. m., by Rev. H. H. Butler, the contracting parties being Mr. Andrew Jackson Pierce, a very prosperous and influential farmer and Miss Emma Frances Hall. The bride is very pretty and well accomplished and therefore has a great many friends.

The parlors were beautifully decorated

with potted plants and evergreens. The bride's Bro. Mr. George Hall acted as best man and Miss Eula H. Pierce, niece of the bridegroom, acted as maid of honor. Mrs. James A. Whitley played the wedding march. After the marriage ceremony, which was very solemn and beautiful, there were many congratulations and good wishes given them and they were driven to Smithfield, Va. where they took the steamer for Norfolk, Washington and other Northern cities. H. H. B.

**Langton-Woodard.**

Mr. Z. T. Langton and Miss Lillie L. Woodard were united in marriage, Jan. 22, 1909 at the home of Mrs. M. C. Kitchen, the sister of the groom. After the ceremony a sumptuous supper was served. Their home is near Holy Neck Church, Nausemond Co., Va. They have the best wishes of a host of friends.

C. H. Rowland.

**NOTICE.**

Rev. J. W. Harrell of Portsmouth, Va. will preach at Antioch next third Sunday at 11 o'clock a. m. and at Mt. Carmel at 3 o'clock p. m., in the interest of the Portsmouth work.

The work is important and therefore should be completed as soon as possible.

H. H. Butler.

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**THE CHRISTIAN SUN** Elon College, N. C.

day-school, therefore be it resolved;

1st. That we bow in humble submission to our Heavenly Father's will, knowing that "He doeth all things well."

While she will be greatly missed from our community, we feel that she has gone to receive her reward in Heaven.

2nd. That our Sunday-school has lost one of its brightest members. She patiently bore her sufferings with a Christ-like spirit, therefore, let us try to imitate her example.

3rd. That we extend to the bereaved family this expression of our heart-felt sympathy in their great loss.

4th. That a copy of these resolutions be sent the family, a copy be sent the Christian Sun and each of the county papers for publication, and a copy be recorded in the minutes of this Sunday-school.

J. E. Foster,  
J. K. Epard,  
Lena Modesitt,

Committee.

#### Bell.

Whereas it has pleased our Heavenly Father in His infinite wisdom and love to remove from our midst little Mary Ellen Bell, the 8 year old daughter of Mr. E. L. Bell and one of our most faithful Sunday-school scholars, be it resolved by the officers and members of the Berkley Christian Sunday-school,

First, The Sunday-school has lost one of its brightest members. We do hereby express our sorrow at the loss we have sustained by her death and extend to the family our heart-felt love and sympathy.

Second, That we bow in humble submission to our Heavenly Father's will knowing that "He doeth all things well," while we miss her we feel that she has gone to receive her reward in heaven.

Third, That a copy of these resolutions be sent to the family, a copy to the Christian Sun and a copy recorded in the Minutes of the Christian Sunday-school.

Rev. M. L. Bryant,  
Miss Lula Ives,  
Miss Elizabeth Pierce.

#### Carr.

At his home, Southampton Co., Va., Nov. 28th, 1908 James H. Carr, aged about 60 years. He was a true and faithful member of Mt. Carmel Christian Church and will be greatly missed. His funeral services were conducted by his pastor at the church and his remains were laid away to rest in the church cemetery. He leaves to mourn their loss, a devoted wife, 8 children, six sons,

and two daughters, one brother, and many friends. The Lord bless and comfort the bereaved ones. H. H. B.

At her home, near Windsor, Isle of Wight Co., Va., Feb. 1, 1909, Mrs. Elizabeth Butler, the beloved wife of Mr. John Bracken Butler, aged about sixty years. She was a member of Mt. Carmel Christian Church. She died trusting in Jesus, asking her loved ones to meet her in Heaven. She leaves to mourn their loss, a devoted husband, three sons, one sister and many friends. Her funeral services were conducted by her pastor at Antioch Christian Church and her remains were laid to rest in the old church cemetery. The Lord bless and comfort the bereaved ones. H. H. B.

#### See.

Vernie May, daughter of Arthur and Mary See, born Sept. 19, 1906, died Jan. 7, 1909, aged 2 years, 3 months, and 18 days. Little Vernie May, was a victim of whooping cough and pneumonia, and her life was brief but pure. Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven. This text was used at the funeral at Arkton Progressive Brethren Church, by the writer.

L. L. Lassiter.

Broadway, Va.

#### Rosser.

Susan Rosser was born April 24, 1844, and died Jan. 27, 1909, making her age, therefore, 64 years, 9 months, and 3 days. Sister Rosser was a consistent member of the Methodist Church, she having connected herself with that church about forty years ago. She leaves to mourn their loss one brother, two sisters, a husband and nine children.

Funeral services were conducted by the writer at Linville Christian Church, and the body laid to rest in the cemetery near by. A. W. Andes.

#### Huff.

Mrs. Amanda Huff, was born April 29th, 1830, died Jan. 27th, 1909, aged 78 years, 8 months, and 28 days. She was the daughter of Christina Cummings and was married Nov. 24, 1860 to Mr. E. P. Huff, at her mother's home, by Rev. J. W. Howe, of the U. B. church. They lived together in holy wedlock about 45 years. Her husband preceded her to the Spirit world in April, 1906, at the ripe age of nearly 85 years. They were members of Bethlehem Christian church, and were loyal, consistent Christians, good citizens, and kind neighbors. A few weeks previous to the death of Mrs. Huff she left her old home in Rockingham, Co., Va., and went to live with her nephew, Charles Wise, in Fairfax County, Va. She was quite feeble at

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the time, but stood the trip very well, however, in a few days she grew worse, and for three weeks she suffered a great deal at intervals, and for 36 hours she suffered continuously. She was perfectly rational and calm until the end came, and expressed her willingness and readiness to go and be at rest. Two of her nephews, Charles Wise and Rev. Simon Fogle brought her body to the home of her niece, Mrs. John H. Driver who lives near the old home which is now vacant. On the following day the funeral was conducted by the writer, assisted by Elder Samuel Roller of the Brethren Church, at Union Chapel and her remains placed by the side of her husband's, in the old family burying ground.

One home sheltered them in life, one faith was present in death, one stone marks their grave, and we feel sure that one Home received them on high. Rev. 14:13.

L. L. Lassiter.

#### Atkins.

Brother Josiah Atkins was born April 4th, 1832, and passed over the river to the home beyond recently. He was twice married. His first wife was Miss Mary Conch. There were four children to this union, one girl and three boys. These all preceded him to glory except one, J. W. Atkins who is a deacon of O'Kelley's Church serving loyally in this work. His second wife was Miss Mary Lee. To this union were born three children, all boys. One of this number died last summer with typhoid fever. He was a consistent member of Mt. Pisgah Baptist church. Brother Josiah was formerly a member of Mt. Pisgah Baptist church. For twenty years he had been a faithful member of O'Kelley's Chapel where he ended his career in loyal service. He was busy about his daily work around his home. He walked into his kitchen where his wife was busy about her domestic work, dropped on the floor and died suddenly. So ended the life of a good husband, and father, a faithful church member, a good neighbor, a loyal Christian. The church sustains a loss, the community will miss this neighbor, but none will miss him like his good companion whose faithfulness is worthy of emulation. His funeral was conducted by the writer who has known the family all his life.

May heaven's blessings rest upon all the bereaved ones. He was laid to rest at Berea church. A. P. Barbee.

—Wilbur and Orville Wright receive the first gold medal awarded by the Smithsonian Institute, for advancing the science of Aerodromics (flying machines).

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—The sixteen battleships of the Atlantic fleet are reported steaming in leisurely fashion more than half way across the Atlantic on the home run for anchorage in the Hampton Roads, after an absence of fourteen months and a cruise of about forty-five thousand miles "in ship shape for a frolic or a fight."

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, FEBRUARY 24, 1909. VOLUME LXI. NUMBER 8.

## EDITORIAL COMMENT.

**The History Of A Day.**—We some times feel that when we have read the current events of a day in a daily paper we have read the world's history of a day. How far of the mark! We have only read the world's crime of a day. Do you know that virtues are so constant, natural and universal that no paper would be large enough to print them? When one has read the history of wars and fightings and political intrigue and social upheavals, one has not then read the history of mankind. This was man's history at his worst. The millions of men pursuing the ways of peace, truth and righteousness had nothing of their deeds told in press or print. The real day's or world's history would be not merely a record of the vices, but a portrayal of the virtues of men and women.

In his "Development of Personality" the lamented poet, Sidney Lauier, draws this picture: "It is true that Jones, the bank clerk, was yesterday exposed in a series of defalcations; but how many thousands of bank clerks on that same day resisted the strongest temptations to false entries and the allurements of private stock speculations. It is true that yesterday Mrs. Lighthouse eloped with the music-teacher, leaving six children and a devoted husband; but how many thousands of Mrs. Heavyhearts spent the same day in nursing some drunken husband, who had long ago forfeited all five; how many Milly Bartons were darnng six children's stockings at five o'clock of that morning; nay, what untold millions of faithful women made this same day a sort of paradise for husband and children."

He who would understand mankind, know events, issues and measures about him, must take into account the virtues of these teeming millions who love peace and pursue it, hate sin and flee from it.

Yet, strange as it may seem, many have cultivated their tastes for sensation and vice till the very reading about the ordinary and virtues is insipid and dull.

Rev. Dr. Kilgo President of Trinity College well said the other day:

"That must be a dreary household

into which no news comes except the news of murders and thefts and gambings and adulteries and all other crimes. Nothing but pessimism of the gloomiest sort can reign in such a home. The members of such a household never hear a note of heavenly song, they never see a ray of cheering light, they never form acquaintance with that noble company of men and women who are working for righteousness, and they cannot but feel that the earth is the one of incurable evil.

"It may not be saying too much to say that the majority of American men, women, and children know more of, can tell more about Harry Thaw, John Sullivan, and Peter Hains than they know about and can relate of Dr. Charles Eliot, Bishop Wilson, George Stuart, and their kind. It is a miserable bunch of scoundrels that many newspapers march through our homes daily to be introduced to our parents and their children. It is well to have some papers that have acquaintance with clean, high-minded and godly folks who are doing good, and can bring them into the home circle that the members of the household may have some acquaintance with the decent folks of earth."

### The Inter-State Commerce Commission.

The 22nd annual report of the Inter-State Commerce Commission has just come from the press, a valuable pamphlet of 96 pages, which we would be glad for our readers to read. The report shows beyond doubt the effective work this Commission is doing in the interest of the business community and of the American people. The report chronicles the many matters it has been called upon to adjudicate during the past year and then makes some very sensible proposals for the greater efficiency of its service.

One of these proposals is the request that Congress enact a law allowing the commission to pass on the reasonableness of an increased rate before the rate is put into operation. This is but just. The railroads have always insisted that before a rate should be reduced, they should have a hearing. This claim of the railroads the public has respected.

Even after the railroads have had a hearing and a rate has been passed, they frequently resort to filibustering to retard its operation for years. This method of the railroads we condemn—we believe that they ought to give the rate a fair trial and than appeal to the courts if they have lost money. And we are glad that our Supreme Court has recently so held. But we do believe the people also have a right to be heard before a rate is advanced—the only body competent to hear evidence and pass on such a proposal is manifestly the Inter-State Commerce Commission. We therefore favor this request.

The Commission further requests that Congress enact a law compelling railroads when requested to publish the regular rate on any article and to so state their answer. This also is but just. It is time the tariffs are required to be publically displayed in every railway office, but it takes a specialist to unravel them. A shipper applies to a railroad for the rate on a certain article—say coal—the railway furnishes one. The shipper accepts it. The next month he is haled into court for accepting a rate less than the published tariff. The court holds him, not the railroad, responsible. Manifestly this is unjust. The Commission desires to make the railroad equally culpable before the law. We favor this also.

A third request is not so obviously just. It relates to the Commission's right to summon witnesses, without complaint by an outside party, and to compel them to answer. Recently, it will be remembered, the Supreme Court decided that the Commission did not have this right, on the ground that it was prying unduly into private affairs which must be protected except where their protection involves injustice to others. The Commission denies that a railway's affairs are private affairs and asserts that such power is necessary to them if they are to prevent watered stock and other schemes of "high finance." This recommendation is not an unmixed evil. In the hands of demagogues it might mean disaster to our industrial arteries, for that is what our railway systems are. We should think long and hard before we endorse this proposition.

## FROM THE FIELD.

## Abanda, Alabama.

It has been some time since I had anything to say through The Sun. The churches that I have this year are Christiana, Forest Home, New Home and Macedonia. I am just from Macedonia. It takes three days to make the trip, but it is always a pleasure for the pastor to be with the people at Macedonia. They are planning to build a house. The lumber is all about on the yard. The church when completed will be worth about \$800.00. We have a faithful little band at this church. The people at Forest Home have the lumber ready to ceil their church. They have a weekly prayer meeting and they have also organized S. S. at this place.

I go to New Home second Sundays. We have some faithful workers at that place. The church needs ceiling. I hope the way will open up so they can ceil it.

This is my third year at Christiana. It has been a pleasant work. Brethren, I need your prayers for the work. It is hard on me this time but I feel that if I will trust God He will open up the way and make the burdens light.

J. H. Milam.

## Wakefield Notes.

Our new church here has begun to make a nice appearance, and when completed will be the most handsome buildings in town. It is closed in and has taken its first coat of paint. The entire building will be painted perfectly white, and having galvanized sashings the appearance will harmonize with our principles. Our 36 inch church bell was installed, and its mellow chimes were heard for the first time this morning, Feb. 16. We are anxious to hear its Sabbath calls, and see the town and country people gather for worship. Our people here have sacrificed and we feel that but few have worked as Bro. J. H. Harris has to erect a church building here. The Christian people throughout the Virginia conference are interested in our building. The writer was in Suffolk some time ago and met with Bros. J. P. Lee, and R. L. Gaskins, and they donated \$2.50 each toward the building. Since that time the writer was in Waverly and happened to see Bros. Elmer and H. H. Gray and they gave \$10.00 each. We always find the Gray boys ready to help in any good cause. My people at Dendron have shown their interest in our work. The following persons have helped us through the writer's solicitation:

Mrs. A. G. Higgins ..... \$5.00  
E. T. Atkinson ..... 5.00  
L. E. Johnson ..... 5.00

J. W. Calton ..... 5.00  
A. J. Calton ..... 5.00  
J. D. Hart ..... 2.50  
A. N. Jordan ..... 2.00  
M. Persell ..... 2.00  
C. Collier ..... 1.00

There are many others who are going to give and they will be reported later. The C. M. A. sent us a check for \$200.00 and the Christian conference \$100.00. We wish to thank all of these good people and pray that many others will remember us as these have. C. C. Jones.

## THE LIFE WITH A MARGIN.

An Address Delivered at Elon College Sunday, Jan. 10, 1909, By W. P. Lawrence, M. A.

Matt. 5:38-40.

Our subject is a comparison of the Mosaic law with the teachings of Christ as regards the conduct of the individual. We want to emphasize the wisdom of the life that has a margin; that sets bounds for itself wider than the requirements of the Law as set forth in Exodus and Leviticus where the spirit of retaliation and revenge is countenanced. We want to emphasize the wisdom of a reserve, of a margin in life that is suggested by Christ in the verses on which these remarks are based.

He said, "Ye have heard that it hath been said, 'An eye for an eye and a tooth for a tooth;' But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also, and if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go with him a mile, go with him twain."<sup>13</sup> This is a concrete precept, probably, to be taken, not literally, but figuratively. Then its meaning and application are suddenly so expanded as to cover the entire range of human life. The first part of this three-fold precept as to resisting personal attack, when taken figuratively covers the whole range of evil assaults that one may suffer from his fellows in the entire experience of social business and professional life.

The second part gives direction for one's conduct towards the requirements of all law, religious, civil, and social. The third part of this three-fold precept enjoins the conduct of Christian wisdom towards all who may be over us in authority or influence.

The person without a margin of moral character and self possession finds it difficult to resist the quick, but desire to strike back when struck in anger, and even more difficult not to resist the malicious, fiery stab of a slanderous tongue by a counter thrust with a like weapon in his own possession. There

is a vague feeling, however, in the Christian heart, more clearly felt in some than in others,—that this precept of Christ's is based on wisdom deeper and wider than any other teacher ever set forth.

The Christian heart thrills with the quickening power of this truth when in a moment of righteous indignation, because of some wicked assault from a vile emissary of the prince of darkness, it finds room in the broad margin and perspective of Christian wisdom to resist the attack by a stratagem far superior to, and far more effectual than meeting the enemy with weapons like his own. The life that is bound within the narrow limits of the Law—"an eye for an eye and a tooth for a tooth"—lives by a marginless code, and has never known that higher, sweet freedom which that same life might know, if set in a "large place," in such as David found his soul even when a homeless fugitive dwelling in Judean mountains and caves. It was by living under this higher law of resisting personal assault that George Washington gained a victory over Conway, Gates and Lee in that wicked and malicious, combined attack they made on his character during the Revolutionary War. His code of conduct had margin enough to give his soul free play. And possibly, no other victory in his life, as military leader or moral hero, is of more value in perpetuating his illustrious name.

The apostle Paul is another example of a man with a wide margined life. It took more than an ideal based upon the "An eye for an eye and a tooth for a tooth" gauge of life, for him in the hour of persecution. His soul was not within narrow walls guarded by revenge, but ranged in a wide place where there was room for freest action and easiest escape in the hour of peril.

But if we should turn to such a soul as Benedict Arnold, we would find a pitiable scene. A soldier of great physical courage and personal bravery, but set in so narrow a place as to allow no room for strategic action in the hour of great peril. Revenge thus became his only defence, and ruin, disgrace, and infamy his only heritage. In the old chapel at West Point hang shields inscribed to the memory of the officers of the Revolution. Many an American youth at that famous school, in training for the perilous business of war but for the glorious purpose of defending his country is impressed with the answer to the question, "Why is that shield over the entrance there under the gallery without a name or other inscription? when he is told that that shield is for Benedict Arnold, It is perhaps, only the life

of wide margin that can live up to the rather difficult command: "Be angry and sin not."

The life with a margin is also vitally connected with the second part of the Saviour's teaching we have under consideration. Whoever makes exaction of us in the name of the law or by the authority of the law will find in the life of wide margin a spirit not only to meet that requirement but a willingness and a cheerfulness to go beyond and over and above all legal exactions. This fact is true with reference to social and civil law alike. If the child has already began to set the margin line of his life beyond the line of parental law, his conduct is abundant in obedience towards all known authority of his parents, and with each test of his expanding soul, he breaks new ground and sets the margin line still farther out, and there is added freedom of heart, hope, and spirit. When he is told that it is the Christ spirit within him that is prompting this soul growth, he understands a larger meaning than before in the words of Jesus when he said: "I came that ye might have life and that ye might have it more abundantly."

The student who lives the freest and happiest hour on recitation is not he who has drawn in the boundary lines of his preparation to the limits of the one question he is most likely to get, but it is he who has set his margin line of preparation as far as the limits of the lesson. In a certain college a German class came in for recitation. The professor called on Mr. A. to read. He read through the first paragraph and stopped. "Go on," said the professor. The student continued to the end of the page and stopped again. "Go on," was the professor's directions a second time. He read to the end of the second page and looked up when the same monotonous "Go on" came a third time. Thus the unusual procedure continued while the class experienced a feeling of mingled astonishment, fear, and amusement until Mr. A. had read, with ease and fluency the entire ten pages of the lesson. At the next meeting of the class Mr. A. had a similar experience, but came out of it with equally as great success. He had made an impression upon both professor and fellow students that he always had margin enough for any emergency.

There is an account in each of the three first gospels of a young man who came to Jesus during his ministry and inquired what he must do to inherit eternal life. At first Jesus told him to keep the commandments. He replied, "All these have I kept from my youth; what lack I yet?" If thou wilt be perfect,

go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me," was the Saviour's reply. But when the young man heard that saying, "he went away sorrowful, for he had great possessions." He had set the margin line pretty wide—wide enough to include the keeping of all the ten commandments, but it was not quite wide enough, He had striven to comply with only the letter of the law and had succeeded but could not pass the test of the wide margined, liberal soul.

Finally we come to consider the precept of the Christ regarding the individual life in its behavior towards those who exercise superior power or authority. If compelled to go one mile, be willing to go two is the teaching. A sullen, begrudging compliance with authority is not in keeping with the idea that the growing soul must have a margin for expansion. I once saw a carpenter who would throw down his hammer with a nail half driven, when the call, "Time is up" greeted his ear. He was the first man to be "laid off" when any of the crew was to be dropped. The employee who watches the clock scarcely ever gets a position.

The parable of the ten talents recorded in the 25th chapter of Matthew illustrates the fatal consequences of niggardliness in the human soul as contrasted with the wide margined soul. There is no intimation in the Bible story that the master in giving out the talents, on his departure into a far country, intimated that he would expect an increase to be returned with the original loan. The servant with the one talent was a narrow soul, without margin, and hence there was no room for growth or multiplication. The fatal judgment pronounced upon this narrow, unprofitable servant upon the return of the landlord, should be a warning to every one who upon examination of his own soul, finds no margin there.

It appears to me that Christ hid a volume of meaning behind the figurative language in these verses we have been considering and a part of this volume of meaning is the truth that we have here briefly set forth.

Our final conclusion is that there is no freedom or real liberty for the narrow, niggardly, stingy soul, and no such soul can be found in possession of the real spirit of Christ, but at the moment of the real entrance of the Christ spirit into such an imprisoned soul, it finds itself in a "large place" with the margin line constantly being set farther out. Perhaps this is what an American boy poet meant when he said:

So live, that when thy summons comes  
to join  
The innumerable caravan which moves  
To that mysterious realm, where each  
shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at  
night,

#### SOCIAL BENEFITS OF CHRISTIAN SONG.

Religion is a social force. It breaks down the middle wall of partition which divides men and burns up the prejudices which separate them. Of all religious exercises singing is the most social in its character. In preaching one person speaks while the rest listen in silence. In public prayer one leads while others follow in thought, and earnest longing. But in singing all may unite in the same song, and as they sing together they are drawn nearer to each other. If ever one feels like taking every member of the congregation by the hand it is while singing together with them a song of Zion. Many a bitter feud has been swallowed up and lost in the volume of a Christian song.

Our logic does not unite us. It rather tends to alienate us from each other more and more. Our philosophy does not break down the barriers that divide us. Our science cannot reconcile us to our neighbors. There is no blending power in science. It is not a melting force. Even theology fails to reconcile men to their neighbors. But when the music begins we all begin to feel that there is something in the soul deeper than science, deeper than logic, and in that mysterious depth we are all one. Wesley and Toplady could not agree in theology. The contention was so sharp between them that, like Paul and Barnabas, they parted asunder. But when Toplady wrote "Rock of Ages cleft for me," and when Charles Wesley wrote "Jesus, lover of my soul," they could all sing these songs together with one accord. Their theology divided them, but singing united them. They were wide apart in doctrines expressed in theological terms, but they were close together in their doctrines expressed in holy song.

If a discord should arise in a church it cannot be banished by discipline, nor by argument, nor by fighting, but a holy song may heal the breach. The string of a musical instrument which is not touched will respond to the music of another string which is struck in the same key, because there is essential harmony in it which cannot be silent when it feels the vibrations coming from a kindred string. Fill the church, fill the

(Continued on page 15.)

**NOTICE TO SUBSCRIBERS.**

We sent out a thousand letters two weeks ago to those who were then due to renew for The Sun. Many have responded and we are grateful. But the majority have not replied. Brethren and friends, it costs in time, clerk hire, printing and postage to send out these reminders. Will not the friends who have neglected to reply do so at their earliest convenience? The Sun needs your renewal, cannot appear from week to week without it. Kindly write us with a \$1.50 today—Will you not? Thank you.

The Christian Sun,  
Elon College, N. C.

**NOTES AND PERSONALS.**

—Rev. G. O. Lankford changes his address from 309 29th St., Columbus, Ga., to 2735 Beacon Avenue, Columbus, Ga.

—The Editor after grappling with the grip for ten days is at his desk again joyous and happy, with thanks for many messages of enquiry.

—Rev. J. W. V. Collins assisted Pastor Fleming last Sunday morning at the Burlington Christian Church in the ordination of four deacons.

—Rev. Frank S. Child, D. D., a favorite of visitors and lecturers at Elon College, writes regretfully that he cannot visit the College this spring, but indulges the hope and expectation of coming at another time.

—These were Dr. Staley's subjects at the Suffolk Christian Church last Sunday, Morning: "Christ Manifested Through the Christian," Text II Cor. 4:6-10. Evening: "The Motive Power of Love," Text, John 14:23.

—At the Main Street Christian Church, Berkley, last Sunday, Pastor Bryant presented to his congregations these themes, Morning: "Jesus in the Midst." Evening, "The Christ Under a Supreme Command."

—Rev. S. L. Baugher, Conshohocken, Pa., the pastor who is always busy and accomplishing something, received two members into church fellowship Feb. 7, and has organized an adult Bible class for men with twenty two members. His work moves along well.

—This is a high compliment paid to our Sunday School Teacher Training book by Rev. Frank S. Child, D. D., Fairfield, Conn. Dr. Child is a man of great culture and scholarship, is himself the author of many popular and successful books, and the unstinted praise from him of our book is a tribute to its excellence that the authors of the book will rejoice in with pardonable pride. Our Sunday-school teachers will also find pleasure in the thought that they have at

their disposal one of the very best books there is published for use in preparing themselves for their work.

—A great many of the pastors are ordering the Government and Principles now revised and brought up to date by order of our last general Convention for their people. The book should have wide reading for members of the Christian church know all too little of their own principles, practices, ceremonies and way of doing things. The paper binding is 25 cents per copy, limp 35 cts., cloth, 50 cts., Persian Morocco with name of purchaser in gilt \$1.25. Order of The Christian Sun, Elon College, N. C.

—The Montgomery Advertiser in its issue of Sunday, Feb. 7, carries a fine cut of a former Elon College man, Mr. A. Rudolph Eley and a most flattering and extensive write up of Mr. Eley's successful business ability and achievements. Mr. Eley has been made manager of the advertising department of the Advertiser over many competitions and The Advertiser rejoices in his acquisition to its staff. Rudolph's many Elon and Norfolk friends will rejoice at his promotion to this lucrative and responsible position. He will, with his bride, says the Advertiser, make his home in Montgomery.

—Our friend, Rev. B. F. Black, Secretary of the Street Railway Y. M. C. A., Memphis, Tenn., seems to be a busy and a successful servant from a report of work recently sent us. There are 438 members enrolled, 88 of whom were secured the past month. One item of the report, "Number of baths given 1520," would indicate that Bro. Black is a busy man and is doing something to keep his Y. M. C. A. men clean—which is well since "cleanliness is next to godliness."

Then the report closes with a still more interesting item, and this is to the point, "Let us plan for a real revival of old time religion, and try to feed the spiritual man as well as the physical. The harvest is passed, the summer is ended and we are not saved."

—Pastor J. W. Holt reports a large audience and a pleasant service at Bethlehem church, Alamance, last Sunday. Three members were received. He reports that the venerable and much esteemed Bro. Eli Iseley for many, many years one of the pillars in Bethlehem church is now very feeble in health, but full of years and hope of eternal life.

—A revival of religion without precedent or parallel is in progress in Boston, Mass. Dr. J. Wilbur Chapman and Charles M. Alexander are in charge of the services. Says a Boston paper: "Hundreds are daily surrendering to Jesus Christ. God is marvelously blessing

our churches, and musaved multitudes are thronging the meetings. Pray that the face of the entire city may be turned toward God."

—We do not care to butt in to the rucus between The Charlotte Observer and The Norfolk, Va., papers about the virtues of being born in North Carolina, but since they are at last, after months of wrangling, coming down to ideal conditions, kindly indulge us one feeble remark. Thus from The Observer:

Quoting from The Virginia-Pilot, of Norfolk:

"We commend this saying to The Charlotte Observer as worthy of all acceptance, and we call as witness to its truth thousands of Norfolk's leading citizens:

"The ideal condition of man is to have been born in North Carolina and to have emigrated to Virginia at an early age.

Selah! So mote it be frequently."

And The Observer:

"No. The ideal condition of man is to be born in North Carolina and to stay and grow up with the country."

No, beloved, the real ideal condition of man is to be born in North Carolina, go to Virginia and get a wife, come back to North Carolina and stay the rest of his natural days—except when he goes to visit his wife's kinspeople.

**A LESSON IN CHRISTIAN ETHICS.**

The Master said: "Love your enemies," and "whosoever shall smite thee on the right cheek, turn to him the other also." No sublimer teachings on morality were ever given to man. There are those who appear to think that when you are smitten "on the right cheek," you have no right, as a Christian, to "appeal to Caesar," or speak one word in defense before you turn to the smiter. "The other also." Let us turn to John 18:22,23, and see how Jesus acted, when he was actually smitten, after teaching the first lesson.

"And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?"

Jesus answered him, If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?"

Daniel Albright Long.

—In South Omaha, Neb., Feb. 21, a mob attacked a Greek settlement, wrecked thirty houses and injured a few persons though none fatally. The riot resulted from a Greek prisoner's having shot to death a city policeman. The riot raged for several hours and was checked only by great effort on the part of the police.

**Elon College Notes.**

The regular correspondent, Prof. J. T. Cobb with his wife, and two daughters, Misses Lucy and Bertha Bess, are spending Saturday, Sunday and Monday in Greensboro, visiting Dr. Geo. Kernodle's family. That fact accounts for the change of correspondents this week.

Senator F. M. Simmons has been secured at the invitation of the Clio Literary Society to deliver the annual address at the approaching commencement. Senator Simmons is an able man and has won deserved laurels in the U. S. Senate. He has never before addressed an Elon audience and will no doubt receive a hearty welcome from a large concourse of people at this time.

Rev. and Mrs. M. L. Winston, Creedmore, N. C., are visiting Mrs. Peace, stewardess of the West Dormitory, and her little daughter, Gladys. We are always glad to have these friends with us.

Dr. Joseph Hyde Pratt, State Geologist and Professor of Economic Geology in the University of North Carolina, will lecture before the faculty, students, and villagers on Thursday evening of this week. His subject is "The Utilization and Preservation of our Natural Resources." Dr. Pratt is a specialist in this line and we are expecting sound instruction on this theme of engaging interest just at this time.

Prof. A. L. Lincoln, class of 1906, principal of the Haw River Graded Schools, spent the holiday season with Dr. Moffitt's family.

Aunt Helen Winborne is visiting friends and relatives in her old Wake County community this week. We know she will be heartily welcomed by her many friends there as she will be missed by them here during her absence.

Mr. and Mrs. J. H. Walker, father and mother of Mrs. Harper, spent the 22nd with their daughter at the West Dormitory.

The 22nd was a gloomy day, rain, rain, rain, and clouds, and mud. But the students never found it out. The callers at the West Dormitory were numerous, gay, and delighted. Bad weather does not discourage social intercourse on the holiday occasions: amor vincit omnia.

But the item of greatest interest on the 22nd was the annual entertainment of the Clio Literary Society, which always occurs on this night. Despite the bad weather, a large audience greeted the young men who acquitted themselves with credit and merited the generous applause of which they were the happy recipients. Every number was rendered with perfect ease and satisfaction. The following was the program:

Duet, "They say he went to College."

(Orchestra Accompaniment). Oration, "Pride of American Citizenship," J. Allen Dickey, Jr. Solo, "The Response," J. Wesley Barrett, Jr. Journal. R. Arndt Campbell. Oration, "Patriotism," C. Ashley Griffin. Cornet Solo, "Souvenir de la Suisse," R. Arndt Campbell. Humorous Recitation, "Major Jones' Christmas Present to Mary Stallings," J. Barret Walker. Solo, "Go Lovely Rose," Barney Nicholson.

**Debate:**—Query: Resolved that, A National Law should be passed providing for the Guarantee of Bank Deposits by the Banks of each State.

Affirmative: G. Smith Cornwell, (Va.), J. Sipe Lincoln, (Va.). Negative: J. Pleasants Farmer, (Va.), R. Loy Walker, (N. C.).

Chorus, "Three Crows," Glee Club, S. Claudius Harrell, President; J. Wesley Barrett, Jr., Secretary.

**Marshals:**—J. Felix West, Jr., (Chief) P. Chandler White, Jr., M. Turpin Whitely.

The chief interest in the program, of course, centered in the debate. The judges were Hon. E. S. W. Dameron, Dr. Atkinson, and Prof. W. P. Lawrence who rendered the decision in favor of the affirmative. A medal was also given, a likeness in gold of the monogram of the society, for the best speaker. The judges awarded it to J. Sipe Lincoln. All who took part in the program wore full dress. It was an enjoyable evening.

Dr. Moffitt is still at work on the endowment proposition and is receiving favorable words from every source.

W. A. Harper.

**PREPARING THE TEACHER.****An Appreciation.**

By Frank S. Child, D. D.

Numerous books for the instruction of Sunday-school workers are upon the market these days. Specialists upon every phase of the work are giving us their best counsel. And one of the most interesting and satisfactory books which has come to my study table is that issued by the Southern Christian Publishing Board and edited by Professors Harper, Lawrence and Wicker of Elon College.

The book is admirably adapted to its important purpose—well written, wisely arranged, and properly printed. It reveals scholarship of a high order and enthusiasm in the service. It not only instructs the reader but it inspires to freest endeavor. Men thoroughly competent for their task and genuinely interested in Bible study have put themselves into the work. It ought to quicken the life in many a Church and community.

I do not know where one can find in such small space and compact readable

form an amount of helpful information and sympathetic guidance equal to that which one finds in this book. The whole field of Sunday-school work so far as the teacher is concerned has been canvassed by these trained, experienced writers. They have performed their arduous labor in a way to command great praise and evoke hearty appreciation.

It is a sign of distinct advance when such a book as this is demanded and forthcoming. We predict for it a large use and a wide influence. We recommend it to the thoughtful consideration of all Sunday-school people—officers, teachers and pupils alike. They will get invaluable aid from it and reward the authors with goodly measure of gratitude.

Fairfield, Conn., Feb. 18, 1909.

**Supplanting Utilities.**—That which is useful and serves a good purpose is not supplanted by inventions and discoveries. One must improve upon a utility to supplant it. For instance a dozen methods of travel have been introduced, but these do not and cannot supplant the horse. The only way to supplant the present horse is to improve him. Automobiles will not abolish the horse, nor even decrease the demand for him. This for the reason that the automobile is not an improvement on the horse, but altogether a different sort of utility. Statistics show an increase of 648,000 horses in this country last year over that of the year before, making now 20,640,000 horses valued at over a billion nine hundred million dollars. Only a few years ago it was declared that owing to bicycles, street cars, and automobiles the day of the horse was about done and his fate was fixed.

The spinning wheel and the weaver's loom in the home are gone. This for the reason that a better spinning wheel and a swifter loom have been invented. The old stage coach is gone because a better method of travel for long distances has been found.

One utility is not supplanted by another utility of a different type, but any utility abides till an improvement upon it supplants it. The world holds tenaciously to the person, place or thing that is useful and serves a good purpose until an improvement upon that same person, place or thing comes. Man and his Maker combine in using every useful thing as long as there is good purpose served by so doing.

—The Atlantic Squadron of the American Navy now on its famous cruise around the world, is headed homeward and after leaving Gibraltar Feb. 6, will turn directly toward Hampton Roads,

## THE SUNDAY SCHOOL

HOW TO TEACH THE S. S. LESSON  
FOR MARCH 7.  
A Few Suggestions.

## Philip and the Ethiopian.

Acts 8:26-38.

**Golden Text**—Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. John 5:29.

**Review.**—Review last Sunday's lesson thoroughly—it was the first home mission work of the early church, today's lesson is the first, definite foreign mission work of the same early church. The same man is the leading figure in both, so proving that there is no conflict between home and foreign missions. The Gospel according to Acts 1:8 was to be preached not only in Jerusalem and Judea and Samaria, but to the uttermost parts of the earth as well. Today's lesson begins the third step in the spread of Christianity—it imitates the "uttermost parts of the earth" movement. In your review keep these matters in mind.

**Intervening Events:**—There are none printed in our Bibles. Philip kept on preaching in Samaria until the spirit of God moved him to do a larger work. We do not know just how long it was until this call came, tho, perhaps it was A. D. 37 at the Feast of the Tabernacle (in the fall). The portion of the Bible the eunuch was reading was usually read at this time of the year and so helps us to date the event.

**Incidental Instruction.** 1. Tell your pupils of the custom of Bible study among the Synagogue service—all Jews being thoroughly conversant with the Scriptures, the Arabs calling them "the men of the Book." Call attention also of the custom of coming to Jerusalem to worship, especially at the great feasts, and what a help this was to the new Faith. Also explain the custom of reading aloud to the ancients.

**The Lesson:**—Our lesson divides into three divisions. Write them on the board as they are developed in the teaching.

1. Philip Divinely Commissioned, verses 26-9. Find who appeared to Philip, what he commanded him to do, how Philip received this command, whom he beheld (Here call for assigned work on Gaza and Ethiopia), under whose authority he was, his official position, whither he had been, why, what he was doing, from what books he was reading, what further instruction the Spirit gave Philip.

2. A Truth-seeking Bible-reader, verses 30-34. Discover how Philip received this second command, what the

eunuch was doing, what question Philip asked him, the eunuch's answer, his desire as to Philip, what the words of the Scripture were which were puzzling the eunuch (Here call for assigned work on the fulfillment of these prophecies in Christ, Mattt. 26:52, 67, 68; 27: 12-14, 27-31; and when declared Isaiah's prophecy was fulfilled in himself Luke 4:17-21), what question the eunuch asked in regard to the meaning of these words.

3. Philip unfolds the Scriptures, verses 35-38. Learn what faith Philip preached to him, what the essential burden of this faith was, (ask your class to point out how Christ fulfilled the verses.), to what they came as they rode along, what the eunuch then said, Philip's answer, the eunuch's response, what command was given the chariot-drivers, whither Philip and eunuch went, what sacred rite was then performed.

Review the lesson by the topic method using the outline on the board.

**Truths and their Application.**—1. The Golden Text needs especially to be emphasized. We boast of the fact that almost all our homes have the Bible in them. Can we also boast that they all read their Bible? We have been negligent in this regard in the past, but the tide is turned the other way. I believe the day is coming, is almost here, when to be ignorant of the Bible will be as great a cause for shame as ignorance of addition and multiplication today. We Sunday-school teachers have a rare opportunity here to impress on our pupils the necessity and value of Bible-reading. See if you cannot get your pupils to read a portion of the Bible every day. Here call for assigned work—"Short Essay on Need of Bible Study."

2. The eunuch was a sincere inquirer. His heart was prepared to receive the truth. He read his Bible to understand it and to guide his life by it. To all who thus read it there is abundant joy and inspiration and light will be constantly given in God's appointed way. We must meditate as we read or our Bible reading is of a poor quality and we will lose the better part of it.

"Take time to be holy; speak oft with thy God."

3. Last week you had good opportunity to impress the home-mission work. Do not lose today's opportunity to create enthusiasm for foreign mission work. Home Missions and Foreign Missions are just convenient themes to designate an identical work on various localities of the earth's surface—they are the same in principle and purpose—the salvation of human souls. Be certain to tell of our work in Japan and Porto Rico and South America. If you don't

have the facts before you write to Drs. J. G. Bishop, O. W. Powers, or M. T. Morrill, Dayton, Ohio, for back numbers of The Christian Missionary giving you these facts and then become a subscriber to this valuable paper. If our mission work is to flourish we must create a mission spirit in our Sunday-school pupils. Will you do your part?

**Assignmentes for Home Study.**—Ask one to trace Philip's movements in the interval between today's lesson and next Sunday's, Acts 8:39-40; another to give an account of Saul's conversion, Acts 9:1-18; a third to be especially prepared on lesson IV of this quarter, Acts 3:1-26; a fourth to be able to tell the story of the raising of Jairus' daughter, Mark 5:35-43; a fifth on the raising of the Shunamite's son, 2 King 4:32-37.

W. A. Harper.

## THE SUNDAY PAPER.

I spent five cents for the Sunday "Dart" and hauled it home in a two-wheeled cart; I piled the sections upon the floor, till they reached as high as the kitchen door; I hung the chromos upon the wall, though there wasn't room to hang them all, and the yard was littered some ten feet deep with "eomic sections" that made me weep; and there were sections of pink and green, a woman's section and magazine, and sheets of music the which if played would quickly make an audience fade; and there were patterns of women's gowns and also for gentlemen's hand-me-downs; and a false mustache and a rubber doll, and a deck of cards and a parasol. Now men are busy with dray and cart, a-hauling away the Sunday "Dart."—Emporia Gazette.

## NOTICE ABOUT THE ANNUALS

We are surprised to get several complaints from our brethren in the Alabama and Georgia Conferences especially, that their Annuals have not arrived. These Annuals were sent out carefully and promptly, securely wrapped and postage or express paid by us about January 10. Our conviction is that several parties to whom we were ordered by Conferences to send Annuals in packages have laid the Annuals aside and have not delivered them to purchasers. However, we are sending duplicates to all who write us, as we had plenty Annuals made this year and are determined to place one in the hand of every purchaser. So if any brother any where has not received the Annual he ordered will he please send us a card that we may mail him another? If every purchaser does not receive his Annual this year it shall be no fault of ours. Respectfully,

The Christian Sun, Elon College, N. C.

**A DESTRUCTIVE CRITIC OF 1907.  
TWENTY SEVENTH LETTER.**

Kinkade, New Zealand, 15, 8, 2908.

My Dear Grandson:

It took me a long time to recover from the influence of your grandmother's remarks, to which I referred in a late letter. With a supreme effort at last I rallied. But as I continued to study the conditions of 1908 my depression returned: for it was a period of calamities to the cause of higher criticism, which phrase some of our opponents charged us with misusing; saying that we were not higher critics, but destructive critics.

The early part of the twentieth century was a period of calamities to our cause, partly because of the unlucky admissions made by higher critics, to some of which I have referred. I now tell you of a perfectly amazing admission made by the celebrated Dr. Ward. At first, I was prostrated by it.

Some of the explorers of our day, in digging in the ruins of Dayton, Ohio, found a lot of unconsumed rubbish, among which were some newspapers in English, all printed in the latter part of 1907. They were turned over to me for inspection. The papers seem to have been printed in various cities: New York, Chicago, Cincinnati, Boston, and other places. Among them I found an article by Dr. Ward, the distinguished Congregationalist and higher critic, in his "Independent," dated Dec. 26, 1907. It began thus:

"The recent remarkable discovery of Aramaic papyri in Upper Egypt further strengthens the proof, which has now become irrefragable, that the Old Testament is an honest book."

And Dr. Ward closed the first paragraph of his editorial with the following words so injurious to our theories, and so helpful in explaining why most spiritual people for thousands of years have so unreasonably trusted the Bible:

"The background of the Hebrew Scriptures is so manifestly the historical conditions as they stand out before us from the letters and inscriptions composed centuries before Christ that the general honesty of the Bible is not open to the slightest question."

You can easily see, my dear grandson, how such admissions would damage our theories. For a higher critic, in the year 1907, to discover that the Bible was "honest," was astonishing.

Otherwise in the editorial, however, Dr. Ward tried to minimize the effect of his unlucky admission by the following language, which, with many other vague allusions, is well adapted to undermining the respect which common people usually give to honest records:

"The question of emigration to Egypt was brought before the prophet Jeremiah, and he counseled against it, and declared in the strongest terms that disaster would result:

"So shall it be with all the men that set their faces to go into Egypt to sojourn there: they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them."—Jer. 42:17.

The papyri show that they did not die, but on the contrary that many were living and prospering many years after Jeremiah pronounced their doom. Here again the contention of critics has been sustained, for they have long held that the prophets were not infallible in their warnings of future events."

But even this passage is unlucky: for the papyri did not show that the men of whom Jeremiah spoke did not die. Dr. Ward seems to have supposed that no Jews went to Egypt except those referred to in the day of Jeremiah, and by him; and that all those who went down there at different times settled in the one spot, Upper Egypt, far from the portion easily reached by fugitives; but of such suppositions Dr. Ward had no proof.

But he makes a fine argument in the interest of the higher critics, to the effect that the book of Deuteronomy had not been written, up to that age, and not until the time of King Josiah; because the papyri found in Egypt in 1907 showed that the Egyptian Jews had a temple there; which Dr. Ward reasons that they would not have had, if they had possessed the book of Deuteronomy.

My labor was not lost: for Dr. Ward's beautiful style of reasoning suggested (when applied to the newspapers found in the same rubbish with the editorial) a method of correcting one important error of the historians of our age, 2908, concerning the government of the United States in 1907.

Our historians had all agreed, until I made this discovery, that there was an important document, considered authority in the United States from some time in the eighteenth century, called the "constitution." In the belief that it had any authority in 1907, however, we have only been following tradition, as is proved by the following reasoning:

The document called the "constitution," distinctly provides that the president of the United States must be a native. But by the help of the periodicals I found in the ruins of Dayton at the same time as the "Independent" I found that a certain president of that republic, Roosevelt by name, had been asked by somebody to serve a third term; but he issued an ukase, refusing the honor, containing this passage:

"On the fourth of March next I shall

have served three and a half years, and this three and a half years constitute my first term."

Singularly, I found quite a number of papers, daily and weekly, containing this ukase, and they all had the passage just as I have quoted it, except the "Independent," Dr. Ward's paper, which corrected the English of the president, and printed the ukase thus: "and these three and a half years constitute my first term." Dr. Ward evidently knew the English language, and being a great admirer of the president corrected his English, without saying anything about it. At first I had been disposed to consider the word "constitute" a typographical error for "constitutes;" the phrase, "three and a half years," being the subject of the verb. But that Dr. Ward used the word "these" instead of "this," and that all the other papers had the ukase one way, shows that the error was not typographical, but in the writing of the president.

But the very fact that the president did not understand the English language shows that he could not have been born in the United States, where English was the language of the common people and of the governing classes. If President Roosevelt had been a native he would have written the language correctly and idiomatically.

Then it follows, since the "constitution" required that the president should be a native, and Roosevelt was not a native, that the "constitution" was not yet in force; probably not yet written. Thus it is proved that the "constitution" must have been written in a larger age than 1907; just as Dr. Ward so beautifully proved that the book of Deuteronomy must have been written in a later age than the generation of Moses.

This discovery of the late origin of the "constitution" of the United States compensated me in a measure for my depressing discoveries of the unscholarly admissions of the higher critics of 1907.

Your affectionate grandfather,

Higher Critic.

—Bro. Jackson Harris of our Main St. Christian Church, Berkley, Va., writes, "I renew with pleasure for I enjoy reading The Christian Sun. The work of our church moves along nicely. Our pastor, Bro. Bryant is much loved by all."

—This cheering word from far-away California smells of orange blossoms and blooming roses, "Enclosed find \$1.50 to pay for The Sun to shine in my home another year. I cannot get along well without The Sun, for its messages every week cheer my heart. Mrs. T. J. Allen, Laton, California."

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## THE LIGHT AND THE WITNESS.

A correspondent requests: "Will you kindly write in The Sun of next week something of 'The Light and the Witness' spoken of in John 1:4-9 and 8:12?" The Scriptures referred to in the authorized version, are: "In him was life: and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." \* \* \* \* \*

\* \* \* \* \* "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

There are so many truths wrapped up in and taught by every Scripture of this length, taken from St. John especially, that it would be impossible to tell on just what points our correspondent wishes light.

In its broad outline and general meaning the teaching is very clear. John, the inspired writer, is setting forth the offices in particular that distinguish John the Baptist from Jesus the Christ. John the Baptist is the witness and he it is that testifies of the Light. There his work ceases. Jesus the Christ is the Light. He it is who shines in men's hearts and will shine there till every knee before Him shall bow and every tongue His name confess.

John the Baptizer was the immediate predecessor who witnessed that the Christ would come—and was even then at hand. After our Saviour was glorified, exalted to the right hand of the Father, then He who was more than man should and did and does testify and bear witness of Him, even the Holy Spirit whom He sent forth on the day of pentecost and who has been in the world ever since testifying of Jesus, and of Jesus' love and of Jesus' power to redeem and to save. On the day of Pentecost Peter in closing one of the most perfect and powerful orations that ever fell from the lips of man declared (Acts 2:32, 33) "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he (the emphasis is on the he) hath poured forth this which we see and hear." What they saw were the tongues of fire! what they heard was the sound as of the rushing of a mighty wind—the events of Pentecost.

Then again Peter in closing his third post-pentecostal address said, (Acts 5:32) "And we are witnesses of these things: and so is the Holy Spirit."

Peter and the Apostles witnessed of Christ, of His death, resurrection and ascension, and then was left in the world a Witness not only of these things, but of the validity, reality, and power and coming triumph of our Lord Christ. He is the Light and one day He will shine more brilliantly than sun and moon and stars and all the orbs of night and day combined.

These facts are plain enough if only we seek to be like Him that we may one day arise and shine with Him. Praised be His glorious name forever and forever.

## THE END OF THE WORLD.

There is no accounting for the credulity of many mortals here below. If proof of this were needful it is found in the fact that there have been, through all the years, those who believe the end of the world was close at hand. Despite the teaching of the Bible to the contrary, that not even the angels of heaven know the day nor the hour, many professing Christians and Bible readers have often predicted the year, the month and the day. Famous in history among the dates designated as "the end of time," was 1666, the royal house of England having been overthrown and Cromwell, "an ordinary man" put to rule and reign in the king's stead. The wonderfully brilliant mystic, Swedenborg, designated, with considerable sow of el-

loquent and profound reasoning, that the year 1836 would see the world's wind up and final finish. There were not a few scholars, speakers and writers who taught that 1867 was the final year, as civil strife in the United States had ceased and the lamb and the lion were about to lie down together.

The most famous date fixed upon, however, as that on which Christ would certainly return to the earth to begin the millennium was 1843. This date won more adherents, and was championed by more writers and public speakers than any other date of modern times, especially in the United States.

In 1831 William Miller of Pittsfield Mass., began in a small way to preach that the end of time drew nigh and would certainly take place between March 21, 1843 and March 21, 1844. In 1833 Miller was licensed to preach by the Baptist church and began to speak to larger audiences. Miller soon became famous as preacher and lecturer and before the appointed year he had no less than 50,000 avowed adherents and thousands of others partially believed (and feared) that he was right. As the time drew near, history tells, excitement grew intense and the movement swept over many states, especially of New England and the West.

In "The Life and Letters of Austin Craig," who was a college student at the time, I find this simple narrative on page 47: "Hour by hour as the middle of the summer of 1843 approached the excitement deepened. The 11th of August had been set by some as the day. Many believing that the end was at hand, and seeing no further need of their personal belongings, gave away houses and lands, saving out only enough money to tide them over to the last great day. Some who were of a highly organized nervous nature went hopelessly insane. Very many men and women made robes, some white, some purple, in which to garb themselves for the last hour. An island in the Connecticut River was selected by one band of the faithful from which to ascend into heaven, and thither they went as the day approached. In Ohio there were bands of men and women ready to go up to the highest hill top. In portions of New York and Pennsylvania, in Maine, and other of the Eastern States other men and women were satisfied that to mount the tops of their houses, or barns, would be the proper place to be located. (Many) fixed around their waists heavy leathern belts by which they hoped to facilitate their ascension, the belts being for the purpose of affording ease in lifting them!

\* \* \* It was announced on 22nd of December, 1843, that Jesus Christ was that very day within forty-five miles of the earth just above the atmosphere, but that He could not be seen on account of its density."

It is of course needless to say that many when disappointed went stark mad and numbers of others committed suicide. Miller himself declared he had made a mistake of a year, and though he lived till 1848, he had many followers who continued to believe in him though all his prophecies failed.

All this movement was by men, many of them educated for their day, highly intelligent and fluent and in the name and under the garb of the church. All these claimed to be Bible students and to be preaching a very definite Bible doctrine. The credulity of many mortals here below is certainly past finding out.

#### SUFFOLK LETTER.

When the Atlantic Fleet steams through the Capes into Hampton Roads next Monday it will add a new interest to Washington's birthday celebration. Cape Henry wireless telegraph station could not communicate with the fleet last night because the atmosphere was overcharged with static electricity which smothered the wireless sparks. This illustrates how it is possible for local spiritual conditions to smother spiritual communion with God; nevertheless both wireless and spiritual communications, while they may be called mysterious, are both great, practical facts. Land stations may talk with vessels far at sea, while hearts may talk with God far beyond the stars.

This circuit of the globe by the Atlantic Fleet, and the receptions given to our warships by other nations, and the peace and safety which have attended them in their voyage of twenty-seven thousand miles, all add lustre to the stars and stripes, and glory to Columbus and Washington who made this possible. It seems that the past has done all the great things, but this voyage opens up new wonders to the nations of the earth; and no doubt we have only seen the beginning of great things yet to be accomplished. It is the history of progress that latest discoveries and inventions are the most startling and the most useful. The utilization of electricity has made this a "new world," so that this has been a "new world" twice and it may be again for aught I know. I know that man may be a "new man" twice and I cannot tell how often he may be carried forward by changes that make him new. The air is full of electricity and Elisha's servant found out that the air was full

of "horses and chariots round about Elisha." The very moment one drives down his stakes and says this is the end some new Columbus crosses a sea and shows us a new continent with riches untold.

What we need in the church of the living God is faith and enterprise; faith in God, faith in man, and faith in the future. Say not "that the former days were better than these," and do not even think that these days are better than the future will be. Yesterday was good, today is better, tomorrow will be the best; childhood was a dream, manhood is assertive, and old age is a reality. Beyond this lie continents of good that will furnish endless years and endless good. Paul was right when he said, "I press toward the mark of the high calling of God in Christ Jesus." He did not say that he had attained unto it, but he was pressing toward it. This idea is in all the scriptures. It is "a land that I will show thee," a "land of milk and honey," a "country to come." The outlook for souls that follow Christ draws out all the powers of the life and develops man into the God-like. The outlook for the Godless man grows narrower at every step, until the end where there is nothing but a grave; the outlook for the Godly man grows wider at every step, until the end where heaven opens in endless glory. That man will neglect the only life worth living and go on in sin is itself a sign of his low ideals and unbelief. It is the grandest thing in this life to be a Christian with faith that can remove mountains, with courage that can slay giants, with songs that can drown sorrows, with hopes that can submerge despair, and with peace that can flow as a river and rejoice as the waves of the sea.

W. W. Staley.

#### NORFOLK LETTER.

Rev. W. H. Thompson, pastor of the Third Church, preached an excellent sermon at the morning service, and Rev. Chas. E. Stuart of the Venable St. Baptist Church, Richmond, spoke at night in the interest of the Anti-Saloon League. He made a strong address which was much enjoyed. He got a very good collection for the support of the work, considering the size of the congregation.

Bro. Ryan reports good congregations and excellent services in his field for the day.

Pro. Thompson reports the service at Providence almost a failure in the matter of attendance on account of sickness in the community and among the families of the members of the church.

Dr. T. E. Baird whom I reported a few

weeks ago as being so much improved in health that he had resumed his practice, I am sorry to report has had a relapse and has been in a very serious condition for the past two weeks, and is now in Baltimore for treatment. The best wishes and prayers of a large circle of friends go out to him and his wife in this affliction.

Rev. J. W. Barrett reports the work at Lambert's Point as taking on new life since they are having services every Sunday morning and evening. They are considering the advisability of changing their location if they can sell their present property to advantage.

Not since the days of the Jamestown Exposition has Norfolk been in such a stir. Her hotels are crowded, her boats of all classes are loaded to their capacity, the street cars are packed and jammed with their loads of human freight and the streets are crowded with people, the principal buildings all gaily decorated with flags and bunting. All in a special effort to give a glad welcome to the returning battleship fleet on its return from its famous record-breaking cruise of more than 42,000 miles.

J. W. Manning.

#### AN EXPLANATION.

Dear Bro. Atkinson:—In the note from Brother Elder published in your issue of Feb. 17, he says: "The Mission Board of the A. C. C. has sent me so hard pushed that they have only sent me \$50.00 of the \$500.00 promised."

The promise of \$500.00 is only conditional. \$120.00 of the amount was appropriated to be paid "when the Home Mission Balance in the treasury will warrant." Our Home Mission Offerings, which is not due until June, furnishes the largest resource for Home Mission funds, and the balance in the treasury is consequently very low at this time. It is difficult to pay the regular appropriations, and still harder to meet the "specials." The remainder of the \$500.00 is to be raised in special offerings, and cannot be paid at all unless the friends of the cause will send it in. So far only \$15.00 has come in since October 1. We are trying to get the money, but it may be late. Bro. Elder needs the help now. So if any are willing and able to help him at once, let them make haste and do so. There will be plenty of use for the Mission Board's \$500.00 later on.

O. W. Powers, Home Mis. Sec.  
Dayton, Ohio.

—The S. C. Legislature has passed a bill providing for State-wide prohibition to take place of the dispensary next July.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

Board of Trustees.

- Rev. J. O. Atkinson, D. D., Pres., Elon College, N. C.
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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$1692.90
Monthly Dues.

- Jessie Penny . . . . . .05
Pauline Penny . . . . . .05
Ella C. Myers . . . . . .06
Maud Lee Howell . . . . . .10

Monthly S. S. Offerings.

- Shallow Ford, N. C. . . . . .62
Suffolk, Va. . . . . .15.32
Dendron, Va., . . . . . 8.35
(Dec., Jan., Feb.)

- Wentworth, N. C. . . . . .1.88
Palm St., Greensboro, N. C. 1.60
Mt. Auburn, N. C. . . . . .1.84

Special Offerings.

- Mrs. Joyner . . . . . .50
Salem Chapel, N. C.
M. R. Griffin . . . . . 2.65
(Grandma Griffin's only child.)
West Norfolk, Va.
Spring Hill, Va., Chris. Ch. 3.75
Portsmouth, Va. Chris. Ch. 8.35

Amt. 5th week, 1909 . . . . . \$14.94
Total . . . . . \$1737.84.

Elon College, N. C., Feb. 17, 1909.
My Dear Children and Friends:—

How nicely our reports are holding up this year; if they should continue like this with the swell of Thanksgiving Offering our "Grand Total" would be great! See the splendid reports from our Sunday-schools, that's fine, but the only trouble is there are but six schools reported when there should have been fifty-one; counting one fourth of our churches for each week; and if one fourth had responded at the same ratio as the above schools we would have had \$251.43 from schools instead of \$29.61. The work is done by the faithful few; but results would come if all would do as well as the average few does? My Brother and Sister, the departments of God's work here in the Church needs

your present support—shall they have it for this great year, 1909?

Our measles are still thrifty and continue to multiply; 12 were able to leave there rooms today for the first time; one sat up for first time; 3 others up in their rooms; one still quite sick but better; and little James L., Jr. is just "breaking out"—you know the meaning of that word—2 others (little brother and sister) have escaped till now; some others have had measles, and say they do not want it any more.

We are anxious to have the cousins give us many nice letters each week, so write often and short letters and we will assure you room in our Corner.

With love and best wishes to all.

Fondly Yours,
Uncle Jim.

Raleigh, N. C., Feb. 13, 1909.

Dear Uncle Jim:

We will try to write little sooner this month. We are still very busy in school, and on Saturdays we help mama.

With much love for you and the cousins,
Your little nieces,

Jessie and Pauline Penny.

Your letter and money welcome girls. 'Tis better to write the first of the month.

Holland, Va., Feb. 10, 1909.

Dear Uncle Jim:

Here I come again. Though I have been silent for several months, I did not forget you and the little Cousins. Uncle Jim, I had a merry Christmas. Santa Claus came to see me and brought me a big box of nice things. I guess you and all the cousins had a merry Christmas. I hope Santa Claus went to see all the little cousins and carried them lots of nice things. Please find enclosed my dime for Feb. I will close, wishing you much success for 1909.

Fondly your little niece,
Maud Lee Howell.

We have missed your letter little girl, and very glad to hear again. Try to get Mother to write every month till you are large enough to write yourself.

Timberville, Va., Feb. 11, 1909.
Dear Uncle Jim:

I will write my letter for Feb. It is very cold and windy here but the snow is all gone. Enclosed you will find my dues for this month. With love to you and all the cousins, I will close.

We have had no snow Ella, but plenty measles. Hope it will soon be all gone.

Advertisement for '3000 to 10000 A YEAR IN THE REAL ESTATE BUSINESS'. Includes a portrait of a man and text describing a business opportunity with a law course.

When in Burlington call at
T. H. STROUD'S
Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

Advertisement for 'PIEDMONT' featuring a large stylized letter 'P' and the text 'IS THE BEST. Write for Catalogue Piedmont Business College Lynchburg, Va.'

Advertisement for 'MEAD CYCLE CO.' featuring a bicycle and text: 'RIDER AGENTS WANTED. In each town to ride and exhibit sample bicycle. Write for special offer. We Ship on Approval without a cent deposit, allow 10 DAYS FREE TRIAL and Prepay Freight on every bicycle. \*FACTORY PRICES on bicycles, tires and sundries. Do not buy until you receive our catalogs and learn our unheard of prices and marvelous special offer. MEAD CYCLE CO., Dept. H294 Chicago, Ill.'

Advertisement for 'BLACK MOTOR BUGGY' featuring an illustration of a motor buggy and text: 'Get There at a price to suit you direct for a \$375.00 450.00 BLACK MOTOR BUGGY. Built for country roads, hills and mud. Engine—10 H. P., 2 cylinders, air cooled, chain drive rear wheels, double brake. Speed 20 to 25 m. Per hr.—30 miles on 1 gal. of gasoline. Highest quality finish, workmanship and materials. Absolutely safe and reliable. Write for Book No. A. 144 BLACK MFG. CO., 124 E. Ohio St., Chicago, Ill.'

Large advertisement for 'PLANT YOUR COTTON SEED IN HILLS' featuring an illustration of a seed dropper and text: 'You will save half the labor and expense of "hopping out," save from three-quarters to one and one-half bushels of valuable seed per acre, and grow an extra bale for every fifteen acres planted—if, instead of sowing the seed wastefully in drills, you plant it in hills, with our IMPROVED SEED DROPPER. The only Cotton Planter made that drops the seed at regular intervals—just where you want it and enough in each hill to insure a good stand. Seed don't have to be rolled or delinted for use in this dropper, and 1 bushel will plant 4 acres. The Improved Seed Dropper will save enough the first year—in labor, money and increased yield—to pay for itself three times over. Write TODAY and we will send full details—convincing proof—or the work of this wonderful, money-saving, crop-increasing Cotton Planter, and tell you where to buy it. THE HARRIMAN MANUFACTURING CO., 78 River Avenue, Harriman, Tenn.'

**NEARING HOME.**

Any thing spoken, written or intimated concerning home ransacks our whole nature and fills us with interesting pleasure. The shadows of time lengthen—the world grows old, cold and less inviting to some—the way appears long and very tiresome to others, while there is a large class learning in the school of experience and observation, and they are real happy as they look and move onward to the goal of their anticipation. Nothing retards their progress nor impairs their vision, because they are looking for a permanent kingdom whose maker and governor is God. Time nor space affects them as they press their homeward way looking not at the things which are seen, but to the things which are not seen.

Once a patient was exceedingly ill—he did not expect to recover, but to the glad surprise of others and himself too he did. Many anxious days passed during his sickness and restoration. After showing proper appreciation to the doctors and nurses who had given him careful attention, he payed the charges of the hospital, began to pack up and start for home. His very looks, actions and every move he made plainly told that he was so glad. Coming out of the sick room on his way to health and home made him look joyful. And as he was nearing home his heart was full of inexpressible pleasure. So when the poor soul wounded and sick with sin is healed by Jesus it rises higher with triumphant assurance that it is nearing home. An ingenious sculptor of Brazil with chisel in one hand and mallet in the other carved out of a rough block of marble from a distant quarry a beautiful statue of a young man "Nearing home." That picture was so impressive that the party who saw studied it with increasing pleasure. The features appeared to play with inexpressible gladness as the white, cold marble stood still and told it all—nearing home.

The Messenger of peace in looking over his work and in contemplating the thought of nearing home—of going to his Father's home where all the redeemed of every world would live, speaks tenderly to him in these words: "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

There is a great host of marching pilgrims nearing home. They are on the last division of the journey. They have heard, read and sung about this ideal home, and it has been painted in glowing and flowing terms by gifted writers and speakers. Looking with expectation

they wish to enjoy their new home.

It is no wonder that the bands on the American battle ships are playing "Home sweet home" on their return homeward from their twelve month's voyage round the world. All on board the warships as they heave in sight of Hampton Roads the 22nd of this month will be profoundly glad they have made a safe and successful voyage and are nearing home. No doubt the bands will be active playing national airs but none will sound sweeter nor feel dearer to them than "Home, sweet home." The very act of nearing home amid thundering cannon and waving flags and a hearty welcome home will be a happy time with them.

The thought comes over and over to the Christians that when the voyage of life is over and they are nearing home—while the heavenly hosts sing the new song to welcome them, the great multitude of redeemed ones will join in the united symphony until heaven shall be full of His praise. J. T. Kitchen.

Windsor, Va.

**SLANDERED.**

An easy way to harm a good man is to slander him. Few good men have escaped this fiery dart of the enemy. Let no one who has been attacked by a lying tongue think his case is peculiar. No weapon is so hard to defeat. Men have tried to stop a lie, but often with no success. One who is slandered may deny the accusation indignantly, but the denial will not cure the evil. The lie flies faster than the denial. Slander will travel a thousand miles while the denial is going one short mile. The atmosphere of this world seems to be favorable to the rapid circulation of an evil report. Hundreds will believe the evil rumor where one will believe the denial. What can a man do in such a case? What shall he think when his good name has been tarnished by a wicked falsehood?

It is not half so bad as it would be if the story were true. How glad such a man should be that the thing is false. He is not what men say he is. Jesus says, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad." Jesus does not seem to consider it a dreadful thing when one is slandered. He tells us to rejoice and be exceeding glad. It would be bad enough if the story were true. See to it that no one shall ever say evil of you truly, and all shall be well. If we could see the end from the beginning, if we could see what shall follow all this mischief, we should not complain. "Rejoice and be exceeding

**To Drive Out Malaria and Build up the System.**

Take the Old Standard GROVE'S PASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

**SPRING TIME.**

The time for gardening is here and you need garden tools. We can supply you at lowest prices.

**Poultry Wire.**

The best assorted stock in the county. Four different styles and weight.

**Come and See.**

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office. **BURLINGTON HARDWARE CO.**

**Mrs. Winslow's Soothing Syrup**

Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1688. AN OLD AND WELL TRIED REMEDY.

**YOUNG MEN!** If you want to know why you should become telegraph operators and what school to attend, write to **SOUTHERN SCHOOL OF TELEGRAPHY**, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

**MEDICINE.**

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

**FREEMAN DRUG CO.,**  
Burlington, N. C.

**DR. JNO. H. BROOKS,**  
—DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.



**BUSINESS**—When you think of going to school write for Catalogue and Special Offers of the Leading Business and Shorthand Schools. Address **J. B. KING**, President King's Business College, Raleigh, N. C., or Charlotte, N. C. We also teach Bookkeeping, Shorthand, Penmanship etc., by mail—Send for Home Study Circular.

glad, for great is your reward in heaven." There will be an adjustment. Heaven's eternal glory shall pay for all the children of God suffer here.—N. Y. Advocate.

## VALLEY LETTER.

Jan. 28 I began the meeting at Bethel. The interest was good almost from the start, and grew rapidly, and the congregations grew accordingly. The time seemed to be ripe for a revival. The members of the church and of other churches in the community went to work in dead earnest and results came. The church and community were greatly revived. Thirteen professed faith in Christ, and twelve have united with the church,—several heads of families. The meeting continued only about a week and a half, and with some interruptions during the time, and we feel that could it have continued longer there would have been others who would have decided for Christ.

This is my first year with the church at Bethel. Before I assumed pastoral charge in October they had been without a pastor for a year or two and had not had a revival for several years. But Sunday school was kept up during the time and the work was not allowed to die.

First Sunday in this month Rev. Edward French and myself exchanged pulpits, he preaching for me at Dry Run, Joppa, and Palmyra, and I for him at New Hope, where I also held communion service.

Owing to the illness of Rev. W. T. Walters I filled his appointment at Timber Ridge, W. Va., last Sunday; Rev. Edward French filled mine at Linville, and Antioch; and Rev. L. L. Lassiter preached for Bro. French at Woods' Chapel and at Whistler's Chapel, and administered communion at both places.

Next Sunday I preach and administer communion for Bro. French at Newport, and he fills my appointments at Mt. Olivet (R) and Mt. Lebanon.

We are just now making an effort in behalf of our conference missionary association. We cannot succeed standing idle, nor even doing half duty. The work in the valley has need of the interest and co-operation of every member of the church in the conference, and the Lord wants nothing less, and requires nothing more, than the very best we can do. The opportunity is before us. The duty is upon us. May the Lord help us to see our duty and discharge it to the best of our ability. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law, and that, knowing the time, that now it is high time to wake out of sleep: for now is our salvation nearer than when we believed."

A. W. Andes.  
Harrisonburg, Va., Feb. 18, 1909.

## Salinas Letter.

Our missionaries in Porto Rico have received an apportionment of \$3,800.00 for the coming year. This amount is \$1,000 less than the mission asked for. When the news reached us that the financial situation would not justify our Board in giving us the appropriation asked for, and that Miss Mishler could not return, we were not a little disappointed. We had hoped that Miss Mishler might be located in Santa Isabel with a helper, so that there might be less travel and more time given to personal work.

Our missionaries had a meeting to consider the work, and it was found to be utterly impossible to carry the work on, even in an imperfect way with less help than we now have, nor could we consent to give up any of the halls now rented and used in our work. The situation looked sad, but we determined to face it and, if possible, make the year the richest yet, in point of soul-saving. Our rent bill for the year costs us at the lowest estimate \$987.00, or a little more than one-fourth of the entire appropriation for the year. We pay our native helpers \$720.00 for the year. The missionaries now on the field have been receiving a salary of \$1,000.00 per year. This may seem large, especially to our brethren in the ministry, who as a rule receive less, and give their entire time to the work. But many things must be considered: Our appropriations have never been sufficiently large for us to employ many native workers. At present we have but three, and two of these are only partially employed. To the one who gives his entire time, we pay \$480.00 per year, and to the other two, \$240.00. However large may appear the salary of the full time worker, he has never been able to keep a horse or to pay his traveling expenses. This expense must be met, and it has been the custom for the missionaries to prepare and pay the traveling expenses, and the cost in Porto Rico is enormous. Favors are not shown us along these lines; we have to pay for everything.

Not only do our missionaries expect to pay all traveling expenses of themselves and their helpers for the coming year, but also it was seen to be necessary to keep the work as at present, that we each pay \$10.00 per month. All this is said with no desire to complain, but that the facts may be revealed.

I repeat that it is a disappointment to us and to our members that Miss Mishler is not to come back. Her need is keenly felt, and we have not ceased to pray and expect her back. Perhaps before these lines are read a sufficient number of

hearts will have been touched to send her back to us.—Rev. T. E. White, in Christian Missionary.

## CATECHISM ON CHINA.

By Amos R. Wells.

1. What are included in the Chinese Empire?

China proper, Manchuria, Mongolia, Chinese Turkestan and Tibet.

2. How large is this, compared with other regions?

It is one-third of Asia, and one-tenth of the habitable globe. It is larger than the United States.

3. How many provinces in China proper?

Eighteen.

4. What is the size of China proper?

About half as large as the United States.

5. What is the population of China proper?

About 400,000,000, or five times that of the United States. No accurate census has ever been made.

6. Whence came the ruling family of China?

From Manchuria, the first Manchu emperor conquering the country and mounting the throne in 1644.

7. Under what form of government is China?

An absolute monarchy of Oriental type; but reforms are in progress that will transform it into a constitutional monarchy of Western type.

8. What Chinese rulers have recently passed away?

The emperor, Kwang Hsu, and the Empress Dowager, his aunt, who was a most remarkable woman, and the real ruler of China.

9. Who is the present ruler of China?

Prince Chun, a brother of the dead emperor, who is acting as regent for his young son. He has declared his allegiance to the programme of reform.

10. What led to the present awakening of China?

Primarily, the work of the missionaries; immediately, the proof of the weakness of the empire made by the coming of the allied army after the Boxer massacres, and the success of Japan in defeating Russia.

11. What is the most striking evidence of the new life in China?

The adoption of the Western education shown in the abolition of the ancient examinations, the establishment of a modern school system, the education of women, the founding of newspapers, the demand for books and the sending of young men abroad to be educated.

12. What change is taking place in the Chinese government?

The gradual transformation of the empire into a constitutional monarchy.

13. What change is taking place in the army?

A modern and efficient army and navy are being created.

14. What reform in the courts is being effected?

Cruel forms of punishment have been abolished and the prisons are being reformed.

15. What social changes are taking place?

Breaking off from opium, doing away with foot-binding and the wearing of the queue.

16. What industrial changes are taking place?

The introduction of railroads, telegraphs and telephones, the establishment of the modern post-office, and the appointment of Sunday as a legal holiday.

17. When were missions began in China?

In 1837, when Robert Morrison reached the country.

18. Now how many missionaries are at work there?

About 3,500, and the force is doubled about every ten years. There are about 10,000 Chinese assistants.

19. How many native Christians are there?

About 200,000 and the number doubles about every seven years.

20. How many missionary societies are at work in China?

Thirty-one in America and about as many in other lands.

21. How many mission hospitals in China?

166, caring every year for more than a million patients.

22. How many mission schools in China?

More than 2,000 primary schools and more than 200 higher institutions.—Christian Endeavor World.

—Not infrequently it has been contended that the liquor dealer lives to bless those who help to vote or persuade him from his nefarious traffic.

Rev. Dr. Rankin, editor of the Texas Christian Advocate, quotes Mike O'Grady, one of the deposed liquor dealers of Chattanooga, as saying:

"As for the whiskey men, it is my personal opinion that after they become settled in some other field of endeavor they will bless the people who liberated them from the official tax gatherer, the extortionate landlord and voracious political grafter. Ours is anything but

pleasant life. We are vilified by the preachers, scorned by the church people, damned by the toper, bled by the politician, and drawn and quartered by the landlord."

—That the heroic, life-risking effort of a sick man, in casting his legislative vote, killed the hopes of the race-track gamblers of New York State last June, was flashed by telegraph throughout the country the day the victory was won. Whether his effort would cost him his life was not known at the time. He recovered; but he has never before told his own story of that day and the stirring events that led up to it. The story is now published, for the first time, exclusively in the Sunday School Times of February 20, for which journal the heroic legislator, the Hon. Otto G. Foelker, has written it. It is a story of costly personal heroism that stirs the blood, and that gives the lie to the cheap talk still heard in some sections that men don't do things these days for mere righteousness' sake. The facts in the case also puncture the notion that men who do things from a stern standard of duty never get their reward in this world. Although, next to Governor Hughes, Mr. Foelker seemed to be the worst hated man in New York State after the victory, nevertheless when a vacancy occurred from his district in the United States House of Representatives, he was sent to Congress with a handsome plurality over his opponent for that office.

#### Tetterine for Corn Eczema.

Mocksville, N. C.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I have a friend in the country here who has suffered for years with Eczema, and like myself has tried all the "sure cure salves" for it with no relief. I told him if he used Tetterine he would soon be relieved, for it is the only thing that I ever used that would kill it,—and I ought to know for I have had it for 10 years, and never got any relief until I used your Tetterine. I told him that if he would try it, and it failed to benefit him, it would cost him nothing, I would pay for it myself; but I am not uneasy as to the results.

It will kill any corn, for my wife had one that gave her no end of misery, and I prevailed upon her to use Tetterine freely on it, and it soon disappeared. There is nothing equal to it.

Yours truly, P. S. Early.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff,

Cankered Scalp, Bunions, Corns, Chills, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

#### SEABOARD AIR LINE RAILWAY.

QUICKEST LINE TO

New York, Washington, Charlotte, Florida Points, Atlanta, Birmingham, Memphis, New Orleans and the West.

Double Daily Service with High-Back-Seat Coaches, Pullman Sleeping and Dining Cars.

We operate Daily Vestibule service, with through Pullman Sleeping Cars to Jacksonville, Atlanta, Birmingham, Memphis, Portsmouth, Norfolk, Richmond, Washington, Baltimore, Philadelphia and New York.

For Time Tables, Booklets Reservations or any information relative to special rates and route, call on or address

C. H. GATTIS, Trav. Passenger Agt., No. 4 Tueker Building, Raleigh, N. C.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

Address: F. J. CHENEY & Co., Toledo, Ohio. Sold by Druggists, 75c.

## Epilepsy, Fits

Every part of the body has its nerves. It's the channel through which energy—nerve force is transmitted. If too much nerve force goes to a part, it is irritated, causing pain, congestion, spasms, fits, epilepsy, etc. If not enough it is enfeebled, and if none at all paralysis results. Dr. Miles' Nervine soothes the nerves, assists the nerve cells to generate nerve force, and in this way restores nervous energy.

"My eighteen-year-old daughter had fits for five years, as often as two and three a week. She began to take Dr. Miles' Nervine, and she has not had an attack for two months."

PETER MAULEY, Springfield, Mass. If first bottle fails to benefit, money back. MILES MEDICAL CO., Elkhart, Ind.

#### RALEIGH & SOUTHPORT RY. Co.

P. M. A. M.	STATIONS.	A. M. P. M.
1:15 6:00	Raleigh	8:30 3:45
1:54 6:24	McCullers	7:52 3:03
2:11 6:59	Willow Sp'gs	7:37 2:45
2:23 7:14	Variua	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
4:30 9:15	Fayetteville	5:30 12:30

JNO. A. MILLS, Pres. and Gen. Mgr.

**MARRIED.****Green-Jamieson.**

In the presence of a large congregation in the M. E. Church, Pittsboro, N. C., we united in matrimony Minnie K. Jamieson and Thomas E. Green, of Raleigh. They boarded the S. A. L. train for Jacksonville, Fla. We were assisted in the ceremony by Rev. A. V. Royal. We wish for them a useful life.

Feb. 10, 1909. P. K. Klapp.

**Staylor-Eure.**

Mr. John H. Staylor, of Suffolk, Va., and Miss Nettie Eure of Gatesville, N. C., were married at Eure's church, Jan. 27th. The church was beautifully decorated for the occasion. An hour before the ceremony, the church was filled. Mrs. T. A. Eure rendered the wedding march, and the bridal party entered in the following order: Mr. Willie Walters of Suffolk, best man, with Miss Essie Ellen, of Drum Hill, maid of honor; Mr. Peter Bunch, with Miss Beatrice Howell, of Suffolk; Mr. Earnest Spivey with Miss Ona Howell, of Suffolk; Mr. Marvin Vaughan, of Suffolk, with Miss Annie Green, of Eure, N. C.

The ushers were, Mr. T. A. Eure, of Eure, N. C., Mr. G. H. Hale, Hobgood, N. C., Mr. L. D. Eure, Suffolk, Va., and Mr. C. S. Eure, Eure, N. C.

The bride was dressed in white silk voile, and carried a bouquet of bride roses. The bride's maids were dressed in silk mull, with yellow sashes.

After the ceremony, the bridal party was given a most sumptuous reception at the home of the bride's sister, Mrs. Woolfry of Gatesville, N. C.

The presents were numerous and useful. The bride is the talented, and highly accomplished daughter of Mr. and Mrs. Noah Eure, who lived in Suffolk until a few months ago. She is a member of Eure's church and has been a leader in church work.

Mr. Taylor is a successful merchant of Suffolk,

May God bless them in this new relationship, and may they ever have joy, peace and happiness in the Holy Ghost.

J. M. Roberts.

**Ayscue-Eaves.**

Wednesday evening at 7:30, February 10th, 1909 in Liberty Christian church there was a very pretty marriage. Mr. Sollie Ayscue was the groom and Miss Cassie Eaves the bride. Messrs. Geo. Eaves, Arthur Purnell, Willie Duke, and Joe Mitchell acted as ushers. Mr. Walter Ayscue, brother of groom was best man, and Miss Bulah Eaves, a cousin of the bride, bridesmaid. The

other attendants were Mr. David Duke with Miss Onnie Thomas, Mr. George Eaves with Miss Margelia Ayscue, Mr. Charlie Eaves with Miss Ida Duke and Mr. Tollie Ayscue with Miss Pearl Newton. Miss Earl Duke presided at the organ. The writer officiated, using the general marriage ceremony of the Christian Church.

After the ceremony the wedding party spent the evening at the bride's uncle's, Mr. R. S. Ayscue. The presents were numerous and valuable. Mr. and Mrs. Ayscue are useful members of Liberty church. They will reside near Epson where Mr. Ayscue is engaged in farming. The pastor of this couple has no truer friends than they, and his prayers go with them that prosperity and usefulness may bless their career in life.

C. E. Newman.

**Saunders.**

C. W. Saunders departed this life Feb. 9th, 1909, aged 13 years. His suffering was great, though he bore it with great patience and Christian grace. He was a member of Concord Christian Church and was also Deacon for a great number of years. The church has lost a worthy member. He was beloved by all who knew him. I was with him much of the time while he was sick and I believe the Lord has taken him to eternal rest. He leaves to mourn their loss two daughters, Miss Rosa Saunders, Mrs. Ida Miles and husband, Mr. Robert Miles and three grand children. May the Lord bless them in their bereavement and continue to bless the Church of which he was a faithful member. Joseph W. Massey.

**DIED.****King.**

Sister Martha King, age 85 years, 2 months and 3 days, departed this life Jan. 4th, 1909. Her husband, Bro. Willis King preceded her years ago. She leaves six sons, one daughter, many friends and relatives to mourn their loss.

Sister King joined Mt. Carmel Baptist Church in early life and remained a consistent member to her death. She was buried at Damascus in Orange Co., Jan. 5th, 1909. Funeral services by the writer. May God bless and comfort the sorrowing ones. Thos. W. Strowd.

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**THE CHRISTIAN SUN, Elon College, N. C.**

**Riddick.**

Sunday I was called to conduct the funeral of Mr. Nathaniel Jones Riddick, who had passed his eightieth mile post a few steps. In many respects, he was one of the most gifted sons Gates ever produced. His boyhood days were spent in the neighborhood of Sunbury. At an early date in life, he showed talent and worth, and by the assistance of loving friends, he prepared himself, as best he could in those days, for the duties of life. It was not long before his worth was recognized, and he was called into public life. In the sixties, he was made clerk of the United States District Court, and remained there without a superior, if many equals, for 39 years. A few years ago, he put aside public life and came to his native county, to await the Master's will. His wife died in 1869, and he was never married again. He often talked of his wife who lived only a few months after their union. She was a member of the Christian church, and he always held a favorable opinion of the denomination, though he never joined any church.

He was a most liberal man. His check was the first donation received for the Christian parsonage at this place, and he has made liberal gifts since that time. He took great delight in helping worthy persons and institutions.

He leaves only two near relatives, Mr. Rountree, a nephew, and Mrs. Eason, a niece. He died at the home of Mr. Rountree, where the funeral was conducted, and his remains were taken to the old family burying ground and interred by the side of his wife. May God's blessings rest upon the relatives and friends.

J. M. Roberts.

Sunbury, N. C.

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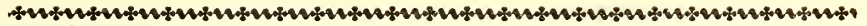
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R. L. Vernon, T. P. A.

Charlotte, N. C.

(Begun on page 3.)

community, with holy song, and hearts which have long been songless will feel the vibrations on the air, and will awake



# The Centennial of Religious Journalism

EDITED BY J. PRESSLEY BARRETT, D. D.  
Editor Herald of Gospel Liberty

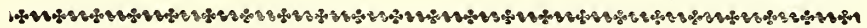
This is without doubt the most generally interesting publication sent out by the Christians. Its centennial, historical and denominational features make it not only unique in character, but interesting as well. From beginning to end it claims the interested attention of the reader.

We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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to sing also. A sweet song will soothe the troubled spirits, sweeten the bitter waters, and melt discordant feelings into the divine harmony of peace and love.—N. Y. Christian Advocate.

—Rev. D. C. Britt, Baptist, is dead.

—The California Legislature has passed an anti-race track gambling law similar to that which New York enacted some months since.

## NEWS ITEMS.

—Heavy rains have visited the Pacific coast, six counties in California last week having lost \$1,300,000 by floods.

It takes time to pay a war debt. Because of the war between Russia and Turkey in 1877 the latter nation is to pay the former \$1,600,000 per annum till 1978.

—The Lower House of the N. C. Legislature has passed a bill abolishing hanging and using electricity as a means of putting to death those condemned to capital punishment.

—The North Carolina Legislature is still manifesting its wisdom and good judgment by doing as nearly nothing in the way of law making as possible. So far this has been a very prudent and a very creditable body.

—A Choir of Aeronautics is to be established in France and Wilbur Wright of Dayton, Ohio, has been tendered the professorship, but has declined on the ground that his business is to fly, not to teach.

—The Atlantic fleet of sixteen battleships from its cruise around the world after a journey of 45,000 miles covering a period of fourteen months, steamed into Hampton Roads on schedule time to the hour last Monday, 22.

—After King Alfonso of Spain had witnessed a splendid flight, with their successful flying machine, last Saturday he entertained Orville and Wilbur Wright at luncheon, and declared that the temptation to take a journey with them through the air was so great he hardly had the will power to resist.

—Ex-Governor Glenn, who as soon as he finished his work as Governor of North Carolina in January went upon a lecturing tour in behalf of home missions, has given it out in an interview that he is out of politics for all time to come and under no consideration will he ever again be a candidate for any public office.

—It is announced that President Taft will appoint as Secretary of War in his cabinet Hon. Jacob M. Dickinson, a native of Columbus, Miss., but later a resident and judge in Tennessee, though just now making his home in Chicago as general counsel for the Illinois Central Railway. Judge Dickinson is regarded as one of the ablest lawyers in the whole country and a man of much culture and scholarship. He is a Democrat, but never voted for Mr. Bryan.

—Times have very happily changed. The North Carolina Legislature adjourned on January 19, in honor of the anniversary of Robert E. Lee, and on Feb. 12, in honor of the centenary of Abra-

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ham Lincoln. The names of Lincoln and Lee will go down in history and be honored in the years yet to be, side by side as Christian men, patriots and heroes on

opposing sides in a conflict which cost a nation much, but made a real Union and a great Republic a possibility, nay more, a vital and everlasting reality.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Christ

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GREENSBORO N. C., WEDNESDAY, MARCH 10, 1909. VOLUME LXI. NUMBER 10.

## EDITORIAL COMMENT.

**Moody.**—Many felt that, when the evangelist, Dwight L. Moody, died, Dec. 22, 1899 the chief and conspicuous work of the good preacher had come to a close. The world had heard of Moody as a preacher and knew him as an evangelist who drew immense audiences and won many converts.

The world is beginning to realize that this was only one element, and that not the largest one, of this many-sided character.

As subsequent events have shown, and continue with the passing years to show, Moody's greatest contribution to humanity's betterment had scarcely been made while he himself lived. The student of events is just beginning to see who and what this man Moody was.

Take that for which he was most noted and conspicuous while living, to wit, the work of an evangelist. We have no hesitancy in saying that this year of grace 1909, ten years after Moody's death, will in all probability witness more and greater evangelism, (more men and women led to Christ through preaching) directly traceable to his life and work than that of any year during his most successful ministry. Moody's evangelism now is even more successful, influential, and wide spread than at any time even in the evangelist's life. How and why? Because Moody while preaching in the present was planning for the future.

The Moody Bible Institute of Chicago has recently celebrated the 72nd birthday of Mr. Moody by announcing that a new men's dormitory is to be erected at once at a cost of more than one hundred thousand dollars. From this Institute there goes every year a constant stream of missionaries, Bible teachers, Y. M. C. A. workers and evangelists into all parts of the world with the one idea of winning men to Christ. Over half of the last graduating class went to foreign lands to preach the gospel and teach the Bible. Remember that this most vital instruction is given to all, regardless of nationality or denominational affiliation, free of charge. The object in the Institute is to teach men how to win souls for Christ.

And then the greatest of all Mr. Moody's great work has not even been mentioned, Northfield and Mt. Hermon. Northfield, for nine months of the year is a seminary for girls, the enrollment being about 450. Mt. Hermon near by is a college for boys with an enrollment of nearly 400. Many, if not most, at both schools work their way through. These students are taught text books, but are inspired with religious ideas and ideals and scores of them, year after year, go out into the world to teach the Word and win men and women to Christ. And then best of all Northfield every summer, from June till September, is turned into a veritable bee-hive of religious teachers, preachers, students, missionaries and evangelists. Here the best known and most powerful preachers and evangelists all over the world gather in religious council, and talk and plan and pray and counsel together about the best methods of winning men to Christ. There is nothing in all the world to compare with Northfield, and it is doubtful if any single institution, enterprise or undertaking organized among men is doing as much for evangelization as Northfield. Here is Moody's greatest work and most powerful and constant influence: and from there at the hill top near his home where his remains lie buried this illustrious man speaks yearly through a thousand tongues and by ten thousand agencies and influences for the betterment of man and to win souls to Christ. Moody's greatest work has scarcely begun.

**Roosevelt.**—No one will, we think, deny that Mr. Roosevelt has made a good President. He is a man of resources and ideas. The country witnessed a financial panic near the close of his last term of office, but every student of economy knows that Mr. Roosevelt was no more responsible, personally, for that than he was for the years of unprecedented prosperity that preceded it under his administration. Though a "Rough Rider" and prepared to hit hard, his administration was one of peace and he himself did more for the promotion of peace than any President has had the privilege of doing for many decades. A man of

affluence, refinement and great scholarship, he knew how to reach, to sympathize with, to talk to and to help the poor, the untutored and the less favored.

Mr. Roosevelt loved the spectacular, reveled in the sensational and took a hand in many things; but he usually made good. Few but he and his kind would have chosen the rather boastful term "Rough Rider." But, come to think of it, he backed the boasting with the daring and, who ever denied that he was indeed a rough, ready and hard rider? So through his entire administration. The Roosevelt theory was usually followed by the Roosevelt fact. Roosevelt hunted bears, a rather strenuous life, and unusual, for the chief magistrate of the land. But, forsooth, he did it so fearlessly and strenuously, that the whole country went wild over Teddy bears and placed ten million of them in shop windows, toy stores and nurseries. And all wonder now how we got along without the word, "strenuous" before Roosevelt came, though we knew nothing of it in particular before his time.

Mr. Roosevelt delivered many messages, preached many lay-sermons, and gave many eloquent addresses while President that will live in our literature. His personality was not winning, but his speech was fluent, his pen facile, his language and logic cultured, chaste, scholarly. He will not rank with the greatest presidents, but his character and administration were unique, his service on the whole acceptable, and the historian of the future will not show him up in any bad light.

He had confidence in the people, and faith in almighty God. He was clean in personal habits, loyal and faithful to his church, spoke and acted always in due and highest reverence in the worship and service of God.

He had his faults, certainly. His weaknesses and his failures, sure. Plenty of them. But his public service was of such nature that his countrymen are not ashamed of, but grateful to him, and will wish him well and esteem him highly, in the years that yet remain to him which, please God, may be many.

—God is love.

## FROM THE FIELD.

## Durham Letter.

Dear Brother Editor:—We are still at work pushing forward the Lord's cause as best we can. The work here is taking on renewed zeal. We held our business meeting March 3rd which completed the first quarter of the year's work for 1909. Some enthusiasm is being manifested along various lines of the work. We are looking forward to a season of revival work to take effect not later than second Sunday in April. We ask that the brethren and sisters join us in prayer for an outpouring of the Holy Ghost and a glorious revival in our city. There are some changes taking place in our work. Brother B. C. Canada, our faithful secretary, having been elected as Captain of Fire Company No. 1, going on duty first of March, sent in his resignation. It was accepted and Sister Ollie Hamlett being assistant secretary was elected and installed as Secretary. Brother J. L. Harward was elected as assistant secretary. On report of the deacons a recommendation to elect Treasurer to receive all monies for the debt on our church property was passed. The election resulted in the choice of Brother S. B. Lee, who recently came to our church from Lebanon Christian Church. All pledges and offerings from any and all sources to aid in liquidating the church debt will be sent to him. His address is East Durham, N. C. We hope that all the readers of The Sun will become so much interested in our work at Durham that they will send some offering to our brother. We are hoping and praying and looking for an answer from our heavenly Father and the loyal brotherhood of our Church to help in this great work that means so much to lost souls and so much to a growing church. A. P. Barbee.

## POUNDED.

On the evening of Feb. 24, Bro. J. W. Johnson of Johnson's Grove came to my house bringing us hams, sausage, meal, flour, canned and dried fruit, sugar, potatoes, soap and money as a gift from Johnson's Grove people. Bro. Johnson found my wife and little daughter sick in bed and the writer just up from a spell of grip and hardly able to go around, but the gifts he brought cheered our hearts and seemed to bring light to our home. I am now serving these dear people for my sixth year and have found them very kind. We are all very thankful for this expression of their kindness. May the Lord abundantly bless them and help their pastor to give them better service. R. H. Peel.

## SINAI.

At the north end of the Red Sea, two long narrow bays extend into the mainland, the Bay of Akaba on the east and the Gulf of Suez on the west, down which we were travelling in the good ship, "Prinz Regent Lintpold." To the north-east we see the barren coast of the peninsula of Sinai or Arabia Petraea.

The ranges of mountains are the only relief to the eye from the quiet ocean inlet and we know that soon upon the Red Sea and the Indian ocean we shall lose all sight of land for days until the barren coast of Aden and later the Paradise of Ceylon burst into view.

This triangular peninsula is 9400 square miles in extent, about the same size as Sicily. Ritter says of it: "Isolated by the sea and desert from the rest of the earth and its history, it has yet, from a very remote period, formed the highly revered vestibule of all the temples of the civilized world."

The range of mountains we are watching is Jabel et-Tib which begins at the isthmus of Suez and occupies the northern part of the country.

The "river of Egypt" which is given on our maps as the southern boundary of Palestine, now called "Wadi-el-Arish, flows from these mountains north to the Mediterranean. The mountains are limestone, like a great part of Palestine. Some chalk and sandstone formation also is there.

The journey into this peninsula is said by Baedeker to be the most interesting of oriental excursions, particularly to the student of the Bible as one traverses nearly the same route as the Israelites. The scenery is very varied and rugged with wonderful geological formations. "Colorless quartz, flesh-colored felspar, green hornblende and black slate arise in majestic and precipitous masses furrowed by vertical cliffs." Since the time of their formation, these crystalline masses have undergone no geological change, but have reared their summits above the ocean from the beginning of time unaffected by the transitions of the Silurian or Devonian, the Triassic or chalk periods. At the base only do these venerable ruts show any trace of alteration. The Red Sea has thrown a girdle of coral around Mt. Sinai and so in recent times produced a coast district while towards the north is a limestone plateau, 4000 feet above sea level which stretches from Sinai to Mt. Lebanon.

The next morning we saw no land but one of the Capachine priests, our fellow traveller, was earnestly gazing where the Mtn. range had been.

"When do we see Mt. Sinai?" he sud-

denly asked me, as if I, indeed knew anything about the sights of this wonderful journey. I appealed to our experienced travellers, the Shanghai business men, who said that about noon we should see a long mountain range. The highest peak in that is Mt. Sinai. Evidently the business men did not particularly regard Mt. Sinai with interest, but the priest's eyes were very wistful and I began to wonder why he showed so much more interest in Mt. Sinai than any other view on the voyage. So I began to read about Mt. Sinai and its surroundings and gained the following information which I send you:

Mt. Sinai is the nucleus of the whole peninsula to which it gives its name. It in the central south, with masses in granite about it, wards extending to the gulf of Suez and Akaba, which are dry except after rain and then only scantily filled.

The history of Sinai is rich in interest though of deepest interest to us because of the law given there.

The first Pharaoh of Egypt conquered these mountain tribes and discovered mines here. When we examined the precious stones brought on board ship at Aden and Suez for sale, we could remember that since the beginning of Egypt's history, precious stones, especially turquoises have been found here. Once the mountain tribes threw off the yoke of Egypt but most of the time they have been tributary to it.

The natives worshiped the brilliant stars in the almost cloudless sky. Their caravans were more richly freighted than at the present day. Moses tended the sheep of Jethro on the slopes of Jabel Musa, so the Arabs say and show the spring of water which he used. Elijah concealed himself in a cavern here after he had slain the priests of Baal. Here the still small voice was heard. Mendelssohn's oratorio has its setting in these awful mountain heights. A hollow resembling a cistern near a mosque is said to be shown, where tradition says that Moses remained fasting while writing the ten commandments. An old willow tree on one of Mt. Sinai's peaks is unblushingly said to be the very tree from which Moses cut his rod! A mass of rock in the valley on the left side of the mountain is said to be the rock of Horeb from which the spring issued when struck by Moses. "It is probably in accordance with an ancient Jewish tradition with which both St. Paul and the expounders of the Koran seem to have been familiar, that the monks assure is that this rock accompanied the Jews throughout their wanderings in the desert and then returned to its own place."

March 10, 1909.

Were we able to stop on our journey and climb the mountain which we saw in the far distance, we would travel from Suez to Tar, the only good harbour in the Gulf of Suez beside Suez itself, then inland.

The "Bell Mt." near Tur must be most curious. On ascending the sand which covered its slope, travellers hear a peculiar sound resembling that of distant bells which gradually increase until it terminates in a strange kind of roar. Our traveller writes: "The noise at first resembles the faint tones of an Aeolian harp when first struck by the wind, then the sound produced by rubbing a moistened finger on glass. At last the reverberation is as loud as thunder, causing the rock on which we sat to tremble. Our camels were so alarmed at the sound that the attendants could scarcely hold them in." The cause of this phenomenon is the dry sand loosened by the travellers, falls into clefts of the sand stone rock. The Arabs, as always, have their tradition about it. They say the curious sounds proceed from a monastery buried under the sand. An Arab discovered it, received entertainment there and swore not to betray its existence. When he afterwards broke his oath, the monastery vanished.

At Akaba one would find the Elath of Scripture mentioned on the occasions of the voyages to Ophir. The Crusaders fought for this town and for many other sites here on the peninsula. The great pilgrim-route to Mecca lives through this country also. Our fellow-travelers, the lapachines priests probably have much interest in the famous monastery of St. Catharine on Mt. Sinai.

In the early part of the Christian period hermits settled here among the springs of these rocky mountains. Justinian erected a church of the Virgin and castle here in A. D. 130 to protect the monks against the attacks of the Saracens. The architect is said to have been beheaded because the fortress was commanded by the slope above it and on the Emperor's ordering the slope to be removed, he was told by the architect, "If we spend the whole treasures of Rome, Egypt and Syria, we could not level the mountain." Later Justinians sent 100 Roman and 100 Egyptian slaves with their wives and children there. Their descendents called Jebeliyeh, still serve the monks. Now they profess Mohammedanism and even the monks of Sinai have compromised much to the Muslims so much so that in 1530 they built a mosque inside the monastery.

In the 14th century 300 or 400 inmates were there but now there are only 20 or 30 monks, natives of Greece.

The monastery itself is not Roman Catholic but of the Greek Orthodox Church. The vows of those residing here are very strict. The monks cannot use meat or wine. During long fasts oil is forbidden. They eat fish, coarse bread, dates. They assemble for prayer twice during the day and twice at night. Women were rigorously excluded and even cats and hens as belonging to the same obnoxious sex! Many monks, happily spend only a few years here and then return home. The whole building presents the appearance of a fortress. There are cubes and round arches, pointed and flat roofs and a church and mosque in close contact with each other. The Church is in the midst of the apartments occupied by monks, pilgrims and travellers. There are mosaics wrought in the 7th and 8th centuries, the most important being the "Transfiguration of Christ." A frame is formed to it by a series of busts of apostles, prophets and saints in mosaics. Pictures of Moses as he kneels before the burning bush and as he stands before Mt. Sinai with the tables of the law in his hand are appropriate. Figures of St. Catharine, sent from Russia, are there also. A chapel of the Burning Bush is at the back into which the sun rays enter once only during the year. There are chapels for Roman Catholics but they no longer make pilgrimages to this monastery. Prof. Tichendorf's "Codex Sinaiticus" is at St. Petersburg, having been purchased from the monastery for a large sum by Alexander II. The Codex or copy of the Bible dates from the middle of the 4th century, as Bible students will remember.

I am more interested in the inhabitants of the Peninsula, the Beduins than in the churches. We saw Beduins along the Canal and on the Caravan route. About 5000 of them live in this desert. They have slight figures and regular features. The men carry charcoal, mill stones and other ware to Egypt. They supply pilgrims with camels and hunt the mountain goat. In the east the boys and girls drive the goats and speckled sheep (reminding one of Jacob's artifice.) Around the oases there are huts and plantations of dates, every where else they live in tents. They are good natured, honest and generally of noble bearing. The bridegroom purchases his bride for several camels and a sum of money. They do not practise polygamy. Occasionally a girl flees to the mountains and seriously resists and throws stones at an unacceptable suitor. The dress is a turban and a gray gown fastened with a girdle. The wealthy wear sandals of camel leather. Though professed Muslims they know little of their religion.

They celebrate festivals to Moses. At the "Mt. of the Conversation between God and Moses," they offer sacrifices to him, singing, "O Mt. of the Conversation of Moses, we seek thy favours: preserve thy good people, and we will visit thee every year." On the tomb of Shekh Salih, a national prophet, they leave native offerings, tassels, shawis, ostriches' eggs, camel's halters and bridles. Every May they have a great festival here with sacrifices, feasting and games. After the date harvest there is also a festival.

It is to be hoped that the missionary work done among the Beduins of Southern Palestine may extend into this territory. These Muslims would seem to be rather more susceptible to the Gospel than the Muslims of Cairo and the Nile.

Alice M. True.

#### CHRIST AND THE FAMILY.

The law of the cross must control the family. Love, which is a natural passion and principle of life, will always insure the institution of the family and the ministrations of motherhood and the protection of fatherhood in the lower ranges of human life. But natural love needs to be inspired with divine emotion in order to insure the holiest ministrations and the highest service. Hence the Christian man is commanded to love his wife as Christ loved the Church—thoughtfully, considerately, tenderly, and with willing sacrifice—and the Christian wife is commanded to reverence her husband as the Church reverences Christ—with such faith and devotion as will seek his success and his honor. And parents are commanded to bring up their children in the nurture of the Lord—in that atmosphere of love and kindness and faithful training which will tend to promote a character worthy of continuance by virtue of its likeness to the character of Christ.—The Homiletic Review.

—Owing to a driving snow and a furious blizzard Mr. Taft was compelled to take the oath of office of President, March 4, in the senate chamber, oat door exercises being abandoned to the chagrin of the many thousands who gathered in Washington to witness the inaugural ceremonies. Not since Andrew Jackson's first inauguration in 1833 has any President been compelled to take the oath of office in doors. Mr. Taft's remark to retiring President Roosevelt was, "I knew it would be a cold day when I was made President of the United States," Mr. Roosevelt replying, "And I knew there would be a blizzard clear up to the moment I went out of office."

## NOTES AND PERSONALS.

—There are now in North Carolina 1250 rural free delivery mail carriers.

—Dr. Torry has just conducted a revival of a month's duration in Montgomery, Ala.

—Statistical reports on religious progress in the United States show an increase for 1908 of 2835 ministers, 1874 churches, and 720,647 church members.

—One of the night riders, named Hogg, under sentence of death at Union City, Tenn., escaped prison last week and has not been recaptured thus far.

—Pastor M. W. Butler of the East End Christian Church, Newport News, Va., sends out a very neat brochure giving the Prayer meeting Topics and Reading for Young People's Circle from Wed. Feb. 3, to Wed., June 16.

—Writes a successful lawyer, and close reader of The Christian Sun, "Enclosed find my renewal to The Christian Sun, an interesting church paper which is so conducted that it deserves the patronage and ought to be read in every family of the Christian Church."

—President Finley of the Southern Railway declares that the work done by the railroad Y. M. C. A. is just as important an economic problem in railway management as that of the maintenance of the road-bed, the provision of the trackage or other material equipment.

—"Gipsy" Smith is holding great revivals and winning hundreds to Christ out in the far west, Denver, St. Paul, Minneapolis. His life is a miracle, and his power and eloquence a mystery, save as the gifts of God and the special manifestations of His favor and blessings.

—Rev. A. P. Barbee changes his address to 706 Chapel Hill St., Durham, N. C. Bro. Barbee writes, "The order for the several copies of the new Government and Principles is for our Deacons: you may expect a larger order from many members in the congregation at an early date."

—The taking of evidence in the Cooper-Carnaek murder trial at Nashville, Tenn., ended last Saturday, the lawyers are to argue now and the case is likely to go to the jury by the last of the week. There were fourteen days of actual testimony, but nearly five weeks of selecting a jury.

—Writes Sister Alice M. True personally, with the delightful letter published elsewhere, from the China Sea, "We are having a good voyage. The China Sea is not as rough as usual. I am gathering rest and strength from the voyage for the many duties when I reach Japan. Her address will be 26 Kasumi Cho, Azabu, Tokio, Japan.

—There was a severe wind storm, par-

taking of the nature of a cyclone in eastern North Carolina particularly about Goldsboro Wednesday, 3rd. A most unusual occurrence was that of the wind's blowing from the track, six cars of a freight train on the Atlantic Coast Line and blocking traffic for several hours.

—The Charlotte Observer has been under its present management, that of J. P. Caldwell and D. A. Tompkins, for seventeen years. It is indeed a great paper, splendid in its news service, unsurpassed in the South in editorial acumen and ability. When the present management took the paper seventeen years ago it had 1,100 subscribers; it now has a daily average of 9,813; its paper bill then was \$1,600 per year, it is now \$16,200. This will indicate something of the growth which the esteemed Observer has achieved by merit, business methods, and marked ability. The Charlotte Observer is indeed a great paper, independent, bold, fair, just, fearless.

—A good Sun subscriber and dear brother in Christian service writes personally, "I am right feeble now and will soon enter my sixty ninth year, but I go six miles every Sunday to superintend a Sunday-school and have missed but one Sunday in nine months." That is a record that one may well be proud of and grateful for. The sacrifice and effort may sometime seem burdensome, but the pay in blessings, benefits and favors far excel the price and he who does such deeds is happy indeed in the hope of a reward that man cannot measure and the world cannot give. Sound it to the bottom, dear brethren, and the real joy of living is the joy that comes of Christian service.

—It is announced from Northfield, Mass., that Rev. G. A. Johnston Ross of Cambridge, England, will be one of the speakers at the Northfield Christian Workers Conference, July 31—August 15. The most charming, fascinating and eloquent word painters of the events, incidents, and characters of the Bible the editor of The Sun ever heard is Mr. Ross. It is well worth a trip to Northfield to be thrilled and inspired in Bible study and research by this scholar, orator and artist, and we wish that many Sun readers would avail themselves this summer of that most helpful and uplifting of all outings, a trip to the Northfield Bible Conference. There is no summer outing comparable to it. Hundreds of the most delightful people of all this land gather there where the religious inspiration and the social enjoyment combined make the days a supreme delight.

**The New Administration.**—The event of the past week was President Taft's inaugural. Nearly a half-million patriotic Americans assembled in Washington to participate in or witness the ceremony. Few could hear the inaugural or witness the oath taking, on account of snow storm and blizzard that prevailed during the day. In outlining his policy, Mr. Taft declared that, as he had been a member of the former president's cabinet, one of his advisers, and assisted in the reforms which Roosevelt had initiated: "I should be untrue to myself, to my promises, and to the declarations of the party platform upon which I was elected to office, if I did not make the maintenance and enforcement of those reforms a most important feature of my administration." That which is to have first attention from Mr. Taft, he declares, is the revision of the tariff for which Congress is to convene March 15, in extraordinary session. The Panama canal work shall have constant attention and shall be prosecuted vigorously.

The newest note in the inaugural was Mr. Taft's attitude toward the South. The feeling has some how gone abroad that Mr. Taft knows Southern life, and understands the Southern white man and the Southern negro, and their status, feelings and relationship as they exist. And this feeling Mr. Taft fully justified in his inaugural, declaring that there is no prejudice in his heart and that he regards the South as much a part of the government as any other portion of the country. The general verdict is, from the papers, that Mr. Taft has made a good beginning and that his inaugural address measured up and is satisfactory.

## NORFOLK LETTER.

Rev. C. C. Ryan reports the largest congregation Sunday night of any regular service in the past six months. At the Third Church the morning congregation was the largest we have had.

The Ladies' Aid Society of the Third Church are having good attendance, and doing a good work under the leadership of their Pres., Mrs. Jas. A. Eley.

Wilmer Dennis of our Sunday-school has been confined to his home, at his uncle's, Mr. Geo. W. Haughwout, for some time, with scarlet fever. Wilmer is one of our brightest boys. We hope to soon have him in his place in the Sunday-school.

Mrs. Edwards, who was shot by her husband, some weeks ago, and who then shot himself from which he died in a few hours, was seemingly recovering until a few days ago when she began to grow worse and died Sunday night. Bro.

Ryan of the Temple will accompany the remains to Waverly Tuesday and conduct the funeral service. Another awful tragedy due to the demon of drink, by which a father is made a murderer and suicide, a mother is murdered and some children are left orphans.

Have you ever thought about the need of a church building in Ponce, Porto Rico? Think and pray over that subject, and watch this column next week. I may possibly say something else about it then. There is much that might be said.

J. W. Manning.

#### Boston Letter.

In my last letter to the Sun either the man at the type case or the man at one end of my pen made me say Boston expected to close her revival campaign with "a thousand converts" when I wanted to say "ten thousand." The latter figure I believe was actually approximated if not reached. Mechanics Building, an auditorium seating between eight thousand and nine thousand people, was used the last four days for the central meeting, and on Sunday night it was said over twelve thousand packed into it, leaving fully ten thousand outside.

Quite a number of neighborhoods were left out of the campaign because of the expense involved. One of these groups of churches located at Roslindale, where there are three churches, M. E., Baptist, and Congregational, has since decided to enter into a campaign March 21st, with the writer to conduct the services. The first week in the M. E. Church, the second in the Baptist, and the last in the Congregational. The Alexander songs will be used by a chorus of 100 voices. Pray for us. Other groups in the city are likewise trying to organize their forces, so you see the revival is still going on, though the evangelists have left.

We have recently organized a Syrian Sunday-school in our church. Though we organized with but seven, less than six weeks ago, we now have over forty on roll and an average attendance of thirty five. Our Chinese school enrollment is about 125 with an average attendance of about 75. P. S. Sailer.

Boston, Mar. 3, 1909.

#### CAN CONSUMPTION BE CURED?

In view of the constant agitation and misrepresentation with regard to the treatment of consumption, the National Association for the Study and Prevention of Tuberculosis has issued a statement in which it states that the only sure cure for this disease is fresh air, rest, and wholesome food.

Hardly a week passes without some

quack "doctor" or "eminent specialist," informing the public that he has at last discovered the sure cure for tuberculosis. After examining every one of these so-called cures, several hundred in number, the National Association states that, one and all, they are misrepresentations or fakes.

#### Two Classes of "Cures."

These so-called "cures" are divided into two general classes. The first class of "cures" includes the quack remedies and nostrums with which the public is being constantly deceived. These range in kind from "good whiskey" to pig's blood or ultra-violet rays. Some few of them, for instance, are cod-liver oil, lime dust, malt extract, goat's meat, corn-oil, clabbered milk, vegetable teas, and numerous inhalations of supposed germicides, besides a large number of well-known patent and proprietary medicines and numerous disinfectants. None of these are cures for consumption. They are rather for the most part of a dangerous character, and patients who take them may be running a serious risk. Consumption is caused by a germ which destroys portions of the lungs or other affected tissues. No drugs, medicines, inhaled gas, or home-made remedies can, by any means, kill the germ or close up the cavity in the lungs, as is so often claimed for these specifics. Neither is it possible to inhale a sufficiently strong germicide to kill the consumption germ. Such an inhalation would kill the patient before it would kill the germ.

Another class of "cures" for consumption, by which many people are deceived, includes the secret remedies advertised by unscrupulous "doctors" and "professors" at the heads of so-called "institutes." These people advertise that they can cure consumption at home by means of remedies which are secret and known only to them, or sometimes they advertise that they can cure consumption at the "institutes" through some secret course of treatment. For instance, a "professor" out in Kansas conducts an "institute" where he claims he has a drug which will surely cure consumption. A "doctor" in Minnesota says he has a new remedy which he himself will exploit for the benefit of humanity. A Colorado specialist has advertised a new method of curing the disease. A St. Louis druggist claims to have found how to "dynamite" tuberculosis germs. An "institute" in a western state has been opened recently, which pretends to cure consumption, without resort to fresh air treatment, largely by means of massage, osteopathic manipulations and some secret methods. Again, the National Associ-

ation asserts that the very fact of secrecy in these cases tends to discredit the so-called cure. No responsible physician will find a cure for disease and refuse to make it known because of pecuniary motives.

#### Cure Possible.

These two classes of "cures" are not "cures" at all. Consumption is a curable disease, however, and in some places more than 75 per cent. of the patients under treatment have been restored to health. The essentials for the cure of consumption are rest, fresh air, and wholesome food. A large number of physicians have been working for years to perfect a vaccine, or anti-toxin for tuberculosis, or to find some agent such as tuberculin which will assist in the cure of the disease. Thus far, the experiments have not furnished a product which will either absolutely cure or prevent consumption, or render the patient immune against the disease. Many of these serums have proved effective in increasing the resistance of the patient and thus helping in the cure, but no scientist of repute today claims to have discovered a tuberculin which will produce a cure without the combined aid of fresh air, rest and wholesome food.

#### THE HOLY SPIRIT.

##### His Personality and Work.

God the Holy Spirit (or Holy Ghost, or Spirit of Holiness) is the Third Person of the Trinity, the coequal of and the co-worker with God the Father and God the Son, and is the invisible Divine personality in the world which reveals to human hearts and consciences the love of the Father and the atonement of the Son of man's salvation. He proceeds from the Father and the Son, being sent by them and through whom they operate in preserving the Church and promoting its growth in the world.

Jesus is "the way, the truth, and the life;" the Holy Spirit leads the soul into that way, guides it into all truth, and imparts to it that life. He convicts of sin, aids in repentance and faith, regenerates our natures, purifies from sinfulness, and gives peace and joy. He comforts, strengthens and sanctifies believers, bears witness to their acceptance with God and adoption as God's children, dwelling in them as the principle of that new and divine life, and giving guidance, force and effect to the efforts of those who work and witness for him.

The Holy Spirit thus continues, in union with the Father and the Son, the work of redemption which Jesus began and performed, while in person upon the earth, to the day of His ascension.—Preston A. Ross, in Presbyterian Of The South.

YOUNG PEOPLE'S DEPARTMENT  
—of the—  
SOUTHERN CHRISTIAN CONVEN-  
TION.

W. P. Lawrence, Editor, Elon College.

HOW TO TEACH THE S. S. LESSON  
FOR MARCH 21.  
A Few Suggestions.

**Review Lesson:**—Acts first nine chapters.

**Golden Text:**—They that were scattered abroad went everywhere teaching the word. Acts 8:4.

There are various methods to conduct a review lesson, and only a few of them can be given below. The way not to teach is the one so usually followed of asking in regard to each lesson, What is the subject? The topical outline? The Golden Text?; then the question printed in the quarterly, the pupils finding answers from the same. This is not testing; it is parroting; please don't be a parrot anymore.

I. The method of the Written Examination. If you announced a quarter ago that you would pursue this method, there is none better. If you did not, will you not today give such notice for the next quarter's review? Your examination might well contain such questions as these: Who was the author of the Acts? The relation of the Acts to the Gospels? What important event in our Lord's history did we study in the first lesson? What promise was fulfilled in the second lesson? Who is the leader among the Apostles? Who is usually associated with him? Describe what part these men take in our first quarter's work. What led to the election of deacons in the church? Who was the most prominent of these? His life? Who was next in prominence to him? His life? Who led the persecution of the Christians? The cause of the persecution? The beneficent results of the same? Give an account of the conversion of Paul. Show the spread of the church. Of course these questions are merely suggestive,—by no means exhaustive; some of them you may desire to use.

II. The Lesson Method. To use this method assign a lesson each to a pupil, requiring all to be prepared on the Golden Texts. Ask the one to whom Lesson I. was assigned to tell the lesson in his own words, ask others to fill in omissions, another to recite the Golden Text, you yourself giving the chief spiritual truth of the lesson. Bring out the intervening events by question or by assignment ahead or by way of incidental instruction. Proceed likewise with the other lessons.

III. The Chapter Method. We have

covered nine chapters of the Acts this quarter. Assign a chapter to each of the class, ask the others to read all the chapters and be prepared to fill in omissions.

IV. The Practical Truth Method. This method is best adopted to Adult Bible Classes. Assign a lesson to each and request that at least three practical teachings be brought in. Bring out the facts of the lessons by pointed questions to the others.

V. The Outline Method. Make no assignments, but ask all to be prepared on all lessons. When the class meets, with chalk in hand go to the board and write "The Early Church." Ask from what chapters our lessons have come, state that we have been studying the origin, growth, development, persecution, what the church was doing during this lesson. You will find by this method that it was watching the ascent of Christ from the Mt. of Olives. Write "Watching" to the left of Lesson I. Then by the question bring out the facts of the lesson and the Golden Text; then give the central truth you desire them to remember. Do likewise with all the lessons. At the conclusion, your board will look thus:

**Early Church, Acts Chap 1-9.**

Watching ..... Lesson I.  
Spirit-filled ..... Lesson II.  
Growing ..... Lesson III.  
Working Miracles ..... Lesson IV.  
On Trial ..... Lesson V.  
Purified ..... Lesson VI.  
Witnessing ..... Lesson VII.  
Triumphant ..... Lesson VIII.  
Aggressive ..... Lesson IX.  
Scriptural ..... Lesson X.  
Widening Its Borders ..... Lesson XI.

It would be an excellent idea to have the pupils take this outline down in their note books, if you use them in your teaching.

VI. The Person and Place Method. Assign ahead to each member of the class for a short essay or a verbal report one of the following: Peter, John, Barnabas, Saul, Stephen, Philip, Aeneas, Dorcas, The Lame Man, The Ethiopian, Ananias either or both, Sapphira, Simon; or, in their relation to the work of the quarter, Jerusalem, the temple, Gaza, Lydda, Sharon, Joppa, Mt. of Olives, Samaria, Ethiopia.

VII. The First Things Method. We have studied the following "first things" relative to the Church during the quarter; The First Descent of the Spirit, The First Sermon After His Descent, The First Revival, The First Miracle, The First Trial, The First Case of Hypocrisy, The First Imprisonment, The First Extension of Organization, The First Christian Martyr, The First Persecution, The First Home Mission-

ary Effort, The First Foreign Missionary Effort, The First Raising from the Dead, etc. If you employ this method ask all to read the first nine chapters of Acts, and note the "first things." Teach by asking a certain one to name a "first thing," another to describe it, then write it on the board. Do likewise until all are found out.

VIII. The Recitation Method. This will be best suited to primary and intermediate classes. If you have twenty in your class, write the corrected history of the quarter's work in your own simple language in twenty parts, covering alike lessons and intervening events. Assign a part to each one. Ask him to memorise it for next lesson. Then have them all stand up in a row and begin thus reciting the connected story of all the lessons. You might intersperse the recitation of the parts with a song after each four or five. This would make an excellent method for the Superintendent's review before the whole school.

Give an examination next time.

**Assignments for Home Study.** Ask one to prepare an essay on the growth of temperance in the United States; (You yourself would do well to prepare a temperance map of the United States to display to the class next Sunday;) a second to collect instances of the evil of strong drink from the secular papers for the week; a third to find from his concordance the six best passages against drunkenness; a fourth what the Bible says about temperance; a fifth what it teaches in regard to total abstinence from 1 Cor. 13; Romans 14 and 1 Cor. 8:9.

W. A. Harper.

Elon College, N. C.

THE S. S. LESSON FOR MARCH 14  
Aeneas and Dorcas.

Acts 9:31-43.

**Golden Text:**—And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise and make thy bed. And he arose immediately. Acts 9:34.

The persecution had ceased and the churches had rest. The church had been in existence about ten years and had spread widely in the last three years. The Christians are not only in Palestine but in Damascus, Cyprus, in Asia Minor, Antioch and one at least in Ethiopia.

The Church has multiplied and its practical benefits are being realized. The Apostles are healing the sick and helping the poor.

**Healing The Sick.** These early preachers went everywhere, visiting and encouraging the Christians. As they were going about doing good, providence brought Peter into touch with a man named Aeneas who had been afflicted

eight years. The man was sick with a kind of paralysis and unable to walk. Peter guards against being thought the source of the healing and draws no attention to himself but says to the sick man: "Jesus Christ maketh thee whole, arise and make thy bed." The bed was a mat or rug quilted and stuffed with wool. The making of the bed was to roll it to prevent it's being trodden upon.

**Note.** To those seeking to do good new opportunities will continually come.

2. Good works toward the sick and unfortunate, expressing true character of our religion forms a strong influence for drawing men to Christ.

**Helping the Poor.** There was at Joppa a good woman named Dorcas who was not abundantly blessed with this world's goods but she was full of good works, especially did she minister to the wants of the very poor and thinly clad.

After a time this good woman died and was lamented by a large number of those whom she during her life had clothed. Peter put them all from the room, kneeling down prayed bidding the woman to rise. When this miracle had been made known, many believed upon the Lord.

In helping the poor Peter went where he was welcomed. He went where he was most needed. He showed he was no respecter of persons.

The raising of Dorcas with her life and deeds of charity was a more enduring monument than one of bronze or stone.

G. W. T.

### "PREPARING THE S. S. TEACHER TO TEACH."

Rev. Marion W. Baker, Lakemont, N. Y., Sec. of Education for the A. C. C. writes the editor of The Christian Sun as follows:

I am glad that you have got this material in the present form, for it evinces a spirit of enterprise and will result in consciousness of powers of which out men have formerly been in doubt. It will moreover serve an excellent purpose directly, as was intended, in helping our Bible teachers at their task. I am surprised at the amount of material, and at the range covered. Considering these facts and the diversity of authorship, the result is commendable indeed.

Some parts could, I think, profit by revision and condensation. The revision should bring all parts up to the literary standard of most of the book, and some matters dealt with in a general or introductory way might be treated as to give more space for what is exceedingly condensed. Some matters are touched by different writers, a thing which might be adjusted by an editor who was understood to deal with all such cases freely.

I am surprised not to find named among the "versions" of the Bible the "American Revision." The list looks somewhat as would a list of the world's republics, lacking our own. Possibly the necessity of brevity accounts for the handling of Hebrews, Revelation, etc., as if no question were pending regarding their authorship. Or possibly the writer eschews all such considerations. But the twentieth century Bible teacher should know, even if he does not mention the fact, that few scholars attribute Hebrews to Paul, and many cannot regard Revelation and John as the same man. The only criticism meant is that the writer seems to speak as if the matter were finally settled on the traditional basis.

But the whole is so good that the minor imperfections may well be overlooked. It would be difficult indeed to secure by joint authorship, involving the contributions of ten men, what would be better. Beside, it is a positive contribution to the literature of religious pedagogy, in which we may justly take pride.

I hope that the book may have wide circulation, may lead to the general adoption of the teacher-training plan, and may do much in spreading the intelligence and providing the training it is meant to encourage.

### BLOOD.

Among castaway manuscripts of N. Summerbell I find matter suggesting the following thoughts:

If God could have saved men just as well without the shedding of the blood of Jesus Christ, would God have allowed his only begotten Son to die, "in whom he was well pleased?"

If to give his Son to die was the best way, was it not God's only way?

If the best way to save men was "by blood," and the best way was God's only way, then

Is not the way of salvation by the death of Christ the only way that could have been provided? Then was not the death of Christ necessary?

If necessary, and Jesus died, is it not cruel to argue against salvation through the death of Christ: cruel to Jesus, and cruel to the sinner? This would appear to be so, from the bearing of an ancient and honest history (Mat. 16:21, and later):

"From that time began Jesus to show unto his disciples, that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up."

There was present a "higher critic"

in the company, and we read of his assurance as follows:

"And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee."

But Jesus did not approve of Peter's presumption, or opinion: for we read on, in the history:

"But he turned and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men."

If Peter had not changed his opinion about the death of Christ, he would not have been instrumental (with the other preachers) in winning three thousand on the day of Pentecost. In fact, there are very few, holding to Peter's first opinion, that win any sinners to Christ. Their theory of salvation without blood is so much like going to heaven on a pass of the Pullman Sleeping Car Company, where the only sacrifice is the tip given to the porter (the fashionable, intellectual clergyman). Peter's ideas in rebuking Christ, possibly, I fear, may be commended in our own time by some who lament that their ministry is comparatively barren; but Christ called him "Adversary." Those who love Jesus should beware.

Christ argued this question on other occasions with some other intellectualists; and we find the record in the words of another honest historian (Luke 24:25-47):

"And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? \* \* \* Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations."

Christ taught that it behooved him to suffer. And I believe that the citizens of heaven will not argue with the Master, when they stand before the throne, and understand better the sweets of immortality and the mysteries of redemption, but will rather say (Rev. 5:9):

"Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests."

For long ago Jesus said of his own blood, "This is my blood of the new covenant, which is poured out for many unto remission of sins." He said that before he died. J. J. Summerbell.

Dayton, Ohio.

—The Federal grand jury has found a true bill of indictment against The New York World for libelous publications in connection with the Panama canal.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### GOING UP TO WORSHIP.

Somehow one wants to put in that word "Up" when speaking of attending divine service. One always goes "up" to worship. The house of public prayer and service may be nestled quietly at the foot of the hills, or deep in the dale or valley. Yet one goes "up" to worship. It simply fastens itself in the human mind that there is an upward movement, an up-going in worship. And there is.

Man's highest exaltation of Almighty God is this, that he is permitted to go up to the place of prayer and public worship, and have access, find approach to God there. We have not rightly considered and esteemed the privilege. Through thousands of years even the chosen race of God's peculiar people, the Hebrews, were not allowed the high prerogative of approaching God personally and directly. They could and did find access only after due sacrifice and offering and then only by the agency of their priests. The priests must sanctify themselves and the instruments of their approach and accession. It was a tedious, trying and often painful process.

But by an offering on Calvary for the whole race, that offering in which the High Priest gave Himself as the sacrificial Lamb, men everywhere might come by the grace of God, and find access to the throne.

There is not under high heaven, and by the appointment and ordinance of God, a holier, more beautiful, and higher privilege among men than this of going up on the Sabbath, and at the appointed time, to the house of God, the place of prayer. You may deem this

privilege quite ordinary and commonplace because frequent and repeated and easy; but we repeat, there is no privilege of our day equal to this of going to our church on the Sabbath to engage in public prayer and to worship God. Whether we know it or not this is having more influence upon our lives, doing more to shape and fashion our characters, telling more in consequence on our destiny and our future, than any other event, habit or privilege that comes into our lives. Here the love of Christ is learned, moral sentiments are crystalized, patriotic zeal is multiplied, care for home and community is inculcated, hope of eternal life is engendered, and faith in God is taught and realized. How beautiful indeed and how sweet the privilege to turn aside from the daily routine and go to the place of public prayer for worship on the holy Sabbath day.

### THE CALL OF THE SUNDAY SCHOOL.

It is a well known fact that the great majority, about four fifths in fact, of those brought to Christ in our country come through the agency and efforts of the Sunday-school. How hardly indeed are those reached at all for the Church whose lives have not already been touched by some training in the Sunday-school!

This alone should inspire to zeal and effort through this saving agency. And yet there is sad, nay, verily, pathetic neglect along this very line. It does not take an ordained minister to organize or conduct a Sunday-school. Any Christian worker with ordinary intelligence in his head, and the love of God and zeal for souls in his heart may go out and begin a Sunday-school. It does not require a church equipment as a meeting place. A school house or any convenient building may serve that end. And yet, with facilities so easy and men and means so ready there are in these Southern states two million five hundred thousand white children out of the Sabbath-school and almost untouched by any religious teaching, power or influence. In North Carolina there are 81,267 such children; in Virginia 90,689; in Alabama 157,169; in Georgia 200,302; in Tennessee 224,514; in Texas 406,153, and so on among the other States.

Here indeed is a problem for our time; hence a task for the churches.

Christian Sun readers, bring this home to self. What are your church, your school, your own dear self, doing to reach these unreached children and bring them into touch with that agency and that institution most likely to reach them for Christ?

### THE REVEALED WILL.

The Bible is the revealed will of God. There is no other ground of account for its beauty, its wonder, and its mystery. Assailed by foes, and attacked by critics, within and without, it has not only survived through the ages, but has grown in power, influence and might with increasing centuries. The Book is read by more people, studied by more scholars and taught by more thinkers today than ever in all the world. All this has been said again and again, and this is not written to repeat, but with this in view: The Bible is the revealed will of God.

Our Father does not speak to us any where else as plainly, forcefully and directly as through the Word. Nature whispers of His bounty and love, the mountains speak of His might and the ocean of His omnipotence: but when we want to hear His voice, see His hand, feel His touch, know His life and understand His will, we must read, study and learn the Word. The world about us shows us His shadows: the Word reveals His will and shows us His desire concerning us. I may learn of God through nature and my fellowmen: I may learn God only by reading, studying, and praying over His Word. If you would know what God wishes, thinks, desires concerning you and your welfare you will find out if you read carefully and prayerfully His Word, the Bible.

### TRANSFERRING CHURCH MEMBERSHIP.

It is surprising indeed that so many sane, sober, good people, in changing their place of residence, to another community in which there is a church of their own name and faith, leave behind them their church membership. This is true not only of our Christian Church, but of all churches with local self-government. There are thousands of members in the Christian Church today who are members only in name. Our Baptist and Presbyterian brethren seem to suffer the evil consequences of this habit as we ourselves do. Following an editorial on this line we gave recently a quotation from a good Baptist paper. Here is one from The Presbyterian of the South:

"How surprising that so many who bear the name of Christ change their homes, and do not transfer their church membership.

The letter of transfer remains unopened for in the trunk, or has never been asked for. And in the new place of residence they are not known as followers

of Christ; they take no part in Christian service to the world, and bear no part in the Church's burden of care and effort for the world for which Christ suffered and died.

Dr. Chapman in his evangelistic campaign in Richmond made earnest and repeated appeals to such unenrolled Christians to come out from the world, with which they are now identified, and again take the name of Christ. And all the churches are having names added of men and women who for a long time have worn no badge of membership and followed afar off."

#### SUFFOLK LETTER.

I need ideas as bad as Texas needs rain. It is hard for me to find a good idea as it is to find out what is being done on the Panama Canal. My thoughts are like migratory birds, except they do not have the instinct to go in the right direction. I do not know whether I feel like Roosevelt going out or like Taft coming in; I know I feel like the place I fill is too big for me. I feel as young as I ever did, but I do not feel like I have as much sense as I once did. I wonder if people ever feel old; and I wonder more if people ever get old enough to feel as wise as they did when they were young. I wonder, too, how people write books, when I have a hard time to fill one column in the Sun. They say practice makes perfect, but I have not found it so in writing for print. When I talk, I seem to have something to say; but when I put the same ideas on paper they seem to lose their strength. I do not see how editors spin out so much good thought and keep on week by week. No matter whether editor Atkinson is at home or abroad, whether he is sick or whether he is well, whether he is busy or on vacation, he seems to use a fountain pen as full of ideas as of ink.

Well, time and tide wait for no man and the Enotype machine is as bad as time and tide. It eats up copy like the great mills eat up North Carolina pine. Sometimes I think the printing presses are nearing the time when all their products will be second growth, as they say it is coming to that in milling pine. The heart trees are going fast, and the heart products of the press may be going, too. Won't it be too bad if the next generation has to live in sap houses and read sap books and papers. They save sap timber by putting on paint, and I guess we will have to paint our ideas; but even "modern paint is not good," they say.

Some people try to make us believe that religion is losing heart, too; that it

is style, and doing, and show; but I notice one thing in all of these departments—that houses are better than when the continent was covered with virgin trees; that they are better furnished; that they contain more good books and papers; that intelligence is more widely distributed; that moral sentiment is purer and stronger; and by the logic of facts religion seems to be more intelligent and benevolent in its manifestation, if not more demonstrative in its emotional expression. I am inclined to believe that intelligence can construct a better house out of old field pine than ignorance can out of virgin heart pine; and I have no doubt that religion has suffered more from ignorance than from learning. So we may hope that nature's resources will not exhaust and leave mankind without shelter and without bread, and that God's grace will not grow less and leave mankind without faith and without love. I know that man is better clothed, fed, and housed today than ever before, though he has been cutting down trees, digging up coal, and filling the soil for thousands of years; and I am inclined to the belief that the moral status and spiritual character of man today is better than in any century since Adam and Eve withered the hope of the race by their sin. Hence I feel like prolonging my prayer, continuing my ministry, singing my song of praise, and pressing "toward the mark for the prize of the high calling of God in Christ Jesus;" and if I can write one letter, in a lifetime, that will help any soul out of darkness into light, or upward in the divine path, or put one new ray of sunshine into one home, I shall be repaid for all that I write without results.

W. W. Staley.

#### Elon College Notes.

Dr. E. L. Moffitt is this week in Eastern Virginia in the interests of the college endowment. Several very encouraging reports have come in and we are expectant that this trip will result in much permanent good for Elon.

Sunday Dr. Newman preached for the college continuing his series of sermons upon the Psalms. Fortunate indeed is that community and body of students who are permitted to listen to such a man as Dr. Newman discuss so divine a theme.

The Publication Committee has been busily engaged for the past week getting the catalogue ready for the press. Their work is almost complete and the catalogue this year will be larger and contain much more information than any the college has previously gotten out.

The idea of the Easter Examination

has struck a popular vein and the decision meets the hearty approval of the student body. It is realized that the long term from Christmas to June can be much more easily passed and the work made more satisfactory to student and teacher by a mid-term review and examination.

The Young Men's Christian Association has elected the following officers for the ensuing year: W. W. Elder, Pres., J. W. Barney, Vice-Pres., A. C. Hall, Sec., J. W. Barrett, Treas.

The Christian Endeavor Society held its regular consecration meeting last night for March, J. W. Barrett leader. The Society has elected officers as follows for the ensuing year: Pres., J. T. Cobb; Vice-Pres., Miss Affie Griffin; Sec. Miss Carrie Boyd; Corresponding Secretary, Miss Iola Johnson; Treas., W. G. Cobb; Organist, Miss Ruth Stevick; Collectors, Misses Bond and Wellons.

Miss Ida Garrison, State Secretary of the Y. W. C. A. will be here the fifteenth of March to address the Association. The officers just elected are as follows: Pres., Miss Affie Griffin, Vice-Pres., Miss Carrie Boyd; Rec. Sec., Miss Nannie B. Farmer; Cor. Sec., Miss Nannie E. Farmer; Treas., Miss Bessie McPherson; Organist, Miss Beulah Foster.

The Psiphelian Literature Society is to give its regular Easter Entertainment April 10th. It is not necessary to say that this will be good for all who have ever attended these exercises know what to expect from these young ladies.

Mrs. W. B. Hobly of Raleigh has been a visitor this week and Miss Martha Pearl Holleman of Greensboro, daughter of S. A. Holleman, a former teacher here is visiting friends here now.

J. T. C.

—Surely people will never tire reading about the twenty-third Psalm, called the Shepherd Psalm. Dr. O. P. Gifford says in a recent magazine article that he has read that there have been written 500,000 volumes on this one Psalm, and that there are now more than 224,000 volumes in libraries on this single Shepherd Psalm. It is a wonderful piece of literature, for its length, the most wonderful ever written.

—Pleasant Grove Church in Halifax Co., Virginia, which has recently completed one of the very handsomest country churches in all our Southern Convention, is this week putting down a handsome carpet all over its floor space, and installing heavy oak pews of latest and most substantial model. For devotion and loyalty to their church, we do not know where to find a membership and community surpassing this.

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

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**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

**Total Reported Last Week**    \$1757.89  
**Monthly Dues.**

Willie Jackson Everett .. .10  
Thelma Lee Harrell ..... .05  
Mary Ida Harrell ..... .05  
Harvey C. Harrell ..... .05  
Helen W. Scholz ..... .40  
Herbert Scholz, Jr. .... .30  
Elizabeth Scholz ..... .30  
Charles E. Newman, Jr. .. .10  
Hannah Clare Newman .. .10  
Hubert Neville ..... .10  
Curtis Parke Harrell .... .25  
Mary Lee Foster ..... .10  
James L. Foster, Jr. .... .10

**Monthly S. S. Offerings.**

Henderson, N. C. .... 2.50  
Bethlehem, Va. .... 1.35  
Union, Surry Co., Va. .... .50

**Special Offerings.**

Jr. C. E. So., Elon College .26  
F. M. Carlton, Durham 5.00  
Pleasant Union  
Church and S. S. .... 6.00  
Mrs. Bettie Cates ..... 3.00  
(On support of children)  
Wachovia L. & T. Co. . . 15.00  
(On support Hattie V. Brown)  
Amount 7th week ..... \$35.61  
Total ..... \$1793.50

**My Dear Children and Friends:**

Spring is coming and already we have begun our planting in the garden. The very busy days will soon be coming when we shall put forth great effort to get the best results from that part of Old Mother Earth which means so much to the Orphanage.

Measles all gone and children all able to be in school again. We are very grateful to our heavenly Father that no serious results followed and with the exception of a few colds the health of the children is excellent.

We have to report this week a nice box from Raleigh Church containing: 4 lbs. coffee, 3 cans peaches, 1 lb. dried peaches, 1 can blackberries, 4 lbs. sugar, 2 cans potted meat, 1 can tomatoes, 1 can pickles, ½ gal. Irish potatoes, 2 pencils, 1 pkg. tea, 2 boxes crackers and 2 dresses.

From members of Union Grove, N. C. Christian Church 1 box containing: Mrs. Arren Phillips, 2 towels; Mrs. E. C. Phillips, 1 sheet; Miss Cora Phillips 5 yds. chambray; Miss Myrtle M. Phillips, 3 prs. stockings; No name, 1 dress, 2 collars; Mrs. E. C. Phillips, 9 yds. gingham; Miss Ada Phillips, 1 pr. shoes; Mrs. Lou Moffitt, 1 towel; Mrs. Lenora Hancock, 1 handkerchief; Miss Ethel Brown, 2½ yds. ribbon, 3 yds. calico; Mrs. Sarah J. Brown, 8 towels, 1 pr. pants; Mrs. Caroline Moffitt, 4 yds. calico.

All this is very great help to us and we wish to express our thanks for same and say God bless the friends who help in any way.

Very cordially yours,

Uncle Jim.

Somerton, Va., Feb. 23, 1909.  
Dear Uncle Jim:

Guess you think I have forgotten you by not writing in some time, but I keep busy helping daddy farm. Uncle Jessie Harrell gave me ten cents and mamma gave me fifteen so will send my dues for the first quarter in the year. I will soon be large enough to make my own money for the Orphanage.

Your nephew,  
Curtis Parke Harrell.

Cypress Chapel, Va., Feb. 26, 1909.  
Dear Uncle Jim:

Here we are for February. It's a short month so we send a short letter. Mama will write for us all together this time as Grandma has been sick and she is kept so busy all the time. Enclosed find our dues for this month. Will write a long letter next time.

Love to each of the cousins and the little orphan children.

Your nieces and nephew,  
Thelma Lee Harrell,  
Mary Ida Harrell,  
Harvey C. Harrell.

Glad you are so prompt little folks. Be sure not to get behind.

Macon, N. C., Feb. 26, 1909.  
Dear Uncle Jim:

Enclosed you will find a check for one dollar, our dues until March. We little folks have to stay pretty close these wintry days, but now and then we catch some bright ones, and it makes us think of Frank Stauton's "Spring is a comin',

but the winter's on the hill."

With much love, Your little nieces and nephew,

Helen W. Scholz,  
Herbert Scholz, Jr.,  
Elizabeth Scholz.

Again we hear from the dear little Scholz cousins. Spring will indeed soon be here, then for the scattering of the little ones to find the pretty spring flowers.

Henderson, N. C., Feb. 25, 1909.  
Dear Uncle Jim:

I am feeling so grown these days. Miss Roselle Harton gave me a blue linen Buster Brown suit. I am so proud of my first pants. Hannah Clare weighs 16 pounds. She is well and growing nicely. Enclosed find our dimes for Feb.

Charles E. Newman, Jr.,  
Hannah Clare Newman.

Well, little man, you must not get ahead of James, Jr. He has no pants yet but daddy says when he stops sucking his thumb he'll get him some.

Chapel Hill, N. C., Feb. 25, 1909.  
Dear Uncle Jim:

I want to join the band of cousins. I enjoy reading the letters. I will send ten cents for February.

Yours truly,  
Hubert Neville.

Right welcome you are, Hubert. You have written a nice little letter.

Holland, Va., March 1, 1909.  
Dear Uncle Jim:

I am a little girl six years old. My mama has left me to stay with uncle and auntie to be company for them since Grandma's death. I now wish to join the band of little cousins. Enclosed please find ten cents.

Very truly,  
Willie Jackson Everett.

You are welcome little Willie. Little girls can brighten many an hour for their dear ones when they will.

My Dear Cousins:

We send our dues for Feb. We had the measles when the other children had it and are now all right again. We did not like it but are very glad to think we won't have it again.

Your little cousins,  
Mary Lee Foster,  
James L. Foster, Jr.

—President Roosevelt told his friends as he was leaving Washington just after the Taft inauguration, "I have had a bully time as President."

—Covington, Va., voted "dry" by a majority of 88 out of a total of 490, March 2.

**SELF-CONTROL.**

I remember that once a man came to our house red with wrath. He was boiling over with rage. He had, or supposed he had, a grievance to complain of. My father listened to him with great attention and perfect quietness until he had got it all out, and then he said to him, in a soft and low tone, "Well, I suppose you only want what is just and right?" The man said, "Yes," but went on to state the case over again. Very gently father said to him, "If you have been misinformed I presume you would be perfectly willing to know what the truth is?" He said he would. Then father quietly and gently made a statement of the other side; and when he was through the man got up and said, "Forgive me, Doctor. Forgive me." Father had beaten him by his quiet, gentle way. I saw, it, and it gave me an insight into the power of self-control. It was a striking illustration of the passage, "He that ruleth his spirit is better than he that taketh a city."—Henry Ward Beecher.

—The sixtieth Congress came to an end at noon March 4, and the Senate branch of the sixty-first Congress began at noon March 5. The House will be called in extra session to consider the tariff March 15th.

—Vice-President Fairbanks, on retiring from office, March 3rd, received from his fellow Senators a magnificent silver service costing \$1,185, this from the entire body, and from the Democratic members in addition a handsome and costly loving cup. Senator Daniels of Virginia spoke for the Democrats of Mr Fairbank's uniform fairness and efficiency as a presiding officer.

**FREE DEAFNESS CURE.**

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrhs. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

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**Pain and Misery**

Is simply nerve disturbance. Derangements in any part of the body irritate the nerves centered there. The greater the disturbance the more severe the pain. Dr. Miles' Anti-Pain Pills stop pain and misery because they relieve this irritation. Many women find great relief from periodical suffering by taking Anti-Pain Pills on first indication of distress or pain.

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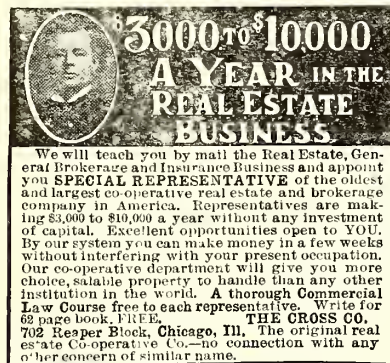
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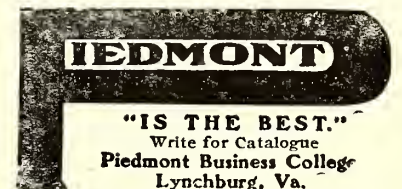
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### \*THE DUTY OF OUR WOMEN IN RELATION TO OUR HOME MISSION WORK.

Christian missions had their origin in the example and command of our Lord Himself. From the first foundations of the Church, individual missionary activity marked the life of the Apostles. The result of Paul's labors and his successors' was the growth and extension of the Church through Asia Minor, Greece, Italy, Southern Gaul, and Northern Africa.

The missionary idea lies close to the heart of Christ. While our faith and love reach out for the whole world, and we feel true Christian sympathy with the foreign field, let us not forget to consider the immensity of the work at home. The women of the Christian Church have cause to congratulate themselves today that we have really enlisted in this grand work of Home Missions. We have been late in taking it up, but now is the propitious time. We should have our "Woman's Home Missionary Society" in every Church, and do all we can to aid our agents in this grand home work. "The Church can have no such sign of Christ's living presence and gracious power in the world as she has in the existence of the missionary spirit in her members, and the reports of missionary success from the fields." Humanity in ignorance and degradation is the sign of sin in the world. Humanity elevated, enlightened, purified, and redeemed, is the sign of Christ in the world. The mission of the Church is two-fold. First, to enlighten the believer, strengthen his faith in Christianity, take the raw material gathered within her fold, and construct a kingly, Christ-like character. Secondly, to save sinners, to go anywhere, everywhere, throwing out her influence until men and women see her power, and come to dwell in Christian love with one another. All the various denominations have their "Woman's Home Missionary Societies," which are doing something to aid this noble work. Shall we women of the Christian Church stand idly by and smile contentedly while our sisters gather in the rich harvest? The females outnumber the males nearly two to one in all denominations. If the mission work is not a success, we are to blame.

"Go ye, then, into the harvest,

With your might and with a will;  
Bravely toiling in life's vineyard,

Thus the holy law fulfil;  
Gathering into Christ's own kingdom  
All the friendless, fallen ones,  
Who are wand'ring by the wayside,  
Waiting till the reaper comes."

In the slums of our cities, out on the frontiers, there are millions of poor ignorant enslaved souls, and these must be redeemed or perish. The ignorant and unevangelized of all lands are coming to our shores by hundreds and thousands. And the only agent for Americanizing them, in the true sense, is the Church of Christ. If the Church fails in her work here, the population of our country will become a mass of many nationalities with nothing in common, except to do as they please. These immigrants are quite a large element in some of our large cities already. You can see that this work is overwhelmingly important. We have a missionary duty to perform which is of such a character that it is impossible for us to draw the line of demarcation between the Home and Foreign work.

No church can be truly Christian and not be missionary. We can learn the news from Japan in a few minutes, and send a missionary across the Atlantic ocean in less than a week. The nations are our next-door neighbors. Our nation differs from all others in this: We have the largest stream of immigration, pouring into our land from every other nation to be found on the face of the globe. Our very existence as a Christian nation is seriously threatened. As my subject is "The Duty of our Women in Relation to our Home Mission Work," I ask if anything could be plainer than the duty of Christianizing this incoming tide? Unless we do, we shall have neither home nor foreign missions for Christ. Let us not forget that the land where Christ and the early apostles of Christianity preached, and obtained the red rose of martyrdom, is now land for the missionaries. I was greatly impressed

in reading the remarks of Rev. E. F. Kupfer, who had been a missionary to China. He visited New Orleans, and wrote for "The Gospel in all Lands," published by the Methodist Missionary Society in April, 1890: "While visiting this great mart of the South, enroute for Texas, I found much that was interesting and new; much that was pleasing to the eye that just came from the bleak North. But what pleased me more than the sweet-smelling roses, the ever-green villas, the moss-covered trees, or the heavy-laden boughs in the orange groves, was to find a most flourishing mission among the sons of the 'middle kingdom.'" Forty-five young ladies of the Presbyterian, Methodist, and Episcopal Churches were working in beautiful harmony in trying to make life more pleasant to these men.

"The Mission, under Presbyterian management, has been most successful. Only a little over five years old,—twenty have been converted: one has returned to China as missionary to preach to his countrymen the Savior of the world.

"Forty-three were present when I visited the Mission, and I must admit that never before have I seen so many men of this class together who were so cheerful, happy, and content. The cordial way in which these ladies welcomed them, and the polite reciprocation of these men, convinced me that however hard cases they may be, with love and sympathy they can be gained.

"This work interested me so much because of its bearing and influence upon our work in China. Most of the Chinese now living in this country will sooner or later return to China, and their attitude to the Church and the missionaries will then entirely depend

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upon the treatment they have received from the Church here.

"I have often been asked since my return from China whether the Chinese Exclusion Bill will not injure our work in China, and my answer has always been, 'not likely, among those who have not been abroad.' The element we have to fear most will be found among those who have lived here and have been led to feel that the Church took little or no interest in them."

Then, too, may I not ask, Why was it that Senator Blair, Minister to China, was refused? Secretary Blair may not give the official reply for prudential reasons, but it is understood to be because Senator Blair is opposed to Chinese immigration. Let us keep a standing pledge in our Herald for Home and Foreign Missions.

I would not have anyone think that I am not just as much in favor of Foreign as Home Missions. I did what I could to aid my husband in his struggles to educate Rev. David F. Jones, our first Foreign Missionary. Let us regard the souls of the heathen in the United States just as worthy to be saved as those in Asia and Africa. The work is one. The world can and must be taken for Christ. Can we not do more to aid the editors and agents of our papers in their appeals in behalf of missions? Can we not arouse

our people to aid our Convention Secretary of Missions in his noble work, so that the number of our missionaries, both Home and Foreign, may be greatly increased? It is our duty to aid our Mission Agent and his worthy companion, Sister Bishop, as they go forth to organize societies.

My paper is growing too long. I will close in the language of F. F. Seward in "Our Mission Field at Home:"

"How many in our favored land  
 God's holy day profane—  
 Neglect the Savior's gracious call,  
 And take his name in vain!  
 Then while we pray for heathen climes  
 Far o'er the crystal foam,  
 O let us ever bear in mind  
 Our mission field at home.  
 "Go feed my lambs," our Savior said,  
 'And bring them to my fold;'  
 For us the same command is given  
 As them to him of old;  
 While others toil for dying souls;  
 Far o'er the ocean's foam,  
 Be ours to serve this noble cause,  
 Our mission field at home.  
 "How many a poor neglected child  
 With pleading eyes we meet!  
 A gentle word might higher guide  
 Its little wandering feet,—  
 A precious lamb that God may bless,  
 Beneath this hallowed dome:

Then let us ever bear in mind  
 Our mission field at home."

Mrs. Carrie Eugenia Long.

\*A paper read by the late Mrs. D. A. Long at the missionary meeting at Euon, Ohio, 1893 and kindly presented for print now by Rev. D. A. Long, D. D.

—Last week's issue of The Herald of Gospel Liberty was the Annual Foreign Mission Number and did great credit to Editor Barrett and the other efficient workers in our Dayton Publishing House.

—The Biblical Recorder of Raleigh, in a recent issue, says:

"The Centennial of Religious Journalism (1808-1908) by Dr. J. Pressley Barrett, Dayton, Ohio, is an attractive cloth-bound volume of 656 pages, 'designed to commemorate the first century of the history of the Herald of Gospel Liberty,' (the oldest religious newspaper) having been founded in September, 1808), and therein to give a bird's-eye view of the work and progress of the Christian Church.' There are many illustrations, a good number showing leaders and churches of the denomination in North Carolina where O'Kelly lived, wrought, died, and was buried. History, centennial addresses and articles, and selected editorials from the paper, occupy most of the volume which serves its purpose admirably."

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An interesting picture of the cotton plants referred to will be found in the new 1909 Virginia-Carolina Farmers' Year Book, copy of which may be had from your fertilizer dealer, or will be sent free, if you write our nearest sales office.

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P. M.	A. M.	STATIONS.	A. M.	P. M.
1:15	6:00	Raleigh	8:30	3:45
1:54	6:24	McCullers	7:52	3:03
2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:30	9:15	Fayetteville	5:30	12:30

JNO. A. MILLS, Pres. and Gen. Mgr.

## DIED.

## Winn.

Mrs. Lucy Ann Winn (nee Miss Edwards) was born June 21st, 1846 and died Feb. 9th, 1909, at her home near Epsom, N. C. Age 62 years, 7 months and 19 days. In 1860 she was married to Richard Griffin Winn who died a few years ago. There are five children living and one dead.

Early in life Sister Winn professed religion and united with Trinity M. E. Church in Franklin Co., where she always held her membership. Some of the children are members of the Christian Church. The writer conducted the burial service at the family cemetery on the afternoon of Feb. 10th. The children feel keenly the separation, but they will always think of her as a true devoted mother and their dutifulness to her is attested by all who know them. The prayer of the writer is that mother's influence may ever remain in the lives of children and they may meet mother in the home of the beautiful.

C. E. Newman.

## A HISTORY OF YOUR LIFE.

What will it be? Will it be a thrilling, interesting, acceptable and commendable one? or will it be the reverse? Let thought run back over the past and look for itself upon the written or unwritten pages of your record. Every day through the short or long column of years something or nothing has been done. What you have written, said and done has been noted by the recording hand of time. Would you like to see a history of your life? Many things long since forgotten would be brought fresh to the mind, and if you had lived a beautiful life you would love to review it, but if it had been filled with black spots you would not be very anxious to see it.

Each one has been writing his history for years—ever since you were accountable for the deeds done in the body, and our Father has been reading it when we did not think of him. Many of us did not stop to think that we were acting and writing the deeds of a life, but we have, all these years, been making either good or bad history. Some of it, in many characters is too black for the public to see. It would surprise and condemn many to see the history of their lives opened before them. Long columns of guilt and sin would invite you to read them. What would you do if you saw them? You could, and ought to ask Jesus to blot them out and have them against you no more. And if you

were to ask Him in simple, faithful earnest He could take one stroke of that nail pierced hand with the pen of salvation dipped in his own precious blood and blot them out forever. For He says: "He that overcometh, the same shall be clothed with white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father and before his angels."

The question comes to each one over and over being the swift message with momentous and urgent interest: "What is your life?" Coming down the crowded ways of time over the eventful past, many voices are telling what life is to them. With plaintive tones one says: "My life is full of trouble." I would

recommend to you as a remedy for your troubled life the fourteenth chapter of, Jno. where it says, "Let not your heart be troubled; ye believe in God, believe in me." Then let David cheer you in his hundred and thirty eighth Psalm. Listen to him: "Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." Get your Bible, turn to its precious comforting promises, study them, pray—listen for the voice which whispers, "Peace, be still." Think of and sing some cheering song, and let these exercises bring you near to God. Have something to do. An idle mind and unmen-

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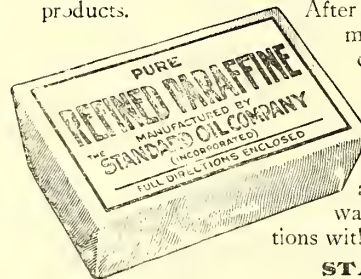
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THE CHRISTIAN SUN, Elon College, N. C.

ployed hands make room for sin to come in to trouble and ruin you. Then you know a wise head makes a still tongue. The tongue gets you in trouble sometimes. Learn to use it well with winsome, tender, loving words; then it will be a blessing to you and not a curse. Do not say all you think, nor think all you say, but live in the splendid realms of Christian experience and walk with God all the way to the eternal city, so as to live beyond the scenes of time the deathless life.

I once knew a man who appeared very devotional and claimed to be holy, but his life was not consistent with his profession. He was a whisperer and untruthful. If he had employed more of his precious time in self-education and confined himself to the truth, it would have been so much better for him. There are some today in all the avocations of life who belong to this man's class. Many of them, however, are better qualified by nature and education to practice their work—whispering and deceiving. "Being filled with all unrighteousness . . . full of envy, murder, deceit; whisperers, backbiters, haters of God." "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." He will reap the same kind of seed he sows, and he will reap many more of the same kind than he sows. The law of retribution will certainly be enforced. Please never forget that.

Another voice is heard coming down through many weary days and nights saying, "My life is one of affliction. Being tired and fatigued with an afflicted life, I desire to get home and rest." You desire the pity and sympathy of every one, but you will find divine help in these comforting words, "For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory." If our minds were influenced more by the divine Spirit, in most cases we would live better and more healthy lives. Sin and ignorance have made very much affliction in the human family. If we had known more about ourselves, and not been such violaters of the laws of nature we would have been healthy and strong, and better in every way. Many a man and woman is weak and worn out when the race is just half run. If they had, in early life, begun to provide a reserve force, they would have it to draw from in declining years when they most needed it. Cultivate a cheerful, friendly, forgiving, tender, loving disposition. If the world seems cold and friendless to you; if others have mistreated, misrepresented and tried to tear down a character which for years you


have labored to build upon honesty, truth and virtue, be patient and forgiving, remembering that "vengeance is mine, I will repay, saith the Lord." "Be not overcome of evil, but overcome evil with good"

If any who are sick, tired or discouraged read these lines from the pen of one who sympathizes with you, permit him to advise you to bind the everlasting promises of God close to your heart and look for brighter, better and more healthy days. J. T. Kitchen.

Windsor, Va.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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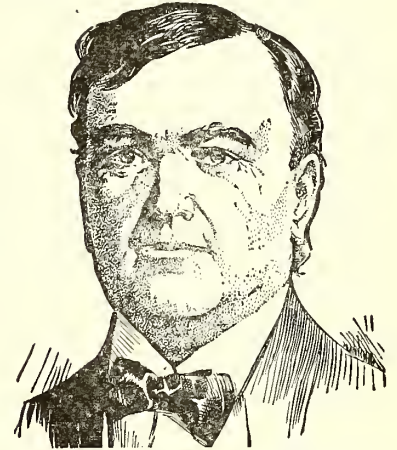
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in their own locality are living testimonials of the perfection of my treatment. I know how painful and horrible are diseased kidneys and bladder, and how terrible rheumatism is: so I have made this line of medicine my field of work, and I have been very successful. If I can cure you free I want you to tell your friends of my treatment. This is the way I secure my patients. I would like to have you in my offices just for one hour to read my letters and to see the great and successful work I am doing every day in the year.



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**MAKING A LANGUAGE.**

A language is usually a slow growth, not a deliberate manufacture. "Gilbertese," however, the written tongue of the Gilbert Islands, is the work of one man, the late Rev. Dr. Hiram Bingham, sometimes called the "John Eliot of the Gilbert Islands." He and his wife sailed from this country in 1856 to their new field on the Morning Star, the mission ship which was built by contributions of Sunday-school children.

The chief trouble was that the islanders had no written language. Doctor Bingham's eyesight was poor, but he set out actually to make a language, being obliged to collect his own vocabulary and construct his own grammar.

He had great difficulty in finding a Gilbertese equivalent for "prayer," and was thereby led into a ludicrous mistake. The word which he used meant "to practise incantations," which was the exact opposite of what the missionary intended to convey.

He had the New Testament three-quarters translated when in 1865 his health broke down, and he was compelled to return to this country. He started back the next year, again in the Morning Star. He was made captain of this ship, and commanded it for two years, and sailed from one island to another as a supervising missionary of the stations which had sprung up rapidly. Finally, in 1873, after completing the New Testament, he returned to the Gilbertese settlement of Apiang.

Ten years later his wife asked him to translate the Old Testament before he gave up his work in the islands. At that time he was fifty years old, and the task involved making the translation direct from the Hebrew, which he had not been familiar with for a long time. He buckled down to hard work, however, with his old grammar, and in two years was ready to begin the translation. Immediately afterward he was taken ill, but with the help of an amanuensis kept steadily at work.

In the spring of 1890, after an absence of many years from the United States, Doctor Bingham and his wife watched the last verse of the last book of the Bible being put into type. The proof was taken, and he read aloud the words in Gilbertese.

Even this accomplishment did not end the missionary's labors. He started to write a Gilbertese dictionary. When it was ready for publication, he lent the manuscript to a man who entrusted it to a messenger, and the messenger lost it. The work had to be begun again, and was completed after ten years, just before the death of Doctor Bingham.—

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GREENSBORO N. C., WEDNESDAY, MARCH 18, 1909.

VOLUME LXI. NUMBER 11.

## EDITORIAL COMMENT.

**Bryan:**—In an address at a banquet in Pittsburg, Pa., March 4, Hon. William Jennings Bryan is reported thus by the Associated Press: "Mr. Bryan said he would rather be the defeated candidate and have the support he received than be President and feel that he owed it to the powers that corrupt." There was more but this is enough, and we have not seen the report denied or called in question.

No other inference can be drawn from these words than that in Mr. Bryan's estimation, his opponent, Mr. Taft, is President of the United States today by virtue of "the powers that corrupt." Now that there was corruption in Mr. Taft's party, and like wise in Mr. Bryan's party, before the recent election, we have no disposition to deny. Each charged the other with corruption and so far as we know their charges were sustained. Let that be as it may. The more is the pity.

But are we to believe that the President of our great country, our great Christian country, owes his elevation to office to the "powers that corrupt?" Are we to consider that Mr. Bryan is a private citizen today because the people who supported him did not corrupt, and Mr. Taft is President because those who followed him did corrupt? If that be true, we have a government owned and controlled by corruption.

Such a view of government would make us skeptical, anarchistic, unpatriotic. And no one could censure. For the youth of this land to be called upon to admire, reverence, and be loyal to a government of corruption would be foolish and wicked. We want to be patriotic, but to believe this latest teaching of Bryan we cannot be, and at the same time maintain our self-respect.

That Mr. Taft owes his election to "the powers that corrupt" we ourselves do not believe, neither do we have the first thought that the great American people believe so.

Three times has a great party honored Mr. Bryan with all that it could give and do. Each time he has lost with a constantly increasing majority against him. For him now to claim that he has

lost and his President and your President and my President won out and governs the nation by "the powers that corrupt," strikes us as not only unpatriotic, unjust, and unfair, but as unbecoming one who has been greatly honored by millions of his countrymen as a "great statesman and a Christian gentleman."

Admit that there is corruption, but for the sake of our patriotic zeal let us believe that the great body of our American citizens are honest, sincere, patriotic and not corrupt and that these control and govern. We do not believe that Christianity is loosening its hold with us, but tightening it; that we as a people are becoming more corrupt, but less so, the cries and moans of a thrice defeated candidate to the contrary, notwithstanding.

**Cuyler:**—Rev. Theodore L. Cuyler, D. D. LL. D., born Jan. 10, 1822 in Aurora, N. Y., died at his home in Brooklyn, Feb. 26, 1909. Dr. Cuyler was a Presbyterian preacher and pastor. Till old age and failing strength caused him to resign his pastorate, he gave his great energy and wonderful mind and heart to his pulpit and the people of his charge. That which loomed large before him always was his pastorate. He would not be diverted to other things. The one ambition and consuming desire of his life was to be a faithful preacher of the Word and shepherd of his flock. How Dr. Cuyler in his balmyest days loved his pulpit and his people! He strove ever to lead men and women to Christ and to direct them in the better way. As a result not only did his own people love him, but the peoples of all evangelical denominations revered him and claimed him as their very own.

When a truly good and lovable man comes, how he does shatter into fragments denominational lines and sectarian differences! Everybody knew Dr. Theodore L. Cuyler as an amiable, efficient, able, preacher of the Word. All evangelistic pulpits were open to him. Christian homes of every faith stood ready to receive and welcome him. And now that he is gone you would with difficulty discover to what denomination he belonged. Methodist papers, Baptist pa-

pers, Presbyterian papers, Christian papers, all join equally in telling of his great heart, his splendid service to humanity, his noble career, his sublime achievements in the name of Christ.

When a great and good man arrives he belongs to no sect or section. The world claims him; for he serves humanity and blesses all mankind. This is the natural way: it is the only true way. Dr. Cuyler was a noble, consecrated Christian gentleman who gave his hand and talent to the uplift of his fellowman. That is sufficient. May God multiply his kind in the earth.

**Standard Oil Acquitted.**—Judge Landis of the Federal Court in Indiana several months ago found the Standard Oil Company guilty of accepting rebates and fined the Company something over \$29,000,000. The case was appealed to the higher court which reversed Judge Landis and sent the case back to Indiana for a new hearing. This hearing was last week completed and the Standard was declared not guilty.

Between twenty-nine million and nothing is a long stretch and one wonders at just what point justice would come in, were it possible. And yet we are inclined to think neither court was trying to evade. Legal technicalities, precedents and phraseology bind the courts until they are tied, or in a maze, and the average layman does not understand. Between Chicago and East St. Louis there were two rates for oil, an 18-cent rate and a 6-cent rate. One was a class rate, the other a rate made for big shippers. In fact the Standard was the only shipper and enjoyed the 6-cent rate. When it came to the final test it could not be proven that 18 cents was the legal rate, and it could not be presumed that the traffic manager knew there was any other than the 6-cent rate. The fact that one was published as the schedule and the other was not, did not prove the legality of the one or the illegality of the other. Therefore the Standard Oil Company committed no legal or moral wrong in accepting a 6-cent rate. When this was substantiated the case collapsed. Judge Landis knew of these rates, but presumed that the 18-cent rate was

(Continued on page 9).

## FROM THE FIELD.

**Bethel.**

This is where I go on first Sunday. Our people at this place seem to appreciate the 11 o'clock appointment. Our congregation is growing and the prospect is hopeful.

**Christian Chapel.**

This is where I go on second Sundays. We have a very good congregation here and is growing. We have good singing led by Bro. Auther Woodell, with Sister Gertrude Davis at the organ.

**New Hill.**

This is where I go on fourth Sundays. This is one of our old churches, but it has dwindled away considerably. We hope that the future will reveal greater things. I have received four members, three of these being men. We have reorganized and elected new officers. We hope to get far enough along to do some repair work on the church this year. We want the good people to pray for us that we may succeed.

May the good Lord bless the labors in his vineyard this year.

J. S. Carden.

Durham, N. C.

I have held my first quarterly meeting at Bethel, Center Grove, Lebanon and Mt. Zion and shall hold at Concord soon. All my churches have taken the collection for the Orphanage.

Rev. J. L. Foster was at Bethel and Concord and took the collection, Rev. A. F. Iseley at Mt. Zion and I at Center Grove and at Lebanon.

The collections were good at all these churches. I am pleased with the work at all my churches.

Thos. W. Strowd.

March 8, 1909.

We have held our first quarterly meetings in my churches, Pleasant Ridge, Ingram, Va., Happy Home and Keyser, for this conference year. The work so far has been very gratifying. The attendance at the services has been very good for the winter months. When the spring opens I shall expect to preach at three mission points. The Sunday schools in three of my churches are doing very well. We are now planning to hold missionary services in all my churches during the month of May. A program will be rendered; a sermon on missions at 11 a. m., and at 2 p. m. Three or four essays on missions by interested lady workers and talks by some of the brethren in each of my churches, presenting the great need of missions and a better support of the church of today.

The church is what it is by way of education and the spirit of missions in the church is the vital spring of action and the most direct way to successful harvesting souls for Christ. The spirit of missions today means aggressive Christianity, and the church filled with this is a spiritual church and a willing people. The spirit of missions in the city of Boston, Mass. is the great spring of action in the great American revival of to-day. Why not this spiritual fire kindled throughout the Southern Church? Surely this is the great need of the church. Men and women are dying daily prepared or unprepared. Some only have done their duty while others have failed in leading those dear souls to Christ. Dear reader, have you done your full duty by way of example to help some poor wayward one out of the ways of sin? The value of one precious soul for whom Christ died, is worth more than all your gold, silver, lands and momentary pleasures in sin. You will know this to be true at some period, some time, some where, at least the judgment.

“And must I be to judgment brought,

And answer in that day,

For every vain and idle thought

And every word I say?

Yes, every secret of my heart,

Shall shortly be made known,

And I receive my just desert,

For all that I have done.

How careful then ought I to live,

With what religious fear,

Who such a strict account must give

For my behavior here.”

Shall we not pray and work to the end that this may be the best year's work for the Master's cause we have as yet done.

S. B. Klapp.

Greensboro, N.-C., Mar. 5, 1909.

**Wakefield, Va. Letter.**

On the 22nd day of Feb., in honor of “the father of his country,” the ladies of the Christian Church at this place had several little girls selling Washington's hats, and at night Mrs. C. W. Richardson, a most excellent hand in training children, gave a very enjoyable play, after which the Ladies' Aid served ice-cream and cake. The evening passed off very pleasantly, and the receipts for the same were some over \$25. Church work here is in good working shape and the church building is going on. The first coat of plaster has been put on, and money still comes in. We had the pleasure of having in our town Bro. W. H. Sipe, of Bridgewater, Va. some time ago, and while here with his sister, Mrs. J. J. Lincoln, he visited our church, and was much impressed with our undertaking and the style of house

in building. So in a few days the good brother sent the writer a check for \$20 to be used in the building. Mr. D. P. Pursell, and Dr. Bains, both of this place, gave \$5 each. We wish to thank these brethren for their donations. We are looking for letters every day with checks for our building, so let them come in brethren. We need money very much indeed just now.

On the night of Feb. 25, The Ladies Aid Society of Dendron Christian Church gave a magnificent reception to the members of the church and Sunday-school. Some two hundred persons were present and the sumptuous repast was much enjoyed by all present. After the supper was over some twelve baskets full of cakes, fruits, jelly, etc. were gathered up. During the evening several addresses were delivered, giving a history of the church, its beginning, workings and present condition.

Dendron is a lumber town, but her church work is remarkable in every way. Our church there is but a few years old beginning Feb., 1901, in Odd Fellows Hall, with Bros. W. S. Barrett, A. G. Higgins, A. J. Cotten, E. T. Atkinson, W. L. Anderson, J. W. Cotten, J. W. Williams, F. B. Richardson, and A. W. Laine and decided to build a Christian Church. \$400.00 was raised by those present to build the church and various committees were appointed to begin at once to purchase a lot and build. On April 16, 1901, another meeting was held in the same Hall, and the Christian Church was organized, with the following membership: W. S. Barrett, May W. Barrett, A. G. Higgins, Susan A. Higgins, E. T. Atkinson, W. L. Anderson, David L. Cotten, Roxie A. Cotten, J. W. Williams, Albert J. Cotten, Nannie J. Cotten, James A. Cotten, Mary E. Cotten, A. W. Laine, Florence A. Laine, J. Ollie Davis, Henrietta A. Williams, Joseph T. Atkinson, J. R. Matthews, and Addie A. Matthews. Bro. J. W. Williams and wife and Mrs. Florence A. Laine withdrew for the reason that they preferred to remain at Union Christian Church. So we see the Dendron Christian Church was founded with eighteen charter members. May 22, 1902, the corner stone was laid by Rev. W. W. Staley, D. D. and some \$500.00 was raised that day. In March on the fifth Sunday 1903 the church was dedicated by Rev. W. C. Wicker. From that time the church has had as pastors Revs. R. H. Peel, H. E. Rountree, and at present the writer. The church has at present a membership of seventy six true, and faithful workers.

On the first Sunday in Sept., 1908, in the afternoon a Sunday-school was or-

ganized with twenty-four members. Feb. 28, 1909 the Sunday-school had one hundred and twenty names on the register, with present the previous Sunday one hundred and seven, which is the largest number we have ever had present.

The church property is now worth more than \$2,000. The Church people are kind and thoughtful in every way. The church has set aside one Sabbath in each month to contribute of her collections to the sick. All of the organizations of the church are working fine and the religious spirit is very good. May God abundantly bless them in their most excellent work. C. C. Jones.

**Valley Letter.**

For years and years the Va. Valley Central Conference has been struggling along never, perhaps, measuring up to its responsibilities. Considering the age of the Conference and the section of country in which it is located we ought to be at least two or three times as strong as we are. Why have our prayers not been more rapid? We simply have neglected our opportunities, and have not taken hold as we should. Shall this criminal neglect continue? It need not continue, and it will not continue if every loyal member of the Christian Church in the Conference will shoulder his part of the responsibility, and rally to the support of the work with prayer, and effort and money. Are you one who will?

There is a bright opening for us in Winchester, and there are many other places within the bounds of the conference where we ought to be doing work. But we cannot do much at these places without Home Mission funds with which to push the work along.

By reference to page 32 of the Christian Annual for 1909 you will find a recommendation by the Home Mission Committee to the effect that a Conference Missionary Association be organized, the purpose of which shall be to raise funds to push forward the mission work within the bounds of the Conference. The Association was organized by electing Rev. W. T. Walters, Pres.; Rev. A. W. Andes, Sec.; and J. E. W. Bryant, Treas. This Association will meet each year during the sitting of the Annual Conference. All the money raised by this Association will be turned over to the Treas. of the Conference, and will be paid out only by order of the Conference. The membership fee in this Association is \$5.00 for men and \$2.50 for women, payable annually. I trust you see the importance of the work, and that you will write me at once authorizing me to enroll you as a member. You can send your fee to me or to the

Treas., J. E. W. Bryant, between now and the next session of the Conference. Let us awake from our sleeping and get to work in dead earnest.

Yours for work,

A. W. Andes, Sec.

Harrisonburg, Va.

**Roanoke, Alabama.**

It has been some time since I have had the opportunity of writing to the Sun. I have been very busy since conference, however, I have had the privilege of visiting the people at Bethany and am always glad to meet this people. I also had the privilege of visiting the people at Forest Home. Besides this I have been very busily engaged in work at Rockstand but it has been a pleasant work. We now have a nice house of worship at this place. We held our first preaching service in our new house yesterday and today. We received three members into fellowship yesterday. We have received four members since conference. God has wonderfully blessed our work at this place. Brethren, pray for us. We have a band of faithful workers at this place and the prospects are bright before us and may the Lord be praised for it all.

Brethren, let us pray that this may be the year of greater success of the whole church of Christ than any of the past.

Yours in the vineyard of the Master,

J. D. Dollar.

**ETERNITY.**

Too wonderful for me to contemplate or even try to investigate. The Bible says but little about this word. So stupendous, so great and so everlasting in its illimitable meaning. "Canst thou by searching find out God?" Still we are commanded to search the scriptures, for in them we think we have eternal life. Some are better prepared to search them than others because they have the means, the education, to do so, but every one ought to do his best in finding the will of God concerning himself. It is a great privilege to look up to "the high and lofty One that inhabiteth eternity" and say, "Our Father." It is also a glad thought to realize that He provides for our temporal and spiritual needs, and permits us to enjoy so much of this beautiful world.

The bell of time rings in clear tones, eternity, eternity, eternity, and every one does, or will, realize that he will inhabit it. Great Judge of every one, if now Thou art standing at the entrance of our souls, O, let us feel Thee near and get ready for a happy eternity!

A colporteur on a boat between two

distant cities was attending to his work in distributing religious tracts, presented one to a man who did not take interest in them, but after a while consented to look at one, and looked at it in a casual way. But he very soon tired of reading it and tore it into small pieces, throwing them overboard as he stood on the deck. The wind blew one little part of it to the lapel of his coat. In picking it off, his eye noticed two very prominent words. One was God and the other was Eternity, and these words took possession of his mind so completely that he repented, believed, and was converted. The arrow of conviction charged with the eternal truth of God's word speeds its way to the mark and sticks there, leaving a deep and a lasting impression.

You may talk of large means, of much wealth, tell of grand achievements, and of splendid attainments, but one of the greatest things any one can possess is a conscience void of offence toward God and man. Conscience is the alarm bell in the sleeping chamber of the soul to awaken us to right thinking and correct living. The soul may sleep in an indifferant way but conscience will ring it up to think and act. It may have been badly wounded by sin, but the lofty One who inhabits eternity can bind it up with his love and give it perfect ease. There are some who do not feel worthy to receive His divine healing, fearing He will not hear them when they call upon Him, but He will listen to you for not even a sparrow falls without His notice. If you have fallen, rise higher on the wings of faith and get right with Him. If a dewdrop resting on a tiny blade of grass can hold a star and a part of the blue sky on its diamond face, the soul can hold Jesus, the star of Bethlehem, in its embrace and reflect His glory.

J. T. Kitchen.

Windsor, Va.

—Congress met in extraordinary session at noon March 15, the purpose of the session being to consider the tariff.

—One man was killed and many injured in a wreck on the Seaboard Ry. near Sanford, N. C., March 13. A passenger train at full speed collided with a through freight, resulting from "mis-read orders."

—Ex-President and Mrs. Roosevelt walked to church last Sunday, the distance of the walk being six miles. Many of us Southerners would think it "awful" to walk two miles to church, New England and the North having us altogether outdistanced when it comes to walking.

## \*COVETING THE BEST GIFTS.

1 Cor. 12:31. "Covet earnestly the best gifts, and yet show I unto you a more excellent way."

Man is a religious animal. This truth was noted and proclaimed by Aristotle thousands of years ago. No other animal seems to be possessed of this faculty. But no savage, be he never so low in the scale of civilization, be he never so degraded and ignorant, has ever yet been found who did not give evidence of possessing this distinguishing characteristic. All men everywhere realize the existence of superior beings and long to put themselves in a favorable attitude toward them. Various systems of religion have been brought forward to satisfy this longing in man. The theological systems of the Greeks and of the Romans said that religion was a matter of ritualistic conformance to the will of the gods declared through portents, prodigies, and signs. If a man did as the ritual said do, he was all right, no matter how unchanged his heart might be. The same thing is to a certain extent true of the formalism of the Old Testament, which culminated in the sect of the Pharisees. The religion of China, the worship of Confucius, forbade progress, because it made him a model, a mould after which every good Chinaman must model his life and to whom he must conform. All the pagan religions contain more or less prohibitions to do certain things. They put the emphasis on doing some act and had a tendency to make men conform to a model, to be more or less like each other, to subordinate individuality. There is one religion which puts the emphasis of conduct not on doing, but on being. That religion is Christianity. It is the crowning glory of Christianity that it does not make men after a pattern, as a dressmaker makes a dress, that it does not run them through the same mould, as does the worker in clay or plaster of Paris, but that it makes them individuals. In all these other religions that have been offered to the world, there is a certain element of artificiality, of externality, of the addition of something to the professor. This arises out of the fact that they put the emphasis of conformity to the religion on doing rather than on being. But Christianity, alone of the religions of the world, the one religion that is to conquer the world, sets up no standard and says do this; it sets up no model and says make your life an exact reproduction of it. Its message is as follows: You are an individual and in you are the possibilities of great things. Christ is to you an example. To him you are not to slavishly conform, but by him you are to be transformed by

the renewing of your spirit. If you would be a Christian, be a man, be the best man or woman you can be, and in thus being you will also be a Christian. If your life is the expression of the best in you, then you are a Christian, and you are not a true Christian unless your life does express the very best in you. Christianity is life, the best life of which you are capable, and nothing which contributes to the excellence of life is unchristian. Christianity does not furnish you with a list of precepts for conduct, there is no such thing as being a Christian according to the standard of your neighbor. No amount of calculation will give you the rule which you can apply to all questions and incidents that may arise. Christianity is not mathematics nor the application of rules of conduct to the solution of perplexing problems, it is life. Whatever adds to the realization of life, to the betterment of it, is for you to follow as a Christian. In order for you to be a Christian, you must be a man, a true man or a true woman.

This does not mean that you are to do nothing. Far from it. You are first to be and then to do. Nor can you do, until you have become and are. This truth comes to light more than once in the teachings of Christ. He it was who said that by their fruits ye shall know them. He it was who asked if you would gather grapes of thorns or thistles of fig trees. He knew that being would necessarily result in doing and that doing to have moral and ethical value must rise out of being. Life, which Christianity is, is activity, not inactivity. When an organism that is alive ceases to move, it is dead. A true Christian is full of life and must therefore always be doing something. We are told that the Christ went about doing good, and so will all of those do who profess to be his disciples. Christianity is not and cannot be a life of contemplation, of separateness from the world. It is a life of ceaseless expression of the inward man in deeds of kindness and acts of love and of gradual, but continual unfolding of the Golden Rule. The drone, the slothful man, cannot be a Christian, because his life does not issue in expression, the circle of his being is not completed by the segment of his doing. A good tree bringeth forth good fruit. The unprofitable tree is hewn down and cast into the fire and consumed. The Christian who does not bring forth fruits is a poor sort of Christian.

Christ is a person. Christianity is founded on a person and is a religion of persons. The central fact in the Christian religion is the personality of the Savior. If Christ were an abstract principle, like goodness or happiness, then he

would have to be approached through reason and worshipped through contemplation, but since he is a person, he must be approached by a person, as one individual approaches another, and is to be dealt with as we deal with ourselves. He is himself a person and understands our longings as persons. He did not obliterate his personality in his teachings. Again and again does he say that it had been said of old so and so, but I say unto you. This is what made the people hang on his words, because he taught them as one having authority and not as the Scribes and Pharisees. And he taught them as one having authority simply because he kept his personality clear and distinct. Christ is a person and you are a person, and if you approach him and become one of his followers, you too must be a person, must be an individual, must be yourself, with your talents, your personality, your deeds and your life lived in accord with your own best instincts.

Christ, who is your elder Brother, does not come to you, my brother or my sister, and say to you that you must obey certain commands, wear a certain kind of clothing, look pious on Sunday morning and whenever you see a preacher. He does not say that you must make him a model in that you must speak the language he spoke, eat the kind of food he ate, keep the hours he kept, or do the deeds he did. He says to you that you have been endowed by the God and Father of us all with certain talents, powers, inclinations, ambitions, gifts, and that all of these are holy unto the Lord; that if you would receive the reward of the faithful servant when your Lord cometh in his glory to judge the quick and the dead, you must develop these powers, gifts, ambitions, inclinations, and talents to the fullest extent; that his purpose in life for you is the full fruition of the powers in you and the bodying forth of the best that is in you.

Do you have the possibility in you of stalwart physical manhood? Then the message of Christ to you is that you are to husband that possibility and develop your physical manhood to the very highest extent. The deformation of the body practised by many savage tribes that they may satisfy the gods in their suffering, has no place in the beneficent gospel of Christianity. The word for gospel in the original Greek from which the New Testament is translated means "good tidings." It is not the will of Christ that any of his children should torture themselves. His greatest pleasure is in their enjoyment and happiness. Again and again in the Scriptures of the new

\*A lay-sermon delivered before Elon College students Feb., 1907.

dispensation we are told that our bodies are the temples of the living God, and we are forbidden to defile them in any way. Our bodies are sacred and he who maltreats his body is a sinner.

If you are a follower of the meek and lowly Nazarene, you must take all steps possible to you to have a strong, healthful, vigorous body. You must obey all the laws of health and avoid all the things that tend to wreck and undermine the physical system. This is especially true of those who are fitting themselves for larger things in life, by striving after an education as you young people are who are before me. You think that you are to prepare your recitations and make good grades. In fact you are a little inclined to think that a strong, vigorous body is inconsistent with a well-trained mind. Herein you err. For you cannot have the strongest mind without having a physical basis for it, any more than you can have a 40-story building on a 2-story foundation. Such a building will soon tumble down, and the full-orbed mind that has no health behind it is doomed to flitter for a moment and pass away. There is a vital, seismic relationship between a man's mind and his body, and both are sacred. The student in college that studies every hour he is awake except the time taken in his meals and recitations is sinning against his body and is not a good Christian. The young man who will smoke cigarettes and drink and keep unwholesome hours is sinning against his body and is wounding the heart of Christ. All of us do not have the possibility of giant physical strength, but we have the possibility of taking care of what endowment of physical powers we have been blessed with, and the message of Christ to us is, that we should make the most of our bodies that we can, remembering that they are the temples of our God.

But to those whom God has given the talent of exceptional physical strength Christianity brings this message. You are a child of God and he wants you to make the most of your gift of physical strength. Develop into the strongest man you can. If you can make of yourself the strongest man in the world, it is your duty to do so and you are not a full-orbed Christian unless you do attain this strength. Be the strongest, the best man physically that you can be is the message of Christianity to the man whose talents and inclinations lead him to long for physical development. Thus much on the side of being, be a man, a strong man. But Christianity does not stop here. Being must necessarily result in doing. What shall a man do with his strength? Shall he be a gladiator, a bully, a prize-fighter? Never.

This would be a prostitution of his physical manhood and Christianity and Christians can have no part with any sort of prostitution. The strong man, if he be a Christian, will use his strength for the betterment of humanity. He will join a life-saving station or enlist in some occupation beneficent and beneficial to his fellowman and will thus use his strength for the upbuilding of the happiness of mankind and the advancement of the kingdom of Christ in the world. The best that the pagan world could do with exceptional physical strength was to pit it in deadly combat against itself. Gladiatorial shows and fights with wild beasts were the destination of men talented with Herculean physical strength in unchristian lands. The Christian of great physical strength will use it to help, not to hinder, to advance not to retard, to save not to destroy, his fellowman.

Do you have desires, founded on endowed powers, to be a master of assemblies? Then the message of Christ, your Savior and mine, to you is to covet that gift, make the most of your powers and gifts and inclinations towards eloquence. It is a goodly gift, one of the best gifts, and you should covet it and husband it and make the most of it. You cannot aim too high. You should try to be a Cicero or a Demosthenes or a Webster or a Clay. Let your ambition be to sway those who come to listen to the words and sentiments that you utter. To be able to stand before your fellowmen and to declare to them your sentiments and to convince them that you are right, that is the power of a king among men. Such a power is more potent and efficacious than the autocratic sovereignty vested in the Czar of Russia. Could the Czar of Russia persuade his people that he is right, his government would be on a sounder basis than it is today. The world has always honored the orator and it always will. He is a master of men. The shrewd Caesar, eloquent orator that he was, knew the value of Cicero's eloquence to him and to his cause and sought to buy him. The persecutors of Saint Paul knew the value of eloquence and employed an orator Tertullian to accuse him, the platitude of whose phrases is very evident to all who have read the Acts of the Apostles. Be an orator, be a man of eloquence, covet earnestly the power to sway your fellowmen, for it is one of the best gifts of God to man, says the Master to the man or the woman whose talents tend in that direction. Thus much for the being. But what of the doing? Shall the orator and the master of assemblies sell himself to an unworthy cause for money as did Tertullian

when he accused Paul? Shall he be a demagogue as were those men of rare gifts and startling eloquence, Alcibiades at Athens, Tiberius and Gaius Gracchus at Rome? By no means. A great many lawyers hold today that they are at liberty to accept any case and do all they can for their clients, irrespective of the deserts of these same clients. They have a paltry opinion of the functions of the barristers' profession. If any of you become lawyers, I beg you not to accept a case unless you believe your client is in the right. Do not sell yourself for money. Treasure your eloquent tongue and your knowledge of the law higher than that. Nor will the Christian orator be a demagogue. He will consecrate his powers to eloquence to the service of his fellows and to the advancement of the kingdom. He will be a preacher of righteousness. I do not mean that every eloquent man, that every orator who professes Christ will become an ordained minister. But I do mean that every Christian orator will be a preacher of righteousness, of right-living, whether he be a lawyer, a platform lecturer, or a politician. Whatever his profession, his tongue will ever and on all occasions ring clear and loud for that which is right and makes for human betterment.

Do you have a desire and the talent to make money, to acquire wealth? If so, the message of Christ to you is that you shall employ that talent to the best of your ability. Try to be as rich as a Croesus or a Crassus or a Shylock or a Rothschild or a Rockefeller. There is no disgrace in being rich. Some men have the talent to make money and they are not full-orbed men unless they become wealthy; it is the duty of some people to be wealthy. Wealthy men have a distinct mission to perform in the world and can do an immense amount of good. If any of you have the talent to amass wealth, my advice to you is to amass it. The power to make money and to gain wealth is a rare power and is one of the best gifts to man. King Solomon was a very rich man, one of the wealthiest men of his day and generation. Many rich men have been the benefactors of their race. The world could ill do without them. Be the wealthiest man you can, provided you use honest methods in getting your wealth. If God has endowed you with the talent to make money, to be wealthy, then if you are a servant worthy of your hire, you ought to be wealthy, and you have not fulfilled your purpose in life unless you develop that talent.

But what shall I do with my money,

(Continued on page 12).

YOUNG PEOPLE'S DEPARTMENT  
—of the—  
SOUTHERN CHRISTIAN CONVEN-  
TION.

W. P. Lawrence, Editor, Elon College.

—It is May 29-31.

—Keep this date in mind.

—It is the time for the Young People's Convention.

—The place is Elon College where a great gathering of Christian young people will be assembled.

—You may expect splendid music and excellent addresses.

—The Executive Committees of the various Sunday-school conventions are expected to appoint as delegates the most wide-awake Christian workers from among the young people of their respective conventions.

—Do not let your convention lag behind in its representation. Get young people to the convention that are whole-souled and willing to work for the improvement of the intellectual, social and religious life of the young people in the churches of the Southern Christian Convention.

—By the term "young people" we mean not simply persons young in years but also those older in years and still young in spirit.

—Many an older person would be glad to have the privilege of attending the Convention, and get the spiritual uplift and renewed enthusiasm that comes from a great gathering of Christian young people. Appoint some of these to come as delegates along with the young people.

—Talk for the Convention; pray for it; work for it; and attend it. It is only a little more than two months away. Begin now making your plans to be present. The Baccalaureate sermon of the Commencement will be delivered by Rev. Dr. Atkinson Sunday, May 30, and will lend to the interest of the Convention. Keep your eye on this column from week to week.

HOW TO TEACH THE S. S. LESSON  
FOR MARCH 23.  
A Few Suggestions.

**Temperance Lesson:**—The tragedy of strong drink:—Prov. 23:29-35.

**Golden Text:**—At the last it biteth like a serpent and stingeth like an adder. Prov. 23:32.

**The Setting of the Lesson:**—Our lesson today is a break in the chronological order of our study of the New Testament, but there are some things better than chronology, and one of these is sound, wholesome instruction in temperance. There will be no review today, but

in its place the teacher will do well to give the lesson its setting. It comes from the book of Proverbs, which is usually ascribed to Solomon and of many of whose chapters he is the undoubted author. The book, it is thought, was put in its present form after the exile by the Jewish scribes who used the original copies of the writers quoted in the book. This lesson then must have been written about three thousand years ago and very likely by the wisest king who sat on Israel's throne in the heyday of Jewish history. The advice is given to a young man, and comes from the so-called "Little Wisdom Book" of Proverbs, which book begins at chapter 22, 17, and concludes with chapter 24, 22, and which I would recommend to be read by every one who reads this. This little wisdom book is said to be the "words of the wise" and most scholars think this refers to Solomon.

**Approach to the Lesson:**—This is the third time we have studied this lesson in three years so you will not be expected to startle your class with new discoveries—but it offers to you a ripe opportunity to impress a desirable truth. Yet there is no denying that Temperance Sunday is getting to be as tiresome to many pupils as Review Sunday was. The pupils hear so much of it that they are beginning to get listless. Therefore, find some good story illustrating and enforcing the necessity for teaching temperance in the Sunday-school—a real, living, burning, true story. At the conclusion their eyes will be all sparkle, their interest will be intense, and you will be master of the situation. Then begin to teach the lesson.

**The Lesson:**—The lesson today falls into four divisions. Write these on the board as they are developed in the teaching.

1. Six Questions, verse 29. Find what the first question of the wise man to the youth is, its meaning; the second, its meaning; the third, its meaning; the fourth, its meaning; the fifth, its meaning; the sixth, its meaning. Ask if they have seen illustrations of any of these questions.

2. The Answer, verse 30. Find what answer the young man makes to the wise man's questions; the meaning of the first clause of the same; the meaning of the second clause. Ask why it is that other business establishments keep reasonable hours, whereas run shops are ordered to be closed by law and then disobey the same.

3. An Exhortation, verse 31. Find what advise the wise man now gives the young man, why not look upon it; what is meant by "when it is red," by "when it giveth its color to the emp,"

by "when it moveth itself aright."

4. A Warning, verses 32-35. Find what it does at the last, what the drunkard's eyes shall behold, what his heart shall utter, to what two classes of fools he is compared, the appropriateness of these comparisons to his condition, what silly ejaculations the drunkard utters as he awakes from his state of stupor, what question he asks, what his resolve is.

Review the lesson by the topic method.

A nice variation would be that suggested by Peloubet. From their Bibles have some member read verse 29; let the entire class in concert read verse 30; let the teacher read verse 31; the entire class in concert read verse 32; one member read verse 33, another the first clause of verse 34; another the second clause of that verse; and the entire class in whispers, lead by the leader, the last verse.

**Truths and their Application:**—1. The progress of temperance in this country as one of the most encouraging signs of the times. It is a victory for the teaching fraternity. The generation that has been taught the direful effects of the drink habit on the body in the Hygiene lessons of the public school and the damning moral curse of it in our Sunday-schools is now on the arena of life's action. We pedagogues should thank God and take courage—whether we teach Physiology or a Sunday-school class. Our labors and the labors of our kind are bearing enduring fruit. Here call for the essay assigned last time, on the Growth of Temperance in the United States. Here also display your Temperance map, if you made one.

2. But while the temperance idea is progressing in the country at large, the evil is not yet past—nay, there is even greater danger ahead of us if we do not see that the laws are enforced and do all we can to blot it out in our individual way. The spread of the Temperance sentiment will safe guard the boys. It will deter some of the men, but the rest must be individually reached. Here call for instances of evil from the drink habit that have recently been recorded in the papers, assigned last time. You will very likely get the Cooper-Carmack case, besides others. Tell the class that only the "big cases" get publicity—that 95 per cent of the evil never comes to light.

3. Turn your class into a Temperance Society. Call for assigned work on the six best passages in Bible on the evil of drunkenness, on what the Bible says on temperance, and on what it teaches regarding total abstinence from I Cor. 13, Romans 14 and I Cor. 8, 9. Quote verse 31 of today's lesson, and show that the

Bible standard is even higher than that of the W. C. T. U. which pledges its adherents "to touch not, taste not, handle not," whereas the Bible commands us to "Look not upon the wine." Have pledge cards on hand and give all the opportunity to sign. If you have a W. C. T. U. organization in your church, turn the names over to it. If not, wouldn't it be well for you to consult your superintendent in regard to organizing one as an auxiliary of the Sunday-school, which society should have special notice before the whole school on the regular "Temperance Sundays?"

**Assignments for next Sunday:**—Ask one to be prepared on the vision of Cornelius from Acts 10:3-8, 30-33, and 11:13-15; another on Peter's vision from Acts 10:9-16 and 11:5-10; a third on the Centurions of the Bible, Matt. 8:5, 10; Luke 7:1-10; and 23:47; a fourth on the use of housetops during Bible times from Josh. 2:6; 1 Sam. 9:25; 11 Sam. 11:2; 2 Kings 23:12; Neh. 8:16-17; Isa. 15, 3; Jer. 32:29; Matt. 24:17; a fifth to report on the 11 chapter of Leviticus in connection with Mark 7:15 and 1 John 1:29 and 3:7; a sixth on what Peter later regarded this vision as being from Acts 15:7-11. W. A. Harper.

Elon College, N. C.

### S. S. LESSON FOR MARCH 21, 1909.

#### Review.

Read Acts 1:6-14.

**Golden Text:**—They that were scattered abroad went everywhere preaching the word, Acts 8:4.

The lessons of this quarter show the progress and development of the church during its first five or six years. It was a marvelous development both in numbers and in character.

The life of Jesus after his resurrection is studied in the first as an introduction to the quarter's lesson. They begin with the ascension.

Following in quick succession are lessons continuing the life of Jesus, the ever present Saviour, and his return to earth through the Holy Spirit.

After the resurrection Jesus proved himself the living Saviour. The apostles were commissioned: "Go ye into all the world and preach my gospel unto every creature."

Before entering upon this work and scattering abroad they engaged in a ten days' prayer meeting. They were endowed with great power and so effectually were their sermons that three thousand were converted in a single day and added to the church.

Counting twenty-four hours to the day, this day's work added to the church for a whole day at the rate of about two souls per minute. A model begin-

ning of a good work. The result was the birth of the church.

The character of this church is summed up briefly: Generosity, joy, miracles of mercy and courage.

Soon this model church was attacked from without. This persecution only aided the church to grow. The apostles were delivered from prison having preached to the rulers.

Next came dangers from within. Deception and hypocrisy crept into this body of Christian workers, but with such swift execution of judgment that the church was respected and preserved.

Finally after the church was completely organized so strong persecutions were made that even the preachers of righteousness were stoned to death.

This even did not hinder church extension. In thought, in numbers, in character, in extent of territory, this doctrine spread until it embraced the country between the sea and Samaria and even extended into Africa.

G. W. T.

### LAYMEN'S MISSIONARY MOVEMENT PROGRESS.

Six hundred men at a missionary dinner for which they each paid one dollar, and six hundred others turned away for lack of room, was the unusual experience at Minneapolis recently. They came at six o'clock and left about eleven, many of them wondering why they had never before discovered the fascinating interest of this greatest world-problem. The meetings continued for three days, with growing interest and powers. Over four hundred men came in from sixty cities and towns in Minnesota. Last year the 356,000 church members of that State averaged 42 cents each to send Christianity to the non-Christian world. The men at Minneapolis believed that this should ultimately be increased to an average of five dollars each. To this task many of them have already addressed themselves, in their own congregations and cities.

At Birmingham, Alabama, considerably more than a thousand Southern Presbyterian men came together for three days, Feb. 16-18, to look at the world in the light of Christ's program for His Church. The Southern Presbyterian Church is asking its members for an average of \$4.00 each per year in order to reach the twenty-five millions of people in their fields abroad. Already sixty of their congregations have reached this average, while some of them are giving twice or three times this amount. Two whole Presbyteries have passed this standard, Florida Presbytery giving an average of \$4.20 per member and Upper Missouri Presbytery an average of \$5.23

per member. Quite a number of the individual men present at Birmingham guaranteed that their respective congregations would come up this year at least to the \$4.00 standard. This denomination increased its foreign missionary offerings by \$47,000 last year, in spite of the financial depression. They are fully \$50,000 ahead this year of the receipts at this date last year. And \$50,000 more were subscribed at Birmingham for new Hospitals, Schools and other equipment. A comprehensive plan of Deputation work among individual congregations was decided upon at the Convention, looking towards the presentation of the question to the entire denomination.

In the effort of the city of Toronto to raise \$500,000 per year for missions, the Baptist Churches a year ago assumed \$50,000 of the total. They had given \$23,225 the year before. Not only have they raised and paid into the treasury the \$50,000 they undertook, but over \$5,000 in addition, thus making an increase in a single year of 137 per cent and bringing up their average giving to missions to about \$8.00 per member.

From far Australia, in a letter from a Presbyterian Mission Board Secretary, comes this striking testimony:

"With regard to our Victorian Branch we are now organized within the Presbyterian Church, and we have had our first meeting of business men representing other denominational movements. It was decided to form a brotherhood of prayer with a view to forming an interdenominational Movement. We are having a united Missionary Conference in June and we hope to make that the starting point of the wider Movement. I feel sure that there is immense blessing in this Laymen's Missionary Movement. I thank God that it is now set a-going in Australia. I feel that the Laymen's Missionary Movement has already given a great impetus to our Missionary spirit in Victoria. I believe it is the most profound influence for good that has yet come to us."

A far-sighted Presbyterian layman of Chicago has decided to invest \$7,500 a year in a Campaign of Missionary education among the Presbyterians of his own state, in the effort to lead them up to an average of \$5.00 per member for the work abroad, this being the amount to which the Presbyterian Church is officially committed. This would mean an increase of over \$400,000 per year from this constituency. It is doubtful whether money for missionary extension could multiply itself faster in such an educational campaign.

—Christ in us the hope of glory.

## THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

### Terms of Subscription.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### AN EASY YOKE.

We often speak, and think, of Christian service as if it were full of sorrow, heartaches, trials, hardships and burdens. Lord Christ did not so teach and preach. On the contrary He bade the tired, the worn, and the burdened to come to Him and find rest. Nowhere did our Savior invite people to Him to get burdens and take sorrows, but always the opposite.

Only one man ever came to Christ and went away sorrowful. That man was already heavy with burden bearing and Christ told him how to become light, free and happy. The young man refused to accept or obey and so went away heavy hearted, born down with burdens, full of sorrow.

The Word is full of instances in which men and women came to him stricken, sorrowful, worn with burdens and griefs, and He sent them away light hearted, free, in good cheer and happy.

The sinful life is hard. The Christian life is sweet and easy. But shall we ever learn it? Long, long ago One said of an eternal truth: "The way of the transgressor is hard." And it is hard. But the way of the obedient is sweet, easy and comfortable.

If you would see those who are bearing the scars and marks of hardship, trial and tribulation, go to the skulls of sin, the saloons, gambling dens, the jails, prison houses, penitentiaries. Look at your fellowman furrowed with the weight of transgression, wearing the stripes, driven like cattle, chained like wild beasts, watched over with fire arms, and shot down like dogs—there you see burden bearing, hardships, trials and tribulations. "The way of the transgressor is hard."

If you would see those who are lighthearted, happy and free go to the sanctuary on the Sabbath and watch the throngs who gather and greet each other there. It is the hearty hand-shake, the smile of joy and gladness, the greeting of friend with friend in fellowship with Christ. Every happy congregation of Christian worshipers on earth declare by their looks, greetings and conduct that the way of Christian service is easy, light and free: every prison house and sleuth of sin declare in feature, bearing and conduct that "The way of the transgressor is hard."

"My yoke is easy," and a yoke implies burden-bearing, argues one.

The yoke is made, however, not to increase, but to diminish the burden: not to make heavy, but to make light and to make possible the burden.

The beast of burden walks with firm, steady, and proud step bearing or drawing the burden with the yoke, a burden which if placed upon his back would crush to death or tie to the earth. The yoke was and is the emblem of ease and comfort that makes the burdens bearable and comfortable. So our Lord Christ knowing that man's natural burdens were crushing him to death, lifted them with His yoke and said, "Come unto me. My yoke is easy, my burden is light." Oh the joy, the light, the happiness, the ease, the comfort, the good cheer of genuine Christian service.

### OUR YOUNG PEOPLE'S CONVENTION.

The great body of our young people in the churches are idle and avail nothing, so far as actual church work and Christian service are concerned. Many are loyal enough, intelligent enough, ready enough. But they are given nothing to do, and they do nothing. Some of them go to Sunday-school, but they go to get, not to give, to have something done for them, not to do. They go to church. Some few sing. They listen in respectful silence and attention. This is well. But what of their vital, vigorous, ready energy, so far as active, Christian service is concerned? Can this ready and willing energy not be utilized for the church and for Christian service? Here is the issue. And the prevailing pity of it is that this energy is not being realized in any sort of practical or efficient manner.

With this in view, our Southern Convention when last in session planned and voted that our young people be called together in council and convention. Let them assemble, said the Convention, and with some to direct, let them by the multitude of their counsel see and say what

they will do, what by the grace and favor of God they can do.

This convention of young people has been called. The date and place have been fixed upon. The sixth page of The Christian Sun each week has been given to this service and Prof. W. P. Lawrence has been chosen by his fellows to make known the plans and purposes of the Convention. We feel that much depends upon the first meeting. Our young people will be told of it through The Sun, through the churches, societies and Sunday-schools. It should be a great gathering and from that gathering a great stream of quickening influences should go back to all our schools and churches. May God help this good call and cause.

—Dr. Edward Everett Hale, the venerable and distinguished Chaplain of the United States Senate certainly displays, now and then, at least, splendid taste and a spirit of due reverence in reading Scriptural selections and the offering of prayers. On March 4, inauguration day, the following was used:

"I will multiply my people, they shall not be few. I will glorify them, and they shall not be small. Their congregation shall be established before me; and I will punish all that oppress them. Their nobles shall be of themselves and their governor from the midst of them.

I will cause him to draw near. And he shall approach unto me. And ye shall be my people, and I will be your God. The law shall not depart from them. Be thou strong and of good courage; Be not afraid, neither be discouraged. For the Lord God is with thee whithersoever thou goest."

"Father Almighty: this Nation is in prayer before Thee today. We thank Thee for Thine untold mercies in the past, for Thy guidance to our Fathers and Thy protection and blessing extended to them. And we ask Thee for the days before us for the same blessing, protection and care. Our Governors are from ourselves and our Rulers from the midst of us. Thy servants whom this People have appointed to execute their Laws need and ask Thine Almighty help and blessing, as they oversee this People, as they come for the Common Life and welfare of the land.

We pray for them, for the People, that this may be that Happy Nation whose God is the Lord; that every man may bear his brother's burden, that every man may follow in our Master's footsteps, all living for each and each living for all."

—Blessed are the pure in heart, for they shall see God.

(Began on page 1).

the legal one and that the traffic manager knew. In all probability Judge Landis's presumption did not go far of the mark as the Standard enjoyed a 6-cent rate between the two points named to the extent of a saving of over \$29,000,000, according to Judge Landis.

All of which is another evidence that justice in this world is often slow-footed or does not come at all. All human institutions are weak, frail, short-sighted. The only just Judge sits upon the throne before which all must one day appear to give account of the deeds done in the body. In that Judgment will be absolute justice.

#### NOTES AND PERSONALS.

—Mrs. H. W. Elder, under "Acknowledgements" in another column this week, certainly makes a modest request that many, many Sun readers would be happier for heeding. Read what she says and try.

—Bro. J. T. Kitchen's little sermon in this issue on "Eternity" will catch the ear, reach the heart, and do good. The Sun would welcome such sermons often from the brethren. They are the very soul of a religious paper.

—Rev. L. L. Cox gladdened the editor's heart with a long list of renewals for The Sun from his field this week. If all our pastors were as loyal and faithful to the church enterprises as Bro. Cox the passing years would mark a progress not now known.

—Rev. W. T. Walters requests that we make correction of a mistake he made in The Sun of March 3. Bro. J. E. W. Bryant married Miss Cora Liskey and not Miss Lispey as Bro. W. wrote. We were tempted at the time to change Bro. Walter's copy, but dared not. We cheerfully make the correction.

—South Norfolk Correspondence Norfolk Landmark: "A large audience heard the Rev. C. C. Ryan lecture Friday night at South Norfolk Christian Church. His subject was "Trade Mark," and a considerable sum was realized for the Baraca class, under whose auspices he spoke."

—Dr. Manning of the Norfolk Letter has begun quite early in spring with a tremendous fish story which, according to Dr. Staley's theory, is entirely excusable, the Dr's theory being that when one tells about a "great fish," one is not exaggerating at all; just "painting a picture."

—Last Saturday night by legal limitations the saloons of Suffolk were closed up and went out of business, "the first time Suffolk has been dry in a hundred years," says an exchange. Now

let Suffolk try without saloons for over a hundred years, and then compare the record of the two centuries and her populace will be in position to say which is better, saloons or prohibition.

—There is universal regret in the newspaper fraternity, and among his great circle of acquaintances and friends that Mr. Joseph P. Caldwell, editor-in-chief of The Charlotte Observer who suffered a stroke of paralysis several days ago recovers very slowly and will not be able to resume his duties at the desk for some time yet. His recovery is awaited with keen anxiety.

—All preachers seas do not go to the bad. Wilbur Wright born April 6, 1867 and Orville Wright born August 19, 1871, both yet young men but famous the world over, sought by princes and favored by kings and lavished with money in plenty because of their success as aeronauts are the sons of Rev. Milton Wright, Bishop of the United Brethren Church. These boys went to work for daily wage as machinists and latterly turned their energies to air ships.

—Prof. W. A. Harper in his "How to Teach the Sunday-school Lesson" in this issue comes to a practical point in suggesting that the teacher call for signers to the temperance pledge card. It is by no means a bad idea to face the Sunday-school pupil with a decision of such a nature. There is no need of waiting till another comes to call for decisions. The teacher himself may do that. Why, by the way, does the teacher not often call for decisions, on the part of his pupils, for Christ? The teacher has the advantage of the preacher even here, the advantage of personal contact and face to face appeal.

#### NORFOLK LETTER.

Miss Eva Etheredge of the Memorial Temple, and one of the most efficient workers of that church, is again at her post of duty after a visit of several weeks to Mrs. Elsie Snipes at Atlanta, Ga.

Miss Margaret Brickhouse, another one of the faithful workers there, is proving a very successful leader of the Baraca Class of the Temple. She took the class when it had very few in number and has steadily led it forward until now they have a membership of about 35, with a regular attendance of from 20 to 25, and it is not simply a growth in members, but of general development and efficiency.

The Missionary Society of the Temple held their regular monthly meeting Sunday afternoon. Rev. M. L. Bryant of the Main St. Church made the address which together with the meeting is reported as very good.

The congregation of the Main St. Church have been painting and otherwise improving their church.

The church at South Norfolk has recently put in a rolling partition for the benefit of the Sunday-school. Bro. Ryan delivered a lecture one night last week to a large audience for the benefit of this improvement fund.

Rev. W. H. Thompson of the Third Church preached at the Park Place Disciples Church Sunday afternoon for the pastor, Rev. J. T. T. Hundley, who is engaged in a series of revival meetings in South Norfolk.

The Third Church Sunday-school has taken a collection for a library, which resulted in \$28.00, being raised and Bro. B. L. Nichols contributes a book-case. Miss Kate Moore, Mrs. T. J. Lawrence and Mrs. J. W. Manning were selected a library committee to expend the fund.

I had the pleasure of a very pleasant call from Dr. Moffitt of Elon College one day last week. He is out making a sort of preliminary canvass in the interest of an endowment fund for the college. If the matter can be accomplished Dr. Moffitt is the man who can do it.

A good deal of interest has been aroused in this community recently by the washing ashore of two whales; one came ashore near Buckroe Beach, and was said to be about 45 feet long and weighed 24,000 pounds by actual weight. The other one came ashore a few days later near Cape Henry, and was said to be 65 feet long; it being so convenient to the car line, a great many people availed themselves of the opportunity of viewing it. A few years ago one washed ashore at Lynn Haven inlet that was 85 feet long, and though partly embedded in the sand, a man standing on one side of it could not be seen by one on the other side. There is at least one woman in Norfolk who did not go to see the one at Cape Henry.

The Parsonage Aid Society of the Memorial Temple had a meeting last week at which time they were to send in some contribution which represented some act of self-denial. One sister sent in hers accompanied by a slip of paper on which was written the one word "Whale."

The program is out for the State Sunday School Convention to be held at Concord, April 6-8. Prof. W. C. Wieker is on for response to the address of welcome. Prof. S. M. Smith of Raleigh, and E. Moffitt of Asheboro are two former Elonians on the same program.

—Delaware still retains the whipping post and at Wilmington, March 6, 18 culprits were whipped receiving a total of 225 lashes.

**THE CHRISTIAN ORPHANAGE  
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**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

**Total Reported Last Week**      \$1793.50  
**Monthly Dues.**

Wm. P. Butt ..... 1.20  
Sallie Matt Marshall ..... .20  
Blannie Franks ..... .05  
Bettie Franks ..... .05  
Dwight Franks ..... .05  
Noma Franks ..... .05  
Nuna Franks ..... .05

**Monthly S. S. Offerings.**

Union Grove, N. C., ..... 1.00  
Rosemont, Va. .... 1.30  
Union, Va. .... .50  
Greensboro, N. C. .... 3.03  
Haw River, N. C. .... 5.05

**Special Offering.**

Chas. D. Johnson ..... 5.00  
Wm. P. Butt ..... 1.00  
S. S. of Medway, N. Y.

Christian Church .. 3.00

Mt. Carmel Chris. Church .. .50

Miss Beulah Fowler .... 10.00

Support of brother:

Liberty Chap. Chris. Ch. .. 1.00

Hamilton Co., O.

Sale 12 bu. sweet potatoes 7.20

Amt. 8th week, 1909 ..... \$40.23

Total ..... \$1833.73

Elon College, N. C., March 10, 1909.

My Dear Children and Friends:

We are now entering the happy spring season when all nature re-clothes herself for new life, fresh beauty, delightful fragrance and rich fruitage; and as nature about us does, so should we do. Let us as Christians take on new life and be doubly active in our religious work; and as members of the Band of Cousins be working children and give each beautiful spring day something to keep in store.

We are glad to have the nice reports from five Sunday schools this week in monthly offerings: the Sunday-school of

Medway, N. Y. kindly remembers and sends us an Easter offering for which we thank them; also Liberty Chapel, O. sends us one dollar with best wishes for our work. It is very generous for those so far away to send liberal amounts to us. Our "Cousin" William P. Butt not only sends his dues but a special \$1.00. Thank you, William, that's nice. Bro. Johnson is again right on time with his \$5.00 for March. Our gratitude is yours. Mt. Carmel sends in an additional amount for which we thank them.

Let's all get right down to real work for the Corner, children, and just make it grow rapidly—what say you all?

Fondly yours,

Uncle Jim.

Raleigh, N. C., March 6, 1909.

Dear Uncle Jim:

We will write our letter for March.

Our school will be out the seventeenth of April. Enclosed please find 25c.

Your nephews and nieces,

Blannie Franks,

Bettie Franks,

Dwight Franks,

Nuna Franks.

Nume Franks.

Well, make good of the remaining school days, children, and do your best.

Walnut Cove, N. C., Mar. 3, 1909.

Dear Uncle Jim:

I am a little late this time, or rather I am late for Feb. But I guess I am on time for March. So you will please find enclosed 20c, for the two months. I am not going to school now, but mama is hearing our lessons at home. I have been very sick with diphtheria but am about well again now.

With much love I close.

Sallie Matt Marshall.

I guess you did not like that disease Sallie. Rather have measles, eh!

Berkley, Va., Mar. 5, 1909.

Dear Uncle Jim:

Enclosed please find \$2.20 in P. O. money order, one dollar being for a birthday offering and one dollar and twenty cents for dues. Wishing you all a happy Easter, I remain,

Your nephew.

Wm. P. Butt.

Received and duly credited William. Many thanks. We are so glad to have you again among our cousins. Your letters have been missed.

—The city of Jacksonville, Fla., had three suicides last Sunday, not such an uncommon occurrence, but one that shows the tremendous rate of suicide at present.

**ACKNOWLEDGEMENTS.**

Since I last wrote I have received the following amount's on the Christian Church at Columbus, Ga.: C. H. Stephenson, \$1.00; J. A. Foster, \$1.00; J. R. Highsmith, \$1.00; Mrs. Ula Swanson, \$.20; Mrs. W. W. Staley, \$5.00; Total \$8.20. We appreciate these amounts and return to these friends our hearty thanks and pray to God to bless them for their favors in this hour of great need.

I believe that many others would like to help us, but because they can't give large amounts they don't give any. I want to make this proposition. Let all who read this and feel that they can do so, send me as follows: Men, 50 cts., women 25 cents, children, 15 cts. These amounts are small, but they will help us very much. We are anxious to get into the church by the 2nd Sunday in April. If you see how you can spare some amount for us we will greatly appreciate it.

My husband is pushing the collections in Columbus. He has collected about \$200.00 there since I last wrote. He has about canvassed the field there and can't hope to collect a great deal more there now. Do what you can for us quickly.

Yours sincerely,

Mrs. H. W. Elder.

Richland, Ga.

**NAPOLEAN ON THE DIVINITY OF CHRIST.**

A French journal gives the following conversation related by Count de Montholon, the faithful friend of the Emperor:

"I know men," said Napoleon, "and I tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in Himself the perfect example of his precepts. Jesus is not a philosopher; for His proofs are miracles, and from the first His disciples adored Him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of Heaven and the laws of the Spirit.

"Alexander, Caesar, Charlemagne and myself founded empires; but upon what did rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and at this hour millions of men would die for Him. It was not one day, or one victory, which achieved the triumph of the Christian religion in the world. No; it was a long war, a contest for three centuries, begun

by the apostles, then continued by the flood of Christian generations. In this war all the kings and potentates of earth were on one side; on the other I see no army, but a mysterious force—some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the Cross.

"I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate which soon awaits him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved and adored, and which is extending over the whole earth! Call you this dying? Is it not living rather? The death of Christ is the death of a God!"

**TUBERCULOSIS CAMPAIGN'S GREAT PROGRESS.**

New York, January 1, 1909.—With the opening of the new year, the campaign against tuberculosis in the United States exhibits the most remarkable progress that any movement for social betterment has ever shown in this country. During the past year, the amount of activity and the number of people who have been reached by this activity has been far in excess of similar work that has been carried on during the four years previous.

Measured by dollars, the campaign against tuberculosis in the United States during the year 1908, has cost well over a million. Measured in the number of workers, the campaign has enlisted hundreds of thousands in its ranks. Measured by the number of institutions and organizations that have been established during the year 1908, more work of this sort has been accomplished than during the entire period before January 1 of the year just closing. For instance, before January 1, 1905, there were only 19 dispensaries in the United States providing special treatment for tuberculous cases. Up to the year 1908, this number had increased to slightly over 100. During the year 1908 alone, over 100 dispensaries providing special treatment for tuberculous patients have been opened. The number of tuberculosis sanatoria and hospitals opened in the year 1908 is more than 80, a figure which is four times that of the amount of progress shown in this line in any other year before 1908. The number of associations having for their object the study of prevention of consumption, established during the year 1908, totals up to 120, which figure again is more than the entire number which had previously been established in the United States.

But not only in the number of institutions but also in the variety of people interested and in the increase in workers can the progress of the anti-tuberculosis campaign be measured. Never before in the history of the United States have so many movements co-operated and allied to fight the common foe, the white plague. Never in any single year have so many different organizations and so many different ranks of people been joined to activity in a movement for the betterment of the condition of man, as during the year 1908. For instance, during the past year from one end of the country to the other, the labor unions and working men have been started to a realization of the fact that consumption is a disease which affects them and they have been arming from east to west to fight against this common foe. Hand in hand, the movement of the labor unions has been the stimulus given to the clergyman and the churches throughout the country. Never before have so many sermons on tuberculosis been preached from the pulpits of the various churches of the country. The schools, too, have been aroused both through special institutions for the treatment of tuberculous children and by means of special instruction to the children in the regular grades in the schools. Hundreds of children have been instructed on the dangers of tuberculosis. State Legislatures, government officials, business concerns, factory owners, social workers, men and women of all sorts of classes have during this past year been aroused to renewed interest in the campaign against consumption.

Of the influences which have contributed to produce this result, probably the most weighty, has been the international Congress on Tuberculosis which was held in Washington during the latter part of September and the first part of October, attracting, as it did, the attention of men and women in every State in the Union. Representatives were present from almost every section of the country, and the benefit derived from this inspiring gathering has doubtless given the greatest impetus to activity in the fight against consumption that this country has ever experienced. The National Association for the Study and Prevention of Tuberculosis by means of its constant propaganda and its two traveling exhibits, has also helped to contribute to the success of the campaign. Particularly is this so in regard to the work being carried on in the South. The Red Cross Stamp Campaign, with its 25,000,000 stamps, has been one of the greatest mediums of education on tuberculosis as well as a means of raising money that

has ever been used in this country.

The managers of the campaign against tuberculosis are realizing that they have a hard fight ahead of them, and every means that will bring home to the ignorant the gospel of health is being employed. It is safe to predict that with the present rate of increase in activity against tuberculosis maintained, the white plague will be ranked in a class with some of the least dangerous of the infectious diseases within less than fifty years.

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Personal or Home Treatment. Both successful. Scores of testimonials, from persons who gladly write to those now suffering, all tell of permanent cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. Free book "Cancer and Its Cure" and 125-page book of testimonials from cured patients in all parts of the country. No matter how serious your case, how many operations you have had, or what treatment you have taken, don't give up hope, but write at once Dr. Johnson Remedy Co., 125 Grand Ave., Kansas City, Mo. Physicians treated free.

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Take the Old Standard **GROVE'S PASTELESS CHILL TONIC.** You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

When in Burlington call at **T. H. STROUD'S** Store for **DRUGS, SOFT DRINKS,** and anything desired in drugs and Toilet Articles.

**Coveting the Best Gifts.**

(Begun on page 4).

do you ask? Use it to the glory of God and the upbuilding of his kingdom. The Christian man who is rich will not take advantage of his poorer brethren. He will help them in every way he can. If you are rich, and are at the same time a Christian, you will not hoard your wealth; you will use it to benefit your fellowman. The Christian who is rich in this world's goods, will use his wealth in such a way that he will lay up for himself treasures in the world to come, where moth nor rust doth corrupt and where thieves do not break through nor steal. I know a man who has the talent to make money and he makes it, but he does not hoard. I have heard him say that every dollar he makes beyond an amount sufficient to support his family and to provide for them after his death, he gives to the Church or to the destitute and needy. That is the Spirit of Christ as to the disposition of wealth. This man says that he deserves no credit for his ability to make money, that the talent was given him by his Maker and that he ought to use it not for his own private ends, but for the advancement of the Kingdom of the Master in the earth. If you have the talent to make money, the exhortation of Scripture is to make it, and then to adopt the more excellent way and use it for the glory of God and the betterment of man.

Do you feel that you are gifted as a writer? That you ought to become an author? Then, says Christ, by all means be an author; that is the work appointed you by the Lord and you ought to do it. Read the best books in all languages. Read Homer and Cicero and Demosthenes and Virgil. Read Dante and Goethe and Spenser and Milton. Read Pope and Dryden and Addison and Carlyle. Read Hawthorne and DeQuincey and Browning and Tennyson. But above all read the Bible. It is an old-fashioned book; it is written in an absorbing style, and in it are found the principles that give dignity and weight and poise to life. Not only read these authors and their books, but imitate them as well. Strive with all the power that is in you to develop freshness and vigor of expression. Strive for virility and crispness and force. Strive for beauty and rhythm and excellency of cadence. Be the most vigorous user of your mother tongue of your day and time if you can attain to such perfection. God has given you the talent to be an author, the power to express your ideas in such a manner that the reading of them shall be a pleasure to men and possibly bring them around to your way of thinking. If

you are a child of God, it is your duty to develop this talent, or you will receive the curse of the unprofitable servant who hid his Lord's money in the earth.

But this is not all. This is only half the message of Christ to you. For what purpose ought you to develop this power that is in you? To be yourself. That is true; but it is not all the truth. You must go further than this and use this gift for the good of your fellowman and the coming of the kingdom on the earth. You will not join the staff of a Yellow Journal. You will not write trashy novels. You will devote yourself to the portrayal of the great passions that surge in the breast of yourself and of your fellows. You will give them such excellence and elegance of setting that all who read will be moved to act from noblest impulses and strive for highest aims both for themselves and

for others. If you do not enter the realm of fiction, but choose that of the professional journalist, you will devote yourself to the great questions that confront men for solution and you will endeavor to help them to solve them in a manner and a way in accord with the purpose of God in the universe. Your pen will never be found except on the side of right and of justice and of eternal truth. No man will be rich enough to buy you to advocate a thing you do not conscientiously believe to be right. Yes, be a great author, but be at the same time a child of God and a vigilant and unrelenting preacher of righteousness.

Would you be a scholar? Does your mind long for knowledge? Does your talent lie in the line of accurate and pains-taking scholarship? Then it is your duty to be a scholar. Go to College

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and graduate. Go to the University and pursue your specialty. Be an authority in your line. Do not cease to search for truth. The scholar with all the ridicule that is heaped upon him by the so-called practical folk, with the smell of antiquity about him and the dust of ancient volumes adhering to him, has yet a distinct mission in the world. The story of human progress would be a short one, if the part contributed by the scholars were to be subtracted. It is no disgrace to be a scholar. If you have the instincts of a scholar and are talented in that direction I do not know a more worthy field in which you may labor and live out your days.

But what shall you do with your scholarship? Use it for the advancement of truth. Give yourself to the instruction of those who do not know as much as you do, but who would be wonderfully helped in life if you were to impart to them some of the light you possess in occult and hidden matters. Infuse into your scholarship the spirit of Christianity and by means of it make life sweeter and the lot of humanity more delightful. If Pythagoras had kept secret his discovery of the fact that the hypotenuse of a right angled triangle can be found by extracting the square root of the sum of the squares on the other two

sides, if Euklid had never published his Geometry, if Franklin had kept the result of his kite experiment a secret, if Newton had never divulged his researches, if Bell and Morse and Marconi and Fulton and Harvey and Edison had not enriched the world by making known their discoveries and inventions, life had been a long way less delightful than it is today and the sum total of human happiness much less. Scholars are the benefactors of their race. Be a scholar if you are inclined that way. Scholarship is one of the best gifts. Covet it; then use it not for selfish ends, not to take advantage of the ignorance of your less fortunate fellows, but use it to better mankind, to help on the world, to do good, not evil, to make existence more heavenly and life more Christlike.

Would you like to be a minister of the Gospel? Has God given you a talent to save others? Has he called you to be a man who by the foolishness of preaching is to save the world from sin? Then

(Continued on page 16).

**Mrs. Winslow's Soothing Syrup**

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by DRUGGISTS in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906, Serial Number 1663. AN OLD AND WELL TRIED REMEDY.

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**YOUNG MEN!** If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

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We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skillfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

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P. M.	A. M.	STATIONS.	A. M.	P. M.
1:15	6:00	Raleigh	8:30	3:45
1:54	6:24	McCullers	7:52	3:03
2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:30	9:15	Fayetteville	5:30	12:30

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**How to Increase the Yield of Fruit**

Increased fruit crops are more often the result of good management than of good luck. Fruit trees and fruit plants need a liberal supply of

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The trees absorb plant foods—that is, nitrogen, phosphoric acid and potash—from the soil just the same as any other crop. Experience has shown this over and over again. This truth has become so well recognized that "return to the land what the tree removes if you would expect the best results" has become an axiom with the best growers.

Apple, pear, peach, orange and other fruit trees soon respond to careful fertilization. But be sure to use the best fertilizers.

"I made a test with other companies' fertilizers," says Mr. H. O. Lowry, of Manatee County, Fla., "and yours proved to be the best. The yield where I used Virginia-Carolina Fertilizer, was just twice as much as where the other two companies' fertilizer was used." Hundreds of users say Virginia-Carolina Fertilizers are cheapest because of their good qualities—give better satisfaction and quicker results.

Many facts of great interest and value to fruit growers are published in the new 1909 Farmers' Year Book, a copy of which will be sent free on application to any of our sales offices.

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**MARRIED.****Farmer-Doughtie.**

Chestnut St., No. 207, Suffolk, Va., Feb. 11th, 1909, Mr. Robert Lee Farmer, of Chesterfield Co., Va. and Miss Lida Octavia Doughtie, the very pretty and accomplished daughter of Mr. B. R. Doughtie of Holland, Nansemond Co., Va. They have the congratulations of their many friends.

**King-White.**

On Sunday morning at 11 o'clock, Feb. 14, 1909, near Bethlehem Christian Church, Nansemond Co., Va., at the bride's father's, Mr. Charles William King, a very popular and prosperous young man of Nansemond Co., Va., and Miss Frances Alton White, the very beautiful and highly accomplished daughter of Mr. and Mrs. Alonzo White of Bethlehem Christian Church, Nansemond Co., Va. The parlor was beautifully decorated and Mrs. W. T. Kilby played the wedding march. After the marriage the young couple attended the services at Bethlehem Christian Church and returned to the bride's father's where a delicious reception awaited them.

May their lives be as beautiful and as happy as the occasion.

H. H. Butler.

**DIED.****Nelms.**

At her home near Bethlehem Christian Church, Nansemond Co., Va., Feb., 18, 1909, Mrs. Sarah E. R. Nelms, aged 63 years, 5 months and 20 days. She was a member of Western Branch Baptist church. She united with the church there at the age of 18 years and was faithful to the end. She was a good mother, devoted to her children. She leaves three sons, W. M., E. L., and P. D. Nelms, one daughter, Miss Lucy A. Nelms, one sister Miss Gabrilla Johnson, 2 grand children. The funeral services were conducted by the writer and her remains were laid to rest in the old family cemetery.

H. H. B.

**Thompson.**

Fannie Jennings Thompson, the devoted and faithful wife of our youngest deacon, brother, J. S. Thompson, was born in Pittsylvania Co., Va., Dec. 25, 1874, and died Feb. 15, 1909, at her home in Newport News, Va. She was converted when a little child and united with the Houston Baptist church, Jan. 17th, 1900. She was married to J. S. Thompson and it proved a happy union with strong and beautiful devotion on both sides. They located at Newport News,

Va. in 1901 and became charter members of the Newport News Christian Church. She was stricken by typhoid fever in 1906, which was followed by pneumonia, and from the effects of these diseases she never recovered. For almost two years she was confined to the house and gradually lingered until finally the tired body gave up a brave fight and the struggling spirit in triumphant victory swept out to regions and glories beyond the skies.

Sister Thompson was a most beautiful Christian character. During the long and dreary weeks, and months of sickness and suffering, when hope and despair alternately gave way to each other her faith never failed and no word of complaint escaped her lips. There was patient endurance to the end. The beautiful devotion and ministry of husband, the faithful and constant attention of skilled physician, the love and prayers of friends, all combined, could not hold her longer. A new grave is made, a once happy home destroyed, a young husband weeps, but another soul is numbered with the redeemed about the throne, crowned with the glories of eternal praise and happiness. The world is richer in Christian love and sympathy and memory of husband, mother, brothers and sisters are vastly richer because she lived and wrought. It was the privilege of her pastor to be with her much during her last two days and nights on earth. It was a touching scene when to husband, mother, brothers, sisters, and pastor, she gave parting messages and asked

the privilege of taking messages to those we "Had loved and lost awhile." Funeral services were conducted from East End Christian Church of which she was a member, by the pastor, and attended by a large circle of friends.

May the Lord bless and comfort the bereaved hearts. Brother Thompson has the love and sympathy of the church and community. Many kind friends placed upon her bier many beautiful floral offerings, among them one "the Gate Ajar" by the Ladies' Aid Society of the church.

Murdock W. Butler.

**THANKS.**

Dear Bro. Editor:—It again becomes my privilege and pleasure to report a pounding from my people. During the week after the 4th Sunday in Feb., I received information from Bros. W. F. Richardson, S. J. Rollings, and J. L. Hancock that there were some boxes on the way for me, being shipped from Dorry. The boxes reached Windsor Sat., March 6th, and contained hams, shoulders, sausage, flour, sugar, coffee, canned and dried fruit, soda, baking powder, peanuts, and other useful things, all as a gift of Barrett's church and community. We desire to express our heartfelt thanks to each and every one who had any part in this great kindness. These expressions of kindness are highly appreciated as well as useful. May the Lord abundantly bless each giver and help their pastor to give them more faithful service.

R. H. Peel.

Windsor, Va.

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**THE CHRISTIAN SUN, Elon College, N. C.**

**WHERE WAS THE DEACON?**

Deacon Jones, the great man of a little village of Massachusetts, whose outward piety was of the vociferous order, but whose charity toward his fellow men was not as abounding as it might have been, was dangerously ill, and his brother deacons, impressed with the custom of issuing bulletins from the sick rooms of prominent individuals, decided to follow the fashion, with the following results:

"6 P. M. Deacon Jones is in a serious condition."

"7 P. M. Deacon Jones has rallied slightly."

"9 P. M. Deacon Jones has suffered a relapse."

"1 P. M. Deacon Jones has departed for heaven."

Thus the bulletins read at midnight; but early in the morning some unregenerate mortal who did not love the Deacon, evidently passed that way, for the light of a new day showed curious townspeople later report:

"Heaven, 7 A. M. Great consternation here. Deacon Jones has not arrived."—Woman's Home Companion for March.

**A DEAD SHOT ON RING WORMS.**

Wysacking, N. C., June 2, 1908. Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—Enclosed you will find \$1 for which please send me at once Tetterine. It is a dead shot on ringworms.

Yours truly, W. S. Dudley.

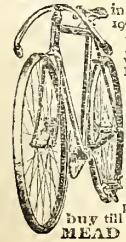
Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chillsains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your Druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

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A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Cataris. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

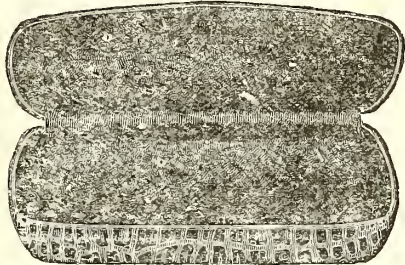
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In each town to ride and exhibit sample 1909 model. Write for Special Offer. **1909 Models \$10 to \$17** with Coaster-Brakes and Puncture-Proof tires. **1907 & 1908 Models \$7 to \$12** all of best make. **500 Second Hand Wheels** all makes and models. **\$3 to \$8** good as new. **Great Factory Clearing Sale.** We **Ship On Approval** without a cent deposit, pay the freight and allow **TEN DAYS' FREE TRIAL.** Tires, coaster-brakes, parts, repairs and sundries, half usual prices. Do not buy till you get our catalogs and offer. Write now. **HEAD CYCLE CO., Dept. H224 Chicago**



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**Send Me Your Name** I will send you my perfect Trusight Eye Tester with which you can test your own eyes as well as the most skilled optician. When you return the Tester with your test I will send you a pair of Genuine \$5.00 Trusight Spectacles, that will surely fit, on 6 days' free trial. You don't need to send any money—no deposit. Wear the glasses in your own home for six days and if perfectly satisfactory in every way—if they are the best glasses you ever saw at any price—send me only \$1.05 and the spectacles are yours. If the glasses, for any reason, do not suit you—if you don't believe them to be the best bargain you ever had—return them and you are out nothing.



**THIS CASE FREE!**

This is my Orient Case; it is made of metal covered with Micrococcine leather, plush lined, with a patent spring fastener. Very attractive and will outlast any other case on the market. Ask your local optician if he will sell you such a case as this for less than \$1.00. By my special plan this case will be given free to those who answer this advertisement and take advantage of my special offer.

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**Send No Money.**

Just sign your name and a address on the Coupon and mail it to me. I will send you my Trusight Eye Tester by return mail. Do this TODAY, and secure the beautiful Orient Spectacle Case which I give FREE to those who take advantage of my special offer.

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There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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**BLACK MOTOR BUGGY**

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(Began on page 4).

happy are you. Yes, by all means answer the call. By all means be a minister of the Gospel. It is the noblest work in all the world. It will not bring you great wealth, but will bring you the grateful appreciation and the devoted love of those to whom you minister. We need more ministers today, and particularly our Church. We are growing rapidly as a people and we must have more preachers. We want men who will take the full College course and who will devote themselves wholly and entirely to the cause of the Gospel. Never was the demand for a consecrated ministry greater than now. If you feel the Spirit of God working within you and calling you to preach the Gospel, I beseech you to answer that call and do all you can to spread the kingdom on the earth. Do not aim to be a great preacher, but aim to be a good one. Aim to serve your fellowman and to deserve the approval of your Master. Preaching is the best gift of God to man. If you have that talent and do not develop it, you are of all men falling far short of doing your duty. Covet this gift. Labor to improve it and then use it as becomes a servant of the living God.

Whatever your inward inclinations, in your best moments, lead you to do, whether it be to have a strong body, to amass money, to be a master of assemblies, to be an author, to be a scholar, to preach the Gospel, whether it be to shovel, coal, or to follow the plow, or to manage a home, or to push a saw, whatever God may lead you to believe that you ought to do, that do with all your might and in so doing you will merit his approval. But remember that while you are a person and are to develop yourself to the very highest extent, to be what your powers tell you you ought to be, remember that, while this is so, you are also to complete your life by doing, by doing the things your hands find to do, that you are to consecrate all the powers you have and all the attainments you may acquire and all the successes you may achieve to the glory of God and the good of his Kingdom. The message of Christ to you is to covet earnestly the best gifts, labor zealously for the attainment of the best things to which your individuality would lead you. Be yourself, be a man, be a woman, be an individual be a person. But the pagan world also would tell you that you can not stop there if you would be a Christian. Saint Paul not only exhorts us to covet earnestly the best gifts, but he also adds this, "and yet show I unto you a more excellent way." And what is that more excellent way? It is to

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consecrate all your powers and all your attainments and all your successes to the advancement of the kingdom of God and the betterment of your fellowmen. This is the message of the Gospel, this is the exhortation of Paul, this is the voice of Christ to you. Will you accept this message? Will you receive this exhortation? Will you obey this voice? My heart's prayer to God for each of you is that you may answer these questions in the affirmative; that you will covet earnestly the best gifts and choose that more excellent way by consecrating yourself and the powers you have and the success you may achieve to the Mas-

ter; for in so doing you shall enjoy this life far better than you otherwise could and you will inherit a crown of righteousness in the life to come.

W. A. Harper.

—There were heavy rains along the course of the Alabama river last week, causing that stream to rise to very dangerous heights, destroying much property and causing wholesale inconvenience in and about Montgomery.

—E. H. Harriman, the railroad financier, is building a palace on the mountains near Middletown, N. Y., which is to cost \$6,000,000.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, MARCH 24, 1909.

VOLUME 11  
State Library

## EDITORIAL COMMENT.

**The Tariff.**—Congress is in extraordinary session to consider revising the present tariff laws. The purpose of the revision is two fold: First, that more revenue may be secured with which to defray increasing expenses of government: Second, that there may be reduction of duty on several articles now almost prohibited and an increase in others that need protection.

One outside of Congress little realizes what it means to change the tariff laws. Since a committee was appointed last November to consider revision, over three hundred importers, exporters, manufacturers, growers and dealers have appeared to plead that, if there was to be reduction, let that reduction be on other articles than those with which the person pleading was concerned. Manufacturers of shoes, for instance, are anxious enough for raw hides to come in free, but the butchers and cattle raisers of the West are dead set against such "destructive legislation" as that. It was thought that some reduction on textile fabrics might be made to advantage but a strenuous protest has been entered, and a committee sent to Washington to protest against any ruinous reduction in the name of cotton manufacturers South and North. The lumber dealers are likewise protesting that the price of manufacturing has increased so much that lumber cannot stand any reduction.

Meanwhile President Taft has sent a special message to Congress urging that what is done should be done quickly, as business in suspense means dull times and stagnation. Besides all this the country faces a rapidly increasing deficit and must have revenue.

This Congress now in session certainly has no easy road to travel: That legislation which directly affects individual finance is always difficult. For there be those and not a few who agree with Ecclesiastes 10:19, "Money answereth all things."

**Benevolent Missionaries.**—Carrying the gospel is the chief, but by no means the sole, business of the missionary to foreign fields. Christianity, "the religion of the poor to the poor," has blessed,

and is blessing, the nations financially and economically as well as morally and spiritually, and faithful missionaries have carried dollars as well as gospel to the nations that sit in darkness. Ideas of agriculture, manufacturing, engineering and other industries have been carried to "the heathen" by missionaries and these ideas have helped to progress, enlightenment and comfort. Because missionaries have taught the Chinese the use of cotton, every bale and bolt of that staple sells for a better price on the home market than it could bring otherwise. Reckless deforestation has done untold damage in China, and even now a Christian missionary is planning a series of meetings in large Chinese cities in which the importance and benefits of forest preservation and reformation will be discussed. Forest, field, factory and fireside are all benefited and blessed wherever Christianity goes and is received.

The finest system of economy ever taught is embodied in the Christian religion.

**Base-Ball.**—College base-ball may be all right—is all right when properly conducted. Boys in school need exercise and base-ball affords that. But for the colleges to hire professionals as chief players, and to have betting and gambling galore on the outcome of the game, that is not right and no sort of argument can make it so. Can't the colleges manage in some way to do their own ball-playing and leave off the professionals, the swearing and the betting? It would be well if they could.

**The Poor Boy.**—It comes out that the eight Bishops of the Methodist Episcopal Church (North) elected last year, after a notable and prolonged contest, were all of humble birth and rearing and had experience in the school of sacrifice and endeavor. Three are the sons of poor Methodist preachers (another proof that all preachers' sons are not bad); three are the sons of farmers; one, the son of a weaver; and one the son of a merchant, who was compelled in early life to shift for himself.

There is a richer legacy for children than affluence, ease and social rank.

The legacy is one that every parent can bequeath. Every child has a right to a good honest rearing, to a godly parentage and example in the home: to habits of sturdy thrift, industry and energy. With these in the heart of the boy, poverty and humble station are no barrier.

Poverty does not make a boy great, but it frequently affords the privilege of thrift and industry which do make men great. Riches do not make a boy great; but they frequently afford the privilege of indulgence and idleness which prevent men from becoming great.

—Many fine tributes were paid to the memory of the late President Grover Cleveland March 18, that being his 72nd birthday anniversary. There was a note gathering in New York at which President Taft, Governor Hughes, Chief Justice Fuller and others spoke. In the beginning of his address President Taft said: "Grover Cleveland was as completely American in his character as Lincoln. Without a college education, he prepared himself for the bar. His life was confined to Western New York. His vision of government and of society was not widened by foreign travel. He was a pure product of the village and town of the Middle States, aided by New England ancestry and the atmosphere of a clergyman's home. His chief characteristics were simplicity and directness of thought, sturdy honesty, courage of his convictions and plainness of speech, with a sense of public duty that has been exceeded by no statesman within my knowledge."

—While statistics show an increase of 2,408,200 gallons of turpentine and 288,962 barrels of rosin for 1908 over the output of 1907 in the Southern States, North Carolina showed a decrease of from 916,400 gallons of turpentine in 1907 to 732,300 gallons in 1908 and 168,561 barrels of rosin in 1907 to 131,907 in 1908. Only N. C. and S. C. of the states showed a decrease and this is due we are told to the use of old and wasteful methods of turpentineing yet in vogue in these two States, in large measure.

## FROM THE FIELD.

## Church Notes from Raleigh.

The Hillsboro Street Christian Church of Raleigh, like a few of our churches in other cities, has had quite a struggle. The growth has not been as great as the founders had hoped that it might be. The conference, the Convention, and the entire brotherhood have expected much, but have received little. The reasons if there be any are all unexplained to me. I shall not try to satisfy any one on this point, because I do not know how and besides it would not benefit us much to talk about this. The thing that we want to talk about is progress, not failure. I do not know how it may seem to others, but to me there is a better day for the Raleigh work. I have accepted the call and entered this field to succeed. I have faith to believe that I will, and I am very anxious that I may have the prayers of all who believe in progress to pray for me that I may succeed. Let the faithful pastors who have been here and have borne the burden and heat of the day, be very earnest in prayer for us while we try to do our best for the work in this important center.

The work is beginning to show some signs of progress. We have a growing Sunday-school, a good prayer meeting, and Ladies' Aid Society. Easter services will be observed in our church, morning and evening. We have secured splendid talent for our special music. The Church and Sunday-school are looking forward to a very happy day at the church on Easter Sunday. May the glory of the Lord fill all of our churches on this hallowed day. I am too busy to write at length this time. Hope I will have something good to tell Sun readers next time.

L. F. Johnson.

## Portsmouth Letter.

Since our last report to the Sun we have exchanged pulpits with Revs. H. H. Butler, H. E. Rountree, and R. H. Peel and visited their churches in the interest of the Portsmouth work. The people have enjoyed their visits and messages. The attendance at the services has been very gratifying. There is a growing interest in the work and a general feeling that we must build our church this year. We are laboring to this end with all the zeal which we possess. Our efforts are being crowned with a measure of success. We have secured \$2815.43 in cash and subscription on the \$5000 we must raise in order to launch the building proposition. The churches visited since our last

report responded as follows: Rosemont, \$55.50; Antioch, \$47.95; Mt. Carmel, \$30.30; Cypress Chapel, \$51.50; Waverly, \$112.50; Windsor, \$55.10; Berea (Norfolk), \$250; Providence, \$105; Centerville, \$30.

## Cash Acknowledgements.

Previously acknowledged, \$708.75. Mrs. L. Hargroves, \$5; Geo. H. Frey, \$5; T. W. Butt, \$25; B. L. Nichols, \$25; Mrs. J. W. Manning, \$15; Mrs. Lee Curling, \$5; Chas. E. Byrd, \$10; I. T. Byrd, \$10; J. R. Morrison, \$13.50; Mrs. Thomas Clements, \$1; J. W. Powell, 50c; J. T. Johnson, \$2.50; J. W. Bradshaw, \$1; W. H. Griffin, \$1; W. A. Cobb, \$1; J. T. Joyner, 50c; Basket collection Antioch, 95c; J. T. Bland, \$2; J. G. Johnson, \$1; J. H. English, \$1; S. J. Pierce, 50c; Basket Col Mt. Carmel, \$1.80; Archie Brothers, \$5; Geo. W. Truitt, \$100; Ed. R. Harrell, \$5; Norman Brinkley, \$5; W. H. Brinkley, \$5; Samuel Wilkins, \$5; G. B. Harrell, \$1; C. C. Harrell, \$1; J. M. Bryant, \$1; J. T. Rountree, \$1; A. J. Rountree, \$1; A. L. Harrell, \$1; Miss Georgie Rogers, \$1; V. B. Harrell, \$1; R. E. Brothers, \$1; E. D. Brinkley, \$1; J. C. Parker, \$1; Harvey Harrell, \$1; Mrs. Samuel Wilkins, \$1; Miss May V. Rountree, \$1; Basket Col. Cypress Chapel, \$12.25; Basket Col. Waverly, \$4.81; L. Norris, \$1; J. E. Moss, \$1; Basket Col. Centerville, \$3.57; J. T. White, \$5; A. L. Mathews, \$2; B. L. Roberts, \$5; Mrs. James Holland, \$1; Mrs. J. E. Johnson, \$1; Mrs. John Fulgham, \$1; C. F. Holland, \$1; Mrs. J. M. Raby, \$2; A. Lee Saunders, \$1; Basket Col. Windsor, 60c; Col. J. E. West, \$35.

We will visit Suffolk church next Sunday and the Norfolk church the fourth Sunday in this month. The third Sunday in April we will be at Holy Neck and the fourth Sunday at Franklin, Bethany and Union (So).

The next date on which we will ask for subscriptions to be paid will be May 1st. We shall need every dollar that can be raised by that time. Let every one who wishes to see us succeed in our purpose to build this year send in a donation. \$5000 will put us in position to go forward. Without it our hands are tied. Who will withhold and hinder the work? We expect to have the plans for the new church ready in the course of a few weeks. Will you help to make it possible for us to begin building in June? Remember, it is not help after the building is begun that we are in need just now, but to begin. The need is urgent. Do your best. Let us hear from you.

Mar. 17, 1909.

J. W. Harrell.

—"Take a drink, lose a job."

## Columbus, Ga. Letter.

Did you read in the Sun Rev. H. W. Elder's recent, earnest appeal for funds with which to prosecute the work on the church he is now building on Waverly Terrace, Columbus, Ga? If the church at large only knew the conditions as they are, I feel persuaded that more would respond with a liberal contribution. If you could see what is being done and the pressing need of the hour, you could hardly withhold your gift which is so much needed at this time. But some do not contribute to this cause from the fact that they are not sure that it will be a paying investment. Let us view the situation a moment.

The location of the church is one of the best in the city, if rapid development of valuable property has any meaning. Truly this part of Columbus is destined to become one of the most beautiful and desirable residence portions of the city, nay it is already that and continues to build, twenty-seven residence within a radius of a quarter of a mile having been erected during 1908. Just two blocks from the church, carpenters are busy today and I hear the music of the hammer and the saw. Only one block away another building is to go up soon. Vacant lots near the church are valued at \$950.00 and upward to \$1250.00. No residence for less than \$1500.00 and \$1800.00 value is allowed on these lots. The church itself is in keeping with that part of the city in which it is located. Just a few days ago a competent judge stated that the church, when completed, would be worth \$10,000.00.

But there are not funds enough on hand to finish the work. Bro. Elder is in need of \$1200.00. This amount will complete the building and liquidate all indebtedness. Who will help? Come to the assistance of this work. Now is the time of great need and large opportunity.

G. O. Lankford.

## TEACHER TRAINING CLASS.

Since we realize the interest manifested in the Teacher-Training Course, we feel sure those interested will be glad to know of an organization of this class in the Burlington Christian Church.

This class was organized Jan. 12th, 1909, with Dr. P. H. Fleming, Teacher; Mr. J. H. Kagey, President; Miss Nina Holt Vice-President and Miss Sadie Lou; assistant Secretary and Treasurer. This class meets Thursday evenings, with a good attendance and much interest is being taken in this work.

Beulah Petty, Sec-Treas.

Burlington, N. C., March 16, 1909.

—Blessed are the pure in heart, for they shall see God.

**THE WORD OF GOD.**

One must accept the Bible as being in the highest sense the true Word of God, else he cannot reasonably account for certain unquestionable facts in connection with the Bible, and the proclamation of its truths. If, as it is affirmed by the advocates of the "new theology," the contents of the Bible were obtained in ordinary ways, and by men who were not under the direct inspiration and guidance of the Holy Spirit, then how can the fact be accounted for that no other book in all history ever produced such mighty and measureless effects upon innumerable people as the Bible has? This fact cannot be explained on any other ground than that the Bible is, in a superlative degree, the true Word of God, having been especially inspired by the Holy Spirit, who specifically guided the men that gathered the materials which they used in the preparation of those portions that became a part of the Bible. Each man was directed by God in doing the work which He required of that man. The whole Bible was planned by God, and therefore nothing was left to the ingenuity and determining purpose of man. There was no council of men held for the purpose of consulting each other as to what each one should do in making the Bible. All of the writers were so separated from each other that one could not and did not influence the other in respect to gathering material and in writing what he did write. God superintended the whole business from beginning to end, and each writer was controlled by Him. This is one great reason why the Bible produces effects upon all classes of people which no other book ever did or could produce. Multitudes of ungodly people by simply reading the Bible have been radically and eternally converted by it. Some of the strongest minded men, formerly very skeptical, have become believers by reading Christ's sermon on the Mount. Most truly is it said in Hebrews that "The Word of God is living and active, and sharper than any two-edged sword." It would be a Satanic falsehood to speak thus of any other book; and it is false to say other writers were inspired as much as the Bible writers were. Verily, the Bible is God's great Book.

C. H. Wetherbe.

**THE SOUTHERN CHRISTIAN PUBLISHING BOARD, ELON COLLEGE, N. C.**

Preparing The Teacher, Edited by W. A. Harper, M. A., W. P. Lawrence, M. A., and W. C. Wicker, M. A., Professors in Elon College, Pp. 236. Cloth 90 cts.; paper, 60 cents.

This interesting volume is Book One of the Teacher Training Course of the Southern Christian Convention. I feel safe in saying that it will do unlimited good in preparing the Sunday-school teacher for the difficult and delicate task which is so often entered upon without due thought and preparation. I have been much interested in this book. Note some of the chapter heads: Seven Lessons on the Teacher; Six Lessons on the Pupil; Three Lessons on the History and Organization of the Sunday School; Three Lessons on the Institutional Sunday School; Four Lessons on the Book; Twelve Lessons on Biblical History; Six Lessons on Church History; Five Lessons on Biblical Geography; Five Lessons on Biblical Antiquities; etc.

The book is pedagogically sound. It is true to Christ, also; it makes Christ the chief corner-stone: "We Sunday-school teachers cannot afford to leave Christ out of our teaching. There are Sunday-schools which study Bacon and Tolstoi and Emerson rather than the Bible. They are consistent, however, because they regard Christ as a man only. But to us Christ is the divine Son of God, and so we teach Him, if we measure up to our responsibilities and harvest our possibilities. To do less is to do violence to the Kingdom of God." The arrangement of the volume is admirable throughout. Every Sunday-school teacher should own a copy and study it well. The day of the untrained, unprepared Sunday-school teacher is past, and the new era is dawning. May the morn hasten! Watch for Number Two of this Course.—Waldo H. Dunn, in the Wooster Quarterly, January, 1909.

**REJOICING.**

There are many times when it is an effort to be jolly—inward emotions and outward conditions drive away the animated spirits and despondency comes in and nearly takes possession of the situation, but a cheerful disposition is cultivable, and ought to be, and must be cultivated to produce good results. Many persons are easy to shed tears they are on the verge of their nature and flow profusely at will. They cultivate the habit until it grows to be a strong and necessary one with them. It is beautiful, grand, noble, strong and brave to weep when necessary—but prudence and correct thinking out to take possession of the mind and control it in extreme cases, so that that which steals our happiness should be excluded as much as possible. Affliction, loss, poverty, and other causes produce sadness and weeping, and these have their proper places and relations, but to do justice to ourselves we must refrain from

that which will injure us, and learn to experience, or to practice those things which will help—make us useful and happy. Then a new start will be made on the way which leads to a joyful life.

Gladness brings laughter. Laugh—laugh, and let the pleasant exercise smooth out the frowning, premature wrinkles which many anxious moments have made, and which have impressed themselves deeply in your face. The vacant laugh of the drunkard, the silly, or the laugh influenced by the continued use of some dangerous, pleasing drug, is not meant here, but a refined, helpful, healthful, sensible laugh is meant. It exercises the mind and the body and brings the muscles into full exercise, tunes the soul, and gives tone and more regular action to the heart. Notice the difference between a smile and a frown; one is pleasing, the other is to some extent repulsive; one is natural, the other is not. Of course extremes in this as well as in other things must be avoided. Common sense will tell any one who reasons what to do. It is a very difficult thing to give a smile when you feel more like frowning; it is very hard to laugh when you feel like crying—but covet earnestly the best gifts, and look for more excellent things.

Laughing is not only a healthy exercise, but it is a beautiful one. It makes some people more beautiful, more attractive and more lovely, while the opposite makes many good subjects for the cartoonist. We ought to be anxious to say, "Make me to hear joy and gladness that the bones which thou hast broken may rejoice." One of the greatest prophets of the Bible in studying this theme said: "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." May all who have started up the beautiful way have the joy of the great salvation, and enter their Father's house rejoicing.

J. T. Kitchen.

—Under date of Ponce, P. R., March 8, Rev. D. P. Barrett writes, "The missionary force in Porto Rico is all well. We had the best Annual Conference Feb. 22, and 28th we ever had in Porto Rico. A copy of our proceedings will be furnished for The Sun shortly. Send me two copies of our newly printed Government and Principles, one for myself, one for our native missionary who is going to translate the book into Spanish."

—The new naval Young Men's Christian Association building at Norfolk, costing \$300,000 and given by John D. Rockefeller was dedicated March 17.

## NOTES AND PERSONALS.

—Pastor L. F. Johnson writes encouragingly of the Raleigh work and says the outlook for upbuilding our cause there is very bright and hopeful.

—Two state-wide prohibition bills are before the Arkansas legislature now in session, one for prohibition by statute, Dec. 31, 1909, the other for submitting the question to a popular vote.

—President O. B. Whitaker, of Union Christian College, Merom, Ind., announces that Levi J. Wilkinson and wife of Cynthiana, Ind., have recently handed the board of trustees of the college a check for seven thousand dollars. Mrs. Wilkinson was one of the first students of the college, being in school there during the presidency of Dr. N. Summerbell. Mr. Wilkinson is past 80 years old.

—There are noble, self-sacrificing souls in the ministry of the Christian Church. The public little knows. One of these, think of it, a preacher of the Word, we would give his name if he allowed, and all Sun readers would know him, gave away to religion and Christ-work last year \$3024.42. Yes, ministers give of their earnings as well as of their strength.

—Rev. H. W. Elder is making herculean effort and untold sacrifice of time, means and strength to enter his new and handsome church at Columbus, Ga., and hold the first service there Easter, 2nd Sunday in April. This will be the Second Christian Church of Columbus and is, we are told, a very creditable house indeed. A contribution to Bro. Elder now would greatly aid and much encourage him.

—The following received from Rev. C. C. Jones, Wakefield, Va., shows that his people want to know more about their church, its principles, its method of government and what it stands for and teaches: "Dear Editor Christian Sun: Enclosed find check for twenty-five copies Government and Principles Christian Church recently sent me. Please send me immediately twenty-five more copies."

—Many of our churches are calling for help in building houses of worship. These calls are worthy and should not go unheeded by Sun readers. It is a privilege and not a task to help further the cause of the Kingdom. The world is not poorer, but richer, because the church in need calls and pleads for gifts for holy purposes. There is far more danger that all will give too little than that any will give too much.

—Dr. Theodore L. Cuyler of Brooklyn, whose life and death were spoken of in these columns recently, during his thirty years pastorate of one church re-

ceived into fellowship 4,223 persons, 1920 of them on confession of faith in Christ. One of the last letters ever written by Dr. Cuyler was to Rev. Dr. Hallock, Editor of Christian Work in these words: 176 South Oxford Street, Brooklyn, February, 18, 1909. Beloved Brother:—The glorious news from Boston and elsewhere prove that this is harvest-time for winning souls. Use this article as soon as you can, and may God give it His blessing. Yours Ever Lovingly—(Clear Through!) Theodore Cuyler. P. S. I had a serious break-down this week at 87. I cannot preach the glorious Gospel much longer.

—Mrs. H. W. Elder, Richland, Ga., who is laboring with her husband to secure means to finish the Second Christian Church, Columbus, Ga., wishes us to acknowledge that since her recent report through The Sun she has received the following much appreciated contributions: J. S. Stephenson, Kite, Ga., \$5.00; Enigma Church, Enigma, Ga., \$5.00; Bettie Stephenson (New Hope Church) \$3.41; T. J. Burton, Miltown, Ala., \$1.00. Any other contributions will be gratefully received. Bro. Elder is making a heroic effort to have the building ready for the first service 2nd Sunday in April.

—Revs. H. H. Butler and J. W. Harrell kindly favored us the past week with lists of Christian Sun renewals from their fields, for which we are grateful. The pastors that help The Sun help the people whom they are trying to serve.

—The Biblical Recorder (Baptist) of Raleigh, had this agreeable comment recently:

"It is gratifying that the various denominations are offering to their own people Training Courses for their Sunday-school officers and teachers. A recent example we have in Book One in the two-volume course issued by the special committee of the Southern Christian Convention, W. A. Harper, W. P. Lawrence, and W. C. Wicker. It is entitled "Preparing the Teacher" and is published by Dr. J. O. Atkinson, editor of the Christian Sun, Elon College, N. C. The fifty-six lessons by ten of the ablest scholars in the denomination are well prepared; they measure up to the standard set for the International Teacher-Training Course; and happy would be every local church composing the Southern Christian Convention if its workers were to master this book so admirably suited to their needs."

—The Elon College Library recently came in possession, by purchase, of neatly and substantially bound volumes for 1908 of The Charlotte Daily Observer, The Raleigh News and Observer, The Herald of Gospel Liberty, and the

Christian Sun. These will be of great value to the future student and writer of history. The secular press tells the world's events of a day as they occur; the religious press tells of incidents and events that, and as, they should occur.

—There is a striking item in Portsmouth Letter this week and one that is universally characteristic. In his summary of churches visited since last report, Waverly is put down as contributing \$112.50 to the Portsmouth church. Now it happens that Waverly has just come out of the throes and turmoil of church building on its own account. So instead of draining to the bottom, or bankrupting the Waverly people to build and furnish their own elegant building at tremendous expense, it seems that the experience has done good and only fitted our Waverly brethren for helping others in need. We have no way of telling, but it is exceedingly doubtful if Pastor Harrell would have received over \$50 at Waverly if the good people there had not just gone through the experience of church building. Another verification of Dr. W. W. Staley's well known theory that if you want good wool shear the sheep in proper season and do not wait till the bushes and briars pull the wool out. The sham sheep thieves better and yields larger returns—always.

## GREENSBORO CHURCH. HELP.

Our church has decided to make their Easter offering for the cancellation of the debt of \$1650.00 and we are going to raise it all if you will help. Never has one of our conferences undertaken a mission that shouldered the responsibilities of its own work so early. This has been quite a burden to us, therefore, we ask our brotherhood for assistance this one time. We will help you next. Those who attended our Southern Christian Convention here last year we believe will appreciate our efforts. We ask each Sun reader to send some contribution.

Mail remittance to

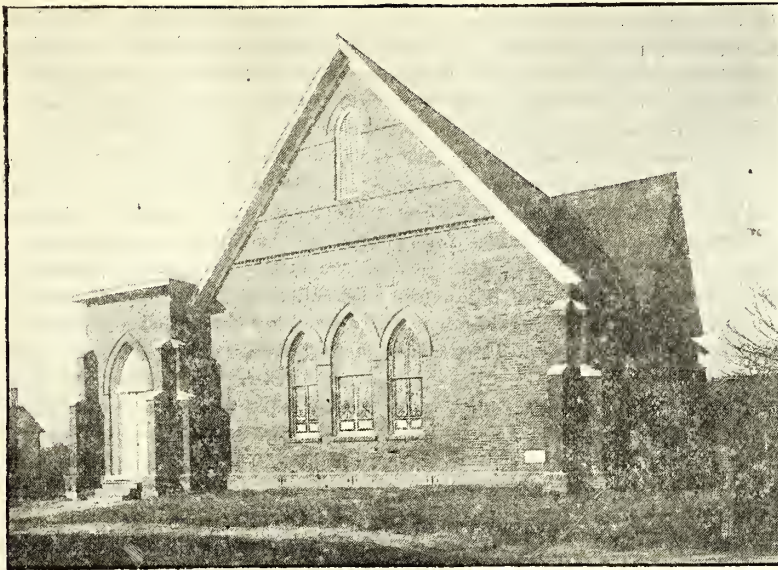
Rev. J. W. Bolton  
L. M. Clymer,  
J. W. Truit,  
R. S. Petty,

Building Committee.

Greensboro, N. C.

Or Rev. J. W. Holt, Burlington, N. C.

—About the best note we have had from the musical world is that John Philip Sousa has not played a piece of "rag-time" this season, the famous orchestra leader declaring that "rag-time is dead!" May it rest in peace forever more.



HENDERSON CHRISTIAN CHURCH.

**THE HENDERSON CHRISTIAN CHURCH.**

We are pleased to present to the readers of *The Christian Sun* a cut of our new church at Henderson, N. C., of which Rev. C. E. Newman is the efficient and beloved pastor.

While the Church Loan Fund will not attempt to claim to be entirely responsible for this house of worship, yet the facts are that in securing the title to this lot on which it is built there seemed to be no other way except in using this fund and since the building began there was another time when to proceed with the work this loan was increased. Now as it is evident that we need a fund of this kind and a larger one for similar work we believe our brotherhood will respond more readily than heretofore. Some of our faithful are already sending in for 1909. Remember this remittance should be made in March. If you do not pay by March 15th a statement for this year's dues and arrears if any will be sent to you either by mail or by person. The possibilities and opportunities of the Christian church are now open. We only need to prepare the means. We have ministers ready to do their work. We have laymen able to donate the means but they need to be stirred to be made to realize that we have a work to do and that there is pleasure in doing this work. Please send your dues in at once, or make a donation that will also be appreciated.

R. S. Petty, Sec.

Greensboro, N. C.

—The mightiest motive in the heart of man is love to Christ.

**A WORD OF APPRECIATION.**

It may be a late day to say it, but I have a word of commendation for the work of the N. C. and Virginia Christian Conference done during the year 1908. It was in many respects our best year. More churches were represented at Conference, more money was sent up for the regular apportionments, the speeches and addresses and sermons were of a higher order perhaps than is usual, the spirit of the brethren was refreshingly brotherly for the most part, many steps were taken looking to the enlargement of our borders in the future. The church letters showed an increase in membership—there were more banner churches than in any previous year. The call for Sunday-school Home Missions met a liberal response and received substantial encouragement. Thirteen of the schools of the conference sent up their money and received the appropriate memorials, which are no doubt now displayed in their places of assembling. The Palm Street (Greensboro) Church was handed over to the brethren free from debt. The work at Spray was placed under the pastoral care of Rev. S. B. Klapp. Rev. C. C. Peel was employed to reorganize the work at Sage Garden. Dr. W. T. Herndon was asked to look after our interests in Winston-Salem. The Teacher-Training Course of the Southern Christian Convention was approved. Provision was made for a Conference Missionary Association to meet in connection with the Conference this year, and membership in it was placed at \$10 for men and organizations and \$5 for women.

Yes, last year was a good year—the

best year we have yet had. Let us work and pray that the Conference at Belew's Creek this November may see even greater things done for our Lord and his Church.

W. A. Harper,  
Pres. N. C. and Va. Conference.

**THE CHAPMAN MEETING IN BOSTON.**

The evangelistic meetings in Boston led by Dr. J. Wilbur Chapman are making good progress. They are pervaded by a spirit of thoughtfulness. They are largely attended. This is generally true of the twenty or more centres in and around Boston where assigned evangelists are the leaders, but at Tremont Temple where Dr. Chapman speaks, and at other places where he is announced to appear, the crowds always exceed the capacity of the meeting-place.

The object is to reach all classes. There are evangelists trained to work among laboring men in the shops and factories, where they usually go at the noon hour, and for the patrons of saloons, although under the ruling of the exercise commissioners the evangelists are not allowed to conduct meetings in the saloons, and for street car men, and various other classes. There are night parades to gather people in from the streets, and among these people there have been some interesting experiences.

A gracious and beautiful feature of the campaign was the gathering of flowers and sending them by special messengers on Wednesday of last week to the hospitals, to the orphanages and asylums and to every room in private houses where people were shut in by sickness or invalidism. This service carried cheer to many a person.

Dr. Chapman's preaching is strong and direct. It presents the simple gospel. It shows no doctrinal bias, except that it makes Christ the centre, the example and the hope of all redemption. Dr. Chapman does not aim to terrify people but to convince their reason that the best life is the Christ life.

In the "all classes" that Dr. Chapman tries to reach are included the ministers and the church members, the deacons and all the church officers. An effective revival, he says, must begin in the churches. No use to bring freezing people in out of the cold unless it is warm inside.

Dr. Chapman's characteristic methods in conducting his meetings were well shown in the Tremont Temple meeting on Wednesday evening of last week. His aim was to induce a spirit of reconsecration on the part of ministers and church members. At the close of his sermon he

(Continued on Page 12.)

**YOUNG PEOPLE'S DEPARTMENT**  
—of the—  
**SOUTHERN CHRISTIAN CONVENTION.**

W. P. Lawrence, Editor, *Elon College.*

—The most wholesome social life ought to be found among Christian people, and such is usually the case. The association of Christian young people should be eagerly sought by all young people desiring the fullest and most helpful social life. The Convention of Christian young people to be held at *Elon College* May 29-31 will afford, aside from its business and strictly religious work, the very finest social fellowship. It will be composed of the select religious young people throughout the Southern Christian Convention.

—The Convention will call for wise, consecrated counsel from the most intelligent and devout young people of the Christian Church, South, for it will be a convention largely devoted to ways and means,—ways and means of organizing into effectual working order the Christian virtue among the young people in all our churches. Some of them are already pretty well organized; others are not. The Convention will need the wise counsel and experience of those already organized. So, whatever may be the nature of the organization of Christian young people working under the authority of any Christian church, South, that organization is expected to send delegates to the Convention, May 29-31.

—The names of the local entertainment committee will soon be announced in this column. If you are interested, watch for what occurs here from week to week. The program committee is at work, and the Chairman says he expects it to be a great convention. The Orchestra of the *Elon College* Sunday-school may be expected to infuse added charm into the music of the Convention. Be thinking about the most suitable persons to send as delegates. Talk about the Convention and pray for its success.

**HOW TO TEACH THE S. S. LESSON**  
**FOR APRIL 4.**  
**A Few Suggestions.**

**Peter and Cornelius.**

Acts 10:1-20.

**Golden Text:**—In every nation he that feareth him, and worketh righteousness, is accepted with him. Acts 10:35.

**Review.**—In broad outline review what we learned of Peter during last quarter's lessons, especially the mile-posts of his spiritual development that mark his growth in Christian liberality—Pen-

tecost, Samaria, and Joppa. Up to this time only Jews or those with Jewish blood have been received into the church. The Samaritans were of Jewish stock, those converted on Pentecost were Jews from all lands that had come up to Jerusalem to worship. Simon, the tanner, was a Jew, but the willingness to lodge in his house was, as we have seen before, a distinct advance in liberality for a sectarian Jew such as Peter was. Today a Gentile is received into fellowship by the chief apostle and the church becomes one step nearer what Christ intended it to be.

**Chronology.**—This lesson comes not long after the eleventh lesson of last quarter, for we find Peter still at the home of Simon, the tanner. Caligula was emperor at Rome. The Jerusalem Jews were too much concerned about keeping the emperor's statue out of the temple to give attention to the rising sect. It was a time of sweet joy in religion and expanding spirit and liberality.

**Incidental Instruction.**—The hours of Hebrew worship will be explained. Reference has already been made about hours for worship. Today explain that in the morning, noon, and at the ninth hour (about three p. m. according to our time) the devout Hebrew worships in his home if not at the temple. You also will need to explain that the phrase "a devout man and one that pleased God" means a Gentile who worshipped Jehovah, but who did not submit himself to the rite of circumcision of the Levitical ritual. Be certain to get the geography of the situation clearly before the class and to characterize Joppa and Caesarea as cities Jewish and Roman respectively. Here call for assigned work on use of house tops in Bible times, Josh. 2:6, I Sam. 9:25; 2 Sam. 11:2; II Kings 23:12; Neh. 8:16-17; Isa. 15:3; Jer. 32:29 and Matt. 24:17, in this connection explaining how these roofs were built, flat and with their battlements to prevent falling off and to conceal those thereon from the prurient curiosity of the passerby. The office of centurion will also be explained, corresponding to our captain, a position of authority.

**The Lesson.** The lesson falls naturally into three divisions which may be written on the blackboard as they are developed in the teaching.

1. Cornelius the Gentile Sees a Vision, verses 1-8. Find who is mentioned, from what city, where, his office (Here call for assigned work on Centurions of Bible from Matt. 8:5,10; Luke 7:1-10 and 23-47), to what band he belonged (this means he was an Italian by birth), how he is described, what kind of house (family) he had, what he gave

to the people, to whom he prayed, when, what he saw, at what time of the day, who appeared to him, what the angel said, the effect on Cornelius, his question, the angel's answer, its meaning, what he commanded Cornelius to do, where Peter was, where Simon's house was (Houses for tanners for sanitary purposes as also to avoid ceremonial defilement had to be outside the city), how Cornelius received this command, whom he called, whither he sent them. Here call for assigned work on vision of Cornelius, Acts 10:3-8, 30-33 and 11:13-15.

2. Peter, The Jew, Sees a Vision, verses 9-15. Find where Cornelius's servants were on the morrow about noon, what Peter did at that time, what appetite took possession of Peter, what he fell into as the meal was being prepared, what opened to him, what descended, what there was in it, what he heard, what it said, his answer, what the voice now said, how often this was done, what then became of the vessel. Here call for assigned work on Peter's vision from Acts 10:9-16 and 11:5-10 and on the 11th chapter of Leviticus in connection with Mark 7:15 and 1 John 1:29 and 3:7.

How these Visions Bring the Men Together, verses 17-20. Find what, as Peter pondered the meaning of this vision, Cornelius's servants were doing, where they stood, what they were asking, what the spirit then said to Peter, what command it gave him. Here call for assigned work on what Peter later regarded this vision as being, Acts 15:7-11.

Review the lesson by the topic method.

**Truths and their Applications.**—1. Cornelius saw his vision while at prayer. So did Peter. God always attends with blessing the time devoted to his worship. There are today 45,000 Christian Endeavors that belong to the quiet hour. These noble-souled young Christians spend at least 15 minutes daily, preferably in the early morning hours, in prayer, meditation and Bible reading. Who shall deny that these young people shall be pillars of strength and beauty in our church in the coming days? Would that 45,000,000 in the United States alone indulged this holy custom! There is nothing that can take the place of prayer in the Christian's life. All the men of power in the Christian Church have been much given to prayer. The 20th century needs sound instruction on this point.

2. Today's lesson authoritatively launches the foreign missionary movement of the world. It is true that Philip had already preached to the Ethiopian and baptized him, but Philip was a layman and an evangelist. He acted as an individual. Today, Peter, the chief

apostle, lends the sanction of his high office to the world-wide spread of Christianity. The vessel which he saw with its various animals were typical of the various nations of the earth, which to the strict Jew were and are today unclean. Though it remained for Paul to rid Christianity of its Jewish provincialisms and make it truly a spiritual force, the stand which Peter takes in today's lesson (even if he did later recede from it, Gal. 2:11,12) marks an epoch in the history of the church.

3. Neither Peter nor Cornelius was disobedient to the heavenly vision and in obedience to it the one laid aside his bigotry and the other his pride and haughtiness and they met on common ground. The spirit of God strives with men today—there are visions from heaven even yet, but they can come only to those who will prepare them by the purity of their life and walk. Would it not be a laudable ambition for a Christian to so live that he may catch luminous glimpses of the spirit world and become a distributing center of the same to his fellows who are too busy to take time to be holy?

**Assignments for Next Time:**—Ask one to write a brief biography of James; another to be prepared to report on Exodus 12th chapter; a third to report on Peter's previous imprisonments, Acts 4:1-31 and 5:17-32; a fourth on Peter's appearance at the house of Mary, Acts 12:12-17; a fifth to find what we learn about Herod in Acts 12th chapter.

W. A. Harper.

Elon College, N. C.

### THE S. S. LESSON FOR MARCH 23. Temperance Lesson.

Proverbs 23:29-35.

**Golden Text:**—At the last it biteth like a serpent and stingeth like an adder. Prov. 23:32.

This lesson is universal in its character, and considerations of time or place or connected events are not important for the understanding of it.

If only Americans would not go to excess as they do in their drinking habits as in everything else, alcohol wouldn't hurt them. Now in the wine-growing countries of Europe, every one uses light wines as freely as water, and you see no drunkenness and no one is hurt by it. It is our treating and excessive drinking that does harm. This kind of argument has a plausible and reasonable sound to it. It has a quiet hint of moderation, then attacks totalism as fanatical(?)

Documents from Palestine land where vineyards have long flourished refute this argument.

Again I have to smile. My Bible has at the top of the page where this lesson

text is printed 1000 B. C., nearly 3,000 years ago. Some argue the purity and innocency of the drinks of long ago. Solomon lived then and his wisdom taught him that it did hurt people as now-a-days.

As this subject very much affects the laboring people, I give my space this week to an explanation from the pen of Chas. Steltzle, as it appeared in the S. S. Times:

If the saloons are closed down, hundreds of thousands of men and women will be thrown out of employment,—say the brewers and distillers. In this argument they are appealing principally to the economic interests of the workers, because they know that it is this kind of statement which will affect the largest number of people. Not only does this situation control the millions who receive their support directly from the manufacture and sale of intoxicants, but it also affects the working-people who are employed in the production of furniture, harness, wagons, glassware,—indeed, everything that is necessary in the manufacture and sale of beer and whisky, and the list of such things is almost endless.

But those who make this argument forget several important facts.

First, it must not be supposed that all of the money formerly spent in the saloon will suddenly be thrown into the sea. It will be used for better purposes.

Second, the liquor interests are not the only institutions which have need of the products of the workmen which are now supplying them with their output. Other folks besides brewers and saloon-keepers need wagons, harness, glassware, furniture, etc.

Third, the liquor interests pay the smallest percentage of profit to the workman.

When the public spends

\$100 for distilled liquors, labor gets \$1.08; \$100 for malt liquors, labor gets \$5.18; \$100 for boots and shoes, labor gets \$22.50; \$100 for clothing, labor gets \$17.94; \$100 for the average product of industry, labor gets \$17.78.

So, for example, when one hundred dollars are spent for shoes, the money provides about twenty times as much work in their manufacture as does the same amount of money spent for whisky.

It is true that the economic change necessary in the transfer of the workers from the brewing and distilling interests to some other craft or occupation will cause a temporary hardship to those directly concerned, but such adjustments are constantly being made through the introduction of labor-saving machinery and the changing methods in manufac-

ture due to the discovery of new forces. For such workers we should have the greatest sympathy, because to many of them their occupation was not one of thought out choice but of seeming necessity. However, the change due to the closing of the saloon is a far more necessary and vital one than that due to the introduction of labor-saving machinery; and if the latter is justified for economic reasons, surely the former has greater justification, because of the deeper moral principle involved.

G. W. T.

### TWENTY-SIXTH ANNUAL CONVENTION OF THE N. C. S. S. ASSOCIATION.

The greatest Sunday School meeting of the year will take place in Concord, on Tuesday, Wednesday and Thursday, April 6-8 in the First Presbyterian Church. The entertainment will be free and any one interested in Sunday School work may attend.

The music will be in charge of Messrs. Tullar and Meredith of New York City, both of whom are known and loved in our State. It will be worth a trip to Concord just to be in the song service of the Convention.

The railroads have given reduced rates. The tickets will be sold on the Certificate plan and the rate will be one and one-third fare, plus 25c for the round trip.

The representative of the International Association in the Convention this year will be Rev. Franklin McElfresh, D. D. Ph. D. of Chicago, Teacher Training Superintendent. Dr. McElfresh is a strong, original, thoughtful and pleasing speaker. He is equal to any demand that may be made on him in presenting the Sunday School work.

The program has been prepared with great care. Among the subjects to be discussed are: "The Scope of Teacher Training," "The Week-Day Work of the Sunday School," "The Passion for Service," "The Child and the Sunday School," "The Country Sunday School," "The Organized Class," "The Evangelistic Mission of the Sunday School," and others of interest to Sunday School workers.

The afternoons will be given to Conference Work on the Organized Adult Class, Elementary, Home Department, Teacher Training, County Officers, Superintendents, Baraca.

This is an interdenominational Sunday School Convention and every Sunday School in the State should have a representative in Concord.

Any one wishing to attend should send their name to Mr. B. E. Harris, Concord, and entertainment will be provided.

## THE CHRISTIAN SUN.

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Organ of the Southern Christian  
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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## DARKNESS.

One does not have to prove that darkness is dreadful; and light agreeable. Even a plant knows that, and will bend its tendrils from darkness towards the light.

The Bible is the best book of human nature, lays bare the heart and soul of man as no other book, and from start to finish this Book identifies darkness with death and dread, and light with life and joy.

Job 10:7, "Let that night be solitary, let no joyful voice come therein." Psalms 91:5-6, "Thou shalt not be afraid for the terror by night; nor for the pestilence that walketh in darkness." Eccl. 2:13, "Wisdom excelleth folly, as far as light excelleth darkness." Matt. 25:30, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." 2 Peter 2:4, "Cast them down to hell and deliver them to chains of darkness." Darkness in the Book stands for dread, death, pestilence, punishment.

On the other hand, how different is light. Psalms 27:1, "The Lord is my light and my salvation: whom shall I fear?" Eccl. 11:7, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." John 8:12, "Then spake Jesus, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Acts 26:18, "To turn them from darkness to light, and from the power of Satan unto God." 1 John 1:5, "This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

Light then signifies life, love, liberty, the Lord.

Men do not have to be told that darkness is ugly, uninviting, and is to be dreaded. Children in early infancy know this, and cry out against the oppressive darkness. You do not have to teach your child to fear darkness: the child already fears it.

This is not only the nature of the child, but it is the nature of darkness also. Darkness means absence. Everything is far away in the dark. Color is not even present. Darkness means the absence of all colors. Light is sweet because it is the presence and power of all colors: darkness is bitter because it is devoid of all the presence and power of color. And man moves in a world of color.

God made the darkness dreadful because He wanted men to flee from it and spurn it. He made the light wholesome and inviting because He wanted men to come to Him and live in the light. God is light. And this innate, inherent love for light is God's eternal wooing of man, the image of the Father on the child. How the spirit of God yearns for man, even as the light of day allures and charms him. Even through this sweet light of day God is revealing to man His own love and life and liberty.

The man in sin gropes and grovels in mid-night darkness. The pure, sweet light of God's eternal day, and boundless love, has never yet illumined and rejoiced his heart. But the fact that any man dreads darkness and loves light shows that God is pressing hard His invitation to leave the ways of darkness and walk in the paths of light and joy and peace forevermore.

## THE "BEGGING" CHURCHES.

Does one not get so tired of the many appeals from the struggling churches for help? One who reads The Sun sees the appeals every week, Wakefield, Portsmouth, Henderson, Columbus, a dozen others and all asking aid. Would one have the editor exclude these appeals and put in their stead some wholesome reading matter?

Nay, verily, my dear reader. What would a church paper be, what would a church be, what would a community be without such appeals? Think a moment.

Our sympathy is none too great as it is. Our hand is none too liberal at best. Our interest in God's kingdom, and the spread of the gospel, is none too deep at most. Our pity for those who have no suitable place of worship is none too prevalent at highest. These appeals? They awaken interest, enlarge sympathy, change pity into piety and

help to make liberal hearts of stingy ones. Heed them when you can. They mean a new joy, a sweet privilege, a high opportunity for service and salvation.

And this is only one side. These churches that "beg" this year put their shoulder to the wheel next, and help do the world's best work preaching Christ and holding up the Cross. The churches that beg this year will help give in the twenty, thirty, fifty years to come, give to a hundred good causes that make the world better and humanity happier.

If none ever begged or persuaded us to do the things we do not at first feel able and willing to do, we would do few good deeds in this world at very most. And with all the persuasion and solicitation we shall do none too many good deeds then, and be none too liberal with our possessions. God bless the folks who beg us, not for themselves but for the betterment of man and the glory of God. They are our Father's agents amongst us trying to lead and persuade us into the better and happier way.

## THE LESSER AND GREATER.

Only that which we can do is required of us in this world. And we do not know what the standard of our Father's measurement really is. Peter is the more noted disciple, and his name occurs in holy writ quite often: but it was the less noted Andrew who found Jesus first and led Peter to Him. Could any one wish a higher eulogy on earth, or a holier one in heaven, than that which St. John writes of Andrew in John 1:42 "And he brought him to Jesus." There is no saying just how great or how small, how rich or how poor, Andrew was. What we know of him was that he brought him (his brother Peter) to Jesus.

Philip was not a particularly noted man, but his name is safe in the annals of all sacred history in that he preached a notable sermon in these words, (John 1:46) "Come and see." and thus persuaded Nathaniel, an Israelite in whom was no guile, to come to Christ.

We shall not know in this world, but we do know that God only requires of us what we can do. In doing this might may God help.

—Rev. G. O. Lankford, Columbus, Ga. March: "The inclemency of the weather yesterday greatly interfered with our congregations at Girard. Notwithstanding the continual rain, however, I attended, and took part in five services during the day. On Wednesday night before the fourth Sunday we are to begin a series of meetings with this church. Brethren, pray for us."

**SUFFOLK LETTER.**

There is one thing that is in danger of becoming a religious nuisance, and that is the custom of begging for benevolent and church purposes. It is not the opportunity offered to religious people to give to the causes that deserve support that deserves sane direction but the manner in which such calls are put before the public. It is no doubt true that the people of God give too little to the support of the church and benevolent and educational institutions, and it is furthermore true that their giving is too much scattered.

A little reflection may reveal the conditions that now prevail in Christian society. Present methods at least tolerate solicitations for money for any good cause and from any person who will give. This makes so many calls that liberal-hearted souls fall in the habit of giving in very small sums to all causes. The habit of small giving so works upon the people that large giving is hindered. It appears to be contrary to simple right that as many people as desire to do so should canvass the public for contributions. What right has one denomination to canvass the members of another denomination for money? What right would one lodge have to solicit the members of another lodge for money? Is the kindness of men to be imposed upon by universal solicitations? It is clear that regular organizations have the right to order or consent for the members of the organization to be solicited by duly authorized agents for duly specified objects, just as a State has a right to levy a tax upon its citizens or a lodge to make an assessment upon its members.

Again, it is a custom for customers or clients to solicit donations from those with whom they trade for such religious or benevolent purposes as they may be interested in or may have promised to support. For instance, customers of a merchant feel that the merchant ought to help put a new carpet on their church floor or a new organ in their church simply because they buy goods from the merchant. By what law of right or obligation does it appear that the merchant should contribute to the customer any more than the customer to the merchant. If the transaction over the counter is an honest one it is also a mutual one: if it is a mutual transaction the buyer is under as much obligation as the merchant. The customer buys a pair of shoes for \$3.00. The customer gets the merchant's shoes and the merchant the customer's money. Both are benefited and neither is under money obliga-

tion to the other, unless one is as much in debt to the other as the other. The ground of such solicitations is false and any false course hinders the cause of righteousness.

The cause of Christ should be liberally and permanently supported, but self-constituted solicitations for money to help all the enterprises that individuals project and endeavor to raise money for, is, in the long run, waste of effort and imposition upon the public.

These observations do not touch those great individual enterprises organized and put before the public until they really appeal to men of means who make large donations to aid a worthy cause; but they have in mind those petty solicitations that afflict every community of any size in which children and grown people, and written solicitations repeat themselves until good people are irritated and fall into the habit of giving a few cents to get rid of the solicitor, instead of giving "as unto the Lord."

W. W. Staley.

**NORFOLK LETTER.**

In lieu of a Norfolk Letter this week this telegram came:

"Norfolk, Va., March 23, 1909. No Norfolk letter this week; watch this column next week. J. W. Manning."

**Elon College Notes.**

Miss Nan Lansdell, a student here, was called to Durham March 13th on account of the death of her grand-father, Rev. Mr. Lansdell, an aged Baptist minister. He was very old and left a large family of children and grand children.

The church and community of Shallow Ford should be congratulated upon the progressive spirit manifested. Recently the church and school have bought a nice bell to serve for both, and now it calls school workers and church goers together. In a short time they are to vote for a local tax for a graded school. Let the good work go on.

Mrs. W. A. Shell of Lenoir, N. C., is visiting Mrs. J. T. Cobb, her sister.

The regular religious meetings were held yesterday. However there was no preaching. The Christian Endeavor held an interesting meeting. Topic Temperance Laws. Mr. H. E. Truit leader.

Next week will be examination and every one is now busily engaged in their review work. Indications are that there will be less nervous strain and excitement by dividing the term into two parts than by the old method.

Prof. Harper went to Greensboro last Thursday where he met the Executive

Committee of the North Carolina State Christian Endeavor Society. The business was to make arrangements for holding the next session of the Society which is to meet in Winston-Salem in May.

On Wednesday evening, March 18th, Mr. W. W. Ashe, State Forester of North Carolina delivered an instructive address to the faculty, students and villagers, upon the conservation and propagation of the forests of North Carolina.

Miss Garrison, State Secretary of the Y. W. C. A., has been for the past week advising and consulting with leaders and various committees of our organization concerning the methods of work for the greatest efficiency.

President Moffitt is at home for a few days again. He reports a successful trip to Eastern Virginia. There are no more loyal friends to be found any where to Elon College than those of Virginia and so now as formerly they respond heartily to Elon's needs.

The college pulpit on Sunday, March 21, was filled by Dr. J. U. Newman. His sermon was another of the series from Psalms. The Endeavor Society was led by Mr. W. G. Cobb. His subject, the Wicket Gate in the Pilgrim's Progress series.

This is a time in college which tries the student, a time when all the moral as well as the intellectual power is called into action. Examinations give the student a view of his moral strength no less than of his intellectual achievements. In a great time of testing like this it is sincerely hoped by faculty that each student may have the moral stamina that will carry him safely through without his losing his self respect or that of his fellow-student by stooping to cheat or be in any way unfair on an examination. J. T. C.

—The death of George T. Angell of Boston, is a loss to the whole country. No man lived who did as much as he for the benefit of "our dumb animals." His paper by that name, brilliant every issue with pleas for mercy for the horse, the dog, the cattle that could not plead their own cause, did untold good for increasing the country's sympathy and interest in "Dumb Animals." If the animals could take a collection an even higher than a Washington's monument would mark George T. Angell's last resting place. Here is devoutly hoping that "Our Dumb Animals" will find another to carry on his mission of mercy. For the world of men, heaven knows, is all too cruel to the animals about us that cannot talk and tell.

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

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**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

“He that bath pity on the poor lendeth unto the Lord, and his good deed will He pay him again.”—Prov. 19:17.

**Total Reported Last Week \$1833.73.**

**Monthly Dues.**

William L. Lindsay ..... .10  
James K. Porter ..... .10  
Jessie Penny ..... .05  
Pauline Penny ..... .05  
Susie R. Watson ..... .10  
Helen S. Foster ..... .10  
T. Clifford Foster ..... .05

**Monthly S. S. Offering.**

Rosemont, Va. .... 1.60  
Oak Level, N. C. .... 1.25  
Catawba Springs, N. C. .. 2.07  
Happy Home, N. C. .... 1.13  
Timber Ridge, V. .... 3.17  
Jan., Feb., March.  
Wake Chapel, N. C. .... 4.78  
Feburary, March.  
Waverly, Va. .... 8.29  
Wentworth, N. C. .... 2.70  
Shallow Well, N. C. .... 1.41  
Suffolk, Va. .... 14.60  
Youngsville, N. C. .... 2.36  
Mt. Auburn, N. C. .... 1.45

**Special Offerings.**

Ladies' Aid Society .... 25.00  
Waverly, Va., Chris. Church.  
Rev. W. T. Walters, ..... 5.00  
Broadway, Va.  
From Freinds at Shallow Ford.  
Christian Church, N. C. 2.70  
From Friends at Pleasant Hill  
Christian Church, N. C. 4.60  
Amt. 9th. week, 1909. .... \$82.71  
Total ..... \$1916.44.

Elon College, N. C., Mar. 17, 1909.

My Dear Children and Friends:

We present you one of the finest reports this week made in a long time. Just see what a total from the “Monthly S. S. Offering!” This report shows what could be done if all schools would join and give us about 40 offerings per

week, then you would see what can be done.

Our donations are very liberal this week, and in thanks to them all we make our best bow—to friends at Shallow Ford church and Pleasant Hill church, Alamance Co., N. C., and Mt. Auburn, Warren Co., N. C. These gifts are of the kind which enable us to see our way to harvest time. The chickens, home-made molasses, and nice canned fruit from Shallow Ford pleased the children very much. Sister Iseley often sends us little things which we appreciate. Bro. Ellington knows that farmer boys enjoy nice country-ground corn meal and we will come to bis meal later. The Pleasant Hill meal got into the barrel first. The seed corn and horse apple trees had their time, but when the boys and girls saw 19 chickens from Pleasant Hill, they forgot everything else, and said, “Thank you for chicken,” and they got a mess of chicken last Sunday (2nd Sunday)! If Bros. Murcherson and Hornady could have seen our 30 children (Mary Lee and Jas. L. Jr. included) at that dinner they would have decided that other people love chicken beside the preachers!

We are under special obligations to Bros. Hornady and Mereherson for bringing two loads of corn, chickens, cotton seed, etc., etc. to us. Indeed this is the largest donation in kind that we have ever received. And Pleasant Hill church asked us to come to see them and give them an opportunity of giving. How you like that kind of help? That's genuine charity.

The following donations have been received:

From Shallow Ford Christian Church: W. D. Walker, 1 bu. corn; J. B. Gerringinger, 1 bu. corn; Mrs. D. R. Barber, 2 hens and 2 cans tomatoes; Mrs. Egbert Truitt, 7½ yds. bleaching, 18 prs. shoe laces, 3 spools thread; Dan Barber, 25 cts.; Miss Janie Cable, 35 cts.; Miss Daisy Truitt, 25 cts.; Miss Roxanna Thomas, 50 cts.; Mrs. Sarah Sams, 10 cts.; H. P. Tickle, 25 cts.; I. G. Pibbs \$1.00; W. H. Truitt, 2 gal. molasses; J. B. Tickle, 3 gal. molasses and meat; Mrs. J. B. Gerringinger, 4 cans fruit and dried fruit; Mrs. F. A. Iseley, 1 coat and vest, 1 dress, 1 lb. butter, dried peaches and apples, seed corn.

From Mt. Auburn church:  
Billie Hilliard, seed corn; W. W. Spain, horse apple trees; Geo. W. Ellington, 2½ bu. meal

From Pleasant Hill Church:  
Mr. and Mrs. J. E. Stroud, \$1.00 in coffee; Howard Stuart, 25c; Mrs. W. E. Overman, 15c; William Hodgen, 10c; Mrs. D. E. Pickett, 10c; Miss Fleta Waumack, 25c; Everett Stuart, 10c;

Mrs. Ruth Hinshaw, 20c; Miss Bessie Hinshaw, 10c; Mrs. John Hinshaw, 25c; Mrs. Caroline Moody, 15c; Ross Hinshaw, 10c; Johnie Hinshaw, 10c; John Hinshaw, 25c; Jobin Hinshaw, 25c; Master Tommie Murchison, 10c; Mrs. Charlie York, 10c; Mrs. William Cotner, 10c; W. F. Way, 1 bu. corn; Clay Teague, 1 bu. corn; Martin Murchison, 1 bu. corn; Mrs. M. E. Way, 2 hens; Mrs. William Hodgen, 1 hen; Mrs. A. L. Pickett, 1 hen; Mrs. Clay Teague, 1 hen; Mrs. Birdie Jones, 1 hen; Mrs. Laura A. Teague, 1 hen; Mrs. A. J. Overman, 1 hen; Mrs. Wayland McPherson, 1 hen; Mrs. James Jones, 1 hen; Miss Bettie Murchison, 1 hen; Mrs. Paul Coble, 1 hen; Mrs. W. M. Fox, 1 hen; Mrs. A. E. Fox, 1 hen; Miss Lizzie Fox, 1 hen; Mrs. J. A. Murehison, 1 hen; Frank Stephens, 1 rooster; Wayland McPherson, \$1 cash; W. H. Fogleman, \$1 cash.

Collected by Mrs. J. A. Murehison.

D. C. Carter, 1 bu. wheat; Henry Carter, 1 bu. wheat; A. Wieker, 1 bu. wheat; L. G. Andrews, ½bu wheat; J. A. Fogleman, 40 lbs. flour; D. J. Coble, 40 lbs. flour, 1 bu. meal; Thos. Fogleman, 1½bu. corn; J. A. Murehison, 2 bu. corn; A. E. Fox, 1 bu. corn; Charlie Fox, 1 bu. corn; W. M. Fox ½bu. corn; Willie Carter, 1 bu. corn; Artilla Teague, 2 bu. corn, 4 bu. cotton seed; P. D. Teague, 4 bu. cotton seed; J. L. Jones, 2 bu. cotton seed; D. H. Lashley, 1 sack cotton seed; M. F. Hornaday, 2 bu. corn; D. H. Albright, \$1 cash, in corn, 1 and one third bu.; J. R. Anderson, \$1 cash in corn, 1 and one third bu.; Owen Cotner, \$1, cash in corn 1 and one third bu.; H. E. McPherson, \$1, cash in corn, 1 and one third bu.; L. W. Fogleman, 25e, cash in corn, one third bu.; Eugene Teague, \$1 cash in corn, 1 and one third bu.; Mauriee Wieker, 1 bu. corn.

Rev. W. L. Wells, pastor.

We feel good to have so much encouragement and so many kind words and nice gifts.

With gratitude to God and thanks to man for the good gifts, I am

Yours for work, Uncle Jim.

Crewe, Va., March 15, 1909.

Dear Unele Jim:

I enclose 15 cents, my dues for March. Hope you and all the cousins are well. Love to you all.

Your fond little niece,

Helen S. Foster,

T. Clifford Foster.

You and little brother I hope are having fine times together these nice spring days. Can he walk good yet?

Toro, Va., March 10, 1909.

Dear Unele Jim:

Enclosed please find my dime for this

month. I am going to send my dues in the first of all the months. I hope the Orphanage children have gotten well of the measles.

With best wishes for you and the Orphanage, I remain,

Yours truly, Susie R. Watson.

All well, Susie. 'Tis much better to write before the month goes by. I'm sure you'll find it so.

Raleigh, N. C., March 6, 1909.

Dear Uncle Jim:

We will write and send our dues for March. We send our love to you and all the cousins.

Your little nieces,  
Jessie Penny,  
Pauline Penny.

To know that we have your love and best wishes along with the money, girls, is pleasant and encouraging.

Isle of Wight, Va., March 11, 1909.

Dear Uncle Jim:

I am such a little fellow that I will have to get sister to write for me. Grandma gave me a dime today to send to the little orphans. Hope they are all well and happy this spring weather.

Lovingly, James F. Porter.

"Little fellows" make nice cousins, James, so we welcome you gladly.

Chapel Hill, N. C., March 14, 1909.

Dear Uncle Jim:

I want to join the band. I am a little boy ten years old. I have a little sister two and a half years old. I go to school and I am in the fourth grade.

I send my dues for March, 10c.

Yours truly,

William L. Lindsey.

You are welcome, William. Can't you bring little sister to the Corner too?

### HOPEFUL.

In the Christian Sun of March 3rd, there was a "Notice" relative to placing a monument at the grave of Rev. J. C. Colley. Did you read it? I am sure many of you did. Well, what did you think about it? Are you favorable to this matter? Yes, I know some are. Already I have substantial evidence from several. Consequently, I am hopeful of success, which is already in sight. I am looking for a number of contributions within the next few weeks. Let those who are interested and expect to aid us in this worthy cause, fall in line with those who have already contributed. We want to push this matter rapidly to success. Send your contribution to

G. O. Lankford.

2735 Beacon Ave., Columbus, Ga.

### "THE WHOLE FAMILY."

The new translation (American Revised) of the Bible makes a break in the passage in Eph. 2:14-15; which it renders as follows:

"For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named."

I do not allude to the word family, concerning which there is discussion, but to the word every. The translation should be, the whole family, as it is in the old translation.

To make Paul say every family in heaven and on earth is named from the Father (meaning the heavenly Father), is to make him say untruth. There are some families on earth that are not even named from the real human father; saying nothing of the heavenly Father, to whom Paul bowed his knees.

Probably the translators were led into error by the fact that the Greek which they used omitted the article in this place; because the meaning of the Greek work pas, (every, or all, or whole), is usually guided by the presence or absence of the article. But it is not always so. There is another place in this same epistle of Paul (2:21) where the translators have made a similar mistake, making the passage to read as follows:

"Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."

The old translation, however, had it right:

Ye "are built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord," etc.

For the translators to change this, on account of the absence of the article, and make Paul teach that "every," or "each several building," would be "fitly framed together," and "grow into a holy temple in the Lord," was unnecessary; making Paul teach untruth. For many buildings do not grow unto a "holy temple in the Lord." To say they do is offensive. But Paul means the "whole building," of which Christ is the "chief corner stone." He is not the corner stone of gambling houses, nor of theaters, nor of temples of sin. He is the corner stone only of that one building of which Christians are "living stones;" that building which grows unto a holy temple in the Lord. Paul was speaking of the church of Christ as a whole, the whole building.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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### Sleeplessness

Sleeplessness is a result of exhausted nerve force. You must have sleep—it is nature's rebuilding period. It is the period in which she stores up strength and vigor. You will sleep well and awaken fresh, if you take Dr. Miles' Nervine. It brings sleep by soothing the tired nerves. Its invigorating effect is felt throughout the entire system.

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Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

So in Ephesians 3:15 Paul did not mean that every family was named of God; but the "whole family" (the real family.)

See Col. 4:12, where the translators would have translated, "stand perfect and fully assured in every will of God," instead of "all the will of God," if they had used the method they did in Eph. 3:15 and Eph. 2:21 for the article is omitted in Col. 4:12. There are also other passages illustrating that the omission of the article does not always turn the Greek word *pas* from all, or the whole, into every.

The translators should have remembered that Paul was a Hebrew, of the tribe of Benjamin.

But, in the main, the new translation is better than the old one.

J. J. Summerbell.

Dayton, Ohio.

### The Chapman Meetings.

(Begun on Page 5.)

called all the ministers in the room, old and young, pastors and theological students, from galleries, floor platform, to come and stand before him. They crowded around as well as they could. Then in a quiet but deeply impressive manner Dr. Chapman said:

"I do not set myself up to teach you. Far be it from me to do that. Many of you could teach me. But there are some things I know—I know. God has burned knowledge into me. I have learned it from scenes like that I saw last night. I have learned it where I have seen men flocking to Christ in hundreds, where I have seen them come alone—one by one. There is only one thing to preach to a lost world—Jesus. God can never use a minister until he has all there is of him. I want you to want Him, want Him so hard that perhaps it will kill you wanting Him. I want you all to say: 'From this moment I am all for God.'"

From every minister came the response: "From this moment I am for God!"

Then, while the ministers were still standing Dr. Chapman called to all Christian men and women to stand and repeat after him, "What you have said to the ministers I take to myself. I want Christ to fill me." Everybody was then asked to arise but only on condition that he felt and meant that he wanted to consecrate himself to the life that would be best for himself and that would make him most helpful to others. Practically the whole vast audience was on its feet and repeating the prayer of consecration. Dr. Conrad, pastor of Park Street church, then offered this prayer:

"We are Thine, O God. All we have and all we are is Thine. Thou art our Redeemer. Henceforth and forever we will all testify for Jesus. Grant that forever we may be true to our vow to Jesus. Holy Spirit, breathe upon us Thy power, breathe into our lives."

"Now I will say, 'Dear Lord, I give myself to Thee,'" said Dr. Chapman. "I want those ministers to reply 'I will.' I want the people on the floor to reply 'I will.' Then those in the balcony, finally those upstairs."

In unison each group replied as Dr. Chapman repeated his sentence for them. In increasing volume the "I will" rose from the people.

Dr. Chapman raised his hands in prayer. "Dear God," cried he, "we believe the angels have heard us. There must be new joy in Heaven. Our dead ones must have heard it and rejoice. Send us out to live as Jesus would have us live. This day, Feb. 3, 1909, means, take more of my life, possess it all. It means that we will live in the home as a consecrated father or mother, that the business man will reflect it in his office, that the student will live as Thou wouldst have him live, that the minister from tonight, more than ever, will reflect the spirit of Jesus, that he will pray more, work more, seek more souls, be about Thy business day and night,

## Books for Every Christian Home.

Do you know why you are a member of the Christian Church?

Do you understand what the church stands for and teaches?

If not, send and get a copy of the "Principles and Government of the Christian Church," just revised and greatly improved by order of the Southern Christian Convention.

Cloth binding per copy, post paid 50 cts.

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Handsome Persian Morocco, with name in gilt \$1.25.

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To Prepare for Positions now awaiting them. Write for particulars.

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## The Centennial of Religious Journalism

EDITED BY J. PRESSLEY BARRETT, D. D.

Editor Herald of Gospel Liberty

This is without doubt the most generally interesting publication sent out by the Christians. Its centennial, historical and denominational features make it not only unique in character, but interesting as well. From beginning to end it claims the interested attention of the reader.

We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

And all this, and more, in a book of nearly 650 pages, handsomely bound, with gold titles, while the price is only \$1.00 for cloth binding and \$2.00 for Morocco, with your name printed in gold. Postage, 15 cents extra. Send your order at once to

J. N. HESS, Publishing Agent

Dayton, Ohio,

live as Jesus Christ would have us all live."

We have given details of this meeting because it indicates the fundamental character of the evangelistic campaign. The great object is to reach the unchurched, but to reach them effectively and so they will stay reached. Already many hundreds have professed conversion and the evangelists are hopeful of reaching thousands. It is a union movement of all the Protestant churches and they should all share in its quickening results. That means that Boston itself should be a better city and its people a better people after the campaign is over than they were when it began.—The Morning Star, Boston, Mass.

—Ex-President Roosevelt sailed Tuesday 22d on the steamer Hamburg for his East African hunting trip of fifteen months.

—The President always takes the oath of office kissing the open Bible and whether he had selected it or not, Mr. Taft was fortunate in the passage that he kissed, it being at the place where Solomon's prayer when he succeeded David on the throne of Israel is recorded in these words 1 Kings 3:9: "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people."

DO YOU WANT TO GO TO COLLEGE? If so we can help you. We have already put hundreds through college by means of our plan. Write today for full information regarding our offer of a free scholarship in any school or college. Address, Robert J. Sherlock, 29-31 East 22nd Street, New York City.

(From the New Orleans Picayune)  
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Baltimore Specialist Says It is Unnecessary and Proves It.

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What makes this treatment more popular is the fact that free trial outfits are sent by mail prepaid. Those who wish to try it are strongly advised to write to Mr. Keene at the Lorrimer Institute, Branch 290, Baltimore, Md. They will receive the full trial outfit free of charge and much useful information about the hair which will put them on the road to a rapid and certain improvement.

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Take the Old Standard GROVE'S PASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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2:11 6:59	Willow Sp'gs	7:37 2:45
2:23 7:14	Varina	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
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Baltimore, Md.  
Columbus, Ga.  
Montgomery, Ala.  
Shreveport, La.

**DIED.**

**Gomer.**

Thomas Gomer departed this life at his home, near Holland, Va., March 5, 1909, aged 87 years, 6 months and 2 days. The funeral services were conducted by the writer at the home and the remains laid away in the family cemetery near by. He leaves six children, W. B. and R. E. Gomer, Portsmouth, Va.; A. T. Gomer, Holland, Va.; J. J. Gomer, Whaleyville, Va.; Mrs. J. T. Milteer, Holland, Va., and Mrs. Floyd Fanny, Gates, N. C., and 29 grandchildren. The deceased had long been a member of Holy Neck Christian church and enjoyed personal religion to a marked degree. He spent much time in reading his Bible and hymn book and in singing and praying. When the death summons came he was found upon his knees. May his memory ever be precious to his children and grandchildren and may they seek to emulate his virtues.

N. G. Newman.

**Brown.**

Mrs. Savilia E. Brown was born May 15, 1832, and departed this life Feb. 14, 1909. She embraced religion at an early age, and until called to her reward she was a faithful member of Pleasant Ridge Church, and was always solicitous for the success of her Master's cause.

On Nov. 11, 1852 she married the lamented Rev. W. R. Brown well known to our people during his active ministry, and was a devoted wife, sharing with her husband in the joys of their happy married life, and helping him bear his burdens. This union was blessed with nine children, four of whom, M. C., Orlando, Mrs. Mary E. Cox and Mrs. Sallie E. Coddell, preceded their mother to the spirit land. John C., L. W., E. W., W. H. H. and Mrs. Eliza J. Parks await the summons to meet father and mother. Upon the lives of her children are stamped the sweet influences of her beautiful character.

Truly a mother in Israel has departed, and her kindly presence and words of comfort and encouragement will be missed by many to whom she was a blessing.

Many relatives and friends were present when funeral services were conducted from Pleasant Ridge church and her body laid to rest by the side of her husband.

May God's presence and comfort sustain the bereaved ones.

R. L. Williamson.

**Holland.**

Jesse W. Holland died at his home in Holland, Va., March 10, 1909, aged 38 years. The funeral services were con-

ducted at Holland Christian Church by the writer and the remains buried in the Holland cemetery. The deceased leaves a widow, three small children, father and mother and three sisters and one brother.—Mrs. E. T. Holland and Mrs. J. R. Holland, Holland, Va.; Mrs. J. G. Williams, Suffolk, Va., and Hardy Holland, Suffolk, Va.

Bro. Holland had been a member of Holy Neck Church from boyhood and was almost universally esteemed as a good man. His integrity and faithfulness had brought him success in business, while his quiet, humble and consistent life had established him in the affection and esteem of the community. We extend our sincerest sympathy to all the bereaved, but especially to his widow and children and aged parents.

N. G. Newman.

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THE NEWS OF A WEEK.

—President Roosevelt leaves this week for his African trip to hunt lion, tigers and elephants. His itinerary is for 15 months.

—Announcements are issued that the forty-ninth Annual State Fair will be held at Raleigh, October 18th, to 23rd inclusive, 1909.

—The Corporation Commission of Virginia has decided upon a 2½ cents per mile passenger rate for that state, instead of the 2 cents rate in effect the past year. The new rate goes into effect April 1.

—Distinguished medical scientists and experts in convention at Washington, D. C., March 17, declared and emphasized that alcohol had no therapeutic uses and that it will be ultimately eliminated as a drug.

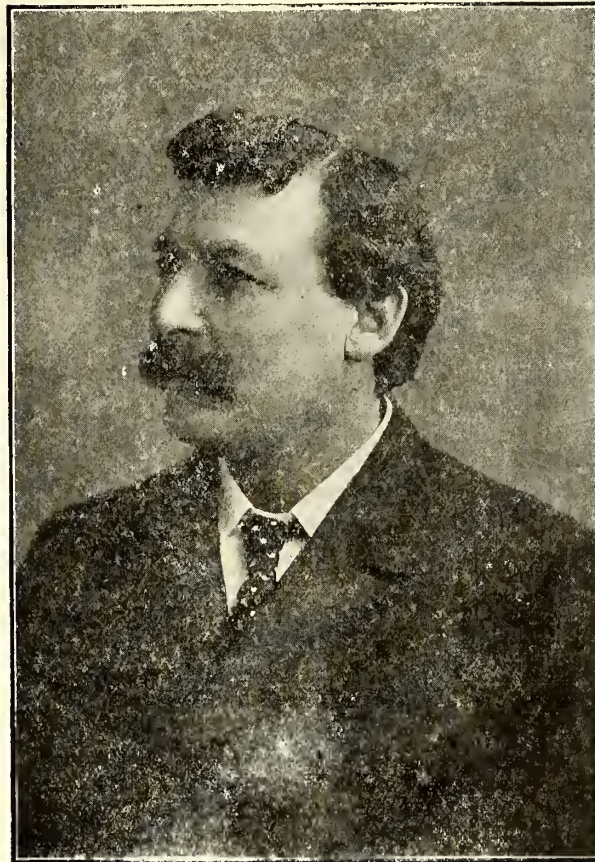
—The Virginia Supreme Court of Appeals has decided that the Ward law is constitutional and that the towns in that state voting dry, and whose elections were contested, must remain "dry."

—Rear Admiral Schley paid a visit to the White House recently to pay his respects to President Taft. The Rear Admiral had not been to the White House before since President Roosevelt took the Sampson side of the Santiago sea fight controversy.

—Rev. J. William Jones, D. D., known throughout the country as "Chaplain" and as "Historian of the Confederacy" because of his intimate association with Lee and Jackson, died at the home of his son in Columbas, Ga., March 17. Dr. Jones was an eloquent platform speaker, a good preacher and ready writer, and was thoroughly familiar with the ins and outs of the Confederacy.

—New York has a bill before its Legislature legalizing the opening of licensed saloons Sundays from 1 to 11 o'clock p. m. Some preachers (?) advocate the law because, as they say, present Sunday closing laws are not enforced. It is always the same story: abolish saloon laws because saloons are so mean they evade and violate all laws made against them.

—The sister-ships, Mauretania and Lusitania of the Cunard lines continue to make and to break all records across the Atlantic. On a trip recently the former covered 686 knots, about 792 statute miles from noon of one day to noon of the next, a speed of thirty-two miles an hour, as fast as the ordinary railroad train goes. The average for the whole trip across was nearly 30 miles an hour. No other ship ever crossed the Atlantic so quickly. The best previous record was made by the Lusitania.



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This is a grand record of achievement. A poor lad, born in a gipsy camp, has been used as an instrument in God's hands to awaken multitudes throughout the world to spiritual consciousness. He tells in this book of 330 pages his rich and varied experiences from birth through years of success in soul-winning. The style of the book is not boastful; it is a humble attempt to satisfy the persistent requests of his friends for a history of his romantic career. The narrative is prefaced by appreciative introductions by Dr. Alexander McLaren and G. Campbell Morgan. Several illustrations add to the interest of the book.

We offer "Gipsy Smith" handsomely bound in cloth as a premium for two new subscriptions to The Christian Sun at \$1.50 each; or for one new subscription and 45 cents additional.

The book alone will be sent to any address for \$1.10, postpaid.

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WANTED—Success Magazine requires the services of a man in Elon College to look after expiring subscriptions and to secure new business by means of special methods unusually effective; position permanent; prefer one with experience, but would consider any applicant with good natural qualifications; salary \$1.50 per day, with commission option. Address, with references, R. C. Peacock, Room 102, Success Magazine Bldg., New York.

## A SEVERE CASE OF ECZEMA.

Garland, N. C.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir—Last winter my mother had eczema all over her. Could not rest day or night for the stinging, burning, itching. She tried various kinds of salves and ointments but they did her no good at all. She happened to see Tetterine advertised. We ordered one box and tried it on her arm. It did her so much good we showed it to our doctor. He immediately ordered one-half dozen. She used it as directed twice a day. It did her so much good we ordered one dozen more. After using it several weeks she was completely cured. I can certainly recommend Tetterine as it is a sure cure for eczema. I really believe it saved my mother's life.

Yours truly, Miss Minnie Cromatrite.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, **The Shuptrine Co., Savannah, Ga.**

—A Brooklyn man spent much of his life in collecting rare coins. At the auction sale soon after his death the coins collected sold for \$78,000.

—The North Carolina Legislature at its recent session abolished capital punishment by hanging, substituting therefor electrocution at the State penitentiary.

—Count Zeppelin of Germany has made a new record for airships with a crew. With 26 men aboard he stayed in the air four hours and covered a distance of 150 miles.

—Indians in the United States are said to be dying at the rate of about one thousand per year from the ravages of tuberculosis, the disease having been unknown among them till a few years since.

—Sharpe was acquitted and the Coopers, father and son, were found guilty of murder in the second degree for the killing of ex-Senator Carmack of Tennessee, and sentenced to twenty years in the penitentiary.

—The German government has authorized the building of such a number of "Dreadnaught" war ships that all England is alarmed, and if the money can be raised the English navy will also add eight more immense battleships to its fighting force. To what extent will this armament of the nations carry itself?

—The contested election in Lynchburg, Va., has been decided in favor of the temperance forces, and the city is to remain dry for a period of two years. The saloons die hard and do their utmost to defeat the will of the people.

1908—ANOTHER RECORD BREAKING YEAR FOR THE

**Northwestern Mutual Life Insurance Co.****GROWTH OF COMPANY.****New Business Paid For. (Not Including Additions.)**

1904 Largest Year in Previous History of the Company .....	\$73,876,037.00
1905 Largest Year in Previous History of the Company .....	\$90,334,038.00
1906 Largest Year in Previous History of the Company .....	\$93,885,273.00
1907 Largest Year in Previous History of the Company .....	\$102,242,289.00
1908 Largest Year in Previous History of the Company .....	\$109,773,709.00

**SURPLUS ACCOUNT DECEMBER 31st, 1908.**

Dividends apportioned for payment in 1909 .....	\$11,199,411.56
Deferred dividends on policies maturing after 1909 .....	\$16,847,000.00
Total Future (assigned) Dividends .....	\$28,046,411.56
Unassigned Surplus .....	\$4,465,646.40
Total Surplus Funds (on basis of values furnished by New York and Massachusetts Insurance Departments .....	\$32,512,057.96

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ELON COLLEGE, N. C.

Incidentally it is published that as a result of no saloons, not a drunken man has been arrested in Lynchburg in eleven days.

Calm on tumult's wheel I sit,  
Midst busy multitudes alone,  
Sweetly waiting at Thy feet,  
Till all Thy will be done.

# The Christian Sun.

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GREENSBORO N. C., WEDNESDAY, MARCH 31, 1909.

VOLUME LXI. NUMBER 13.

## EDITORIAL COMMENT.

**Alamance Battle Ground.**—About seven miles south of Elon College, marked by one lonely monument, but not otherwise designated or preserved, is Alamance Battle Ground. Here on May 16, 1771 about 2,000 "Regulators" met the royalist Governor Tryon in armed resistance to "excessive taxes, dishonest sheriffs and extortionate fees." A battle was fought in which Tryon, while victorious, because the Regulators were not half armed and poorly organized, lost seventy men and the patriots only nine "with many wounded." This was four years before Lexington and Concord and while seemingly unsuccessful it showed the mind of the patriots, and was, in reality fought out on and for the same principle as the later battles of the Revolution. It was a patriotic effort in behalf of justice and against tyranny, for liberty against bonds, and for home and fireside against invasion and oppression. There was no battle of all the Revolution that followed more patriotic in purpose, more loyal in motive, or more heroic in action.

Alamance Battle Ground marks the spot where as brave and heroic men fought and fell as any in all our broad land.

It is more than fitting, therefore, that the Legislature, but now adjourned, incorporated the Alamance Battle Ground Company for the purpose of preserving and adorning the grounds on and over which the battle of Alamance was fought on the sixteenth day of May (May 16, 1771) and the grounds on and over which the battle known as "Pyle's Hacking Match," was fought on the twenty-fifth of February (February 25, 1781) and of commemorating the virtues of the brave men who struggled there, by the erection of monuments, tombstones, or other memorials, and by beautifying the grounds.

For carrying out the purpose and objects of this act the sum of \$100 for the year 1909, and the sum of \$100 for the year 1910 was appropriated out of funds in the hands of the State treasurer not otherwise appropriated.

It is to be hoped that the Alamance Battle Ground Company now duly in-

corporated, and with at least an initial sum in hand will do much to adorn and commemorate the spot where these brave men fell fighting in defense of the country and their rights. It is pity indeed that the memorable spot has not been better cared for from long, long ago. No country can be fertile of heroes, statesmen, patriots that gives little heed and pays poor tribute to the great and the noble who have lived, sacrificed and fallen.

**Race Characteristics.**—Alcohol has different effects upon people of different temperaments. Some editor, who has observed racial distinctions in this regard, says, to the Englishman alcohol brings repose and comfort: to the Frenchman it gives excitement and interest: to the German it is anesthetic: to the Italian courage and force: to the Irishman sense of enjoyment: to the American a feeling of capacity and power. To one and all, if diligently pursued, drunkenness, poverty, ruin.

A certain traveler made a classification as follows: Give a glass of alcohol with a fly in it to a Spaniard, and he will hurl the glass, liquor and all, against the wall: to a Frenchman and he will daintily remove the fly and drink the liquor: to a German, and he will drink the wine and leave the fly: give to a Russian and he will drink liquor, fly and all. The American drinks his too quick for a fly to find it, or without regard to flies and other poison.

**Regulating Railroads.**—There are pending now fifty or more bills before the Kansas Legislature, so recent newspaper statements say, to regulate the railroads. And Kansas is only keeping pace with other States in this particular. The National House of Representatives recently called upon the Interstate Commerce Commission, to know what increase or decrease of railway rates had taken place since the Hepburn Act was passed many months ago. The Commission replies to Congress that nearly 600,000 rates, classifications and schedules varying in size from one page to seven hundred feet were filed with it from July, 1906 to January, 1909, and that it will be ne-

cessary to compare many million separate items before the Commission can inform the House what increase in rate, if any, has taken place.

Recently the Erie railway of New York asked the Public Service Commission of that State to be allowed to issue bonds to pay interest on outstanding indebtedness. It took the Commission two months of investigation and deliberation to say whether the Erie should or should not issue said bonds. This page might be filled with similar examples showing the intricacies and enormities of managing a railroad. Yet there are thousands who think they know all about railroading and could regulate them to perfection single handed and alone. The conceit, and the ignorance, of some of us are past comprehension.

**Books.**—In an address at Atlanta, Ga., President Eliot is quoted: "In the course of a public lecture I said some time ago that a shelf three feet long will hold enough books to give a person a liberal education if they be read ten minutes each day."

Immediately Dr. Eliot said he was flooded with letters asking for the list of the books he would name and replied: "I didn't have time to select them, but now that I am about to retire from the presidency of Harvard, I intend to devote my time to their selection, only I have decided to make the shelf five feet long."

It is not the number of books one reads: but how well one reads those books. Abraham Lincoln acquired a fine education with less than a half dozen books.

President Eliot's list will be valuable and will be awaited with interest for it will name the few best books, and one always likes to feel that one is acquainted with "the best books."

—The Amalgamated Iron, Steel, and Tin Workers Association decided through its executive committee at Reading, Pa., March 27, to reject the proposed reduction in wages and go on a strike. The action affects nearly 10,000 workmen.

## FROM THE FIELD.

## OUR WESTERN LETTER.

Dear Southern People:—

It is more than two years since I have written a communication directly for the dear old Christian Sun, in whose service I spent more than twelve years. I cannot say that it was always a delightful service, for it had its trials and its burdens, but I can say, in the main, they were happy years, and I trust among the most fruitful for good, except possibly the years of my pastoral labors in Norfolk. Of course, I cannot say that any of them were unusually fruitful for good, but as I look upon those days now, they impress me about that way. It was not my intention to cut off my "Sun Letters" when I accepted the work here in Dayton, but our intentions are not always carried out—the pressure in the work here was so heavy that I did not feel that I could add my letter to the Sun and so the days and weeks and the months have come and gone, till more than two years have elapsed. By the goodness of the Lord, I am still in the land of the living and doing what seems to me about my best. I cannot cease to love our work in the South—it has had a strong place in my love for many years, and I believe it will never grow less. On the contrary, I see much need, urgent need, for that work to go on in greater power than ever. There is much that needs to be done for the spread of the Gospel. Work as it seems to me that no one else will do, and by reason of the fact that you are peculiarly situated on vantage ground where you can do the work in a way to produce best results. May our Father help you to do that work fully in a way that will glorify Him and bless men in our day and generation. It is a great opportunity.

The Southern branch of the Christian Church has won its vantage ground and I hope she will hold it, and as she holds it, gain more and more in her qualifications for larger service and a deeper loyalty to the truth. Her strong points in this direction (I think I see them more clearly now than I did when I was among you) are: A free uniformity in thought and purpose, a definite government and a systematic way of doing things, and a faithful standing together in the work in hand.

The work in the North and West (in this sense the North includes the East) we have many difficulties, but we are advancing in some respects. In the matter of building up our educational institutions there is encouragement, for while one or two of our schools in the further West are having a hard pull, ev-

en they are doing some noble self-sacrificing work, work that will be like the bread cast upon the waters—it will show for itself in days to come. We thank God for men and women who work hard, making many sacrifices and carrying many burdens for the cause of Christ. They shall not lose their reward—no, a thousand times. No, if the promises of the Bible are to be believed, as we feel they are. The work at Defiance College is doing nicely. I saw Dr. E. Morrell to-day (he is pastor of our church at Defiance and also gives instruction in the college courses) and he tells me that Defiance is doing nobly—has this year 240 pupils. This college has forged ahead wonderfully in the last few years under the presidency of Rev. P. W. McReynolds. Trowbridge Hall (one of the finest dormitories for young ladies in the State of Ohio, so we have been told) has been built and furnished, and although it was burned about two years ago, yet under the wise and energetic management of President McReynolds it has been rebuilt and on a larger scale than originally. Then under the work of President McReynolds the Christian Biblical Institute was removed from Stanfordville, N. Y., and located at Defiance on the college campus. For the Institute a handsome new building has been erected, adding greatly to the appearance of the campus and greatly to the influence of the college. Dr. J. B. Weston, so well known to many of our Southern people, though about eighty-five years old, is still at the head of the Institute as President. The two institutions seem to work together admirably.

Union Christian College, Merom, Ind., under the presidency of Rev. O. B. Whitaker, D. D., is beginning to move up gradually. A few years ago local conditions operated against the success and usefulness of the college. It was while Dr. Jones was president of this college that he departed this life, as many thought, due at least in part, to overwork. Since his successor has gotten the work in hand, a great change has been wrought, and the college is now on the way to larger things. Not only is the patronage building up, but the people begin to believe in its assured usefulness under Dr. Whitaker's management. Only recently one church gave the college \$900, then one brother gave it \$1,000, and then quickly a man and his wife gave the college \$7,000. Rev. G. D. Lawrence is the field agent for the college, and is pushing the canvass with energy and success. I wish our brethren in the South could meet these two college presidents, though not at all alike, they are both doing a great work. President McReynolds is a very quiet

man—rarely ever appears before the public to beg money, but he is a thinker and a worker of no ordinary ability. On the other hand, President Whitaker is a man of great magnetism as a speaker, electrifies you from the pulpit, and carries the people with him as by storm.

Palmer College, LeGrand, Iowa, is doing a great work under the presidency of Rev. Erey Kerr, an Ohio man. It has a pretty good start in the way of endowment and the work is hopeful. Mr. Kerr is a growing man.

The other two colleges, Kansas Christian College at Lincoln, Kansas, under the presidency of Rev. Geo. R. Stoner, and Weaubleau College at Weaubleau, Mo., under the presidency of Rev. Fred Cooper, are both having a hard struggle, but they are braving the storm, and expecting better days. They need help, and not only so, we believe they deserve help.

Our church work is moving along fairly well. We need more ministers, churches, a great many of them, cannot get pastors. Of course, this is a great drawback to the work, and yet we are making progress. Just now we are in the midst of the annual collection for Foreign Missions. We cannot, as yet, tell how the results will show up, but the Foreign Secretary, Rev. M. T. Morrill, is hopeful and pressing the fight with all the power he can command. The work in the foreign field is gaining, if we may but be able to support its needs.

The work in North Dakota is doing finely. Bro. Hall is taking well, and already they are needing another man. The mission at Surry has become a self-sustaining church and takes Bro. Hall for all of his time.

Reports from Madrid, Iowa, indicate that Bro. Harward is doing well and the people like him very much.

Now that I have gotten started it seems as if I cannot quit, but I must and I will, and yet I have not said near what I would like to say, but your patience is exhausted, so good night for a while.

J. Pressley Barrett.

Dayton, O., March 22, 1909.

## A STORM.

In Georgia we have had, during the past few weeks, a number of wind storms and heavy rains. But last Monday, the 22nd instant, had no appearance of stormy weather. The day was fair, the sky blue and the sun shone bright. There was nothing indicative of a storm until about two hours after sun-set, when the sound of rushing feet was heard on the pavement without. Human voices were also distinctly heard. The sound drew nearer. What could all this mean? An

interval of silence and then a mighty rush against our door. A wind storm? No. A cyclone coming? By no means. It is only members of North Highlands Christian church coming to pound their pastor. This was a storm of human beings and I like that kind of a storm, too. It blew open our kitchen door and struck the pantry with great force. My! the good things to eat that were piled in the pantry, on the kitchen table and then the floor had to take its share of the burden. Such things as flour, meal, meat, lard, sugar, salt, coffee (we use coffee only when "company comes"), soda, baking powder, pickles, preserves, potatoes, cereals, butter, eggs, canned fruits and vegetables were left and now our pantry shelves groan beneath their load.

A storm of this kind has a great deal of significance. It pushes the clouds of despondency from the pastor's pathway. It drives away darkness, disperses the shadows, dispels the gloom and sweeps joy into the pastor's heart and brings gladness to his home. It draws the pastor closer to his people and the people closer to their pastor and brings all of us nearer Christ.

May the Lord richly bless each one who remembered us so kindly and pounded us so generously. In our hearts we are deeply appreciative of this act of kindness and unto Him from whom all blessings flow, we bow in thankfulness, at the same time asking for guidance that we may do more efficient service for His glory.

G. O. Lankford,

Columbus, Ga., Mar. 23, 1909.

#### FROM PORTO RICO.

I have just returned from a visit to Ponce, where I attended the Christian Conference. It was my first attendance since reaching the mission field. It was one of the best conferences I ever attended. I enjoyed it so much. Although I could not understand their language, I did know that the Holy Spirit was in our midst. The closing session was the best one, as at the close the invitation was given to all who wanted to accept Christ to come forward, and I think a dozen, both young and old, went forward without another word. One man looked to be at least 70 years old. There was no excitement to cause one to think it was just enthusiasm. But to the contrary the whole room was filled with His presence. It did my soul good to be there to hear and see them witnessing for Jesus. It was said to be the best meeting ever held in Ponce. I think all who attended went away feeling it was good to be there.

I ask all who may read this to join us in prayer that we may have a real revival in Porto Rico. While in Ponce I visited some places of importance. Through the kindness of Mrs. D. P. Barrett I went through St. Luke's hospital: it is situated on a beautiful mountain top overlooking the sea. It has all modern conveniences, good physicians and nurses. I also visited the schools. There was good discipline in all. Most of the teachers are Americans. I think Porto Rico is on the up-grade, both spiritually and financially. It is wonderful to look at the orange trees, some laden with their golden fruit, and some in full bloom. The coffee groves are in full bloom and their snow-white blossoms fill the air with their fragrance.

I have only been in Porto Rico since November but must say the longer I stay the better I like. God has blessed me in casting my lot with one of the most consecrated women I ever knew. I enjoy the work in the Orphanage a great deal more than I expected. It is a real joy to be able to work here in the Master's service. My! when I read of the terrible lizzards in the States it makes me think the climate more delightful than ever. As Mrs. T. A. Jones said about Florida, this is a land of "fruits, flowers and vegetables."

I am glad to note from the Norfolk letter that the Third Church is moving on nicely with splendid congregations and good preaching. I would be glad to see a letter in the Sun from Bro. Thompson. [Many Sun readers would, but requests so far have not availed.—Ed Sun]. I enjoy the Sun so much, but a letter from my home church and pastor would brighten its pages considerably.

We have with us one of Ponce's native workers for a two weeks' visit. I am glad she can be with us a while. She is so persecuted by her family because she is a Christian. She is a faithful, devoted worker.

I feel I can't close without again mentioning the great need of a Christian church in Ponce. Let all Sun readers make it a subject of prayer that money may be raised to build the much needed church.

Yours in the Master's name,

Susie Turpin.

Peniel Orphanage, Juana Diaz, P. R.

#### IDEAS.

The mind is full of ideas—good ones, bad ones, and all sorts as far as it is able to conceive them, but selecting the best, and using suitable words to express them clearly and attractively is a great consideration. To know the meaning of those words and their relation to

other words and the subject is often very difficult to determine. So then, ideas often crowd the mind and want to fly out on a suitable conveyance of words, and for the want of them have to be crowded out and forgotten.

The association of ideas brings out many charming reflections, rich clusters of helpful thinking for our selection and use. This exercise is what the mind finds pleasure in doing. We had better think the thoughts of others and express them in our own style than not think at all. In fact, all the thoughts which come in our minds some one else may have thought, written or spoken. There is therefore but few new thoughts. Old thoughts worked over in a new form is often done. Ecclesiastes, or the preacher, says, The thing that hath been is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us. Noah said, Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or Leing his counsellor hath taught him?

The same material exists now that was formed in the creation of the world, it has had many chemical and philosophical changes but exists somewhere in all its internal and external forms. There are constant changes in some way going on all the time, but the same weight and measure that God gave to the world holds good today. What a great privilege you have of using the things which God has made; of living the life He has given; of looking upon the broad expanse of the universe and admiring its superlative beauty; of walking up and down the illimitable heights of its greatness, and of thinking the thoughts of God after Him! Little as we are, there are sparks of His divinity in us, and when we but touch the hem of His garment the light of salvation is turned on, and we are made to shine with the light, with the light of God.

There are so many pleasing and consoling subjects for investigation and consideration we often feel confused in the midst of them, and fail to grasp those which are most pleasing and profitable. Yet there is such a variety we ought never to be delayed in choosing suitable ones. In company with your brightest, purest and best thoughts you must never feel lonely, for they will richly and rightly reward the careful and faithful

(Continued on page 7.)

## NOTES AND PERSONALS.

—Under the caption of "Berkley Letter" pastor M. L. Bryant writes sanely and sensibly of a topic of general and profound interest.

—Here is a paragraph, going the rounds that contains point: "The whole duty of the whole church is to give the whole Gospel to the whole world."

—Rev. T. A. Pounds, Clayton, N. C., in renewing for The Sun speaks a gracious word, "We await The Sun every week anxiously. It brings us messages of hope, faith and good cheer. I pray God that there may be no clouds to over shadow our dear Christian Sun."

—There is great and pressing need for a house of worship in Ponce, Porto Rico. Shall we continue our mission efforts there in a rented house, or shall we build a suitable place for service? This question is pressing for answer. Dr. Manning, of Norfolk, is planning to help us answer it in the only right way. Read his letter this week and next. It is a clarion call.

—Fail not to read "Norfolk Letter" this week. Dr. Manning is one of our most loyal laymen interested always in all good things that make for church progress and the advancement of the Kingdom. He has a burden on his heart that he is laying before Sun readers. Will we help him share, and so relieve, that burden? It is worthy and should be thought on.

—North Carolina loses to Virginia another great scholar and distinguished citizen in the person of Dr. Charles Alphonso Smith who resigns the chair of English at Chapel Hill to accept a similar position in the University of Virginia. Virginia's great gain is certainly North Carolina's sad loss in this, Dr. Smith being one of the most eminent and useful of our University's scholars and teachers.

—Bishop Candler of the M. E. Church, South, is set against the "live like Christ" movement started in several cities recently. At the Baltimore conference, March 27th, the Bishop said: "All these so-called movements to make people live like what they think Christ would live have been failures. From Thomas A. Kempis down, all who have tried such plans have ended by becoming morbid. These campaigns did no good."

Bishop Candler pleaded for a personal religion and was specially severe in condemning ministers who preach series of sermons on English literature and kindred subjects.

—This news item comes from The Burlington News of March 24:

The name of Rev. P. H. Fleming of

this city, will be placed before county school board for Superintendent of Public Instruction, by his friends. Mr. Fleming has had a considerable amount of experience in teaching, is a scholarly gentleman, and will fill the position with honor. His name was mentioned two years ago, but no active steps were taken to secure his election.

We do not know whether Rev. W. S. Long, the present incumbent, will stand for re-election. We suppose he will. He has made a faithful officer, and has been very diligent in his work.

—There is no sadder comment on the ravages and ruin of liquor than the actual facts as printed in the daily press. Every day, sometimes several in one day, dispatches like this appear:

Pittsburg, Pa., March 27.—After firing two bullets at his wife, pointing a revolver at his mother-in-law, when she attempted to help her daughter, and trying vainly to get his little daughter out of a neighbor's house, that he might kill her, Harry Smith, aged 31 years, a motorman living at Coraopolis, near here, today sent a bullet through the brain of his six-year-old son, Russell, killing the boy instantly, and then shot himself through the head, dying in a few moments. The cause of the tragedy is said to be liquor.

—This sad story from The Burlington News, relating an incident that occurred within a short distance from Elon College on a Sunday recently, when the churches were open and the gospel invitation was being extended, is but another witness to that eternal truth that "the way of the transgressor is hard." For warning, and for pity read: "The facts as given before the inquest are as follows: On Sunday afternoon Faucette, Becom and some other men went to a tobacco barn on the place. They had a jug of whiskey and imbibed quite frequently. Along in the afternoon the whiskey began to take effect, and they lay down in the barn. The others left as night came on. Becom and Faucett remained all night. Next morning the little son of Faucette went down to awaken the men. He turned his father over and was horrified to find him dead. He ran back to the house and notified his mother. In the meantime, as soon as Becom woke up and seeing his companion dead, he got up and left. He was asked why he left, and stated that he did not care to stay there with a dead man.

After examination of the different witnesses a verdict was returned that deceased came to his death by using whiskey excessively.

The deceased was about 50 years of age and leaves a wife and family."

Shall we never, never learn that temptation is dangerous, evil habits ruinous and that "the wages of sin is death?" May God help the widow and the orphans in their bereaved home to a life of love and truth, of peace and happiness.

## ELON COLLEGE NOTES.

The social meeting of the Ladies' Aid Society was held on Thursday evening with Mrs. W. A. Harper. All who were present bear ample testimony to the pleasure furnished on the occasion.

The Ladies' Reading Club went on Friday P. M. with Mrs. Wilson. This club furnishes to the ladies an hour a week for social and intellectual recuperation and is highly appreciated by its members and friends.

Sunday afternoon from three to five o'clock the rules of the college were suspended, as is the custom at the expiration of the examination period, and the young people were allowed this time for social enjoyment.

The Athletic Association is to give an entertainment on the evening of April first. The boys usually get up something of real merit on these occasions and we are sure this will be highly enjoyable too. Mrs. Wilson has charge and is doing the training.

The sacrament of the Lord's Supper was administered yesterday at close of Dr. Atkinson's sermon. It was indeed a spiritual part and uplift to the soul desirous of a nearer walk with God. In the evening the Christian Endeavor Society held its monthly missionary meeting.

The Sunday-school decided to send two delegates to Concord to the State Convention. It also took steps looking towards the meeting of the young people's societies of the Christian Church South which is to be held here in the beginning of the commencement week.

The examinations, which have just closed, seem to have been a period for which our student body was well prepared. There was an appreciable improvement in the records made. Some of course were not satisfied, some did not do justice to themselves but all things considered there is much to encourage both student and teacher. J. T. C.

## 15 PIECES OF MUSIC, 10c.

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**NORFOLK LETTER.****For a Church Building In Ponce.**

I desire to discuss the above subject under the following heads:

- 1st. Is it needed, and if so, why?
- 2nd. What will be the cost?
- 3rd. Can we raise the money, and if so, how?

1st. There can be but one answer to the question as to whether a church building is needed in Ponce for our work, and that is a decided YES!

Now as to the why. There are a great many reasons why; I shall, for lack of space, give only a few of them.

It is the principal city on the island. Our mission work was started from there. It is the logical center of our work on the island. There is being made a constant expenditure of money for rent, something for which there is nothing left to show, the mission having spent about \$2,000.00 already in this way. It is needed for the comfort of our workers, both missionaries and natives. It would give an air of permanency to the work that does not exist today; were our workers to leave the field today there would soon be nothing left to show they had been there, and I think everything considered they have done and are doing a remarkable work. It is natural with the natives to look about and if they see other denominations with good church buildings, showing stability and permanency, for them to be inclined to cast their lot with these people instead of with us, and can you blame them? The Baptist, Methodist and United Brethren, doing work there, all have creditable buildings on lots costing from \$3,000.00 to \$4,500.00 and buildings costing from \$10,000.00 to 12,000.00. We do not necessarily need a building as expensive as these, but if we are to succeed in Ponce we must build a church house to meet the needs of the field.

Now as to the second question, What will it cost? Brother D. P. Barrett, our missionary on the field, says that a lot may be secured that will meet the need for from \$2,500.00 to 3,000.00; that a church such as needed can be built for about \$6,000.00; that to buy the lot, build and equip for service will require about \$9,000.00. Can we raise the money? YES.

This letter I fear will get to be too long, but next week if you will take the trouble to look up this column, you will find an answer to the last half of that third question and I will tell you in that, how I propose that we do it, so as not to interfere with any present work, and by the way, I have some real good news

for you in that connection that probably will be a pleasant surprise for you as it was for me.

J. W. Manning.

**BERKLEY LETTER.**

We have made considerable improvements in our house of worship since my last letter to the Sun. In a meeting of the Ladies' Aid Society it was agreed that the entire house, including furniture, needed a new coat of paint and varnish. A committee consisting of Messrs. John Cuthrell, George Frey, Jesse Mercer was appointed to receive bids. The contract was let to Bro. W. A. Johnson who went to work at once with the best painters, and in three weeks turned over to us what we are almost persuaded to call a new house. The walls were finished in a dull buff, stenciled at the top in dark brown and finished at the bottom in variegated aluminum. The ceiling and wainscoting were finished in natural wood effect, while the pews and chancel were cleaned and recoated in the original clear hard finish. In the little round window situated just above the pulpit, Bro. Johnson painted a very beautiful design of the "Cross and Crown." The carpet was taken up and Bro. Frey cleaned this at his own expense. Then a class room and the pastor's study had to be recarpeted and furnished with different things which the ladies presented at once, to whom I am thankful indeed. And if it is not taking too much of the Sun's valuable space I would like to stop my letter here long enough to thank the ladies and gentlemen who worked for almost a whole week without charge, replacing furniture in order that we might have services in the church on the 20th inst.

The main auditorium has been pronounced by several outsiders to be one of the prettiest in town, and we believe so too.

If there is any place on earth people should take holy pride in, it should be that place where they assemble for sacred worship. Silver, gold and the cedars of Lebanon are not too costly to adorn the tabernacle of our God. It is strange indeed, that some people in all sections of this intelligent land allow the tempter to let them believe a neat, clean and up-to-date house of worship is exceedingly sinful. That it's all for show, savoring of the worldly and a petting of foolish pride. Why not let us recognize that "The earth is the Lord's and the fulness thereof;" and that when we manifest a spirit to accumulate so much of this "fulness" for our own profit

in the form of riches, lavish places of merchandise and gorgeous homes; we make a mock of our heavenly inheritance, if we balk, when it comes to making the church as good as, or better than, these.

What is it, but rankest selfishness to refuse to take part in breaking the box (of beautiful churches) at the Master's feet? This is an age of Christian art and it should naturally find its greatest expression in the building where the people assemble for sacred worship and renewed inspiration.

Let us as members of the great Christian church, swing out along this line of erecting better and more beautiful houses of worship.

We are now planning to begin a revival about April 18th. Pray for success.

M. L. Bryant.

**THE BLOOD.**

There is not a little talk of a "blood religion." We are told that blood shed on Calvary could do no good now; that ours is an age of culture, refinement, ethical development, and that blood jars upon our senses. If we are to have peace and pursue it, these esthetic ones tell us, we must not mention blood. What our age needs is not blood, but beauty.

We have not anywhere found a finer answer to all this than the closing paragraphs of a recent utterance by Dr. G. Campbell Morgan, published in The Record of Christian Work for April. Dr. Morgan goes to the heart of the subject in this convicting and convincing fashion:

A spurious, latter-day refinement, which objects to the mention of blood, is both sickly and sinful. A deeper sentiment would be conscious that the awful blood-shedding of the Son of God is the most terrible revelation of the meaning of sin, and is in itself proof of the dire necessity for such means of salvation. Do not let us forget this. I want to utter this with all the solemnity of conviction. I pity from my heart the man who tells me he objects to the phrasing concerning blood. I pity him, for he is suffering from a soft, sentimental ignorance of his own heart, and ignorance of the actual deceitfulness and heinousness of sin.

They say that the Cross of Jesus is vulgar! I know it. Never was there anything so vulgar in human history as the Cross of Jesus! But where is the vulgarity? It is in the sin that mauled Him and put Him there. It is your vulgarity. It is my vulgarity. It is the vulgarity that lies and cheats, that

(Continued on page 12.)

**YOUNG PEOPLE'S DEPARTMENT**  
—of the—  
**SOUTHERN CHRISTIAN CONVENTION.**

W. P. Lawrence, Editor, Elon College.

Remember the Convention at Elon College May 29-31.

If the Young People's Convention, May 29-31, is to be largely a convention of "ways and means"—ways of organizing the young people into the most successful Christian work, and means of carrying forward that work, we should have, from week to week, paragraphs for this column, from persons who are interested in "ways and means."

Send the Editor of this Department some suggestions arising from such questions as, What benefits can the individual get by attending the Young People's Convention? What benefits can the convention get from the individual who attends? How may this convention affect the various Sunday-school conventions of the Southern Christian Convention? How can it be of benefit to local Sunday-schools? What part should Christian Endeavor societies play in the Convention? Should the Convention seek to promote Young People's Missionary societies? What ought to be its attitude towards the general enterprises of the church? How far should it enter into the work of actual training of young people for church leadership, and in moral and civic righteousness? How far ought this Convention go in dealing with the social life of Christian young people? Ought it undertake any educational work or lecture courses such as Y. M. C. A.'s and Y. W. C. A.'s carry on? How much attention is to be given to the question of evangelistic work?

Write in just a few sentences your opinion about some one, or more, of these questions, and of other questions pertinent to "ways and means," and let us have them for publication.

The young people's movement is not a spasmodic whim of the Southern Christian Convention. It is on the other hand, a natural product of the needs, both of the church and of the young people themselves. The church needs their organized aid in the tremendous battle it is waging against sin. They need the vital aid of the church in their personal struggle against the same enemy. As I think of the hundreds of young people I know and have known, I can count off on my fingers dozens who, have lost out—sad spectacle—because they quit the church. I count, likewise, dozens of churches that are putting up a poor fight, largely, because the Chris-

tian young people lend no reinforcement by organized, trained effort.

The growth of this young people's movement will be slow or rapid, in the immediate future, according as it is agitated or not, in the various churches. Then, let the work of agitation go on till the possibilities of the movement shall be felt everywhere, in every church.

**C. E. CONVENTION.**

The annual convention of the North Carolina Christian Endeavor Union will be held this year in the First Presbyterian church of Winston-Salem. April 23-25. A very interesting and helpful program is being prepared, and every Christian Endeavor society in North Carolina is urged to send as large a delegation of members as possible to the convention, and a cordial invitation is extended to pastors of all denominations to be present. Rev. Francis E. Clark, D. D., President of the United Society of Christian Endeavor, and founder of the society, will be present, and this fact will add much to the interest of the convention. "Christ and I" will be the general theme of the convention, and the importance of this companionship will be emphasized at every session. The promise is a successful convention in the interest of Christ and the church.

**HOW TO TEACH THE S. S. LESSON FOR APRIL 11.**

**A Few Suggestions.**

**Peter Delivered From Prison.**

Acts 12:1-11.

**Golden Text:**—The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalms 31:7.

**Review:**—Today's lesson marks the close of our study of the "Acts of Peter." I would therefore broadly review what we learned about him in lessons I to VIII of the last quarter, which tell about the "Church in Jerusalem," lessons IX to XI of the last quarter, which tell of the spread of the church outside of Jerusalem and lesson I, last Sunday's lesson, of the present quarter, which shows Peter's spiritual enlargement to fine advantage. State to the class that today's lesson closes the "Acts of Peter" and that with next Sunday we begin the "Acts of Paul."

**Intervening Events.**—From 4 to 6 years have passed between last Sunday's lesson and today's. A new emperor is on the Roman throne, the emperor Claudius, and the king of Palestine, Herod Agrippa I, is anxious to curry favor with his Jewish subjects. Give your class the substance of the interview be-

tween Peter and Cornelius, Acts 10:21-48. Also give them an account of how the Jerusalem Church received the news of Peter's visit to Coracliis and of his defence of his action before them, Acts 11:1-18. Tell them of the spread of the gospel to Phenice, Cyprus, and Antioch, of the sending of Barnabas to confirm them, and the liberality of the Christians in other places to the Jerusalem Christians, Acts 11:19-30. Tell them that they will be called on later for these matters in detail, but they are passed over now so as to get our "Acts of Peter" complete before we take up the "Acts of Paul."

**Approach to the Lesson.**—Here call for assigned work on James, from the concordance, and on Herod from Acts 12th chapter and other sources. If these papers do not bring out the facts you are after, give them to the class yourself. It will especially be well to show the relation of this Herod to the others mentioned in the New Testament. Herod I, or Herod the Great, who is infamous because of his connection with the slaughter of the innocents, died soon after Christ was born. His three sons received his divided kingdom. Herod Antipas, one of these, who ruled Galilee and Perea, put John the Baptist to death. The Herod of today's lesson, known as Herod Agrippa I, or Agrippa the Great, was grandson of Herod the Great by his son Austofulus, who was strangled by his father's order for plotting against him. Our Herod of the Lesson was educated at Rome and stood in high favor with the emperors Caligulo and Claudius, though Tiberius had imprisoned him for wishing that Caligulo would soon become emperor.

**The Lesson.**—The lesson today divides readily into three divisions, which may be written on the board as they are developed in the teaching.

1. Herod Vexes the Church, verses 1-3. Find who stretched forth his hand, when, for what purpose, whom he killed, how, how the Jews received this act, what Herod then determined to do, what feast was near (Passover in 44, came April 1-8). Here call for Exodus 12 chapter, assigned last time.

2. Peter Imprisoned, verses 4 and 5. Find what he did with Peter when he had arrested him, how Peter was guarded, when he proposed to bring him out, for what object, who prayed for Peter, how often. Here call for assigned work on Peter's previous imprisonments, Acts 4:1-31 and 5:17-32.

3. Peter Delivered, verses 6-11. Find how Peter was guarded the night before Herod proposed to destroy him, who was before the prison door, what prison this

likely was (the Tower of Antonia, adjoining the temple grounds), who appeared to Peter, what shined in the prison, how the angel waked Peter up, what he said to him, what fell from Peter's hand, what command the angel then gave him, what the angel and Peter now did, what Peter conceived all this to be, how many wards (guards) they passed, how they passed through the prison gate, how far the angel accompanied him, what Peter said to himself when he came to himself. Here call for assigned work on Peter's visit to the house of Mary, Acts 12:12-17.

Review the lesson by the topic method.

**Truths and their Application.**—1. there are various ways of serving God. James who was a younger man than Peter, was beheaded. Peter was miraculously delivered and spared many years to lead the early church. Who shall say that Peter served the Lord more acceptably than James? Our ways are not God's ways, and our human estimate of things is often incomplete and incorrect because of short sightedness and blurred vision. It is the spirit in which we act and serve and worship that marks the products of our work high or low.

2. Peter's delivery from prison is an epitome of all history. In it we see the world and the church arrayed against each other, and the victory falls to the Church. And as Peter's prison doors were opened, so shall our prison doors be opened—the doors that make us prisoners to sin, to selfishness, to self. These doors must be opened if we are to attain to usefulness in the Christian life, and they will be opened if we put ourselves in the proper attitude.

3. The efficacy of prayer is abundantly illustrated in this lesson. There can be no doubt that the prison doors were opened to Peter through the influence of the prayer of the saints that ascended without closing to the throne of God on his behalf. The prayers of God's people avail much. We have all seen it demonstrated in our own experience when preparing for the revival season. Lately the prayers of Christians for temperance in this country have certainly been heard and abundantly answered.

**Assignments for Next Time:**—Ask one to be prepared on what Paul says of himself in Acts 22:3; Phil. 3:5-6; 2 Cor. 11:21-22; a second to be prepared on Paul's conversion from Acts 22:1-16; 29:9-20; - Cor. 15:8-9; 2 Cor. 11:32-33; Gal. 1:13-17 and 1 Tim 1:12-16. Ask all to bring with themselves a note book and pencil for the purpose of beginning a "Life of Paul," which life is to be written according to directions to be given in the class. This will add interest

to your work, especially for the young people. If you have never done such work with your class, give it a trial now.

W. A. Harper.

Elon College, N. C.

### THE S. S. LESSON FOR APRIL 4. Peter and Cornelius.

Acts 10:1-48.

**Time:**—A. D. 38-40.

**Place:**—Peter was at Joppa, in the house of Simon the tanner. Cornelius was at Cesarea, the Roman capital of Judea, about thirty-three miles to the north.

Cornelius was a member of an ancient and distinguished Italian family. He was a Roman centurion, that is, captain of one hundred men. We know nothing of his early life except that he must have been brought up in heathenism, with all its cruelties and unsatisfactory worship, which left his heart hungry, being fed only on husks.

A man in the position of Cornelius had abundant opportunities of becoming acquainted with the Jewish religion, their God and the loftiness of their code of morals. Cornelius accepted the truth, but did not become a Jewish proselyte, accepting all their forms and ritual worship. He was a devoutly religious man. He worshipped God the best way he knew. He was openly religious, his whole household going with him. He expressed his piety in almsgiving, helping his fellow-men. He was honest and upright in his dealings. He prayed for what he wanted: more and clearer light, assurance of forgiveness of sins, and to know more about the life to come. All this made it possible for God to give a full answer to Cornelius' prayer.

There appeared unto him at the hour of prayer a vision—an angel in the form of a man in shining raiment who bade him send to Joppa and ask Peter to come to him. Cornelius at once sent two trust-worthy men to Joppa in quest of Peter.

At the same time Peter also fell into a trance and saw the heavens open and a sheet let down filled with all kinds of animals, and he was bidden to rise kill and eat. This vision was thrice repeated. The need of this vision was apparent. It was necessary that there should be a broadening of the church from a Jewish to a universal church including Gentiles as well as Jews. Cornelius, a Gentile, was knocking at the door.

Peter was still in perplexity. The Spirit bade him go. The next day Peter and six leading disciples of Joppa accompanied the messengers. They reached Cornelius' house on the fourth

day. The Centurion welcomed Peter, who preaches the gospel unto him. He is told that this "good news" came by Jesus Christ, and that its effects are worthy of the Son of God.

He is shown infallible and abundant proofs and have the promises pointed out to him for all who believe. The Roman accepts Christ in baptism.

Both Peter and Cornelius were benefited by receiving new light. A man can be good under all circumstances.

The change wrought in Cornelius was very great. He had a new revelation of God's will. He had new life, new love, a new Master, a new power.

G. W. T.

(Begun on page 3.)

industry of all. "Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censure are not in your power, and consequently should not be any part of your concern." To live the life that now is with honesty, looking forward to the life that is to come for the reward of well doing ought to give each runner in the race more persistence and greater ambition.

Education has embellished and developed so many minds, they know when to do, how to do, and what to do, but many of them have been contracted by wrong thinking and acting. An active mind, other things being equal, becomes strong with use, and helps influence the body, causing it to be more healthy and strong. An old unused anvil that has a thick scale of rust upon it does not work well at first; it has been idle so long it needs to be used and made bright for good work; then when the iron is properly heated and laid upon it the sparks fly in every direction under the hammer. So the idle, inactive mind may be made bright with proper use, emitting sparks which shall catch other thoughts, and cause them to burn with justice and truth.

J. T. Kitchen.

Windsor, Va.

—President Robert C. Ogden has called the "Conference for Education in the South" to meet in Atlanta, Ga., April 14th, 15th, and 16th, 1909.

—Gold has been flowing out of our country to foreign markets in large quantities of late, \$13,250,000 having gone since March 9, and \$31,550,000 since Jan. 1.

—In the nine years preceding his inauguration, March 4, President Taft is said to have traveled over two hundred thousand miles, a distance, it is claimed, greater than that ever covered by any person of prominence in ancient or modern times.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### AN APPEAL TO STRONG MEN.

America's most noted private citizen, and distinguished educator, President Eliot of Harvard University, recently delivered an address, now printed in pamphlet form, of wonderful penetration, power and candor on the theme, "More Harvard Graduates for The Ministry" in which address this situation is laid bare:

"You may read on the College Gate that the training of ministers for the churches was the prime object in view at the founding of Harvard College; but now the College sends but a small percentage of its graduates into the ministry, although it does better in this respect than most of its neighbors. Amherst, Williams and Dartmouth have had a similar history. The Theological Department of Yale University is mainly recruited from other colleges and schools, and only to a small extent from Yale College. These facts indicate that the ministry does not hold the high place in the social organization which it used to hold, and that the other professions, learned or scientific, have stronger attractions for well-bred and well-trained young men of force and character. Moreover, the number of serviceable professions has more than doubled, and the university prepares men for them all. Hence a smaller proportion of college men goes into the ministry."

Deploring this situation and making a powerful plea for strong men to enter the ministry, President Eliot sets forth some of the reasons therefor in these words:

"The minister can be highly serviceable. He has the great function of preaching, the weekly opportunity of

setting before a group of well-disposed men and women the best ethical views on all human experiences, common or exceptional, and the highest motives for right action in all the emergencies of life. The good preacher enlightens, cheers and guides. He may sometimes denounce or condemn; but, in general, he shows men and women how to walk through this world lovingly and nobly. He may sometimes be a warning prophet, but he is chiefly inspirer of high motives and of good ruling sentiments.

\* \* \* The minister may be infinitely serviceable through the advance he gives in private to persons anxious, bereaved, tempted or gone astray. This function or advising requires sympathy, insight, and, above all, wisdom; and these qualities are gained or perfected only through experience, so that the young minister may hope to gain more and more of this influence as his years increase. The minister may also be greatly serviceable by attending to the social functions of a modern church. \* \* \*

Every active church is a center of good works for the improvement of society, and offers to young people and new-comers many safeguards against evil, as well as incitements to good. When we consider that ethical progress is the only real progress in human society, material gains being chiefly good as they contribute to, or supply the necessary conditions of, moral gains, we realize how direct or immediate is the work of the church, and of the minister at the head of the church, not only for the uplifting of individual men and women, but for the progress of mankind toward nobler living."

### DOING ONE'S BEST.

It is related that, in a factory where delicate fabrics were woven, when the threads became tangled, the weavers were instructed to touch a button and the superintendent would respond immediately and straighten all out. One day an "old hand" decided she could straighten out her own tangled threads without calling the master. After she had tried a season and there was a much worse tangle, with loss of time and fabric, the superintendent was summoned. "I did my best," was the weaver's plea. "No, not your best: your best was to call me, which you failed to do and invited this loss and trouble."

No man does his best in any day, or in any task, who does not call the Master. Human hands do but tangle the slender and delicate threads in the skein of our daily living. Our Master knows, and is willing. He will come if we call. We have not done our best till we have

called upon Him and left it all with Him.

Life has its tangles, its temptations and its trials. We cannot straighten these out with human effort, however nimble the finger or skilled the hand. In the workshop of life we have done our best only when we have called for our help Him who has promised to stand by and forsake us not.

### THE CHURCH AND MORAL CHARACTER.

Writing in The Homiletic Review for January, the distinguished teacher and moralist, Prof. Dawson took the ground that the Church had failed in producing the right sort of moral citizens. "The evidence," of the Church's failure, writes Dr. Dawson, "exists in the fact that to-day the greatest moral forces of civilization are outside of the Church, and, in a large measure, working independently of it."

In the same magazine for April, a writer signing A. J. P. so completely answers Prof. Dawson, and at the same time sets forth certain fundamental facts of the Church that need to be emphasized again and again, that we submit the same in full to Sun readers:

"It seems to be a fad in these days to belittle or find fault with the Church, because she has not accomplished, or is not accomplishing what some choose to think is her special work.

A man or a number of men will start a hobby, and, because the Church does not at once enlist under them, or furnish them with money, they condemn the Church as dead, or as held in the mercenary grip of the rich.

I have known temperance reformers berate the Church because she does not go with them, or contribute bountifully to their work. They forget that the temperance work originated in the Church, and has had its main support from Christians.

The same is true with moralists, social workers, etc.; these have all come through the influence of the Church, which gave the intellectual stimulus for the development of science, and the elevated conception of human society. None of these reformers, or philanthropists, have arisen outside the direct or indirect influence of the Church.

To hear these judge and condemn the Church, for not meeting their conception of her duty, as a failure, as dead, or against progress, always seems like a young man rising up and kicking the breasts that nourished him.

Professor Dawson's definition of moral character (human fitness to live and be a member of society in this world), comes into the category of the Church's

aim, purpose, or work, only as a correlative or side issue.

Yet, even with his definition, it would seem to me that the Church has been wonderfully successful considering the material she has had to work upon.

Professor Dawson's science and democracy had a very clear and fair field to show its power for producing moral character in ancient Greece, but they did not fit men to live and be members of society in his sense. They could accomplish virtually nothing in that sense, because they did not have the Church back of them or underneath them.

In Mexico the result is, when men are brought to Christ for salvation and converted (in what the Professor calls the mystical sense) they immediately begin to rise in the moral and social scale, "to live and become members of society," and in a short time free themselves from the bondage of peonage.

The same in mission-work in New York City. I have known men labored with, helped, but not converted to Christ, and after a long time they were lower than at the beginning; while others with no better natural abilities, but who were converted to Christ, in a few days needed no more material assistance, and some of them to-day, after thirty years, have their own homes, and their daughters have pianos.

Look at the influence of the Church of Christ in India at the time of the great famine a few years ago, even the Hindus (as reported) said, "Let the Christians have the distribution of the relief funds, then the people will get help, for these Christians are honest and they have sympathy."

Thus in the sense of his own definition of moral character, it seems that the Professor ought not to charge the Church with failure.

The aim and mission of the Church of Jesus Christ in the world was, and is, to present to men the knowledge of a nobler and better life than this in the flesh; a spiritual life, the gaining of which must be by a spiritual birth, but in the living of which the life of this world would be ennobled and purified. Hence the Church can not justly be called a failure for not accomplishing what was not her legitimate mission to the world."

#### THINGS NECESSARY.

We may learn, in our Christian experience and efforts, from the ambitions of the world. It is related of the Roman Pompey that his friends endeavored, because of a tempestuous sea, to dissuade him from going to Rome, for

an important occasion: "It is necessary for me to go, it is not necessary for me to live."

It is not necessary that we grow rich, become cultured, acquire fame. These are worth while but not necessary. It is necessary that we love righteousness, hate iniquity, act honestly, speak truthfully, and, in all our way, serve God.

It is even more necessary that we live well than that we live long.

Our gracious Creator was even more anxious for our salvation than for our creation. With the word of His mouth and the breath of His nostrils He created us; but with the gift of His son and the suffering of the Cross He sought to redeem us.

Being in the world, it is the one everlasting necessity, the one essential of our being, that we be saved and that we fear, serve and trust God.

#### SUFFOLK LETTER.

The North Carolina legislature has passed an act to "electrocute" criminals instead of "hanging" them. New York, Virginia, and perhaps other states had already passed such acts. The reason assigned for such change is to make the method of execution more "humane." I have not been able to see that "electrocution" is more "humane" than "hanging." "Human" denotes what every man is; "humane" denotes what every man ought to be. So far as capital punishment is concerned, the law, at least for the present, leaves no room for any large opinion: the State believes in capital punishment. The only question that has concerned our lawmakers so far is the method of execution. So far as the facts go, any quick method of execution seems to be as humane as another. The guillotine and the gallows seem to me to be as "humane" as the electric chair. The preparation for electrocution is as bad as the axe or the rope. When it comes to the surrender of life for crime the manner of execution, provided it is not in the form of torture, counts but little. There can be no "humane" execution and of all the forms "electrocution" seems to me the most horrible. If "humane" treatment prevailed in human society, and on a more universal scale, it might prevent "humane" executions in many cases.

Local option has been in force in Suffolk for two weeks. The transition took place quietly and orderly, some going to Norfolk to continue in the saloon business, and the larger number continuing their grocery business in Suffolk. It is too soon to say how local option

will work in this town so close to Norfolk, but the law-abiding habits of our citizens would seem to assure us of respect for law under present conditions. No doubt those who have been accustomed to drink will provide themselves in some way with drink; but the young people will not be so likely to contract the habit. The absence of social drinking will prevent boys from learning to drink. All great movements require time to show results. The panic of 1907 is felt more in 1909 than the year it occurred. We have to wait for the return of prosperity and we have to wait to see the fruits of local option. In N. C. local option ended in State-wide prohibition.

Every Christian ought to pass a local option law in his own life and his own family. When malaria is in many individuals and in many homes it is proof that malaria is in the community. As long as many individuals and many families use strong drink as a beverage, it is proof that the temperance atmosphere is impregnated with a sentiment that is hurtful. Spiritual and moral sanitation, like physical sanitation, require a cleaning up of the "premises."

W. W. Staley.

—The pastor, Rev. J. O. Cox, assisted by Rev. C. C. Ryan of Norfolk, is conducting a series of meetings with large attendance and much interest in the South Norfolk Christian church.

—A good brother minister in closing a delightful personal letter uses this fine sentiment: "I believe with Paul that the life I now live in the flesh, I live by faith in the Son of God who loved me and gave Himself for me."

—Rev. Thos. S. Weeks, Troy, Ohio, Secretary of Sunday-schools for the A. C. C., ordered two dozen copies of our Teacher Training books last week, having organized a class in his church that is to take up the work at once.

—Sun readers will greet with gladness "Our Western Letter" by Dr. J. P. Barrett this week. The letter is so full of information and news of interest that every Sun reader will wish Dr. Barrett to write a Western Letter often—every week could he but find the time. And the editor is personally grateful for this favor and courtesy from his good friend.

—Rev. G. O. Lankford who is preaching at our North Highland's church, Columbus, Ga., writes March 23: "Last Sunday was a good day with us; our congregation being the largest for several months." Bro. Lankford is joining with Rev. H. W. Elder in a most successful and aggressive work at Columbus.

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### CHILDREN'S CORNER.

#### The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$1916.44  
Monthly Dues:

Iola Timberlake ..... .05

Jennie May Smith ..... .10

Ruth Hamlet ..... .20

Mary Lee Foster ..... .10

James L. Foster, Jr. .... .10

#### Monthly S. S. Offering.

Berea (Nansemond) Va. . . 3.73

#### Special Offering.

Potatoes ..... 7.20

Amt. 10th week, 1909 ..... \$11.48

Total ..... \$1927.92.

Elon College, N. C., Meh. 24, 1909.

My Dear Children and Friends:

This week hits us hard. We had hoped for at least \$75.00 and you see we are far below that amount. We are specially in need of liberal amounts just now as we want to pay our guano bills and wire fencing bills so as to get the discounts. We trust that many friends will help us at once. The following donations have been received:

B. F. Keith Co., Wilmington, N. C., 1,000 lbs. ground phosphate lime; Ladies' Aid Society, Elon College, N. C., one memory quilt; Mrs. J. K. Gibson, (deceased) Morrisville, N. C., by Miss Lessie Pugh, one home-made blanket; Rev. Rufus P. King, High Point, N. C. Holstein calf.

We are very thankful for these kind donations. We could use tons of lime to fine advantage on our farm. It was very considerate of Messrs. Keith Co. to give us 1/2 ton. It helps us that much. Quilts are always acceptable, and the Elon L. A. S. will long be remembered by the nice quilt they have presented, and people in years to come will read the names on said quilt. The old fashioned "cover-lid" by sister Gibson will

be here when we are gone. She has gone to her reward and yet this piece of work which represented the toil of her hands in younger days, is still here. You know the old fashioned home-made "cover-lid" never wears out.

Uncle Rufus King has again remembered us and last week sent us a nice two months old Holstein calf. We thank all kind friends who thus aid us.

With love and best wishes to all kind friends, we are Yours heartily,

Uncle Jim.

Wake Forest, N. C., Mar. 18, 1909.

Dear Uncle Jim:

I am a little girl of 13 years. I go to Sunday-school every Sunday. I would like to join the band of cousins if you will receive me. Enclosed you will find five cents.

Iola Timberlake.

We receive you gladly, Iola, and hope you can get more of your little friends in your neighborhood to join the Band of Cousins.

My Dear Cousins:

We come again with our March dues. We hope we'll get some Easter eggs and chickens. Mother made us some rag rabbits and they are better than candy ones for they'll last. We wish warm weather would come, then we could play in the sand and dig, dig, dig.

Lovingly,

Mary Lee Foster,

James L. Foster, Jr.

Morrisville, N. C., Mar. 22, 1909.

Dear Uncle Jim:

I am a little girl four years old and wish to join the band of cousins. My home is in Raleigh, but my mother is dead, and I stay with Mrs. Moring most all the time. Enclosed please find ten cents. With much love,

Jennie May Smith.

Guess kind Mrs. Moring feels as though she had your dear mother back again, Jennie May. Glad indeed you have begun to write and send your money to the Band.

Durham, N. C., Mar. 18, 1909.

Dear Uncle Jim:

I will write you a little letter for the first time in my life. I am going to school. I feel like I want to help the little orphans. I am an orphan myself. I will enclose 20 cents for the Easter offering. I will close.

Your niece, Ruth Hamlett

You can sympathize with orphans more because you are one yourself, Ruth, can't you? You are heartily welcome to join our ranks. Write again soon.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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Personal or Home Treatment. Both successful. Scores of testimonials, from persons who gladly write to those now suffering, all tell of permanent cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. Free book "Cancer and Its Cure" and 125-page book of testimonials from cured patients in all parts of the country. No matter how serious your case, how many operations you have had, or what treatment you have taken, don't give up hope, but write at once Dr. Johnson Remedy Co., 125 Grand Ave., Kansas City, Mo. Physicians treated free.

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In each town to ride and exhibit sample 1000 model. Write for Special Offer. Finest Guaranteed 1908 Bicycles \$10 to \$27 with Coaster Brakes and Puncture-Proof tires. 1907 & 1908 Models all of best makes \$7 to \$12 500 Second Hand Bicycles All makes and models, \$3 to \$8 Good as new. Great Factory Clearing Sale. We Ship On Approval without a cent deposit, pay the freight and allow TEN DAYS' FREE TRIAL. Tires, coaster-brakes, parts, repairs and sundries, half-price. Do not buy till you get our catalog and offer. Write now. MEAD CYCLE CO., Dept. 11222 Chicago

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Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office. BURLINGTON HARDWARE CO.

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Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

**CALAVERAS BIG TREE NATIONAL FOREST BILL SIGNED.**

By signing the bill for the creation of the Calaveras National Forest, California, President Roosevelt has completed the legislative act which saves for all time the most famous grove of trees in the world. The people of California, particularly the 500 women of the California Club, have been working to interest the Government in this wonderful grove of Big Trees for more than nine years, but not until now has it been possible to arrange a plan satisfactory alike to the owner of the land and to Congress.

The Senate Bill passed by the House of Representatives has just been signed by the President. Everyone interested in the great natural wonders rejoices that as a means of saving the Big Trees, the way has been paved for a practical exchange of the timber in the groves for stumpage on other forest land owned by the Government. The first Calaveras Bill was introduced in the Senate four years ago by Senator Perkins of California. Bills for the same purpose were passed in the upper house of Congress a number of times, but always failed of favorable consideration in the House until Senate Bill 1574, also introduced by Senator Perkins, was called by Congressman S. C. Smith, of California.

Robert B. Whiteside, of Duluth, Minnesota, a prominent lumberman operating in the Lake States and on the Pacific Coast, is the owner of the Calaveras Big Trees. After his agreement to the proposals which are simply a practical exchange of timber for timber, the entire California delegation gave its solid and enthusiastic support to the bill. No appropriation is needed to carry out the provisions of the act.

The land to be acquired under the bill includes about 960 acres in what is known as the North Calaveras Grove in Calaveras county, and 3,040 acres in the South Grove in Tuolumne county. The North Grove contains ninety-three Big Trees and in the South Grove there are 1,380 of these giant sequoias. Any tree under eighteen feet in circumference, or six feet through, is not considered in the count of large trees. Besides the giant sequoias, there are hundreds of sugar pines and yellow pines of astonishing proportions, ranging to the height of 275 feet and often attaining a diameter of eight to ten feet. There are also many white firs and incense cedars in the two tracts. A government study of the land was made by a field party under the direction of Fred G. Plummer, United States Forest Service, in 1906.

The Calaveras Big Trees are known the world over. The North Grove contains ten trees each having a diameter of twenty-five feet or over, and more than seventy having a diameter of fifteen to twenty-five feet. Most of the trees have been named, some for famous generals of the United States and others for statesmen and various states of the Union. "The Father of the Forests," now down, is estimated by Hittel, in his "Resources of California," to have had a height of 450 feet and a diameter at the ground of more than forty feet when it was standing. "Massachusetts" contains 118,000 board feet of lumber; "Governor Stoneman" contains 108,000 board feet, and the "Mother of the Forest," burned in the terrible forest fire which licked its way into a part of the grove last summer, contains 105,000 board feet. Each of these trees named

grows as much lumber as is grown ordinarily on fifteen or twenty acres of timberland. The bark runs from six inches to two feet in thickness. Among the other large named trees in the two groves are "Waterloo," "Pennsylvania," "James King," "Old Bachelor," "Pride of the Forest," "Daniel Webster," "Sir John Franklin," "Empire State," "U. S. Grant," "W. T. Sherman," "J. P. McPherson," "Abraham Lincoln," "Connecticut," "Ohio," "Grover Cleveland," "Mrs. Grover Cleveland," "Dr. Nelson," "General Custer," "Dr. J. W. Dawson," "General Hancock," "Knight of the Forest," "Two Sentinels," and "Old Down."

—The tariff bill in Congress is reported as making good headway and it is promised that it will be finished and enacted into law by June 1.

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(Begun on page 5.)

is impure, that laughs at sin, or speaks of it as though it were something to be pitied. It is the vulgarity that has lost its sense of the high throne of God and the white purity of His heaven. It is the vulgarity of the age which drags God off His throne and makes Him merely a force in His creation, and denies righteousness and purity. That is the vulgarity that lifted the Cross! Sin is so vulgar that it can only be dealt with by that which violates the essential life of God. The Cross; yea, verily; but the rough, brutal Roman gibbet was only the expression in time of something far more terrible. Those two pieces of timber and a dying Man! Awful, terrible; but infinitely worse was the pain of God, which was invisible save through that Cross. In His rich grace He took hold upon sin and expressed, in the suffering of His only Son, its vulgarity.

Thank God, He did more, for that very Cross of blood and shame is radiant with the glorious light of the infinite grace; for even at the cost of such suffering as makes poor half-cultured man shudder, Love, determined on man's salvation, accomplished it. Yes, disease is vulgar, but the mother and the nurse who touch it, to heal it, are not vulgar. Contact with it in order to heal it is not vulgar. I come to the Cross to bow my head in shame, and smite my breast with remorse. Vulgar Cross; but that in it which is vulgar is my sin. Shining through it is the light that comes from the throne; and flowing through it is the great river of His grace.

Blessed be God, this is the evangel for me. O soul of mine, guilty, polluted, paralyzed, we have "our redemption through his blood, the forgiveness of our trespasses." There my conscience finds rest. There I begin a new life, lifting my eyes toward the ultimate ages, God's last purpose for me made possible because He is able to forgive my sins.

#### TETTERINE CURES AN ORPHAN'S TETTER.

Bell Haven Orphan Home, Luling, Texas. This is to certify that I have tested the merits of Tetterine among the children of this home and find it to be a success. One little girl had a very bad case of tetter on her head which had taken most of her hair out. I could notice some improvement after using the second application, and after one week's treatment all traces were gone and her hair commenced to grow back. I can earnestly recommend Tetterine for all skin diseases. Yours respectfully, Miss

Jennie Clark, Supt., Bell Haven Orphan's Home.

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blains, and every form of Skin Disease. Tetterine 50c.; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, **The Shuptrine Co., Savannah, Ga.**

—Thy word have I hid in my heart that I might not sin against Thee.

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The small cost of \$4.35 will be charged for recording the deed, surveying, clerical hire, &c., on consolation prizes. The townsite is situated 9 miles from Jacksonville, Fla., on the Florida East Coast Railway, 8 miles from the Ocean Resorts of Pablo Beach and Atlantic Beach. Good Hunting and Fishing. Contest Closes April 15, 1909. Send your name today to

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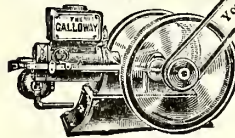
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1:15 6:00	Raleigh	8:30 3:45
1:54 6:24	McCullers	7:52 3:03
2:11 6:59	Willow Sp'gs	7:37 2:45
2:23 7:14	Varina	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
4:30 9:15	Fayetteville	5:30 12:30

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are the right kind.

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Charleston, S. C.  
Baltimore, Md.  
Columbus, Ga.  
Montgomery, Ala.  
Shreveport, La.

**MARRIED.****Carter-Holland.**

John Jefferson Carter and Nancy L. Holland were united in marriage by the writer at the bride's home near Holland, Va., Mar. 18, 1909. The attendants were: Irvin Ellis and Francis Holland; Jason Wyatt and Cola Carter; J. Wilbur Holland and Mary Holland; Clyde Ellis and Berta Holland. After the ceremony the bridal party and a number of friends repaired to the home of the groom and partook of a generous wedding supper. The bride is a daughter of the late George Holland, of Lamb, and the groom the son of J. H. Carter and wife, formerly of Gates Co., N. C. These are worthy young people and we wish them a happy and useful life.

N. G. Newman.

**DIED.****Brown.**

It pleased our heavenly Father to remove from us, March 9, 1909. Sister Lula E. Brown, daughter of Mr. and Mrs. E. C. Brown, and wife of Monroe Brown. Age 28 years, 4 months and 8 days. Sister Brown joined Union Grove Christian church in early life and remained a consistent member till death. The funeral services were conducted by Rev. R. L. Williamson at her home church, and the remains were laid away to rest in the church cemetery. The grave was covered with beautiful flowers. She leaves to mourn their loss, a loving father and mother, four brothers and four sisters, a devoted husband and four little sons, and a host of relatives and friends. She was a kind and faithful companion, and a loving mother. She will be greatly missed by her neighbors and friends and all who knew her, for she was a kind and good neighbor, but we feel our loss is her eternal gain.

May we all prepare to meet her in heaven. May God bless and comfort all the sorrowing ones.

Brown, N. C.

Zaro Brown.

**Walker.**

Departed this life, March 17th, 1909, the infant child of Dr. and Mrs. L. A. Walker, at their home, Burlington, N. C. The little one's life was short. A few brief hours, and he was not, for God took him. The funeral services were conducted from the home by the writer, assisted by Rev. Mr. McKeever; and the body of the little one was laid to rest in Pine Hill cemetery. Dr. and Mrs. Walker have the sympathy of their many friends in the loss of their babe. In

their sickness and sorrow, we commend them to the care of the infinite Father, who would fain be their strength and comfort now, and at last wipe away all tears.

P. H. Fleming.

**RESOLUTIONS OF RESPECT.**

Whereas, It hath pleased our Heavenly Father, so full of mercy and tender compassion, to remove from our midst by death, on Feb. 15th, 1909, our esteemed and greatly beloved sister, Fannie Jennings Thompson, and Whereas, We desire to place on record, and to express to her bereaved husband and friends our love and sympathy, and our reverent respect for the sacred memory

of our departed sister, therefore be it Resolved.

1st. That we ever gratefully remember her pious life of consecration, so crowned with virtue and ornamented with Christian graces.

2nd. That her meek and patient endurance of sickness and suffering to which she was so long subjected, shall ever inspire us to greater faith, and a more complete and submissive surrender to the Will of God.

3rd. That we strive to emulate the excellencies of her life and character, with a blessed hope of meeting her again in our Father's home beyond the skies.

4th. That in her death our church, Sunday-school, and Ladies' Aid Society

**DR. MILES' ANTI-PAIN PILLS FOR HEADACHE**  
And Other Pains

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25 CENTS.

125 DOSES \$1.

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of These Little Tablets  
AND THE PAIN IS GONE.



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THE CHRISTIAN SUN, Elon College N. C.

has each lost a faithful and worthy member, the husband a devoted and faithful companion and the community a rare Christian character.

5th. That we extend to our brother Thompson, and the family friends of our sister, our love and sympathy, and commend to them the sustaining grace of God which alone can dispel the gloom and heal the wounded heart and life.

6th. That a copy of these resolutions be sent to brother Thompson, a copy spread upon our records and a copy sent to the Christian Sun.

Adopted by the East End Christian Church, Sunday-school, Ladies Aid Society and Y. P. Circle, Newport News, Va.

Church Committee: J. J. Baker, J. H. Fenimore, Jas. Jernington, G. C. Wright.

Committee of Aid Society: Mrs. J. J. Baker, Mrs. R. L. Stringfield, M. W. Butler.

S. S. Committee: M. M. Vipond, Mrs. W. B. Baker, Mrs. W. R. Cole.

Committee of Y. P. Circle: M. W. Butler, J. T. Irby, J. A. Bowden.

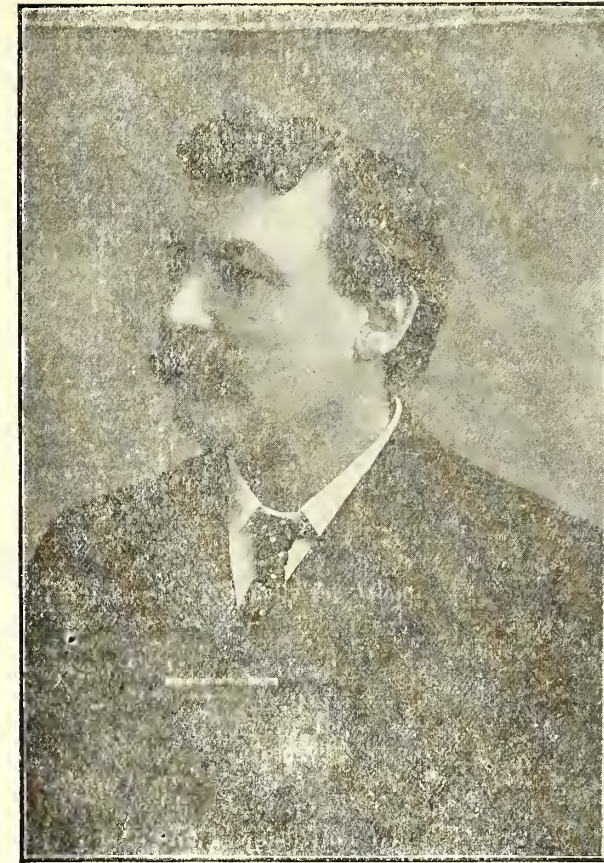
**HOW A STUDENT OVERCAME SIN.**

A young university student in Japan, who had been a leader in his classes, near the end of his course gave way to temptation. After some time, eager to regain his self-respect and his lost position, he sought the priest of a famous Buddhist temple. To him he told his troubles and his longings. The priest said, "I can help you. If you will kneel with your thumbs together before the Buddha here, and remain absolutely motionless for three hours, you will be given strength to resist temptation." The seeker obeyed. In spite of the fact that the mosquitoes annoyed him constantly, he knelt as nearly motionless as possible for the required time. Then he passed out of the temple—to fall before his temptation, as before. For two years he groped for help, but in vain, until he heard of Christ who came into the world that the world through Him, might be saved. In Christ's strength he was enabled to conquer temptation. Today he is secretary of the Osaka Young Men's Christian Association—Christian Herald.

**A PARABLE.**

By Flora M. Kee.

It was a still, bright morning in January when I looked from my window to behold one of nature's choicest pictures. Not a breeze was stirring, and it seemed as if nature were withholding her breath till all who wished might see the glorious aspect. Every tree,



**GIPSY SMITH: HIS LIFE AND WORK.**

By Himself.

This is a grand record of achievement. A poor lad, born in a gipsy camp, has been used as an instrument in God's hands to awaken multitudes throughout the world to spiritual consciousness. He tells in this book of 330 pages his rich and varied experiences from birth through years of successful winning. The style of the book is not boastful; it is a humble attempt to satisfy the persistent requests of his friends for a history of his romantic career. The narrative is prefaced by appreciative introductions by Dr. Alexander McLaren and G. Campbell Morgan. Several illustrations add to the interest of the book.

We offer "Gipsy Smith" handsomely bound in cloth as a premium for two new subscriptions to The Christian Sun at \$1.50 each; or for one new subscription and 45 cents additional. We will sell it in combination with a renewal to The Sun for \$2.20. The book alone will be sent to any address for \$1.10, postpaid.

THE CHRISTIAN SUN, ELON COLLEGE, N. C.

**For Jellies and Preserves**

On the proper sealing of your jellies and preserves depends their "keeping." Metal and glass caps too often leak; tying with paper is next to useless; old lids are often insecure. Simply pour Pure Refined Paraffine over the tops of your jellies, or dip the closed end of the jar (after cooling) in melted

**PURE REFINED PARAFFINE**

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**STANDARD OIL COMPANY**  
(Incorporated)

bush, and twig was clothed with a magnificent frost work. In my rapture I drew nearer for a closer view, when I observed that from the myriads of crystals that adorned each object only from three to five of these frosty stars held a proper position to the sun to reflect the rays that gave them their most diamond-like splendor.

As I stood mute in silent wonder a voice seemed to say, "Like unto those crystals are God's children; among the

**YOUNG MEN!** If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

thousands, only a few stand in the right relation to him to reflect his holy image and shed forth his glorious light"—Selected.

**DIED.****Hinton.**

In as much as it has pleased the all-wise Creator to take from us one of our much beloved and highly esteemed members of the Ladies Aid Society of Damascus Christian Church, (Gates Co.), Mrs. Henrietta Hinton, we bow in humble submission to His will, feeling that He doeth all things well; therefore, we submit this tribute of love and esteem:

Resolved 1. That in the death of this member, the Society deeply feels the loss of one whose interest was always made manifest by acts of kindness and deeds of love.

Resolved 2. That we deeply deplore the great loss sustained by her family and the community in which she lived.

Resolved 3. That it becomes us to bow with reverence and humility to this dispensation of providence and say, "Thy will be done."

Resolved 4. That we extend to the bereaved family our heartfelt sympathy in this hour of sad bereavement.

Resolved 5. That a copy of these resolutions be spread on the Society record, a copy be sent to the family of the deceased, also a copy be sent to the Christian Sun for publication.

Mrs. J. E. Corbitt,  
Miss Addie Speight,  
Miss Lelia Moring, Com.

**Wells.**

Near Semoria, Caswell Co., N. C., Bro. James M. Wells passed from labor to reward, March 20, 1909, aged 70 years. Bro. Wells was senior deacon in Lebanon Christian church. He professed faith in Christ in early life and united with the Christian church and remained a faithful and worthy member to his death.

In his death the church loses a most excellent member, the family a devoted father and husband, and the community a worthy citizen.

Bro. Wells leaves a wife, four sons, and six daughters, and a host of friends to mourn their loss.

Bro. Wells was willing to die, and died trusting in Jesus. He was buried by the Masonic Fraternity. Funeral by the writer, Sunday, March 21, 1909.

The Church, the Masons and the community extend deepest sympathy to sorrowing ones.

Thos. W. Strowd.

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Eighth Session—June 22 to July 30.

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1905 Largest Year in Previous History of the Company	\$90,334,033.00
1906 Largest Year in Previous History of the Company	\$93,885,273.00
1907 Largest Year in Previous History of the Company	\$102,242,239.00
1908 Largest Year in Previous History of the Company	\$109,773,709.00

**SURPLUS ACCOUNT DECEMBER 31st, 1908.**

Dividends apportioned for payment in 1909	\$11,199,411.56
Deferred dividends on policies maturing after 1909	\$16,847,000.00
Total Future (assigned) Dividends	\$28,046,411.56
Unassigned Surplus	\$4,465,646.40
Total Surplus Funds (on basis of values furnished by New York and Massachusetts Insurance Departments)	\$32,512,057.96

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# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, APRIL 7, 1909.

VOLUME LXI. NUMBER 14.

## EDITORIAL COMMENT.

**President Eliot.**—It is doubtful if any educator has ever received the welcome and created the enthusiasm in the South that President Eliot has the past several days. Thousands of educators have heard him gladly. And wherever he has gone, whether to a city commercial club or to a college, high school, or university, great throngs have greeted him and given him glad audience. His visit assumes the air of some ancient conqueror in triumphal procession, so anxious are the people to greet and to cheer him.

For forty years President Eliot has been at the head of America's oldest and largest university and he, more than any other one man has made Harvard what it is, a typical university. As the years have advanced they have multiplied rather than subtracted from Dr. Eliot's usefulness and intellectual grasp, and now at the age of seventy-five he is still learning and showing the very best that is in him. He is abreast of the times and does not hesitate to express himself on public issues. He has always been a bold, fearless advocate of what he deemed to be right, it mattered little whose political faith or public record was at stake.

Many declare him to be America's foremost citizen. He has made his position great and conferred everlasting honor on all institutions of learning in the country by his untiring zeal for education, culture and scholarship. It is well that the South honors him and stops to show him admiration and respect.

**Neighbors Who Rob.**—A scientist has discovered that even the health of a dog is dependent, to a degree, on human kindness. By inserting a glass tube in the side of a dog and attaching it to the bile duct, it was discovered that when the dog was petted and treated kindly, bile was secreted in healthful and wholesome proportions; when treated harshly and unkindly, secretion of bile was checked and an immediate unhealthy condition of the dog was superinduced. Human kindness and the tide of life in the animal were somehow secretly attached; unkindness and a low tide of life were associated.

It is even so in man. No man can work as well, think as clearly, and achieve as successfully under unkind and unhappy conditions and treatment, as under kind and happy conditions.

An old Grecian philosopher, nearing the end of his well spent days declared, "I have caused no one to wear crepe." That was well. He who by rude conduct, and unkind word or treatment sends a dart of sorrow, sadness, or unhappiness to his neighbor's heart robs his neighbor of so much life. There is life in kindness and no man has the right to rob his neighbor by unkind words, ungenerous acts, and heartless, thoughtless deeds. I found this paragraph in a paper recently:

"To take the brightness out of human lives is a kind of manslaughter, yet we do it by our ugly retorts, our morning moroseness, and our midday boorishness. It is a serious thing to make people go into mourning inside. I don't care how you do it, whether by temper, or by dishonesty, or by a life that makes angels weep. To kill happiness in another is a species of assassination.

'He that hateth his brother is a murderer.' Close down your crepe-factory, and start up a plant for the manufacture of shining garments of joy woven from heaven's sunshine!"

**Forest Fires.**—Every year thousands of dollars worth of property are destroyed in North Carolina, as in other Southern States, by forest fires. Thoughtless people put fire to broom sage or to clear the land of other "useless" trash and undergrowth, resulting not infrequently in great destruction both to their own and their neighbor's property. This is one way we are wickedly and maliciously destroying the valuable trees and shrubbery God has given us in the forests. Coming generations will certainly not rise up to call us blessed, in the matter of preserving for them growing trees that would naturally have been theirs.

North Carolina is doing something to protect her forests and has this law on the statute books (Section 3346 of The Code):

"If any person shall set fire to any woods, except it be his own property, or in that case without first giving notice

in writing to all persons owning land adjoining to the wood-land intended to be burned, at least two days before the time of firing such woods, and also taking effectual care to extinguish such fire before it shall reach any public or private lands, near to or adjoining the lands so fired, he shall for every such offence, forfeit and pay to any person who shall sue for the same, fifty dollars and be liable to any one injured in an action, and shall moreover be guilty of a misdemeanor."

And then as further protection this law was also enacted (Section 3347 of the Code) "If any wagoner or other person encamping in the open air shall leave his camp without totally extinguishing the camp fires, he shall be guilty of a misdemeanor, and upon conviction thereof shall be fined not exceeding fifty dollars, or imprisoned not exceeding thirty days." If all waste is sin, somebody will have to answer for terrible sins in the wastes of Southern forests.

—Of course the best part of the great Boston revival cannot be counted in figures, but these estimates from The Boston Journal as to results show something of result, though The Journal does not claim absolute accuracy: "Number of day meetings, 890; number of evening meetings, 600; total number of meetings, 990; smallest attendance Jan. 26, first day, 15,450; largest attendance, Feb. 14, 61,501; converts at day meetings, 11,350; converts at evening meetings, 19,184; total number of converts; 30,534; attendance at day meetings, 213,070; attendance at evening meetings, 507,883; total attendance during revival, 270,953.

A writer who was present at one of the meetings said in connection with these figures: I was at an afternoon service. Between 11,000 and 12,000 people were packed into the building. As I left at 5 o'clock, 5,000 were standing about the doors waiting to be admitted to the evening service which began at 7:45. They practically covered the wide street and sidewalk on Huntington Avenue the entire width of the building."

Blessed are the meek for they shall inherit the earth.

## FROM THE FIELD.

## V. Ley Letter.

On reaching home last Saturday night after an absence of over three weeks, I found awaiting me a beautiful expression of good will and kind feeling. It is a slumber robe made and presented by the members and friends of Mt. Olivet (R) church. It is a fine piece of work, the most beautiful I think I have ever seen. What I have ever done at Mt. Olivet (R) to merit such treatment, I know not. This unexpected gift adds much to encourage this inefficient pastor, and makes him wish he could render them a far more efficient service. Our church there is not strong but there are some who stand by it faithfully.

I have recently closed a revival meeting at Mt. Lebanon. The meeting there was characterized by the largest crowds, the best order, and the best singing we have had since I have been pastor there. Three professed faith in Christ, united with the church and were baptized by immersion in the Shenandoah river. The church building there proved so inadequate to accommodate the congregations during the meeting that we are planning to build a new and larger house this summer.

I had the pleasure of meeting with the people at Woods Chapel last Monday afternoon, baptizing two young men by immersion and preaching at night. I was once pastor of this church and am always glad to get an opportunity of visiting them.

I am now at Dry Run where I began a meeting last night.

Some time ago letters were sent to over a hundred of the leading men and women in the Christian Church in the Valley urging them to take a membership in the Conference Missionary Association. So far very few replies have been received, and they are all women. God bless the faithful women in the Conference, and cause many more of them to take a membership, but what is the matter with the men?

Wanted at once:—A man to take a \$5.00 membership in the Conference Missionary Association. Where are you, brother?  
A. W. Andes.

Harrisonburg, Va., Mar. 31, 1909.

## Moore Union.

Dear Bro. Atkinson:—Moore Union church has finished their house, carpeted the pulpit, put in a nice heater, and placed three nice chairs in the pulpit, and the little band of members who have been without a pastor for two years, are beginning to take on a little courage. And here I want to thank

Mrs. J. W. Let, Mrs. James Womack and Mrs. Emly Drake for valuable presents, and pray God's rich blessings upon these friends. We had a very interesting consecration meeting at New Hope Sunday. It was indeed a blessed meeting. To God be all the praise.

P. T. Klapp.

Pittsboro, N. C.

## LESSONS FROM LIVES OF GREAT MEN.

## III. Sir Walter Scott.

By W. P. Lawrence, M. A.

Scotland is a small country, yet it has a long list of illustrious men. It has produced great warriors, great religious teachers and great writers. Then there is a vigor and sturdiness in the general character of the common people. This, together with the fame of her great men, has won and maintained an enviable, world-wide reputation for the little country known as Scotland.

We want to talk about one of these great men, Sir Walter Scott. His popular names, "Wizard of the North," and "Great Magician" used to work on my fancy like magic. I heard about his unequalled rapidity as a producer of manuscript, of his peculiar fondness for dogs, of how he loved the poor and of how he could keep company with a king or take his turn at the axe with a common wood chopper in the forest. It was, therefore, with unusual expectancy and alertness of feeling that I made the journey from Carlisle, through the Border Country, to Melrose, and thence two miles up the Tweed to Abbotsford, the home of Scott the last twenty years of his life. If I ever felt the spirit of Border minstrelsy, I felt it that day. I was looking out upon the very hills that, for generations, had echoed the richest melodies of folklore known, much of it not committed to written form until Walter Scott picked up lay after lay with his marvelous memory and gave them to the world in the volume "Border Minstrelsy" which marked the real beginning of his fame as a poet.

Scott was the son of an Edinburgh attorney, and was born in that splendid city Aug. 15, 1771. His mother was the daughter of a professor in the famous University of Edinburgh. He had, besides intelligent parents, a long line of worthy ancestors whose history he early took great interest in. "Every Scotchman" he said "had a pedigree. It is a national prerogative, as undalienable as his pride and his poverty. My birth was neither distinguished nor sordid." Visits to Abbotsford are shown two pictures in the armory that represent

an interesting incident in the life of one of Scott's ancestors. The story runs thus: "The larder in the ancestral house had run low and a gallant, brave son was sent out to kill fresh meat. It was in the days of the Clan and the Great Chieftain when "might made right." The young gallant was caught in a neighboring chieftain's cattle and sheep range in the act of driving away some choice beeves and muttuns. He was captured. This crime was usually punished with death to the criminal. So Scott's ancestor was condemned to execution, but being of honorable blood and ancient family, he was given the alternative of marrying the chieftain's daughter. On hearing the conditions of escaping death, he promptly chose between death and marriage, the former as the less of the two evils. The execution of the mortal sentence was delayed to the following day. The criminal was again given the opportunity of choosing marriage, whereupon he took the young border beauty to wife, reasoning that, were he to take death, there would be no opportunity of a subsequent choice, but should he take marriage first, the other still remained and could be had at any time should marriage prove unsatisfactory.

Scott's family suffered a high rate of mortality in childhood. Of twelve children, he and four others were all who reached adult life, and he suffered a severe illness when a year and a half old. He was sent to the home of his grandparents in the Border Country where the rural life and open country improved his health, though he was lamed for life from the effects of fever in one limb.

He was educated in the Edinburgh schools and in the University of Edinburgh. At the same time he was taking his university course, he was studying law under his father's directions. He became a barrister. He fell desperately in love at nineteen. The passion and his heart were broken together five years later by the marriage of his sweetheart to another man. Two years later with his cracked heart "Handsomely pieced," he was happily married to Miss Charlotte Margaret Carpenter a lady of French parentage. She was a faithful, happy companion for thirty years through all her husband's unparalleled success as a popular author. She saw her four children—two sons and two daughters—grow to manhood and womanhood; she rejoiced with her husband in the honors that came to him four years after their marriage in the appointment at Selkirkshire of the county of his ancestors; she felt the keenest delight in the popular applause of

the whole English-speaking world Scott received from 1800 to 1814 because of his poetry; she in full sympathy with her companion during the ten years their princely stone mansion was building at Abbotsford; her heart thrilled with rapture many a time during this same period while her husband was flooding an admiring, book-buying world with those unique "Waverley Novels" that proved a veritable gold mine to the author. All this and more had been crowded into three decades of this loving wife's happy heart. But a great crash came one day; it was the twenty-sixth of January 1826, when all their wealth suddenly became poverty. The great blow crushed Mrs. Scott's life and she sank down, down under the awful pressure as many another has done in sudden reverses of fortune, until her death May 15. Scott was away in Edinburgh where the necessities of his prostrate business interests had called him. This record is made in his diary the next day: "Abbotsford, May 16.—She died at nine in the morning, after being very ill for two days—easy at last. I arrived here late last night. Anne (the older daughter) is worn out, and has had hysterics, which returned on my arrival. Her broken accents were like those of a child—the language as well as the tones broken, but in the most gentle voice of submission. "Poor Mamma—never return again—gone for ever—a better place."

A little more than six years, the great heart of Scott labored on through despair until his fading greatness went out like the sun at evening. It is about three periods of his ever admirable life—the Poetry Period, the Novel Period, and the Great Struggle Period that we want next to talk.

#### IN TIMES OF ADVERSITY.

In a general way it may be said that he who is distracted and mournfully distressed when he is touched by some ordinary adversity, is morally weak, though he may think that he is strong. It is quite proper that one should mourn and weep when death takes from him a member of his family or some dear friend. Really strong people do so. But when adversity in the form of loss of a small amount of property, or the blasting of some cherished hope comes upon one, it is a time for him to assert all the manhood that he possesses, and to become stronger by the discipline of that adversity. Rev. L. A. Banks says: "I used to know an old man who would whine like a peevish child whenever anything went awry with his plans, and would say: 'I can stand prosperity very well, but hard luck takes all my nerve.'

But a man has not learned the secret of manhood whose muscles do not harden and nerve stiffen and heart grow large with purpose, as he sets his teeth in the face of a storm. We must make up our minds to it that things will not always go pleasantly. No career is ever without a break in its prosperity. Only weaklings could be made that way." Remember the fact that the patriarch Jacob, when he was a young man, grew strong much more rapidly while he was passing through the straits of adversity than he did while he was carried on the crest of prosperity. In reality his greatest prosperity came through his greatest adversity. While he was struggling amid the currents of adverse forces he was gaining in compactness of mental and moral strength. His most unpleasant experience with his brother Esau, while yet a very young man, was not only a needed trial of his faith in God, but it was a most valuable means for the development of the best elements of mental and spiritual strength. While he was thus thrown upon the strength of God, he was also thrown upon his own resources. That wrestling which he had with God issued in the gaining of a degree of strength which he could not have had without it. He owed a great deal to that adversity. And so it was with the young man Joseph, the son of Jacob. When he was only seventeen years old he was sold as a slave into Egypt, and became the subject of a series of remarkable adversities. Those years formed a period of strength-gathering. By those humbling and probing trials he was being strengthened for the occupation of an office in the front rank of Pharaoh's great kingdom.

C. H. Wetherbe.

#### RELIGION IN THE FAMILY.

Begin, my friend, with your children. Speak cheerfully, but reverently and solemnly, to them of the righteousness of God. Tell them he is their Father, and tell them he is their Judge. Show them his face and compassion; show them his throne of tribulation. Teach them that he loves the good; teach them that he hates lying and lust and all iniquity. Take care, yourselves, to touch not the unclean things, so that your counsel to your sons and daughters be not a mockery. Shake off the first dishonest penny from your fingers, as the apostle shook off the venomous viper into the fire.

Stand in awe of your conscience; stand in awe of the King of kings. Expect and welcome from the ministry of Christ searching messages. Pray for prophets, who will rebuke you, as their ancient predecessors did Israel, for robbing man by any fraud, for robbing God

by keeping back the offerings at his altar which he requires at your hands. And when we, your ministers are weak, when our lips stammer or our courage falters or our poor lives seem to empty our words of power, turn to old Isaiah and listen to the burden of his ancient vision:

Hear, O heaven, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children and they have rebelled against Me. Wash you; make you clean. Cease to do evil; learn to do well. Seek judgment; relieve the oppressed; right the fatherless, plead for the widow. Zion shall be redeemed with judgment, and her converts with righteousness. Say ye to the righteous it shall be well with them, for the reward of his hand shall be given him. The mouth of the Lord hath spoken it. —Bishop F. D. Huntington.

#### COMMENDS ELON COLLEGE.

"Preparing the Teacher contains not only internal evidence of merit, but commends Elon College. The Editors, Professors W. A. Harper, W. C. Wicker, W. P. Lawrence, and two contributors, President E. L. Moffitt and Dr. J. U. Newman, five of the ten authors, are members of the Faculty. Prof. S. M. Smith is a graduate and was once a teacher in the college. Revs. N. G. Newman and J. W. Harrell are graduates, and Rev. Dr. P. H. Fleming took his M. A. by work in the institution. Rev. Dr. J. J. Summerbell, one of the greatest scholars and writers in the denomination, is the only contributor who is not and has never been connected with Elon College.

It is an Elon College production, and it is significant that the first book written by the college is a text book for Sunday-schools and not for academic instruction; and this emphasizes the fact that Elon is a Christian Institution, and stands for Christian education.

W. W. Staley.

—The Baptist Orphanage at Thomasville, N. C., gets \$25,000 or more from the will of the late Charles O. Riddick. We agree with The Charlotte Observer in the observation that "we do not know where money could be invested to better real advantage," than in an Orphanage.

—But for a beneficent and stalwart human system which, when attacked, fights desperately against its enemies and seeks with zeal to recuperate itself, mean whiskey would kill more people than it does. Some "Hockade" liquor captured at Greenville, S. C., the other day was found, by actual analysis, to contain fusel oil, concentrated lye, amylie alcohol and cocaine—all desperate poisons.

## NOTES AND PERSONALS.

—Rev. L. F. Johnson, of Raleigh has been assisting Pastor P. H. Fleming of Burlington in a series of meetings since last Wednesday night.

—Pastor J. O. Cox assisted by Rev. C. C. Ryan of Norfolk, has conducted recently a successful series of meetings in the South Norfolk church. The meetings were largely attended and much good was accomplished.

A fond mother writes, "I want a copy of Gipsy Smith's life for my boy to read for I want him to be a preacher." We submit that there is no worthier ambition for a mother to indulge than that her soon shall be a preacher, if God wills.

Rev. D. A. Long, D. D., Graham, N. C., has kindly consented to preach the Easter sermon at Elon College 11 a. m. next Sunday. This is usually a most pleasant day at the College, because of special music, and the occasion this year will attract even more because of the distinguished minister who is to speak.

—Rev. P. T. Klapp writes March 29, "Enclosed find money order for Government and Principles sent n.e. I placed eleven copies in one congregation. I am trying to place one in every family in my churches, for many of our own people even do not know their own church, what it stands for and endeavors to teach. I may wish other copies of the book at an early date."

—We have an obituary signed "A Cousin," which could be inserted, but no name is given. For the four hundred and sixty first time let us say that no communication can be printed in The Christian Sun without the writer's giving to the editor his or her own name. Unsigned articles, even if they sparkle with gems and diamonds of thought from caption to foot note, find their way to the waste basket.

—Rev. and Mrs. Frank S. Child, of Fairfield, Connecticut, have issued invitations to the marriage of their daughter, Grace, to Mr. Alder Ellis, April 15, First Congregational Church, Fairfield. The editor acknowledges with pleasure an invitation and joins with Dr. Child's hundreds of friends in The Christian Sun family in wishing for the happy couple all the joy that a devoted union in holy wedlock can give.

—A recent writer says, "The superintendent of a school ought to have the learning of a college president, the wisdom of a judge, the executive talents of a financier, the patience of a church janitor, the humility of a deacon, and the craftiness of a politician." So ought every body else. The Bible injunction, however, is better and covers the ground, "Be ye as wise as serpents and as harmless as doves."

—D. L. Moody's influence among men increases rather than decreases with the passing years. Though he has been dead nine years the schools founded at Northfield are larger now than ever. In the past three years nearly a half million dollars have been given to those schools for new buildings and yet, last fall 1,200 applicants had to be turned off because of lack of room. The people believe in the name and influence of D. L. Moody.

—There is no more aggressive, self-sacrificing and successful worker and church builder in all our number of ministers than Rev. H. W. Elder, Richland, Ga., who is now about to crown the strenuous efforts and trial of several months by opening for service a handsome and commodious Second Christian Church in Columbus, Ga. The first service in this new church is to be held second Sunday in April. The Sun's editor regrets indeed that, because of some weeks poor health and present pressing duties, he cannot accept Bro. Elder's renewed invitation to be present on the auspicious occasion. Bro. Elder has wrought wonderfully and achieved mightily in bringing this building to completion in this brief period.

—A workingman and a minister have been telling what each would do if he were in the other's shoes, in a pair of vigorous articles in two recent issues of The Sunday School Times,—“If I Were a Minister,” by a Workingman; and “If I Were a Workingman,” by a Minister.

Each man really seems to know what he is talking about, and deals some straight body-blows, yet in a spirit of such friendly common sense that the man at whom he is talking must, if honest, inevitably respect his fairness and his force. If every minister and every workingman in the land should digest and act upon the straight talk of these messages, there would be a new era in the church and the shop.

There is considerable mystery as to who the anonymous writers are. We have the Editor's word that they are bona fide minister and workingman. Each seems to be solidly "on his job,"—yet each has an unusual insight into the other fellow's job. Perhaps that's because each is a real man, and a hard worker besides.

—No, Pauline, dear, as said before, you should never spell the seasons, spring, summer, autumn, winter, with a capital letter, but the word State, when it refers to a form of government, should always begin with a capital, and the word Christian should begin with a capital under any and all circumstances. And, Pauline, should you ever again see

any one write Xmas for Christmas kindly see to it that you have such an one imprisoned for ten years for maliciously mutilating one of the finest words and happiest names in all our English speech. Further, dear, we had started to say that, if any one in your hearing or seeing should say or write, "Rev. Jones" "Rev. Smith" (when what he means is "Rev. L. S. Jones, Rev. A. T. Smith") that you get out a writ against him for assault and battery with intent to ruin the English tongue, but we will not advise you thus for any one who will commit that desecration is hopeless and has gone beyond pity or censure. Just let him alone. There never was a Rev. Jones, or a Rev. Smith in any language under the sun. When the given name comes out it is as unpardonable to leave the "Rev." there as it would be to say Mr. Dr. Smith or Mr. Prof. Jones. But, child, our feelings got the worst jolting the other day we have had for many. A preacher in his public prayer said "You" in referring to the Lord. He said "Oh Lord will you come and be with us and bless us." That was awful. The good man did not mean it of course, but it was just the same as if he had said, "Mr. Lord." "You" is a term of familiarity and equality. Thee and thou are the only pardonable pronouns our language has for formal and reverential personal address.

## A WORD OF APPRECIATION.

We wish to thank the members of the Revision Committee of the Southern Christian Convention for a nicely bound copy of the Principles and Government of the Christian Church. The appreciation of this is enhanced by pleasant thoughts expressed and names of the Committee recorded on fly leaf of the book

W. J. Lee,  
M. J. Lee.

Norfolk, Va.

## ACKNOWLEDGEMENT.

We wish to acknowledge for the Church Loan Fund the following:

Miss Ida C. Ayseue .....	\$2.00
L. M. Clymer .....	1.00
Miss Dena Clymer .....	1.00
Mrs. L. M. Clymer .....	1.00
P. P. Jones .....	1.00
Mrs. Ella L. Dunn .....	1.00
R. S. Petty .....	6.00
Total .....	13.00

Thanking these friends we wish them followed by our other members and friends.

Fraternally,

R. S. Petty.

—The North Carolina State Press Association meets at Hendersonville, June 23rd and 24th.

## NEWS OF THE WEEK.

—Rumor has it that President Taft has tendered to President Eliot of Harvard the Ambassadorship to Great Britain.

—April 1 was President Taft's first pay day as Chief Executive, and a Treasury employee carried to the White House a check for \$5,625.01—pay for March, less four days.

—A woman was electrocuted at Auburn, N. Y., March 29, for the murder of another woman last April. This is the second woman to die in the electric chair in N. Y.

—Herbert L. Swift, 33 years old and married, son of the late Gustavus Swift, founder of the Swift & Co. packing house of Chicago was adjudged insane and sent to an asylum recently.

—The Alaska-Yukon-Pacific Exposition to be held this summer at Seattle, Washington, is to be conducted on prohibition principles and no liquor will be allowed sold within two miles of the exposition grounds.

—Booker T. Washington, the noted principal of Tuskegee Institute rejoices in the progress of temperance in the South and declares that prohibition means a second emancipation proclamation to his race.

—Statistics are that 200,000 persons die of consumption in this country every year, and the death rate among negroes is four times that among whites.

—The Virginia Railway extending from Norfolk to Deepwater, W. Va., a distance of 446 miles built by H. H. Rogers at a cost of about \$40,000,000 was formally declared opened and ready for service April 2. The road has been in building since 1902. It opens up over a million acres of coal lands in W. Va.

—A Kansas Judge—of course it was in Kansas—has rendered the decision that "The taking of the name of the husband by the wife seems to be a matter wholly of custom and not of law, but it seems to be a general custom throughout the whole universe and one that has prevailed for centuries."

—An exchange gives this interesting schedule as to work and workers in Odessa, Russia: "Twelve hours, with two hours rest, is the legal work day. Workers under seventeen must attend school for three hours daily. Christians are not required to work on Sundays or feast days. The feast days are almost as numerous as the Sundays. Hebrews are not required to work on Saturday or their feast days. Mohammedans are not required to work on Friday, their weekly holy-day, or on their religious holidays. Those who have to work on Sundays have the next day for rest."

—A band of Creek Indians, under chief Crazy Snake, has been on the war path in Oklahoma the past week. One Indian was killed and eight taken prisoners in a pitched battle near Crazy Snake's house, out from Oklahoma City.

## NORFOLK LETTER.

## For a Church Building in Ponce.

(Continued.)

Can we raise the money, and if so, how?

I promised in my last letter to tell you how to do it and not to interfere with any present work. I propose that we not interfere with any present plan, but that we revive a plan put into practical operation by the American Christian Convention at its last session; a plan that in a little while raised \$2,500 for the Salinas church, and though no special effort is being made to work it now, there is on hand at this time to the credit of the Porto Rico Building Fund, and which would be available for the Ponce church, the sum of about \$2,000.

At the last session of the American Christian Convention it adopted the following resolution: "Resolved, That all the Sunday-schools in the bounds of the American Christian Convention be requested to adopt the following plan for the benefit of the Porto Rico Building Fund.

First. That each school provide itself with a little bank or box for the purpose of receiving money that may be contributed for said purpose.

Second. That the Superintendent or Pastor request every member of the Sunday-school and church to contribute at least a penny for each and every year of his age, the Sunday following his birthday, the money to be forwarded quarterly to the Mission Treasurer at Dayton, Ohio."

Now there you have it in a "nutshell." The American Christian Convention, our highest body, authorized the plan; some of us put it to work, and worked it for awhile and indeed it worked wonders in the little while that it was pushed, but most schools let it drop when the Salinas house was built. The Mission Board had already promised to try to build next a house in Japan, but I am quite sure that the Board will not object if we, the schools, bestir ourselves and put into active working the plan of the Convention and raise the other \$7,000.00 necessary.

The Memorial Temple, Norfolk, inaugurated a movement that made the Porto Rico work possible. I thought it would be very fitting if the Third Church Norfolk, could inaugurate a movement

that would result in a building in Ponce. To that end I ask this, that each Sunday-school in the bounds of the American Christian Convention that is not using the birthday bank plan for this or some other cause, at once comply with the request of the American Christian Convention as embodied in the above resolution. If at present using this plan for this purpose, I request that it be continued; if using this plan for some other purpose, I request that a special offering for this purpose be taken and the amount sent to the Treasurer, Dr. Bishop at Dayton. I hear that one church is planning to take a special offering already, possibly on Easter Sunday.

Now Brother Pastor and Superintendent, won't you pray earnestly over this and if the Lord so leads, will you not at least, give your school the opportunity to do what they have been asked to do? If the box is put before them and their attention is called to it each Sunday I have no fear whatever about results.

We will have the necessary money in hand by the end of the year if that is done in every school in the bounds of the Convention. Don't fail because you think your school will not effect the result materially one way or the other. Suppose one thousand others should think the same way; you can see at once what effect that would have on the general results.

By unanimous concert of action we can accomplish much. Don't fail because you think your school and church is too small; if the amount would only be \$1.00 a quarter and one thousand schools should do even that much, it would mean \$4,000.00 for the year. Don't fail because you have so much money to raise, so many calls to meet; your church is building and has so many obligations to meet, but simply provide the receptacle for the offering, explain the need and what it is for, and give the opportunity and if it is of the Lord, He will see to it that the money comes in and none of your work will suffer in any of the various phases because of what is done for this. And at the same time you are doing a double work, you are raising money to build a needed house and you are keeping the missionary idea before the people and training the children to be practical missionaries. "Train up a child in the way he should go, and when he is old he will not depart from it."

Next week I hope to get a letter to at least 1500 church clerks, asking them to lay the matter before their Pastor and Superintendent; in the meantime pray earnestly.

J. W. Manning.

**YOUNG PEOPLE'S DEPARTMENT**  
—of the—  
**SOUTHERN CHRISTIAN CONVEN-**  
**TION.**

W. P. Lawrence, Editor, Elon College.

Entertainment will be furnished the delegates to the Young People's Convention May 29-31 by the students and citizens of Elon College. The young people's Christian organizations at the college, including the Sunday-school, the Young Men's Christian Association, the Young Women's Christian Association, the Young People's Society of Christian Endeavor, and the Junior Society of Christian Endeavor, have jointly appointed the following persons a committee on Entertainment for the May Convention: Professors W. A. Harper chairman; Mr. R. A. Campbell of Virginia; Mr. W. W. Elder of Georgia, Mr. J. F. Morgan of North Carolina, Mr. John W. Barrett, Jr., of Virginia; Miss Jennie Lee Williams, of Virginia; Miss Maud Pritchard, of North Carolina; Miss Macie Farmer, of Virginia; Miss Jennie Willis Atkinson, of North Carolina; and Miss Gladys Peace, of North Carolina.

All delegates who purpose attending the convention, should notify Professor Harper, the chairman of the Entertainment Committee, not later than May 15. Otherwise, it may be difficult for entertainment to be provided.

What are the Executive committees of the various Sunday-school conventions doing about getting their delegates appointed? Do not wait. It takes some time to get these committees together. Then it will take several days after you appoint your delegates to get notices of the appointments to all of them. Then still, these have to write the Entertainment Committee, and all this to be done by May 15. If any of the authorities who are to appoint delegates are not beginning to stir won't you stir them? This matter of the young people's movement is of great importance to the church and to the young people as well. Talk the Convention up; pray for its success, that God may seal it with the spirit of zeal, Christian fellowship, and Divine power.

**HOW TO TEACH THE S. S. LESSON**  
**FOR APRIL 18.**  
**A Few Suggestions.**

**The Conversion of Paul.**

Acts 9:1-19.

**Golden Text:**—He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? Acts 9:4.

**Review.**—Today we begin to study the "Acts of Paul." I would, therefore, not review last Sunday's lesson, but the eighth lesson of last quarter. Stephen the First Christian Martyr, Acts 6:8-15; 7:54-8:3, since Paul had part in that lesson.

**Chronology.**—We do not know exactly how long it was from the martyrdom of Stephen to the conversion of Paul but manifestly some time elapsed, during which time Paul continued to persecute the early church, so much so that he was not content with punishing those at Jerusalem for their so-called heresy, but was anxious to hound them to death in other cities also. The most nearly universally accepted date for his conversion is 36 or 37. This would put it about five years before Peter's visit to Cornelius. Make clear again why we make this break in the chronological study of the early church.

**Geographical.**—Paul was from Tarsus the university town of Calicia, "no mean city." Find out all you can about this city and tell enough of it to your class to make them "realize" it. Do likewise of Damascus, the oldest city in the world. Consult "Preparing the Teacher," page 186 f. Use your map or draw one on the board that will show these places in reference to Jerusalem.

**Incidental Instruction.**—The teacher will need to explain by what authority the High Priest could give Paul right to go to Damascus and drag people to Jerusalem for trial, Damascus being in a different province. The explanation is found in a decree issued by Julius Caesar in 47 B. C. and confirmed subsequently by Augustus granting the Jewish authorities original jurisdiction in matters touching their polity—though the severest punishment they could inflict was flogging. Explain that Saul was the Hebrew name of the great apostle, while Paul was his Greek name. Explain the nature of the "scales" which were over Paul's eyes. Luke, being a physician, uses a technical term here, which means a scaly substance had formed over the eyes as a result of the too dazzling brightness which they had been subject to. There is evidence that Paul never afterward recovered complete eyesight from Acts 23:5; Gal. 4:13-15; 6:11; 2 Cor. 12:7.

**The Lesson.**—Our lesson today falls into three divisions. Write these on the board as they are developed in the teaching:—

1. Saul, The Persecutor, verses 1 and 2. Before the questions begin, call for assigned work on what Paul says of himself from Acts 22:3; Phil. 3:5-6; 2 Cor. 11:21-22 and give the class a clear idea of the kind of man he was. Find

out what Saul was yet doing, to whom he went, what he desired of him.

II. Saul, The Penitent, verses 3-9. Find to what city he was coming near, what suddenly shone out around him, what he did, what voice he heard, what he said, what command he received, what his answer was, the Lord's reply, what of the men who journeyed with him, what Saul now did, what of his sight, how he continued his journey, how long he was without sight in fasting.

III. Saul, The Convert, verses 10-19. Find what Damascus Disciple is now mentioned, who appeared to him, how, by what word did he call him, the disciple's answer, what command the Lord gave Ananias, with what objection Ananias offered, what further command the Lord now gave him, how Ananias received the message, what he did, what he said to Saul, what fell from Saul's eyes, what he received, what was then done, what he did in order to receive physical strength. Here call for account of Saul's conversion, assigned last time, from Acts 22:1-16; 26:12-18; 1 Cor. 15:8-9; 2 Cor. 11:32-33; Gal. 1:13-17 and 1 Tim. 1:12-16.

Review the lesson briefly by the topic method.

**Truths and their Application.**—1. Personal work is plainly taught in our lesson today. "Won by one" is certainly the gospel way. The effectual preaching is that done to a congregation of one. The race is saved not in the mass, but as individuals. Every organized class ought to have its "Personal Workers Committee." Every Sunday-school teacher is a personal worker for Christ or he is not what he ought to be. Perhaps too many of us object as Ananias did when we feel called upon to speak a personal word. But if we will only go God will bless our efforts as he did Ananias's.

2. There is something peculiarly tender in Ananias' salutation to the arch-persecutor of the way—"Brother Saul." These words must have sounded strange to Saul. But they were and are the words of the truest brotherhood in the world. The bond of this brotherhood is Jesus Christ. He is our elder Brother and we are all brethren in Him. This brotherhood to which Saul was thus admitted and to which we all belong is a heroic one—it calls for the sacrifice of self in the interest of humanity. Now that the church has ceased to use this scriptural salutation as in former years, it has been taken up by the Labor Unions and other secular organizations. Is the Christian Brotherhood not poorer by reason of its failure to use this scriptural salutation? Are we no longer brethren?

3. There are various types of religious experience. In the tenth lesson of the previous quarter we found the "understanding type" in the conversion of the Ethiopian. Today we meet the "violent type" in the conversion of Saul. Then there is "the gentle type" as in Timothy's experience, who, brought up in a godly home, was a Christian from his earliest days. From this we see what a glorious asset a Christian home is. It is our duty to recognize that there are various types of religious experience or conversion and to encourage all to develop the very best spiritual life possible to them.

**Manual Work.**—If you ask your class to provide themselves with note book and pencil for "Life of Paul," ask for them to be presented now and on them record the following outline with such explanations as you see fit to add or request them to make independently at home. Offer a prize for the best note-book at the end of the Life.

#### Life of Saul (Paul.)

Where born? (Acts 9:11 and 21:39).

Facts about Tarsus.

His rights of citizenship. (Acts 22:25-29).

His greatest teacher. (Acts 22:3; compare Acts 5:34).

How his own people regarded him. (Acts 26:5; Phil 3:5; Gal. 1:14).

How he felt toward the disciples of Christ (Acts 8:1-3; 26:9-11).

What sins he committed (Acts 7:58; 22:19-20; Gal. 1,13).

His trip to Damascus (Acts 9:1-2).

His conversion. (Acts 9:3-30; 22:1-16; 26:12-18; 1 Cor. 15:8-9; 2 Cor. 11:32-33; Gal. 1:13-17; 1 Tim. 1:12-16).

**Assignments for Next Time.**—Ask one to be especially prepared on Acts 5:4-40; ask another to find on what occasions the word Christian is used in the New Testament; a third to bring out a brief account of Antioch; a fourth a similar account of Barnabas; a fifth to find by what other names than Christian the followers of Christ are known in the New Testament, Acts 5:16; Acts 9:30; Acts 9:2; Acts 6:1; Acts 9:13; Rom. 8:33; Acts 24:5.

W. A. Harper.

Elon College, N. C.

#### PRISONERS OF HOPE.

Zechariah was of priestly descent, a man of influence, and a leader of those who returned from captivity under Zerubbabel. He understood something of captivity and talked of evangelical prospects with beautiful and prophetic visions. Having had experience and careful observation he was abundantly qualified to speak with divine authority, and to inspire confidence and great hope

in others, for he said, Zechariah 9:12, "Turn you to the stronghold, ye prisoners of hope, even today do I declare that I will render double unto thee." The prophet, having taught those that were returned out of captivity to attribute their deliverance to the promise of the Messiah encourages them with the prospect of a joyful and happy life before them; but these promises have their accomplishment in the spiritual blessings of the gospel which we enjoy by Jesus Christ.

There is a turning point in the life of every one. Sometime the turning is the right way and often it is the wrong way; some time the low way, and then the highway; some time up the narrow way and very often down, down the broad way. We are invited to look to Jesus, and turn to him as our city of refuge. Turn you to the stronghold, ye prisoners of hope. The Bible is our guiding star of hope showing us which way to turn and then tells bow and where to go. Turn ye, turn ye, for why will you die? Sinners are prisoners, but they are prisoners of hope. Jesus is a strong-hold for them, a high, strong, everlasting Tower in whom they may be perfectly secure.

Today there are many in prison—some have been tried, condemned, sentenced, and there are others who are waiting to be tried for violation of the law. No doubt they have a shadow of hope in the dim, dark future. How glad the word pardoned would sound to them—how bright they would look, and how the features would play with joy! Every one condemned desires above all things to be pardoned. Glad, grand, great, noble privilege to breathe the air of freedom. O liberty, thou art a priceless jewel! Worth more than vast fortunes. In prison is an awful place to be. It makes the blood tingle in the arterial system as we hear the faithful heart beating under such a heavy load of guilt and condemnation. In prison, it is so dark, lonely and repulsive; it shuts out joy, and brings guilt. If they had thought right and lived right how happy they might be. Some of them were given capacity and were able to do much good in a land of liberty, but they stranded on a rock of ruin—disgraced themselves and blotted out their usefulness. This is the sad refrain that comes back to many hearts today. O, that every one who is induced to do wrong would just wait a while until right and reason tell them to stop and think how much suffering both in mind and body would be avoided!

When heated passion, prejudice, or any grudge wants revenge—let peace, love and forgiveness come in and take

possession of your disposition. It may be hard to control yourself under many conditions, but an earnest effort will give you the victory and cause you to subdue your passions. A poor widow was partly dependent for support upon the produce of her garden. In it was a peach tree, the fruit of which was coveted by home boys of the village. They came one night to rob the tree, she had however gathered the fruit that day. In revenge for thier disappointment, they turned the swine into the garden which by morning had destroyed her vegetables. She picked up a knife with a name engraved on the handle, and it was the name of a boy whom she knew. She said nothing about it, and not long a revival took place in the village, and among those who became convicted of sin was the owner of the knife. After he was converted he went to the widow confessing his wrong. She told him she had long known it because she had the knife with his name on it. "Why did you not inform me and make me pay the damage?" he asked. "There was a more excellent way," she said, "I took that." "What way was it?" asked the lad. "To pray for you, in accordance with the Master's directions." So the widow had her revenge, and so will every one get his revenge if he will watch and wait, and go after it in the right way.

We are assured of God's favor today. Even today do I declare that blessings shall flow into every life and make it happy with his presence. I will render double unto thee. To you, every one of you, prisoners of hope, he will give you double comfort for all the trouble you have experienced. Do you not already realize that your blessings are double? The way is being opened up before you as never before; the advantages in life, the opportunities are being augmented, are being doubled all the time, and the way is opening up to higher, greater, and grander experience in the natural and divine life. I will render double unto you. Ought we not then to render better and more service to Him who gives us such a comforting assurance of help? Some time ago I asked an old man who was about 95 years old, what made him look so well and active. His ready reply was, "Prudence and prayer." He also added, "When I was a young man I found myself in the prison of sin, but Jesus opened the door and I came out. He brought me out from the bondage of sin and set me free with his pardoning love. I never forgot that day—it has been a joy to me all the way. I was a prisoner of hope bound by the shameful ties of sin and indulgence, and

(Continued on page 15.)

## THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## THE STRENGTH OF OUR WEAKNESS.

Human nature is not capable of the burdens put upon it. At the crucial moment it snaps, under the strains it must endure. The Creator thus intended, and so built and fashioned human nature. Thus even through our weakness God would reach and redeem us. This is what the apostle meant when he wrote: "My strength is made perfect in weakness." In our weakness, and at our weakest point, God comes to give strength. "For when I am weak," Paul declared, "then am I strong." Where Paul's weakness was manifest there God entered to give strength.

This is a broad and far reaching principle. Where and when human nature breaks down, divine nature comes in to supplement and strengthen.

One makes an excuse that one is quick tempered, "and can't help the harm that comes of it because it is just human nature—my nature." If being quick tempered is your weakness, just there the Father appears to come in and give strength. One is indifferent, cold-hearted, unconcerned as to church and Christ. "Can't help it; just my nature; born that way. Cannot be blamed, therefore." If indifference and cold-heartedness is your weakness, that is what you can help, by the grace of God. His strength comes to supply your weakness. Where human nature breaks down, divine nature builds up.

This is the nature of every miracle in the sacred records. When man's lack was sorest, God's supply was surest. The lame man was lame by nature—had been lame all his life. The very thing that God's power supplied was abili-

ty to leap and walk. The blind man was blind from birth up. What he lacked most was light; and that God supplied. "Take up thy bed and walk" said the Master. "God faces us with our impossibilities," says G. Campbell Moigan. "Why, my Master, I cannot walk: that is the one thing I am incapable of doing." "Well, my son you must walk. That is the one thing you shall now do." There man's weakness and God's strength fused, and man received power. "For when I am weak, then am I strong," declared Paul. All men who have tried Christ and found Him strong bear testimony to the same fact.

Shall we give way to our weakness, because it is our nature and we cannot help it? God forbid. In and at our weakness God comes to supply most needed strength.

## SPIRITUAL RELATIONSHIP.

When our Lord Christ told His disciples that it was expedient for them that He go away, they could not comprehend. They thought to lose Him in the flesh was to lose Him altogether.

As after events proved, being acquainted with Him in the flesh, they hardly knew Him at all. He had spiritual worth for them they had never known or felt.

It is even so with us, in relationship to our friends. We do not calculate at all as to their spiritual worth until they are gone. Your good neighbor is of great worth, of invaluable weight to you, spiritually: but you have never stopped once to consider it. His economic value, his social worth, his financial aid and convenience have often been thought of and appreciated. If he were gone, what one would most think of was his spiritual worth.

When Tennyson's friend Hallam was gone, in the flesh, the great poet felt that the departure was a distinct loss that could not be atoned for. Finally the poet felt the spiritual influence of the man he had loved and then he wrote:

"Far thou art, but ever nigh;  
I have thee still, and I rejoice;  
I prosper, circled with thy voice;  
I shall not lose thee though I die."

The spiritual relationship is dearest and weightiest, for it cheers more in life and survives the shock of death and the sadness of separation.

Paul wrote that he was constrained to know no man "after the flesh," but he wanted to know all men in the spirit.

Your neighbor's and your friend's spiritual worth and weight! Had you thought on and appreciated that sufficiency?

## A WORTHY AMBITION.

A mother writing the Editor of The Sun recently said, "I want a copy of the Life of Gypsy Smith for my boy to read, for I want him to be a preacher."

We submit that this mother's ambition for her son is a most worthy one. All too few mothers, we are persuaded, cherish such an ambition for their sons. Most mothers want their sons to be lawyers, doctors, teachers, congressmen, governors and presidents. They are anxious enough for their neighbor's sons to be good, but they want their own sons to be great. "Preachers have to live so hard, and be away from home so much, and rarely become great and famous you know."

With such ambitions and ideas in the mothers' hearts, it is not difficult to prophesy what their sons will be.

There is no higher calling under heaven, and no holier one, and no greater than that of the humble, faithful minister of the gospel. He fills an office not permitted even to the angels. He speaks the words of soberness, of truth, of faith, hope and love, and of life to come. He is the forerunner of his Master and makes the path straight before Him. All just men love such a minister and Heaven bends to bless and honor him.

All of which mothers, and others, admit in the abstract, but when it comes to their own sons, how many mothers of our day prefer that their sons should be preachers rather than presidents?

## WORK AND WORSHIP.

The two words, work and worship, may be akin, but they are quite different in character. It is a good thing to work, to work much, long and late. But work, however zealous and pious, is not worship. No man can work himself into the kingdom of God. This comes only by worship. "By grace ye are saved." And this not by works, but by and because of worship.

Work may lead to worship, and should. But work cannot take the place of worship. No man can make enough, by work in the week, to supplant in his heart the need, the necessity of worship on the Sabbath. "I have worked hard all the week and am too tired to go to church on the Sabbath," is a world's and Satan's excuse. Work, however honestly and zealously done, cannot take the place of worship. He who thinks so drives himself further from God instead of being drawn closer to God.

What the Master calls for is not doing good, but being good. And no sort of

service or doing or deeds can substitute for this being.

At a meeting of the Religious Education Association Dr. Francis G. Peabody dean of the Divinity School of Harvard University called attention to this tendency in society in the following strong language: "The absorbing interest of the present time in social duty, its desire for social service, and its dream of social revolution have been a summons to the Christian church, as also to the modern world, to new forms of duty; but have they not, it is asked, diverted the church from its original and permanent purpose of redeeming and sanctifying the individual soul? Is not the church tempted to diminish its devotion to worship and to apply its energies to work? Are we not substituting clubs, gymnasiums, and social settlements for prayers, conversions, and revivals? The awakening of the social conscience has been so abrupt and startling, and the reaction of an individualized and self-centered religion so marked and compelling, that the church as a religious shrine may be easily supplanted by the church as a social laboratory; and the practice of the presence of God may be forgotten in the practice of the service of man. Is the Christian church to teach an industrial revolution instead of a spiritual evolution? Are we to be so busy in doing good that we have no time to be good? Is the old issue between faith and works to be revived, and must another Paul preach again the vanity of unspiritualized conduct and the power of the risen life?"

Man needs "the practice of the presence of God" more than he needs all other practices and pursuits, and whatever leads him to forget or ignore that practice leads him to bad results. There is nothing under high heaven that can take the place, in man's life, of the devout worship of God at the sanctuary on the Sabbath day. Who neglects that, unless physically incapacitated, does so to his own hurt.

This busy, restless, nervous age of ours needs, as no age has ever needed more, the "practice of the presence of God" in sincere and devout worship at the sanctuary on the Sabbath day. A spiritual awakening, not an industrial development, is what our time stands in direct need of.

—The last squadron of American troops hauled down their flag and took leave of Cuba March 31. Immediately the lone star flag of Cuba was hoisted in its stead and now it is Cuba for the Cubans.

## GENERAL BOOTH.

Mediately or immediately the world finds a man's weight and worth. It matters little as to his particular calling. As history and events go, who would have chosen street preaching and slum scraping as a highway to favor and to fame? Yet just that is what one of the most distinguished characters of our day chose. We do not say that he chose it for fame, but he chose it—and came to fame.

It has been nearly three score years ago. William Booth saw "the submerged tenth" of London and his heart went out in pity. Here were men and women beneath the mud. No church received them. For good reason. They had fallen too low to go to church.

William Booth conceived the notion of carrying the gospel to them, planting the banner of the Cross and of the church in their midst. Some might be saved, and pulled ultimately from beneath the mire. The "Salvation Army" was born. The effect of Booth's work spread and multiplied. Soon world-wide schemes were born in this devout and fertile brain. Every city in the civilized world was soon to see the banners and hear the drum beat of the "Army" created, organized and on the march "to rescue the perishing and care for the dying" in the waste and fallen places. In charge of this vast army, many thousands strong, Booth was made "General."

Next Saturday General Booth celebrates his eightieth birthday. Already hundreds of telegrams from rulers of principalities, governors of States and mayors of great cities have reached the General, congratulating him upon his continued and useful career. To these felicitations from America the good man thus responds: "On this, my 80th birthday, tell the American people this: If they will seek the honor of God, the reign of righteousness, the welfare of the friendless people, the riches that endure forever, with the same self-sacrificing avidity with which they seek the wealth and pleasure of this world, they will have a good chance of finding that life of satisfaction which now so often eludes them and of building up a pattern nation for the world to imitate."

### Elon College Notes.

Easter services will be conducted by Dr. Daniel Albright Long on next Sunday. The choir will furnish special music.

Last Saturday evening in the college chapel at 7:30 P. M. Miss Allen's class in elocution gave a recital which was

very much enjoyed by all who were present. It was the best that has been rendered this year.

Misses. Mary Pritchard and Nellie Cole of Chapel Hill, N. C., were visitors here last Saturday night and Sunday. Miss Pritchard who is now teaching in the graded school at Chapel Hill is a graduate of Elon College and her many friends were glad to welcome her again.

Miss Stella Cox who has been in Raleigh for some time is at home this week visiting her parents, Rev. and Mrs. L. I. Cox.

The annual entertainment of the Psi-Phi-Lian Literary society will be given next Saturday evening in the college chapel at 7:30 P. M. You are cordially invited to attend.

Easter will soon be here and the young people are looking forward to having a good time as the rules will be suspended Sunday afternoon and all day Monday. Some are going home to see their parents and others to see their friends.

The pulpit was filled last Sunday morning by Rev. Dr. Newman who preached a splendid sermon from the book of Psalms. He has preached quite a series of sermons from this Book and we certainly do enjoy them and pray that God will abundantly bless his work.

At 7:30 P. M. the monthly consecration meeting of the Christian Endeavor Society was led by Mr. E. T. Hines. We were glad to see so many young people taking part in the meeting to help build up the standard of Christianity among men.

The annual orator's contest of the Philologist Literary Society was given last Friday night in the Phi. hall. The judges were Professors Lawrence, Kernodle and Harper. There were nine contestants for this gold medal, each of which had a good oration and delivered it well. Mr. E. L. Daughtrey was awarded the medal.

Among the visitors on the hill this week, have been Rev. W. G. Clements of Morrisville, N. C., Supt. Judd, of Wake county, E. Moffitt of Asheboro, N. C., and Mr. Mendenhall of Greensboro, N. C.

Mrs. W. S. Tate, mother of our librarian, Miss Mamie Tate, is and has been for some time quite sick.

Profs. W. C. Wicker and J. T. Cobb and Messrs. E. T. Hines, and J. W. Barrett, Jr., are in Concord this week attending the State S. S. Convention.

Local tax carried in the Shallow Ford public school district one mile north of here last Saturday. The fight was hard and close, we congratulate the good people upon this work of progress.

J. T. C.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

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**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

“He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again.”—Prov. 19:17.

Total Reported Last Week \$1927.92.

**Monthly Dues.**

- Maryon Saunders ..... .10
- J. Newman Denton ..... .10
- S. E. Denton, Jr. .... .10
- Sallie Dollar ..... .05
- Jessie Dollar ..... .05
- Maud Lee Howell ..... .10
- Charles E. Newman ..... .10
- Hannah Clare Newman .... .10

**Monthly S. S. Offering.**

Henderson, N. C. .... 2.46

**Special Offerings.**

- Sale of milk ..... .32
- Three hours' hauling, wagon and team .... 1.00
- Half bushel peas ..... 1.00
- Mrs. Bettie Cates on support of children ..... 3.00
- Chas D. Johnson monthly donation, April ..... 5.00
- Graham, N. C.

Amt. 11th week, 1909, .... \$13.48  
 Total ..... \$1941.40.

Elon College, N. C., Mar. 31, 1909

My Dear Children and Friends:

These busy spring days are rather quiet in our Corner, much to the regret of Uncle Jim, as the 1st of the month is here and bills to pay. Let us all wake up and do our full duty. We shall greatly appreciate.

Paul Fowler is quite busy now looking after his young ox. It is just one week old. Bedford Brown is attending to “Rufus” the calf reported last week. Bedford and his calf just suit each other, they don't say much till about eating time. Willie Knott is bragging about Rose-bud being the finest calf in the county, and is expecting to win first prize at County Fair next fall. “Uncle John” does not say much but leans on the hog pen sunny days and listens

at the cracking of the corn and says, them's growin,” and names weights all the way from 200 lbs. to 500 lbs. each. Miss Dora can't make the old hens keep all their baby chicks at home and when they get mixed up then there is trouble. You know how it is? Well things at the Orphanage are beginning to look like crop time; and we do hope for great success this year.

The following donations have been received:

John R. Foster, Burlington, N. C., 12 hdk's. for little girls; Mrs. T. P. Dawson, Elon College, N. C., one calf. We thank Bro. Foster and Sister Dawson for their gifts. This calf makes us 12 head on hand now.

We regret very much that the printer or some one, after copy left us, omitted the following from the liberal donation of Pleasant Hill church and community, and should have appeared with other names—they appear in order on our “book of donations:” Artilla Teague, 1 quilt; Add Teague, 1 quilt; Kate Holmes, 1 quilt; Della Fogleman, 1 quilt, and garden seed; Mrs. Sarah Euliss, 1 hen; Mrs. Sarah Fogleman, 1 hen; Mrs. P. D. Teague, 1 hen, 5 lbs sugar, onion sets, garden seed; Mrs. Angie Iseley, onion sets, and garden seed.

We are very thankful to these kind friends for their gifts, very sorry that this report has been delayed by oversight.

With love to the children and best wishes for the field, I am,

Yours faithfully, Uncle Jim.

Elon College, N. C.  
 Dear Uncle Jim:

I have had the measles but am well now. I do not think there is much fun in it because you feel so bad all inside; but its nice when you can sit up and have Mama read nice stories to you and Grandma fixes nice things for you to eat. That's the good part! I send my dime. Lovingly,

Maryon Saunders.

Glad you got along so nicely, Maryon. Hope the pretty warm sunshine will soon bring back the roses to your little cheeks.

Wedowee, Ala., March 26, 1909.

Dear Uncle Jim:

I want to join the little Band of Cousins. I am a little boy nine years old and wish to join the band. I go to Sunday-school every Sunday and like to go. Enclosed please find five cents for my dues for March.

Your nephew, Jesse Dollar.

Your name enrolled with pleasure, Jesse. You and sister work hard for

other little boys and girls to join the Band.

Wedowee, Ala., March 26, 1909.

Dear Uncle Jim:

I am a little girl 12 years old, and want to join the band of little cousins. I have been reading in my paper tonight. We get a Girl's Companion every Sunday. I like to read it. I read fine stories. So I will close for this time. Enclosed please find 5 cents for the little orphans.

Your loving niece,

Sallie Dollar.

We welcome this little Alabama cousin heartily. Our little cousins from the South must spring up like violets now that the warm days are near at hand. Let us hear from you little Southerners.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years local remedies and by constantly failing to prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease and the only permanent cure is a local disease and Catarrh Cure, manufactured by R. J. Cheney & Co., Toledo, Ohio. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. It is taken internally in doses from 10 drops to a drachm. It is the only constitutional cure on the market. Catarrh Cure, manufactured by R. J. Cheney & Co., Toledo, Ohio. It is the only permanent cure. Sold by Druggists, Inc.

**USE OUR MONEY**  
 Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$35.00. We began with nothing; are now worth \$500,000; what we did you can do; we will gladly help you. Big Catalog, Plans and Sample Outfit now ready and ALL FREE. Write now. Consolidated Portrait & Frame Co. 290-10 W. Adams St., Chicago, Ill.

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The time for gardening is here and you need garden tools. We can supply you at lowest prices.

**Poultry Wire.**

The best assorted stock in the county. Four different styles and weight.

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Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office. **BURLINGTON HARDWARE CO.**

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 —DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

Haw River, N. C. March 30, 1909  
Mr. Jas. L. Foster, Elon College, N. C.

Dear Sir:—Enclosed find check for \$3.00 for the month of March, which I am due the Orphanage. I am well. Hope you and family are all well. I hope Fred and Earl are both well and getting on nicely. My father is not so well as he was when I was up there last. Tell Fred and Earl to be good boys till I come again. I will close with much love to all in the home.

Very Sincerely,  
Mrs. Bettie H. Cates.

Holland, Va., Mar. 29, 1909

Dear Uncle Jim:

Here I come again with my letter and dime for March. I am late. You will have to excuse me. Papa cut his arm very bad about three weeks ago and Mama had to nurse him and she did not have the time to write for me. I will try to do better next time. Uncle Jim, I help Mama to pop peanuts every day. I can pop lots of them. Do the little cousins pop peanuts? I hope they are all well and having a fine time. Please find enclosed my dime which Papa gave me. I will close with much love and best wishes to you and all the little cousins.

Sincerely,  
Maud Lee Howell.

Our little folks want to eat all the peanuts they can get. Maud, but do not care to "pop" much.

Henderson, N. C., Mar. 30, 1909.

Dear Uncle Jim:

The Newman babies are a little late this time. We have colds. Shall be so glad when it gets really warm.

Uncle Jim, daddy is in the poetry business. He set two hens. One hatched four chicks, the other three. You know where to come for fried chicken this summer.

We send our dimes. Hope all are well.

Lovingly,  
Charles E. Newman, Jr.,  
Hannah Clare Newman.

Clayton, Ala., Mar. 24, 1909.

Dear Uncle Jim:

We are a little late, but no less interested for it. We have a good time these spring days playing in the sand. We send love and dimes.

Fondly,  
J. Newman Denton,  
S. E. Denton, Jr.

You are fortunate, boys, to have the sand days come so early. Our little ones are still kept close on account of the high March winds.

Be angry and sin not.

### MAINTAINING SPIRITUAL EQUILIBRIUM.

This world is full not only of distractions but also of disturbances which tend both to draw the Christian from his heavenward course and to upset him along his pilgrim pathway. Everywhere are stumbling-blocks and pitfalls, and easy is the descent into the gutter. In view of these moral dangers very apposite is the warning of Scripture, "Wherefore let him that thinketh he standeth take heed lest he fall!" The gay and the giddy quickly come to grief, where only the cautious and the circumspect walk safely.

Inasmuch as so many temptations and moral perils tend to sweep the Christian off his feet the utmost watchfulness is necessary lest life for any particular soul end in utter shipwreck. The question of questions then becomes on inquiry as to how to maintain spiritual equilibrium. On a correct answer to this query depend the issues of life. In the first place, it may be said that no man can provide, as by a kind of moral gyroscopic device, for his own stability as an onward spirit, any more than the ship in the midst of the billows can secure itself against buffeting and rolling by the waves. No man is sufficient unto himself as a moral being. One's own good resolutions cannot be depended on to keep a man right and upright. "Morality" alone is a weak and undependable reed on which to lean.

Only those who have lived long in the world realize in any adequate way the force of the temptations which assail even the most experienced and ordinarily good people. Satan has many stratagems by which he seeks to entrap men, and he knows how to snare even old birds. Every day's papers bring tidings of some supposedly reliable men or wo-

men who have fallen under the power of the tempter, and have become the slaves of sin and so of Satan. Lost his spiritual equilibrium! is the sad comment which must be made with respect to many a man's career; beginning perhaps with excellent promise, it has ended in sore and shameful disaster.

Spiritual equilibrium, or moral footing, so necessary to secure and to safeguard, can be maintained only by diligent use of the means of grace which God has generously provided for all who are wise enough to make use of them. Among these means of growth in grace, by which the graces of the Christian life are to be cultivated, are the stated reading of God's word, the securing of hours for meditation, the diligent pursuit of prayer, the conversation of good people and the frequenting of the sanctuary. Man shall not live by the bread alone, nor support his life on machinery, trade, arts or manufactures, but by every word that proceedeth out of the mouth of God—which words are spread before him in the volume of the Holy Book of books. In quiet meditation God's Holy Spirit finds opportunity to interpret and apply the deeper meanings of that word, and to take of the things of Christ and show them unto the believing soul. By prayer the means of communication with God are kept open, man speaks to his Creator in accents of mingled humility and confidence, and drinks again and again of the divine refreshment. By spending time in the company of religious people a taste for things pure and lovely is developed and strengthened, their unworldly conversation helping to form good manners. But all these personal and private means of grace require to be supplemented and reinforced by the frequenting of the public sanctuary, where prayer is wont to be made

## Books for Every Christian Home.

Do you know why you are a member of the Christian Church?

Do you understand what the church stands for and teaches?

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and where God's word is regularly expounded by trained students thereof. Many people by staying away from church have tempted the tempter to come to them, have nullified their other processes of essayed worship, have grown cold in the faith, and have finally dropped away into the mass of the world's people, and so ultimately into perdition. Let every man be sedulously careful to pursue and improve the means of grace above enumerated, in order that, in this world of turmoil and temptation, he may be able to maintain spiritual equilibrium.—New York Observer.

#### IOWA LETTER.

I am reminded that I am dealing lightly with my promise to furnish a few notes occasionally for the Sun readers, but the negligence is not premeditated. Like many of the brethren we have just failed to write. We could have told you of some more very cold weather, plenty of snow and ice. The last of a very deep snow is just now leaving. It has been fine for sleighing and we have never seen so much of it for so long a time. We are now in a spring month but it is still cool. The birds are singing their spring-like songs and the fields are taking on a greenish hue and so we feel that the force of winter has been well nigh spent. They tell us that in the coming months we are to see Iowa at its best. We appreciate the kind wishes of our friends for success in our new field of labor. We are going to do our best by the help of the Lord and as He blesses us we shall be glad to report for His glory. Our services have been well attended notwithstanding the very cold weather. Last Sunday the weather was pleasant and we had the largest attendance at Sunday-school that we have had since we came. Our average for the school so far has been about 100. Our mission offering the second Sunday in March was about \$57.00. This is not large considering the ability of the church but I am told that the offering was as large again as it usually is and so we are hopeful for this phase of the work. The C. E. Society is taking steps to purchase a small mission library. We are hoping too to have a mission study class before long. The Ladies' Aid Society meets each Saturday afternoon and is well attended. There were more than one hundred present at the last meeting. There is a Home and Foreign Mission Society which meets monthly. The society is fortunate in having a member who has served as a foreign missionary in India for several years. Her talks in the meetings are interesting and instructive.

We have announced to begin a series of meetings next Sunday, April 4th, and we are praying to the end that we may have a good revival. It would mean much for our work here as the church has not had a revival in quite a while.

We are feeling much at home and the impression grows upon us that we are in the midst of a mighty good people. I failed to state before that they gave us a pounding to begin with and we have not fully gotten over it yet. We have disposed of the two tons of coal but we still have some of the good things to eat. We are healthy in body and happy in the Lord's service, but if any of our friends in the good old South wish to add to our delight just pay us a visit and we will show you how it can be done. I met a man the other day who was associated with a college mate of mine in the Spanish-American War. So you see how close we have come to seeing some one that we knew before we came out here. We hope to see our old friends again and to make many new ones and to meet them all in the better world.

W. D. Harward.

Madrid, Iowa, March 30, 1909.

#### A SISTER'S INFLUENCE.

A sermon about Moses and the strange phenomenon of a bush that was burning, but was not consumed, has set me to thinking about the remarkable life and work of that great man. I have been thinking over the early influence and the little things which affected his early life. I find that one of the things which I have never heard emphasized in sermon, Sunday-school lesson, or in any article on the life of Moses seems to stand out very prominently. And I would like to say a word about this. It is of the love of his sister, who watched over the ark of bulrushes and who eagerly waited for a chance to do something for him, that I wish to write.

You hear a great deal said about the influence of the early life of Moses, and of his training at Pharaoh's court and of many other things that helped to shape his character. But consider for a while what the watchfulness of his sister meant to him. If you read the story you will find only a few lines are used in telling about it. But sometimes the fruits of a life time are summed up in a single sentence. The diplomacy of his sister in the little speech she made to the king's daughter secured for Moses the loving care of a mother to nurse him. It was a simple act but it was his mother's early influence that interested him in the life of his people. But for that he might have grown up simply an ornament of Pharaoh's

#### TETTERINE FOR POISON OAK.

J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I enclose 50 cents in stamps for a box of Tetterine I have poison oak on me again, and that is all that ever has cured it. Please hurry it on to. Yours respectfully, M. E. Hamlet, Montalba, Tex., May 21, 1908.

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court. And it was the intercession of his sister that made the influence of that mother possible. If you wish to call what she did for Moses a simple act I will grant it so; but it was the foundation of the deliverance of the children of Israel, and you would hardly call that a simple or an insignificant thing. And that is exactly what I want to emphasize. It was the little deed prompted by a sister's love that bore such a great fruit in later years. She cared for him while he was too young to care for himself, and she provided for him when his tears were the only appeal he could make. Whether or not Moses was the first boy whose life was blessed by the thoughtfulness of a sister I don't

know, and I am not concerned about that. I know, however, he was not the last boy who has been thus blessed, and I know that it is possible for thousands of girls to exert a wholesome influence over the lives of their brothers, and perhaps make a success of what would otherwise be a failure. A sister has an influence over her brother that no one else has. I know scores of boys who are living wild, reckless lives, but they have sisters whose opinions they respect and of whom they are thoughtful and tender, and they would spill their last drop of blood sooner than hear their sister's fair name insulted. They respect their purity and the high standard of their lives and if there is any-

thing that can reach these boys the influence of such girls is the power that can do it.

Consider for a moment girls the possibilities of your influence. Think of what the simple act of the sister of Moses resulted in and then think of what you can do to help some one. It may be a brother who needs an encouraging word or perhaps a sister in need of a word of advice, or perhaps some friend can be influenced by your life, or a parent made happy by some act of love. Whatever your hands find to do, do it in the spirit you believe the Master would have performed it in, and it will not fail to produce golden fruit. The world may never learn about it, but when you reach the eternal city you will find it emblazoned in large letters upon the book of life. A Brother.

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2:55 7:45	Kipling	7:00 2:05
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## HOW TO PRAY.

Daniel could doubtless teach a great many today how to pray. He did not get into bed and say his prayers when half asleep, but kneeling before open windows, his face turned toward Jerusalem, he prayed earnestly, devoutly, sincerely, expecting to receive an answer to his petitions. There is too much form in prayer, when words fly up but the thought remains below. Such prayers never to heaven go. The apostles had been with their Master, had heard him pray, and then very wisely said, "Lord, teach us how to pray." A parrot can say a prayer, but a parrot cannot pray. Many prayers are said, but far less are made. Not a few find time during the day and evening for work and pleasure, but seem to think they are too busy to pray. No man ever makes lasting headway who finds no time for private devotion. He may succeed for a time, but a man might as well cut off the fountain and expect the stream to continue, as to cut off the divine source of power, and expect to continue to be strong.

It is a mockery before God for a man to go through a formal act of saying his prayers when his mind and thought are elsewhere, or when he is doing it simply because he thinks he ought to. The hungry child does not ask for bread simply because he thinks he ought to do so. The sick patient does not take medicine as a mere form. The guilty do not ask for mercy and pardon half asleep, or as they are turning over in bed at night. The hungry ask for bread because they are hungry and want food. The sick take the applied remedies because they want to be made well. The guilty plead for mercy because they want freedom. And shall any come before God in a less earnest and sincere manner? Will a man mock God? How did the Saviour pray when in Gethsemane? If we are truly in our Gethsemanes of devoutness before God, if we, like Daniel, are in earnest, we will be "in the spirit" of prayer, praying from a soul that is in touch with God, praying in the faith of the woman who touching the hem of the garment of the Master received virtue from him, praying with the power of a Daniel, that with windows open toward God in heaven, there will be such a communication between the soul of man and God that there will be received a great blessing. We need more true faith in God, more devoutness and sincerity, more expectation in prayer, for with purity of heart and such praying, there will be such visions of God as will behold the very doors of heaven open, and, like John of old, the one thus praying will be able to say, "Immediately I was in the spir-

it."—L. M. Zimmerman, D. D., in Lutheran Observer.

—President Taft is to visit Charlotte May 20, that being the occasion of the 134th anniversary of the famous Mecklenburg Declaration of Independence. Charlotte is fortunate in capturing the President for his first visit South after his inauguration.

—Mrs. Pierce Lorillard, Jr., wife of the millionaire tobacco magnate of New York, wearied of the gay whirl of society in fashionable society and threatened, as she believed with a break down in health, committed suicide at her home in the fashionable center of New York, March 25.

## Tired Women


Women's delicate nerve organism suffers much from worry, excitement, over-work. Headache, nervousness, backache, stomach trouble, and general debility are the natural result. For all such Dr. Miles' Nervine will be found to be a splendid nerve tonic. It soothes the nerves, and brings refreshing body-building sleep and rest.

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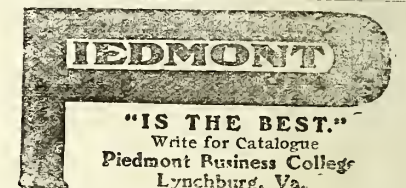


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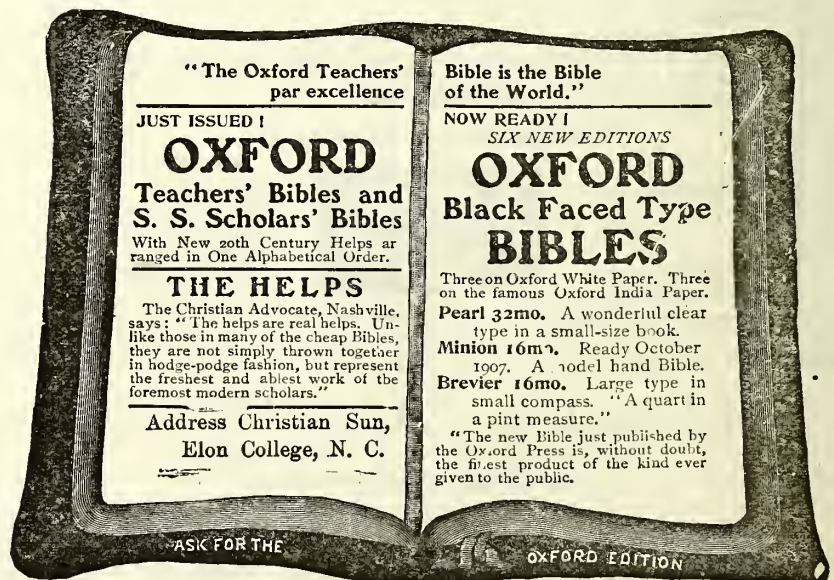
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**THE CHRISTIAN SUN, Elon College, N. C.**

**"Seest Thou a Man Diligent in His Business? He Shall Stand Before Kings; He Shall Not Stand Before Mean Men."**

Wilbur and Orville Wright have been diligent in their business for many years. King Edward VII, after negotiations, visited Pau, France, on March 17, for the express purpose of making the acquaintance of the Wrights and witnessing their conquest of the air. He arrived in the afternoon and the Brothers Wright and their sister were presented to him by the local officials. Wilbur then conducted the King to the shed where the aeroplane, decked with American, British and French flags, was housed in preparation. A large group then minutely explained the mechanism to King Edward. After this the machine was taken out to the starting track. Wilbur first embarked alone and carried out a series of beautiful evolutions above a crowd of spectators of whom King Edward was the center. He then descended and took his sister on board and soared to a great height. Then he swooped toward the earth and skimmed along the ground; then, putting on speed, he was rapidly lost to view; but within a few minutes he was seen returning and swept past the King, alighted with easy precision. During the second flight the aeroplane traveled at the rate of forty-five miles an hour. The King paid particular attention to Orville Wright and questioned him sympathetically about the accident that befell him at Fort Myer. When Miss Wright was complimented by the King upon her coolness, she said that she had so much confidence in her Brothers and the machine that she felt as safe as in a railway car. The King shook hands heartily with the three Wrights and said that he was looking forward to seeing them in England.

This has a double interest: the interest of amazing invention and the interest of strict attention to business. The United States cannot claim all modern inventions, but in steamboats, the telegraph, the telephone, the aeroplane, and several other great discoveries it has surpassed the world.—N. Y. Christian Advocate.

(Begun on page 7.)

when Jesus pardoned me I decided to live a prudent and prayerful life." These words from the old faithful servant greatly impressed me, and when he finished his course and his sun went down, I felt lonely as I missed his aged counsel and experience.

Listen at the burning words again, Even today do I declare. This declaration charmingly spoken and divinely sent in



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We offer "Gipsy Smith" handsomely bound in cloth as a premium for two new subscriptions to The Christian Sun at \$1.50 each; or for one new subscription and 45 cents additional.

We will sell it in combination with a renewal to The Sun for \$2.20. The book alone will be sent to any address for \$1.10, postpaid.  
**THE CHRISTIAN SUN, ELON COLLEGE, N. C.**

a message of love is doubled with telling interest to every one who hears. Give service, for there is happiness in serving. Give God the honor, and the world your service, and streams of glory will flow into the life and soul. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over. Hear these eternal promises—hear them today—they will give you inspiration to press upward for the immortal crown.

There are so many prisoners today locked up in the dark, cold prison of sin who ought to come out, who must come out. Send your petition to the Supreme Ruler and ask him to pardon you. If any one who sees these lines is bound by sin, permit him who wrote them to introduce you to the supreme Ruler that you may seek and obtain pardon. No doubt there are many who will go to him for refuge and help, as they hear him saying in his heavenly message. "Turn you to the stronghold, ye prisoners of hope, even today do I declare that I will render double unto thee."  
Windsor, Va. J. T. Kitchen.

—When little Willie Whitla, who has been kidnapped at the school he was attending in Sharon, Pa. a few days before, was ransomed for \$10,000 and re-

turned to his parents March 23, fully 5,000 persons assembled on the lawn of the parental home to rejoice with the glad father and mother over the return of their son that was lost.

**DIED.**

**Grimsley.**

Nancy Elizabeth Grimsley was born Sept 11, 1854, and died March 12, 1909, aged 54 years, 6 months and 1 day. Funeral by the writer at Mt. Lebanon, March 14, 1909. A. W. Andes.

**Zirkle.**

Edward Conn Zirkle was born May 15, 1908, and died Mar. 26, 1909, aged 10 months and 11 days. Little Edward was the son of Arthur and Mittie Zirkle who live near Mt. Olivet (R). Services were conducted from the house and interment made in the cemetery at Meigsbaysville. A. W. Andes.

—The Baltimore News is authority for the statement that Jose Guadalupe, a citizen of Mexico, is in all probability the oldest man in the world, the record of his birth in the archives of the parish in which he was born and reared showing his birth to have been in 1770, so that he is now 139 years and has lived in three centuries.

**SUSPICION'S DESTRUCTIVENESS.**

If we are in doubt as to whether a person is seeking to harm us, the surest way to bring about that harm is to make our suspicion apparent. Nothing antagonizes two persons more completely and destructively than either one's expressed suspicion of the other. Many a time has the friendship of two persons been wrecked because one got to suspecting the other of an unfriendliness that never existed until it was brought into being and cultivated by the openly expressed belief that it was there. We ought not to show suspicion; and we ought not to have suspicion. If our own lives are as they should be, we have nothing to fear from any one; suspicion only breeds trouble and weakens us. And our resolute refusal to doubt the goodness of others will often help them to do away with an unworthiness that might indeed have worked harm to us, if encouraged to continue by our expressed belief that it existed.—S. S. Times.

—Although Roanoke, Va., voted dry on Dec. 30, last by a majority of 86, the election has been declared null and void by Judge Staples on the ground that the tax list was illegal. But the majority will not stay defeated long in a contest of such a sort.

—History reveals more and more of the wonders of Japan. It has been thought the while that it was a nation of hard headed, strong armed little warriors. Behold, it is a nation of poets. The Emperor himself is a poet and last year gave out as a subject for poetic competition, "The Pine in the Snow." Twenty-five thousand manuscripts were submitted and the Emperor is having a hard time deciding on the winner. It is good for practical, busy folks when they can turn aside for poetry and the fine arts.

—With the desire to put the aeroplane within the reach of poor people who want to fly, a company has been formed in New York to construct machines that can be sold for \$7,500; but a "glider with a catapult for landing" will be sold for \$600. This editor has decided to stay on the earth awhile yet—if he can.

—Los Angeles, Cal., has an idea embodied in its charter not generally known, we apprehend. That town not only elects its mayor into office, but if he fails to perform his duties or charges are preferred against him an election may be held and the mayor voted out of office, before his term expires. The mayor recently resigned rather than stand a "recall" election. What if this law were applied to United Senators and other long term officers?

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# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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State Library

## EDITORIAL COMMENT.

**Blasting At the Rock Of Ages.**—Is the decalogue no more sacred than a syllabus? Is the family as a unit to disappear? Is the home as an institution doomed? Is there no absolute wrong and no sacred and eternal right? Is immorality only a breach of society etiquette? Is democracy a failure, and the Declaration of Independence simply spectacular rhetoric? Is the change from paganism to Christianity no greater than that of getting a new hat? Are conceptions of right and wrong as changeable as styles of dress? Is the sole effect of many children that of increasing tiny graves? Are there holier relations without the marriage bond than within it? Are our most sacred institutions only myths, and our most cherished institutions only passing phenomena that will soon fade and fail?

The great host of Christian Sun readers will have no trouble in answering these questions satisfactorily, and if we ourselves alone were concerned the questions might be dismissed as idle and empty.

But we are told that these questions and their kind are those much discussed in our colleges and universities and the answers are contrary to what they each and all would have been a few years since.

Mr. Harvold Bolee, a writer for the *May Cosmopolitan*, declares, with a show down of authority, and with direct quotations, names of authors attached, that leading teachers in the leading colleges of the land are "blasting at the rock of ages," arguing with all zest and vehemence against the ten commandments, the sanctity of the home, and even the marriage vow. The said Mr. Bolee claims to have spent two years as visitor and special student in several colleges whose name he gives. He took lectures in these institutions and claims to quote directly from notes and interviews had in class rooms from Cambridge to California. "In my course," declares the writer, after naming the long list of institutions attended, "I have heard all the multiplex issues of morality and all the pressing problems of political economy—marriage, divorce, the home, re-

ligion, and democracy—put through merciless processes of examination, as if these things were fossils, graptolites, vertebrates, equations, chemical elements, or chimeras." And, continues the writer, "There is scholarly repudiation of all solemn authority. The past has lost its grip on the professor. From the college standpoint there are no God-established covenants. What happens at the primaries is more to the point than what took place in Palestine." As a result of his study of two years as to what the colleges are teaching, as touching our most cherished and sacred institutions, the home, the family, the church, the writer declares, "Contemporary college teaching, as I find it, may be likened to an exploring expedition over a sea that has not been charted or across unknown continents. Everything encountered is new. The lecturer take you along a course lined with none of the immemorial landmarks. The church does not count. To accept the teachings of any hierarchy is like looking for life and light in the grave. \* \* \* And the home, once the cradle of the race, has become the breeding place of woe, ignorance, inefficiency, and debt. The professors even suggest and outline a substitute for the modern home. They teach young men and women, plainly, that an immoral act is merely one contrary to the prevailing conceptions of society; and that the daring who defy the code do not offend any Deity, but simply arouse the venom of the majority—the majority that has not yet grasped the new idea. Out of Harvard comes the teaching that there are no absolute evils and that the highest ethical life consists at all times in the breaking of rules which have grown too narrow for the actual case."

The summary is that "marriage is a transitory standard and that the home as an institution is doomed. \* \* \*"

\* \* \* "The professors are sanguine that their metaphysical science will illumine humanity. Theology, they believe, is breaking down. At Syracuse University, whose chancellor is a clergyman, I heard it stated that to change from one religion to another is like getting a new hat." As stated, the writer gives the professor and the college, in

each instance, from which his quotations and deductions are received. It is further stated that there are 493 institutions of higher learning in the United States, in whose class rooms are 229,600 students being taught daily by twenty-one thousand professors and assistants. "Thus a quarter of a million people are busy with new ideas, doctrines which are potent in transforming the standards of society."

One can hardly estimate the potency of this influence, flowing daily through the college term, from teacher to pupil. What the teacher teaches the pupil may, by slow degrees or fast, be expected to absorb and believe.

If the article is valid, and it has every appearance of being so, one wonders what the youth of our country are to be led to. It seems awful to contemplate. Are the professors in our leading colleges really "Blasting at the Rock of Ages?" God of mercy forbid. If they are, then so much the worse for the professors and the colleges. Here is neither time nor space to give grounds of objection to what these professors teach. A question must suffice. For the reader wearies and the heart grows sick at contemplating the results of this new stuff and trash.

We quote again, "The professors are sanguine that their metaphysical science will illumine humanity. Theology they believe is breaking down." We wonder if one of these professors could point us to one seat of learning, shrine of culture, or house of charity, for the "illumination of humanity" that "metaphysical science" ever conceived, constructed or supported? No, sirs, the very institutions from which such skeptical and agnostic doctrine come were themselves built by and in the name of the theology that is believed to be breaking down. Who was Harvard's first great benefactor and for whom named? John Harvard, a preacher of the gospel. Who were the founders and first trustees of Yale? Ten or a dozen humble preachers of the gospel in the province of Connecticut. Why was Williams and Mary chartered and founded in the early history of the Virginia colony? To teach people theology, pri-

(Continued on page 5.)

## FROM THE FIELD.

## OUR WESTERN LETTER.

Dear Yoke-Fellows:

When I was a boy on the farm, I often saw a yoke of oxen drawing a load. Both oxen were fastened in the same yoke, and yet they seemed to pull one against the other, but they seemed to like it. It may be that pulling against one another may be all right in an ox yoke, but I doubt that it is all right for brethren to find delight in pulling one against the other under the yoke of Christ. When I began this letter "Dear Yoke-Fellows," it seemed to be ludicrous, if I only meant to use the name without the spirit.

It is a happy experience when two, or more, souls are bound together in the work of Christ, if they can feel and work under the thought that they are fastened together by the yoke of love—yoked on to the Lord Jesus that they may do their best work in the promulgation of the Gospel. That is a beautiful sight to look upon, to contemplate, a band of men and women, united in labor and love for the spread of the truth. No wonder Jesus said, take my yoke upon you and learn of Me. The yoke of Jesus is a bond none of us need dread, for it holds us to Christ, and that is the need of every heart.

Rev. J. F. Burnett, D. D., Secretary of the American Christian Convention, in his office work has been studying some interesting questions. One especially as it bears upon the outlook of the Christian Church in the North. It is as to why in so many places we once had strong churches in thrifty communities, as did other denominations. Now in many of these places we have no church at all, while the other denominational bodies are living and prospering, and serving their day and generation well and wisely. That does seem like a singular thing in the history of denominational effort, for which there must be some reason. A few of our people seem disposed to shut their eyes to the facts and move on, as though everything is lovely. We do not belong to that company. We believe it is not even brave to pursue such a course. If the cause is sick, in the name of all that is good, let us be honest enough to admit the fact, and then brave enough to believe there is a cure, and let us go to work, seeking to find the cure—it is most certainly needed, and we but stultify ourselves when we try to make it appear that all is well, when we know better—when we know that disease of some kind is working destruction to the body. For

one, I believe with Dr. Burnett, as to this matter, there is a "fly in the ointment," and the sooner we get it out, the sooner we shall see a change for the better in our work as a people. I am glad to say there is improvement already in much of our work. There are signs of more vigor and more activity among us, but this is but the beginning. We need to get out of the lowlands of inactivity, and we need to go well up onto the high lands of an active service, where we can get the pure air, and so make improvement possible. There will be another great advantage on the high lands and in the pure air. With better health we can pray more and get nearer to God. It is a fact that praying is not easy work, and when a man is weak and sluggish from malaria, he does not do much praying—he has not the life to do it. But you let the man who is a Christian get up on the high lands, away from the malaria, where the fresh and pure air fills his being with new physical vigor, and if there is any Christ in him, then you may expect the man to do some praying, and the praying man will get to work, and getting to work under the power of real prayer, you may expect things to come to pass—results will follow. As I see it, this is one of the needs of the people of the Christian Church—we need more prayer for the individual life. This is the way to get out of a poor dying state, and go to living to mean something for the salvation of a lost world.

The missionary outlook at this time is far more encouraging than it has been for quite a while. The annual offering for Foreign Missions, now in process of crystallization, begins to promise well for the year. Already Miss Mishler is on her way to Porto Rico to re-enter the work there as a missionary, and we have cause to believe the way is almost open for Bro. McCord and his wife to return to Japan. Now, if we may all pull together, as in the yoke of Christ, we may soon see a high degree of prosperity prevailing throughout the Christian Church. And brethren, it is useless to talk of any permanent or great prosperity in our work, except as by a life prayer we get energy of the Spirit and throw ourselves into the missionary work. We must be a missionary people, or we must be a dwarf church, and a dwarf church which has had chance to grow, and would not, need expect only to live if at all, at best only in a poor dying state.

Such a body of Christians as we profess to be, with the Bible as our only creed, ought to be leaders in the great world of missionary activity, and it will be a shame to us, if we do not fill our place to the credit of the Lord Jesus,

and to the spread of the Gospel, and the building up of the church. A good many of our churches are coming to the front in this missionary spirit, and wherever that is the case we find behind that church a godly and capable pastor. If the pastor has no interest in missions, you can hardly expect the people to take the lead in advance of the pastor. There is no mistake about it—every conference ought to be careful as to what sort of a man is put into the ministry. Every man, before being fully equipped and committed to the full work of the ministry, ought to fully prove his gifts and his adaptability for the work. A bad pastor, or a careless pastor, or a selfish pastor—well, I know not the church for which such a man is qualified. Brethren, let us be more careful. We sometimes admit the unworthy, while we turn away the worthy. We are glad to believe this turning away the worthy ones does not occur so often, but there can be no doubt but that all too frequently, we do admit the unworthy man. Let us pray for wisdom, for spiritual insight, that we may discern between the good and the unworthy, and then for courage to say No, and mean it, to the man whom God has not called to the work of the ministry.

J. Pressley Barrett.

Dayton, O., April 3rd, 1909.

## Salem Chapel.

The churches of my charge seem to be on the up grade. Services at Salem Chapel seem to improve along all lines. Congregations are improving and the church has made arrangements by which they think the finances of the church will be raised in full. There are a great many young men and women here whom I am praying God to inspire to be great powers for good in building up the church. A Sabbath school has been organized with bright prospects, and weekly prayer meetings are held. A pretty marriage service was performed in the church here just after the services 1st Sunday in April, by the writer, David Solomon and Julia Vaughan being the contracting parties. May a long and happy life be granted unto them.

## Beulah.

Beulah services are also improving. Congregations fairly good. Ladies' Aid Society and Sunday-school organized with apparently a bright future. There have been four members added to this church.

In addition to the above work I have held two meetings in the eastern part of Wake and Franklin counties, which resulted in several confessions.

W. T. Herndon.

—Trust in the Lord and do good.

**Durham.**

I returned home and found our people rejoicing over a delightful service in our city work. The pulpit was filled by Rev. J. W. Proctor from Trinity College. We will commence a series of meetings Sunday, April 19th, it being our Easter offering day. May the Holy Ghost fill to overflowing the dear brethren and sisters of Catawba Springs for their gracious remembrance of their pastor.

A. P. Barbee.

**Greensboro.**

Dear Brother Atkinson:—Perhaps a line from Greensboro would be of interest. Have just closed a ten days meeting and while it was quite interesting, we did not accomplish what we had hoped and prayed for, but we must do our work or rather the work the Lord has for us to do and leave results with Him. Three were added to the church and a number of others expressed a desire to become Christians. We were glad to have with us over Sunday the "Grand old man" of Elon, Rev. J. W. Wellons, also in the evening Rev. W. L. Wells and another minister whose name I have forgotten. We are glad to have the brethren call and see us.

J. W. Bolton.

**Catawba Springs.**

Dear Bro. Editor:—Will you let the brethren and sisters who read *The Sun* hear about the work in my field? We enjoyed the most gracious services at Catawba Springs first Saturday and Sunday in this month that I have witnessed since I began work there. The largest congregation on Saturday and the best business meeting I ever attended. The spirit of the Lord led in every part of the services. After the close of the services on Saturday, sister Smith conducted the pastor to rear end of the church and introduced him to a generous pounding around which seemed to gather a halo of joy shared by all, especially among the little boys and girls. The pastor was as usual at a loss for words to express the sentiments of his heart, but we all experienced a season of refreshing from the Lord as we stood around such a visible token of love from people to pastor. We proceeded to pack a trunk that was furnished by Bro. J. E. Franks which we found was not large enough.

Our services Sunday were glorious. A large and attentive congregation greeted us.

—Trust in the Lord and do good, and verily thou shalt be fed.

**LESSONS FROM LIVES OF GREAT MEN.****III. Sir Walter Scott, Continued.**

By W. P. Lawrence, M. A.

**The Poetry Period.**

It was thought honorable in Scott's young days to write poetry. Burns had excited a tremendous interest in poetry just as Scott's boyhood was coming into manhood. Burns's exquisite songs had lifted him from the furrow, where the Muse found him, into the glitter and splendor of high social life. She shone like a meteor. But, while his songs brought honor, they brought but little money, and Burns died in poverty when only thirtys-even years old. Scott was now twenty-five. He had done some translating and had published several poems.

But it remained for the first edition of "The Minstrelsy of the Scottish border" to introduce him to the public. This was issued in London, Jan., 1802, the edition going off in twelve months. The publishers were encouraged and bought the copyright for £500. Five editions had been exhausted in eighteen years. The work was translated soon after the second edition, 1803, into German, Danish, and Swedish. Scott's influence as a poet now grew rapidly, and every now and then, received a new shove forward by some new, popular poem. "The Lay of the Last Minstrel" was published in January, 1805—a fine edition of seven hundred and fifty copies. Edition after edition was sold. Nothing in the field of British poetry had ever sold so rapidly. Burns had been dead but nine years and his fame was still in every mind. Thomas Campbell, another Scotchman, had recently published that exceedingly popular poem, "Pleasures of Hope." It began to look like the poetic Muse had dealt to Scotland with a lavish hand. Scott now decided to be a poet rather than a lawyer. "Marmion," that thrilling story of the civil wars when religious animosity and the spirit of liberty were the combined inspiration of opposing armies, came in 1808. Its popularity exceeded that of "The Lay of the Last Minstrel." The poet Southey wrote Scott upon first reading it, "You have conceived nothing before that equals the death of Marmion" in this poem. And everybody knows and likes that couplet uttered by Marmion when he began to realize that the web of sin he had been weaving was entangling his own soul:

"O, what a tangled web we weave,  
When first we practice to deceive."

No sordid soul could conceive such a poem as "Marmion."

Two years after "Marmion" came an-

other great poem, "The Lady of the Lake." While this poem was going through the Ballantyne presses in Edinburgh, snatches of the finest parts got to the public ear through the proof-readers. Expectation was intense. Lockhart, Scott's son-in-law and biographer says, "The whole country rang with the praises of the poet—crowds set off to view the scenery of Lock Katrine, till then comparatively unknown; and as the book came out (in May) just before the season for excursions, every house and inn in that neighborhood was crammed with a constant succession of visitors." This poem is a striking example of the commercial value a creation of literature may bring to a neighborhood, just as Dickens's *Nicholas Nickleby* by utterly destroying the school at Bowes is a striking example of what destruction a piece of literature may bring to an institution. There seems to be no abatement to this day in the stream of visitors Scott's "Lady of the Lake" set into the Highlands. Possibly Lock Katrine and the neighborhood, scenes described in this poem, stand next, as a literary shrine, to Stafford-on-Avon, the home of Shakespeare.

It is a great temptation to turn aside and talk more about these great poems of Scott's, but that is not our purpose since we are concerned mainly with getting simply a glimpse of this "Wizard of the North" as he was journeying through life a century ago.

But there suddenly came an end to Scott's career. One day, Feb. 29, 1812, an English Nobleman, of great imagination, fine feeling, passionate—in short a great genius, published a poem that took the world by storm. This poet was Lord Byron, and the poem with which he eclipsed Scott was "Child Harold's Pilgrimage." Byron was but twenty-four and had just returned from a trip of two years in Spain and Portugal. This poem that brought him so suddenly into fame, is an account of his travels two years. His overwhelming popularity in Great Britain, in America, and in France where no English poet had before caught the popular fancy, frightened all the Scotch poets into silence. Campbell stopped, and even Scott was beat out of the field. Late in life, while in Italy for his health, a friend asked Scott why he ever relinquished poetry. His reply was "He (Byron) beat me out of the field in the description of strong passions and in deep seated knowledge of the human heart."

We next find him in the field of romantic prose where he put poetry into shame and exalted prose fiction, till then a despised craft, into an honorable place where it still remains.

## NOTES AND PERSONALS.

Norfolk Landmark, Sunday, April 11: "Rev. I. W. Johnson and Mrs. Johnson of Suffolk, both of whom were carried to Lakeview Sanitarium, sick with fever, are doing well."

—Rev. B. F. Young is conducting a successful and largely attended series of meetings at Lanett, Alabama. The meetings are to continue several days. Rev. G. D. Hunt is assisting Bro. Yonug.

—Dr. J. W. Manning of Norfolk, a very busy layman, is undertaking an admirable and noble work for the church. Read his Norfolk Letter this week. It is of weight and worth.

—Rev. J. L. Foster and wife left Monday P. M. to attend the Tri-State Conference of Orphanage Superintendents, in session Wednesday and Thursday of this week at Decatur Orphans' Home, Atlanta, Ga.

—We fear these spring days have wooed Dr. Staley away to some lake or mill pond and the musical swish of the rod has made him forget the needs and anxieties of Sun readers. At any rate we sorely miss Suffolk Letter.

—Sunday night, April 18th, at Main Street Christian Church, a series of revival meetings will begin to continue for ten days or two weeks. The pastor, Rev. M. L. Bryant, will be assisted in the meetings by the Rev. H. H. Butler, of Suffolk, Va., and special music will be rendered nightly.—Norfolk Landmark.

—We note with felicitation that our friend and brother, Elijah Moffitt, Asheboro, has been appointed Assistant Judge Advocate-General with title of Major on Governor Kitchen's staff. We hail and salute Major Moffitt, knowing that he will wear worthily and creditably any honors that may come to him.

—We acknowledge with grateful appreciation an invitation to the marriage of Miss Lula Belle Matthews of Montgomery Ala. to Mr. F. T. Banks, now Sec. of the Y. M. C. A. at Montgomery, April 26. Mr. Banks was a popular student at Elon College where he graduated some years since. He has a host of friends. Felicitations are extended.

—Major E. Moffitt, Asheboro, N. C. had the honor of being elected President of the North Carolina Sunday school Association in session last week at Concord. The meeting place next year is Wilson. Major Moffitt is an enthusiastic Sunday school worker and an able executive and presiding officer and may be expected to meet with dignity and efficiency all the requirements of the honor conferred.

—Our Greensboro brethren did themselves and the cause credit last Sunday by raising one thousand and fifty dollars toward liquidating the indebtedness on

their church. This has been a most liberal people in gifts to their church building, as well as to other enterprises of the church, and now that they are making an effort to pay off all their debt friends should cheer them with liberal assistance.

—Easter was appropriately observed at Wentworth church, McCullers, N. C., with excellent music, a sermon, a bountiful dinner in the church yard for all, and addresses in the afternoon, one by Prof. S. M. Smith, and another by Col. Z. P. Smith, both of Raleigh. The addresses were of high order and the music had been well prepared by the church choir under the leadership of Bro. Geo. M. McCullers. An immense audience was present and the day pleasantly spent.

—Berkley Correspondence Norfolk Landmark:—

"The revival which has been in progress at South Norfolk Christian Church for sometime past continues to be largely attended and many conversions have resulted.

The Rev. C. C. Ryan, pastor of Christian Memorial Temple, who is assisting the pastor, Rev. J. O. Cox, by his earnest efforts there has endeared himself to the congregation and the closing days of the series of meetings are expected to be the harvest time of the revival.

—Bro. E. G. Forlines, a loyal and active member of Hebron Church, Nelson, Va., writes these words of encouragement to the Sun which are received with gratitude: "The Sun feels to us almost as one of our family, therefore we desire it to be continued. It is always a welcome visitor in our home, we find it so inspiring, helpful, and uplifting. Its pages grow brighter and more interesting to us as the weeks and months go by. I wish the Sun continued success." These lines are reproduced to let those who write for the Sun's columns from time to time know that their contributions are read and appreciated, for not a few letters come like this of Bro. Forlines. A religious paper's contributors largely make it what it is.

—Mr. and Mrs. John D. Kernodle celebrated in becoming and royal fashion at their hospitable home in Graham, N. C., their silver wedding, April 9, 1909. Many friends gathered from 5 to 7 p. m. to extend congratulations and to be remembered, with best of good wishes, by suitable gifts of costly silver. The decorations and refreshments were in the very best of good taste and the words of welcome and good cheer by host and hostess were no less cordial and welcome than the words of esteem and congratulations from the numerous guests. It was a beautiful and happy occasion. We wish

for Bro. Kernodle and his bride of twenty-seven summers, formerly Miss E. Cora Harden, many more years of wedded joy and happiness.

—Prof. W. P. Lawrence, curator of the Elon College library is making commendable effort to preserve current history, especially that of our own making. To this end he is having bound The Christian Sun, the Herald of Gospel Liberty and some other papers into neat, substantial volumes. A few days since Prof. Lawrence's heart was made glad by the receipt of the following magnanimous letter from Bro. J. L. Clements, North Wilkesboro, N. C.:

My dear Prof. Lawrence: In regard to binding the Christian Sun for the Elon library enclosed find my check for the 1908 volume. If you will send me the bill for this work each year I will pay same. It is quite a pleasure to me to do this. Sometime in the near future, I expect to place a sufficient sum of money with you so the interest can be used for this work continuously and in that way provide for the future binding of each volume of the Sun without the trouble to you of collecting the money each year for this purpose."

Prof. Lawrence further informs us that Bro. J. Beale Johnson, Cardenas, N. C., furnished the funds for binding the Herald of Gospel Liberty for 1907 and 1908; Bro. K. B. Johnson, Cardenas, N. C., those for binding the Raleigh News and Observer for 1908, and Bro. C. D. West of Newport News, Va., those for binding the Norfolk Virginian Pilot for 1908. The work of binding was satisfactorily done by W. H. Adams of Richmond, Va.

— This from the Raleigh Christian Advocate:—

"The 'Gift of Tongues' movement has its sad side. About a year ago five young men and twelve young women left Philadelphia and New York to go and teach the world about the real Christ. They all had, or thought they had, the gift of tongues. One of them, Mabel Collins, about nineteen years of age, has just returned to Philadelphia, disillusioned, and she tells the sad story of these unsent apostles. One girl died in Argentina, two are working in factories in Buenos Ayres, two are in harems in India, and one is living with a hill tribe in India. Three of the men are laying ties on a South American railroad; none are using their gift of tongues. They tried India and they tried Argentina, but they failed miserably in both. 'Our gift of tongues,' Miss Collins says, 'was not from God. It was from some devil. The story needs no application.'"

## NEWS OF THE WEEK.

—The Legislature of Arkansas has passed a law imposing a heavy penalty on persons drinking intoxicants on trains in that State.

—The Congressional Record carried over 600,000 words on the Tariff debate last week, this being over 100,000 more words than the Record ever carried in any one week within the memory of man.

—J. Pierpont Morgan, the Wall Street financier, is passionately fond of art and last year spent a million dollars for works of art which he gave to the Metropolitan Museum of New York. Morgan himself is said to possess the richest and rarest art collection of any man in America.

—Booker T. Washington declares that the outside world hears much of the difficulties between the two races in the South but scarcely ever "of the healthy progress which both races are making every day. There is no other part of the globe where races so dissimilar dwell together on such good terms." Right again.

—The State-wide prohibition law in Alabama has been carried to the Supreme Court twice, by enemies of the measure, and in both instances the Court has rendered a decision declaring the law valid. Prohibition went into effect in Alabama, Jan. 1st, but many thinking the law would be overthrown by the courts have been lax about its enforcement. From now, it is declared, there will be vigorous effort to enforce.

—A Parliamentary Blue Book issued March 31 shows that convictions for drunkenness in Canada have, in the last ten years, increased by 164 per cent. In the year ending Septemehr, 1907, there was an increase of twelve and a half per cent in convictions for general offenses under the Criminal Code. In the Yukon there were fifty-six convictions for every ten thousand of the population, and in Prince Edward Island, which is in the **prohibition province, only one conviction.**—Ex.

—The Archbishop of Paris has publicly blessed a new aerodrome and tow aeroplanes. He said: "Man by his original fall lost sovereignty of the air, but these inventions permit the hope that he may be allowed by divine grace to regain some small fragment of his original dominion. The Church is, therefore, happy to bless these machines, destined to soar in space and conquer realms hitherto beyond man's dominion." In his prayer he said: "May we, like aeronauts in aeroplanes, rise above the earth and lift our souls in gratitude to the Divine Author of all inventions." He then sprinkled the machines with holy water and blessed them. We will not willingly

speak triflingly of sincere worship; but this to us seems a form of superstition." —New York Christian Advocate.

—A very enthusiastic debate between representatives of Wake Forest and Davidson College was held in Greensboro Monday evening, April 12. An immense audience greeted the debaters. The query was Resolved, That the United States Government should adopt the policy of subsidizing her Merchant Marine. Davidson debated the affirmative, Wake Forest the negative. The unanimous decision of the judges was for the negative. The judges were Pres. Hobbs, of Guilford, Pres. Moffitt of Elon, and former Judge Strudwick of Greensboro. People of culture everywhere applaud such a contest between colleges. There were not any hired league debaters.

According to statistics of the National Association for the Study and Prevention of Tuberculosis there are now 600,000 cases of "Consumption" in the United States and 200,000 die annually from the disease.

## COLUMBUS, GA. LETTER.

This is a time of protracted meetings in this city, there being six series of meetings in progress at this writing. While I have not attended services at each place, I understand that all these meetings are being largely attended and there is evidence of a deeper spiritual life on the part of church membrs, and many sinners are being convicted and are turning to God. The meeting that seems to have attracted the widest attention is that in progress at St. Luke M. E. church, the Rev. Dr. Christian of Miss. doing the preaching. This is the third week of Dr. Christian's meeting and it is not known when the services will come to a close.

But for the recent heavy rains in this section, causing high waters and consequently throwing about 1800 cotton mill operatives out of employment for several weeks, in this way necessitating night work at present, there would be three other meetings going on now. Because of so many people having to work at night, two Baptist churches and our church in Girard postponed their meetings. We are to begin our meeting (Girard) the second Sunday in May.

We were highly pleased to have with us two days last week, Rev. A. M. Kerr of Dayton, Ohio. As many Sun readers will remember, Bro. Kerr has been in the South during the past few months for his health. He had almost recovered from the disease that brought him South, but three weeks ago another trouble set in. It was his purpose to have spent at least another month in the land of birds, sunshine, and flowers. In-

stead of this he went directly from here to his home in Dayton, where he had to undergo an operation (I know not the cause). His sister writes that he is getting along nicely, but that he will be confined "many days."

One day last week, one of our Disciple brethren, Col. Patterson, from Griffin, Ga., came to see us about co-operating with them in the work of their church. Of course he said that he was a member of the Christian church. When told that his church and ours are separate and distince organizations he said: "I did not know there was any difference." Our Disciple brethren need to acquaint themselves with the differences between the two churches, and by all means they ought to cease, and cease forever, telling it abroad that they are the Christian church and that there is under God's high and holy throne none but them. And I would to God that our own people would likewise get acquainted with the principles of their church as distinguished from those who have appropriated our name and who reject and repudiate the teachings of the Christians. How sad to think of the many who are approached on the subject of our principles and to hear the answer, "I don't know." Brother, you ought to know, and there is a way for you to know viz., Dr. J. O. Atkinson, Elon, College, N. C., has for sale "Principles and Government of the Christian Church." He will send you a copy for 25 cts. Of course this is the cheap binding, but the reading matter would help you, and the neat cloth binding is only 50 cents per copy. G. O. Lankford.

Columbus, Ga., Apr. 7, 1909.

(Begun on page 1.)

marily. Why and what was and is Syracuse University? A church college headed by a preacher of the gospel. And so the whole history of our institutions from which modern day teachers send out a high sounding skeptical trash that never built a college, or blessed a home, or redeemed a life.

If the professors in our colleges are blasting at the "Rock of Ages" then so much the worse for the professors and the colleges. For the verities of Almighty God are eternal and will abide forever, professors or no professors.

Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint. H. W. Beecher.

YOUNG PEOPLE'S DEPARTMENT  
—of the—  
SOUTHERN CHRISTIAN CONVEN-  
TION.

W. P. Lawrence, Editor, Elon College.

It is May 29-31.

The first convention of the Christian Young People of the Southern Christian Convention.

Entertainment will be furnished by the students and citizens of Elon College.

Prof. W. A. Harper, Elon College, N. C., is Chairman of the local Entertainment Committee. If you want entertainment during the Convention, write him not later than May 15.

"What is this Convention for?" asked an intelligent young person a few days ago, who had not read a line about it in the Christian Sun. There are probably others of the same intelligent class who scarcely know that a movement is germinating that, with proper cultivating, will yield abundant fruitage within a very few years. It is a movement to organize the Christian virtue, the Christian character, the Christian hearts among the young people of the Southern Christian Convention into effective service for the local church, and for the enterprises of the church at large. It is a fact that we secretly deplore, that the study of the Bible in our Sunday schools is, except with a conscientious, studious person now and then, a mere farce, a hollow name. Perhaps it is pretty much the same way in Sunday schools of other denominations. But does that excuse us, —us who take the Bible as our only creed? We, perhaps, have less excuse than they. Are we indifferent because the task of improving this defect is plainly a very difficult one to remedy? Most likely. Shall this Young People's Convention undertake so to improve the efficiency of teaching the Bible in our Sunday schools and so improve the actual result of work in the classes by a wise and proper system of grading, as to make the improvement actually perceptible? It took hundreds of speeches, some thousands of hours of the best thought of scores of good and wise men and women, and other thousands of hours of hard, faithful work to lower the illiteracy in North Carolina seven percent during the ten years from 1890 to 1900. What is it going to take to make a perceptible improvement in the Sunday schools throughout the Southern Convention? Are you willing to do your part of the work? Then attend the Convention May 29-32.

Then, there are other questions for this Convention to deal with that are just as vital as the Sunday school question. If

some ministers have been too busy to agitate the question of this Convention, let them take an hour of their best time to contemplate the boundless wealth, to the church, there is in the organized, unharnessed Christian energy among our young people. It is estimated that North Carolina alone, has three and a half million horse-power in her mountain and upland streams, yet this rich-poor State for a hundred years, has been kept poor by spending her money for wares manufactured outside her borders. But when she began to wake up an harness her own energies, note the rapid transformation. In 1890 there were \$32,000,000 invested in her manufactories. Fifteen years later there were \$141,000,000 invested in like industries. In 1896 the individual deposits in all banks in the State amounted to \$9,000,000. Ten years later they amounted to \$47,000,000.

For a hundred years the Christian Church has allowed its energy to go largely unorganized, poorly harnessed. See how small we are, how poor, how weak. The coming convention may be a small one, but may it count.

HOW TO TEACH THE S. S. LESSON  
FOR APRIL 25.  
A Few Suggestions.

The Gospel in Antioch.

Acts 11:19-30; 12:25.

**Golden Text:**—The disciples were called Christians first at Antioch, Acts 11:26.

**Review.**—Review the previous lesson briefly, but bring out all its essential points. Then call on one to read from his notebook the account of "The Life of Paul" for last Sunday. Point out deficiencies, if any. Inspect all the books. Give directions for their improvement. Insist on neatness. Call for assigned work on Acts 8:4-40, which recounts the spread of the gospel to Samaria and the conversion of the Ethiopian; and Acts 10:1-48, which recounts its acceptance by a Gentile "devout man." Tell the class that today's lesson gives them the first instance of the bringing of pagans directly into the church.—all other converts previous to this time were either Jews, Jewish proselytes, or "devout men," that is, men who worshipped Jehovah, but did not submit to the Levitical ritual.

**Chronology.**—The lesson today is at least eight years after our last Sunday's lesson. Saul the arch-persecutor was still feared by the disciples and he had to have time to find himself in his new sphere of acting. Immediately after his conversion he spent three years in prayer and meditation in Arabia (Gal. 1:17-18). Returning to Damascus he preach-

ed there, aroused the animosity of the Jews, and was rescued from their violence by being let down from the wall in a basket (Acts 9:20-25; 2 Cor. 11:32-33). He then went to Jerusalem where the hostility of the Jews forced him to retire, (Acts 9:26-30; Gal. 1:18-23). He then went to his own city, Tarsus, and began work, where he remained perhaps for five or six years, (Acts 9:30). This would put our lesson today then in 44 or 45. The dearth prophesied by Agabus fits in with this date, for Josephus speaks of a severe famine in Palestine between 44 and 48.

**Incidental Instruction.**—It will be well to explain the word prophet to your class. It comes from the Greek preposition which means before, or forth and the Greek verb meaning speak and so may mean either to speak before, that is, to foretell; or to speak forth, that is, to preach in our sense. Agabus gave evidence of the former power here and in Acts 2:10, but was also a preacher in our sense. Then a word should be said about the elders mentioned in verse 30. These were the older among the Christians and were leaders in the Jerusalem church, since the Apostles were now scattered preaching the Word. Then the word Grecians of verse 20 will need to be made clear, and it will be hard to do this perfectly except to Greek scholars. Two words for Greeks appear in the Acts, which may be translated Hellenists and Hellenes. The former were Greek proselytes to the Jewish faith or Jews who were born out of Palestine in Greek territory. The latter were pagan Greeks, and this is the word accepted by translators as the proper one in verse 20. It is the use of this word in this verse which gave the church at Antioch its unique character in the expansion of the gospel idea.

**Geographical Outline.**—Be sure to locate intelligibly on map or your black-board Phenice, Cypus, Antioch, Cyrene, Tarsus, Jerusalem and to have your class get a conception of these places that shall be more than a mere name.

**The Lesson.**—You may teach the lesson under three heads, which you will write on the board as they are developed in the teaching.

1. Antioch Has a Revival, verses 19-21. Find by question what caused the disciples to scatter from Jerusalem, to what places they scattered, to whom they preached the Word, whence some of these scattered ones had come, to what great city they came (Here call for assigned work on Antioch), to whom they preached, what was with them, the result of their preaching.

2. What Barnabas Finds at Antioch, verses 22-25. Find to what leading

church tidings of these matters came, whom they sent to confirm the work there (Here call for assigned work on Barnabas—first perhaps asking if the class has heard of him before and under what circumstances, Acts 4:36-37), how he was affected by his visit, what exhortation he made, what is said of him as a man, what the result of his ministrations was, whither he set out, for whom.

3. Christians in Name and Also in Deed, verses 26-30. Find whither Barnabas lead Saul, how long they both served as copastors of the church there, what glorious name was given the disciples of Christ there, (Here call for assigned work on the use of the word Christian in the New Testament; also on the other names by which the early followers of Christ were known from Acts 5:14; Acts 9:30; Acts 9:2; Acts 6:1; Acts 9:13; Rom. 8:33; Acts 24:5), what class of church workers came from Jerusalem to Antioch in those days, a prominent one of these, what he signified by the spirit, when his prediction came true (Claudius ruled from 41 to 54), what action the Antioch church took in reference to the famine, from whom they raised their relief fund, to whom they sent it, by whom, whom they brought back with them to Antioch.

Review the lesson by the topic method.

For Class Discussion:—Whence the name Christian: Was it an instance of the keen wit for which the Antiochians were celebrated and given in ridicule? Was it of divine origin? Study the instances of its use in the New Testament and note whether it is employed as a term of reproach or compliment. Such discussion will be profitable only in Baraca, Philathea, or Adult Bible classes.

**Truths and Their Application.**—I. "Preaching the Lord Jesus" led to the revival at Antioch. It has led to every revival service and will lead to every one in the coming years. No other preaching, however eloquent, will ever lead to a revival. Do we need reviving as God's people? Then we need to have Jesus preached to us. And whenever he is preached, a revival is sure to follow. It may not be timely for a layman to give advice to the ministry, but it seems to me that the Church and the world today are sorely in need of the simple Gospel message of salvation through Jesus Christ.

2. "The hand of the Lord was with them" we are told of these scattered disciples who went to Antioch. That is why the Antioch church became a strategic point in the spread of the faith. The hand of the Lord always insures success to any man or movement.

Be sure you have the hand of the Lord on your side.

3. "He was a good man" says the sacred historian of Barnabas. What higher words of praise could have been bestowed upon him than these. Good men are God's men—let us all strive to be good men, to the end that our lives shall not be simply as a breath that is past.

4. The teacher who fails to impress the lesson of sweet charity which is given in verse 30 will fail to do his duty. These disciples at Antioch were poor—Christianity began among the poor—but the brethren at Jerusalem were poorer. So they gave "every man according to his ability" to the relief fund to the Judean brethren. This is practical Christianity. The Christian cannot afford to be an indiscriminate giver—statistics and common sense both teach that this is often everything else than charity. Neither can he afford to be a contributor only to the "Organized Charities"—this divests his charity of its heart. Let him give specifically part of the time—to those around him whose needs he knows and appreciates. The true giver gives himself with his gift.

#### Manual Work.

In their notebooks have the class write an outline for expansion at home as follows:

37 A. D. Paul in Arabia, Gal. 1:17-18.

39 A. D. Returns to Damascus, Acts 9:20-25; 2 Cor. 11:32-33.

Goes to Jerusalem, Acts 9:28-30; Gal. 1:18-23.

Work at Tarsus five or six years, Acts 9:30.

44 or 45. Comes to Antioch, Acts 11:25-26.

Carries Alms to Jerusalem, Acts 11:30; 12:25; Gal. 2:1-10.

**Assignments for Next Time:**—Ask one to give a brief account of the life of John Mark; another a short account of the islands of Cyprus; a third on what is said on sorcery in Deut. 18:9-14; a fourth on what the Bible teaches in regard to fasting.

Note:—"Preparing the Teacher" published by the Southern Christian Publishing Board and for sale by J. O. Atkinson, Elon College, N. C., and J. N. Hess, Dayton, Ohio, will materially help every Sunday-school teacher for the next three months—especially pages 149 to 156 and pages 175 to 195.

W. A. Harper

Elon College, N. C.

—President Taft is to deliver an address at Alexandria, Va., April 30, celebrating the 120th anniversary of the first inauguration of George Washington.

#### NOT A FICTION.

It seems to be a pleasure to a good many professed Christians, among whom are not a few preachers, to reject the truth that Jonah was a real person, and claim that the one who was called by that name was only a figurative character. There is no sense in saying that he was a man if he, or it, were a mere figure, or a fictitious personage. A mere figure is not a man, nor a person. A myth is not a person. What does anyone gain by believing that there was no real Jonah? What is the object in saying that such a man never lived? Now read what a rationalistic preacher, Rev. Frederick Lynch, says in *Christian Work*: "Whether Jonah (the book) be a transcription of an ancient event, or be a beautiful allegory, told by some religious teacher to impress upon his hearers a great religious lesson, as Jesus some years afterward told His own inimitable stories, it has equal value, as far as its moral and religious meaning is concerned. Perhaps it has more." It is apparent that this man does not believe that Jonah was a historical person. It is also evident that he does not believe that the book of Jonah is actual history. But he is very ready to believe that "some religious teacher" composed the book. So, it appears that Mr. Lynch is not at all concerned as to whether or not that teacher was divinely inspired. Why should he care about that question? The radical critics have spent a good deal of time to find out the names of the writers of the Bible; why, then, have they not discovered the name of the "religious teacher" who wrote the "beautiful allegory," calling it the book of Jonah? Who was it that gave such a name to the book? And what a marvelous thinker and writer that "religious teacher" must have been! What great inventive powers he possessed! What vast foresight he displayed in so arranging his "story" as to make it prefigure the burial and resurrection of the coming Christ! Surely that teacher must have passed great originality in his thinking, in his planning, and in his use of language. Why do not some of his modern and scholarly admirers write a similar book?

Then consider the proposition that if there were no actual Jonah, Christ was badly deceived in thinking that there was just such a man. He told his disciples and others that there was a man whose name was Jonah, and that he was three days in the belly of a fish; but from our modern writers it would seem that even Christ was in great error!!

C. H. Wetherbe.

## THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### LIVE INSTITUTIONS AND DEAD ONES.

The most potent and vital institution in the world today is the Church. It is gross error to suppose that the Church is dead, or is dying. It has been a live wire now for nearly nineteen hundred years, and it was never more alive, never more virile and vigorous than today. One must judge a tree by its fruit.

The church has been, and is, mighty, not only in the shaping and making of individual character, but in the founding and fashioning of interests, enterprises and institutions that make for man's uplift and welfare. Seek to its source, and behind the enterprises that help man you will find the Church. Out of the Church grew asylums for the idiotic, irrational and pitiable. Because Lord Christ opened the eyes of the blind and unstopped the ears of the deaf the Church has planted, mediately or immediately, places where the blind may learn to read and the deaf may be led to hear. Every institution for man's protection, uplift and betterment had its origin in and out growth from the Church. Homes and places of refuge for the weary, worn and worthy were planted by the church. Nobody ever thought of an orphan's home till the Church taught its worth and made it possible. The Sunday-school seems a small and insignificant affair but there was no free school system worthy the name or place till the Sunday-school demonstrated that the free teaching of all children was not only feasible but the most potent factor in enlightening the masses and building a democracy. Surely has God chosen the weak things, not only to confound the mighty, but to lead, inspire and direct the mighty as

well. He who measures the might of the Church by the membership roll, or the number of the places of preaching and of worship has not rightly considered nor estimated what the Church is, and what mighty things it is bringing to pass. Search out that which the Church has set on foot and is responsible for and you will find all the best and mightiest that make for man's uplift, enlightenment and edification. The Church has always taught the State the worth and weight of sentiment, and of culture. When the State builds one institution for the higher education of youth, the Church builds a half dozen similar institutions for the self-same purpose.

Neyer man spake words as weighty and as eternal as those of the Master: "I will build my Church and the gates of hell shall not prevail against it."

The deadliest institutions are the places of sin. The germs of dread and death go out from the saloon. The gambling place is the builder of cruelty and crime. The houses of corruption sow the seeds of wreck and ruin. All these and their kindred types sow, cultivate and develop the seeds of death and destruction. Neither these nor any of their kind ever built an institution, fathered an enterprise or began an influence that made for the betterment of man's condition or the uplift of the human race.

If any man's love is growing less for his Church let him consider what the Church has done, is doing, will do.

If any man is inclined to the places of sin let him consider what death and ruin these have dealt out, and are now dealing out, and always will deal out to him and to his fellowman. "The wages of sin is death."

### MORE HOPEFUL.

The churches emerge from the Easter services inspired with new vigor and more hope. If Easter did nothing else than call to mind afresh the ground of hope, its observance with appropriate religious ceremony would be worth while. In the fact of Lord Christ's resurrection, is our sure and steadfast ground of hope. This hope inspired the early church and gave a new and strange strength to those who accepted and believed it then.

After the resurrection there was no Judas to betray, no Peter to deny, and no despairing disciple to forsake. A new hope struck home to the Apostles' heart and they were then ready to face the bitterest foes and carry the gospel message to the uttermost parts.

But for this fact and this faith we are of all men most miserable and are yet in our sins, declared the apostle to the Gentiles. And but for this fact and

faith the future is dark and the grave foreboding.

Last Sunday's Easter songs and services inspired the world to nobler doing, stronger effort, larger sacrifice and more ready obedience to the will and way of God. We look to the rest of the year with brighter prospect, larger hope, happier vision.

### READING DIME NOVELS.

Daniel Johnson, aged 18 years, is in jail at Atlanta, Ga., for having attempted to extort \$35,000 from Asa G. Candler. The young man wrote "black hand" letters threatening Candler that if the money was not deposited as directed, Candler and his house would be blown into smash. Detectives were put to work, more than one letter having been received, and the direful threats repeated, and in a few days the culprit was apprehended. Young Johnson was a member of Candler's Sunday-school class.

Finding himself apprehended, Johnson confessed: "It was a fool notion I got from reading dime novels." This young man will have opportunity to think at leisure behind prison bars of what the awful effects of reading dime novels are.

This instance just chances to come to the surface. Thousands are going the way of wrecked lives, blasted hopes, ruined careers from this same cause—reading trash from which the most silly and wicked notions are obtained. The world is full of good, wholesome, helpful books—literature that enlightens the mind and edifies the heart. Why will men turn to filth and trash when there are health, hope, and happiness as readily at hand?

### Greensboro.

Easter services at our church today were much enjoyed by those attending. The program was not as elaborate as usual, owing to sickness and pressing duties by many of the congregation. The songs by the children and choir, also the sermon by Pastor J. W. Bolton were fully in accord with the occasion. Ten hundred and fifty dollars was raised in cash and subscriptions to be used towards cancelling the church debt amounting to sixteen hundred and fifty dollars. Our outside members are asked to help raise this so we may dedicate this house of worship about June first, which will be the ninth anniversary of this organization. Send your donation to S. A. Caviness, Greensboro, N. C.

Thanking you in advance,

Faternally yours,

R. S. Petty.

April 11, 1909.

**NORFOLK LETTER.****A Church at Ponce, P. R.**

I am sending the following letter to the clerk of every church whose name appears as such, in the "Christian Annual" for 1909.

Now kind reader, if the success of this cause appeals to you and you know of any church that I have failed to reach, won't you tell them of this movement and ask them to join in at once. And don't forget to pray much and earnestly. Dear Brother:

**DON'T READ THIS NOW**, unless you have fifteen minutes of leisure; after you have read it, **THINK AND PRAY** over it ten minutes and then **READ IT AGAIN**. If at all convenient, read it again in a half hour, **THEN ACT**. At your earliest convenience please call together your Sunday-school Superintendent and Pastor for a conference on the following suggestions—**THE BUILDING OF A CHURCH HOUSE IN PONCE, PORTO RICO**.

The Memorial Christian Temple, Norfolk, took a special offering several years ago, and has kept it up since, that made the Porto Rico work possible; a good work has been, and is now being accomplished there. We need a house there for many reasons. About \$2,000.00 has already been spent for rent, nothing left to show for it. It is needed for the comfort of our workers, both missionaries and natives. It would show permanency, and help the people to realize that we were there to stay. The Baptist, Methodists and United Brethren have houses costing from \$10,000.00 to \$12,000.00 on lots costing \$3,000.00 to 4,000.00. Brother D. P. Barrett, our missionary on the field, says that to buy, build and equip a house such as is needed to meet the requirements would cost about \$9,000. He says he will vouch for the home field on the island raising about \$300.00. Rev. M. T. Morrill, Foreign Mission Secretary, informs me that there is on hand available for that purpose about \$2,000.

At the last session of the A. C. C., the following resolution was adopted:—"Resolved, That all the Sunday schools in the bounds of the A. C. C. be requested to adopt the following plan for the benefit of the Porto Rico Building Fund.

First.—That each school provide itself with a bank or box for the purpose of receiving the money that may be contributed for that purpose.

Second.—That the Superintendent or Pastor request every member of the Sunday-school and Church to contribute at least a penny for each and every year of their age, the Sunday following the birthday; the money to be forwarded to the Mission Treasurer at Dayton, Ohio.

This plan has the authority of the A.

C. C. back of it; it has built the Salinas church and raised \$2,000 besides. It will not interfere with any regular work; it will develop a missionary spirit and practical missionaries.

Now won't you please **PROVIDE** the receptacle and give the **OPPORTUNITY**, and leave it to the people and God as to whether they will give or not. If you will do that much I do not fear for the results. If you are already using this plan for **THIS** purpose, **CONTINUE**; if you are using it for some **OTHER** purpose set some day, and take a **SPECIAL OFFERING** for **THIS** purpose and send it to Dr. J. G. Bishop, at Dayton, Ohio.

Now I am sending this letter to about 1500 churches. Now Brethren let's have a concert of action for **ONE TIME**, and show to the world what we can do for God. Won't you write me a line and let me know how this appeals to you? and above all, won't you put the plan to the test **AT ONCE**?

Yours for the Master's cause,  
J. W. Manning.

**ELON COLLEGE NOTES.**

Dr. E. L. Moffitt is in Greensboro today where to-night he serves as Judge in the debate between Davidson College and Wake Forest. The question is: Resolved, That the United States should adopt the policy of subsidizing her Merchant Marine.

In the State Sunday-school Convention which was held last week at Concord, North Carolina, Mr. Elijah Moffitt, of Asheboro, an alumnus of Elon, was chosen President, and Prof. S. M. Smith, of Raleigh, was chosen Statistician, Rev. W. C. Wicker of Elon College is a member of the Executive Committee.

Prof. W. P. Lawrence went to Haw River April 9th to deliver an address at the close of the schools there, of which Mr. Lucius Lincoln, Class of 1907, is superintendent. This has been the most successful year of the schools at Haw River and we congratulate Mr. Lincoln on his success.

On Friday evening, April 9 at 8:00 P. M., the Elocution Recital was given in the college chapel, "After the Game," in three scenes, in which ten characters took part. This was the beginning of the Easter exercises and was witnessed by a large audience.

The Annual Entertainment of the Psi-chelion Literary Society was given to a large and very appreciative audience, in the Elon College Auditorium, Saturday evening, April 10. There was not a dull selection on the entire program and the play, "A Dead Heat," was especially strong.

The Easter service here was highly enjoyed, the music was especially fine, having been prepared for the occasion by Miss Wilson. Dr. D. A. Long who preached on the "Resurrection" was at his best and his congregation was highly pleased with his discussion.

The C. E. Society was led by Misses Bond and Williams and the music was also a feature of this meeting, being special Easter music.

Among the visitors for Easter we have Misses Nanny Doak Wilson, and Edna Greenwood of News Ferry, Va., Misses Mamie Fonville, Edith Walker, Myrtle Isley, Ollie Hall of Burlington, Miss Bronna Clymer of Greensboro, Miss Maud Shoffner of High Point, Miss Atkinson of Raleigh, Mr. Warren of Richmond, Va., Dr. Walters, wife and sister, Mr. J. Ed Garrison and family of Union Ridge. All these friends we have been glad to welcome.

Prof. W. A. Harper is busily engaged now on the work of the State Christian Endeavor Society to be held at Winston Salem April 25-27. Elon College will be represented by perhaps eight or more delegates.

To-day, Easter Monday, is holiday and rules are suspended, the students are entertaining their visiting friends, while some have gone to their homes for the holidays.

Mrs. W. S. Tate who was reported in these columns last week as being sick, is improving, and now it seems that she will soon be out again. J. T. C.

F. Marion Crawford, the novelist, died at Sorrento, Italy, April 9. He was conscious and composed to the last, and in passing out used these words, "I enter serenely into eternity." Being aware that his final day was "Good Friday" he said "I die with Christ."

—The Lower House of Congress passed, amid much excitement, the Payne tariff bill April 9. It now goes to the Senate for further debate. The efforts to put lumber on the free list failed. It is generally believed that the \$2.00 Dingley duty will prevail, though there is division of sentiment in both parties.

—Of the making of laws there is no end. Statistics now compiled show that 41 legislatures in 1907 passed a total of 16,064 laws and resolutions. North Carolina led with 1,572 in a session of 62 days—25 a day. Michigan came next with 790, Connecticut 782, Alabama, 766, Penn. 741, Wisconsin. 724.

**For Children.**

"A child should always say what's true  
And speak when he is spoken to—  
And behave mannerly at table  
At least as far as he is able."

### THE CHRISTIAN ORPHANAGE DEPARTMENT.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

**Total Reported Last Week** \$1941.40  
**Monthly Dues.**

Annie Pearl Way ..... 10  
 Margarette J. Ballentine 1.00  
 Paul Strader ..... 1.00  
 Hubert A. Neville ..... 10

#### Monthly S. S. Offering.

Suffolk, Va. .... 17.00  
 Birthday Bank of the Third Church  
 S. S., Norfolk, Va .... 2.27

Oak Level ..... 50

Youngsville, N. C. .... 1.01

Greensboro, N. C. .... 3.03

Linville, Va. .... 81

Union Grove, N. C. .... 1.00

Union, Va. .... 50

Berea (Norfolk) Va. .... 5.85

#### Special Offering.

F. M. Carlton ..... 5.00

Jr. C. E. So., Elon College 50. ....

Howard's Chapel Church .25

Jessie E. Massey ..... 5.00

Statesville, N. C.

12 bu. S. potatoes @ 60¢ 7.20

Amt. 12th week, 1909 ..... \$52.12

Total ..... \$1993.52

Elon College, N. C., Apr. 7, 1909

My Dear Children and Friends—

The nice report we have this week makes our hearts glad as the beautiful spring weather does the heart of dear old Mother Earth. Nature seems to be doing her best for the "Good Friday" planting, and our friends this week have been doing their best to give us a good report for Easter. We hope to hear from others who wish to send a special Easter Offering.

Life, life every where! May there be renewed energy on the part of cousins and friends for the advancement of the cause we all hold so dear.

Uncle Rufus King sends another cow and calf this week. "Mrs King" and

"Miss King." We now have seven cows and seven calves, one for each boy though some of our little fellows are as yet too small to attend them. Mr. J. Milton Banks sends us 2 bu. sweet potatoes. Miss Mollie Clendenin, Graham, N. C., sends three under vests. Miss Eudora Marks, Osgood, N. C., 1 pr. pillow cases; Mrs. Lula Kelley, Osgood, N. C., 1 quilt; Mrs. Mary A. B. Wicker, Osgood, N. C. 1 quilt, sent by Miss Annie Wicker.

For each of these gifts we are very grateful, and thank the kind friends. We are glad to receive so liberal cash report this week. Let us have a great Easter Offering next week!

Fondly yours, Uncle Jim.

Chapel Hill, N. C., Apr. 5, 1909.

Dear Uncle Jim:

I wonder how many eggs the little cousins have saved for Easter. I will send my dues for March. Much love to all. Hubert A. Neville.

I guess, Hubert, our eggs will be scarce as our Mother Hens insist on having them in their nests to help swell the chicken family. But never mind, maybe we'll have more fried chicken by saving the eggs.

Elon College, N. C., Apr. 3, 1909.

Dear Uncle Jim:

We "The Juniors" have decided to write monthly and send our contribution for the Orphanage. Mrs. Patton is our superintendent now. We have been sending a little amount every month since before Christmas. We hope you will accept our letter every month. Now please find 50 cents for our amount for March.

Lovingly, Treasurer.

We thank the Juniors of Elon for this monthly offering. The regular monthly amounts help very much to pay bills, etc.

Statesville, N. C., Apr. 6, 1909.

Dear Uncle Jim:

Here comes an Easter offering and a heart full of love for each and all the orphans, from an old cousin who still remembers you.

Lovingly, Jessie E. Massey.

Thank you very much, Cousin Jessie. To know that we are remembered by cousins of former years is very pleasant indeed.

Sanford, N. C., Apr. 3, 1909.

Dear Uncle Jim:

I will write my letter myself this time and send my dime for April. Our school will be out in this month. I am learning fast. I can't write good yet. I must close. With love to you and

all the cousins, Your niece,  
 Annie Pearl Way.

How nice to write your own letters, Annie Pearl. This one is real good; try another.

Fuquay Springs, N. C., Apr. 6, 1909.  
 Dear Uncle Jim:

Enclosed find one dollar for dues to date. Will try to write oftener when I get a little larger.

Your niece,

Margarette J. Ballentine.

Well, Margarette, we are glad to get your nice letter and now while you are too small to write yourself, be sure to get some one to write for you.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & Co., Toledo, Ohio. Sold by Druggists, etc.

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**THE REWARDS OF THE MINISTRY.**

No thoughtful person can contemplate the scenes attending the funeral of the Rev. Dr. Theodore L. Cuyler, in Brooklyn, the other day, without concluding that there are compensations in the Christian ministry which can be compared favorably with the rewards of secular business.

Doctor Cuyler was eighty-seven years old, and had retired from the active pastorate at the age of seventy, after serving one church for thirty consecutive years. More than two thousand persons crowded the meeting-house of this church for the funeral, and as many more gathered in the streets outside to show their affection and respect for the good man.

This tribute was not a final and impulsive effort to atone for lack of cheer to the man during his life. It was the continuation of regard even to the last possible moment. Had Doctor Cuyler devoted himself to making money, he would have accumulated a large fortune. Instead, he devoted himself to the conservation of all that is good and true and beautiful in his fellow men, and accumulated for himself and for them a large store of that which is imperishable.

So much stress is laid on success, in the sense of getting rich, that many persons find it difficult to look upon a man who has not got rich save with some feeling of pity, if not of contempt. It is desirable that we should all shake ourselves out of this false idea and begin to understand that there are what a noted New Englander has called enduring satisfactions in life which have nothing to do with money.

The love and respect and gratitude of one's fellow men are worth more in the evening of life than those who have them not can realize. Every worthy minister has these rewards, and would not exchange them for much gold.-- Youth's Companion.

**THE CHURCH PAPER.**

It is not only the right but the bounden duty of the church to use every effective agency for the promulgation of truth and the promotion of righteousness.

The church paper is a part of the working machinery of the church. It is far from being an unnecessary frill. There is a loose sentiment among church folks that regard the church paper as a fashion which has come to be popular in ecclesiastical organizations, or, as a sort of convenience for the preachers which the laymen are called upon to support. The leader who can devise some plan by which these mistaken no-

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tions may be displaced will render a service worthy of thanks.

The church must use the press. It must have its printing houses and its papers. If the press is an arm of power to a political party, it is vastly more important that the church shall use these mighty agencies in its work.

Besides, to the church paper is committed a place which it alone can fill. The pulpit cannot fill it, the college cannot fill it, the Sunday-school cannot fill it, the young people's organizations cannot fill it. In the struggle between truth and falsehood, between righteousness and sin, the church paper has been assigned a definite position to hold, and the issue of the struggle rests with its success as well as with the success of other forces.

And there never was a period when its work was more vital than it is now. Evil never employed the printing press so largely at any time as it is employing it at this time. Running through all the classes of social and political journals, evil is published in all its hideous forms and deeds. Over against such agencies of sin stands that class of papers represented by the great journals of industry, commerce, literature and religion. The battle of the nation, even the struggle of civilization, are being waged just at this time most vigorously at this point of the line.—Dr. J. C. Kilgo, in the Raleigh (N. C.) Christian Advocate.

#### PLEASANT RECOLLECTIONS.

Dear Bro. Atkinson:—

I read with a great deal of interest what Rev. P. T. Klapp said about the new house of worship at Moore Union. I am so glad to learn that a faithful few have completed their new house of worship, and have the pulpit neatly furnished with a carpet and three good chairs and a good heater in the church, notwithstanding they have been two years without a pastor. It calls to my mind, I had an appointment there the week following the fourth Sunday in November, 1854 and I found only one person there, Sister Penny Thomas, the leading member of the church. She soon proposed "let's go home for there will not be any more here." I said, "No, let us have worship before we go," and we prayed together and I went with her home. They had very few members. I preached for them three or four years, and we had some good meetings and some good additions to the church. The church was a small pole building. I don't recall that I have been in that community for about fifty years. I fondly recall the family of Abner Kelley, Methodist, Tillman Thomas and family, Baptist, Henderson, Jordan, an old bachelor brother. I had just started out then on the voyage of life as a minister, and how kind they all were to me.

J. W. Wellons,  
Elon College, N. C.

#### ACKNOWLEDGEMENTS.

Dear Christian Sun:—Since I last wrote I have received the following amounts on the Columbus church:

R. S. Petty, .....	\$2.00
Rev. R. W. Hiatt .....	1.00
Rev. J. O. Atkinson .....	2.50
Barnie Brown .....	1.00
Miss Amzie Winfred .....	.25
Miss Annie Parham .....	.25
W. I. Manning .....	1.00
Mrs E. A. Floyd .....	.25
Mrs. M. J. Stephenson .....	.25
Mrs. T. L. Dunn .....	.50
Mrs. J. W. Sands .....	.25
Mrs. J. J. Carter .....	.25
Mrs Nettie Sheffield .....	.25
Miss Zana Stephenson .....	.25
Mrs. Ada Mann .....	.25
Miss Winnie Floyd .....	.15
Miss Rillie Stephenson .....	.15
W. W. Jester .....	.50
J. F. Perkins .....	.50
Mr. Harvey .....	1.00
Miss Maud Abell .....	.75
Mr. Sam Carter .....	1.00
Mr. Beck .....	2.00
Total .....	\$116.30

We extend sincere thanks to these friends and pray for the Lord's richest blessings to rest upon them. Can I number you in my next list?

Faithfully, Mrs. H. W. Elder.  
Richland, Ga.

#### Missionary Rally, Pleasant Grove Church, Alabama Conference, May 29, 30.

##### PROGRAM.

##### Friday Night.

Preaching by Rev. J. H. Milan.

##### Saturday Morning.

9:00: Religious services conducted by Rev. C. W. Carter.

9:15 Organization.

9:45 The Gospel for All Nations, Rev. G. O. Lankford.

10:15 How May We Develop a Working Force in our Local Church? by Rev. E. M. Carter

11:00 Preaching by Revs. C. M. Dollar and J. H. Hughes.

12:00 Noon recess.

##### Saturday Afternoon.

1:30 Our Missions and Missionaries, by Rev. G. D. Hunt.

2:00 What is our Missionary Association, and Why Should We Support it? by Rev. C. W. Carter.

2:30 Heroes on Mission Fields, by Rev. J. H. Hughes.

3:00 The Relation of Home and Foreign Missions, J. J. Carter.

4:00 Miscellaneous business.

##### Saturday Night.

Preaching by Revs. J. V. Knight and J. D. Dollar.

#### Sunday Morning.

8:00 Song and prayer services, conducted by Rev. B. F. Young.

8:30 How Can Larger Means be Secured for our Missionary Work by the Sunday Schools, Rev. A. A. West.

9:00 Have I Any Part in Mission Work? by Miss Bettie Stephenson.

9:30 The Need of More Funds, by J. W. Payne.

10:00 The Importance of a Systematic Plan for Raising Missions, by Rev. G. D. Hunt.

11:00 Preaching by Revs. G. O. Lankford and E. M. Carter.

E. M. Carter,

G. D. Hunt,

J. D. Dollar, Com.

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**A TRICK OF HISTORY.**

A few weeks ago the Lincoln homestead in Kentucky was turned over to an association which has undertaken to preserve it in commemoration of the distinguished citizen who made it famous. It is interesting to note that the Davis Farm Association has been organized, the purpose of which is to acquire the homestead upon which Jefferson Davis was born and to perpetuate it in honor of the great Southern chieftain.

The funds are now being collected with which to pay the purchase price, and as soon as that has been accomplished, steps will be taken to provide for the maintenance and care of the property. These two men who were destined to play such momentous parts in the national history were born in adjoining counties in Kentucky, and in birth they were separated by but a few months of time. One grew up a patrician, the other a plebeian; one drifted further South and the other further North, and in the course of human events they each were honored by being made President of their respective sections of the country in which they lived.

At that time the present territory of the United States became divided into two separate republics. Hence during the period from 1861 to the close of

Mr. Lincoln's life the country had two Presidents, one whose authority was exercised over the Northern States of the Union, and the other, whose jurisdiction had the allegiance of the Southern States. It is proper that the American people should honor both of these great men, whose deeds fill so large a chapter in the history of the country and each of whom was accorded the highest honors within the gift of the great people whom they respectively served.—New Orleans Daily States.

**THE GREATEST BLUNDERS OF MY LIFE.**

Here are some "Blunders," written down by the five hundred men, and to be found in the Crear Library:

"The greatest blunder of my life was gambling."

"When I left my church and mother."

"My greatest blunder was when I first learned to smoke."

"When I left school before I was past the fourth grade."

"Did not stiek to my trade."

"The greatest blunder of my life was not accepting Christ and thereby avoiding many sorrows caused by serving Satan."—American Weekly.

—Trust in the Lord and do good, and verily thou shalt be fed.

The Boxer indemnity fund which was returned to the Chinese government by the United States some time ago is to be used for sending 2,000 Chinese students to this country to be educated. One hundred will be sent annually for four years, and fifty annually as long as the money lasts. A Chinese Educational Commissioner, with five assistants will have charge of the work. A commission in Peking will decide to which schools the students are to be sent. The students will vary in ages from twelve to twenty. Eighty per cent will be trained in manual arts and the remainder in law and government.

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2:35	7:26 Fuquay Sp'gs	7:19 2:25
2:55	7:45 Kipling	7:00 2:05
3:15	8:05 Lillington	6:41 1:44
3:41	8:28 Linden	6:15 1:17
4:30	9:15 Fayetteville	5:30 12:30

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**DIED.**

**Turner.**

Jacob Lawson, son of Jacob A., and Floydie R. Turner, died March 25, 1909, aged 4 months and 12 days. In the absence of the pastor the funeral services were conducted at Colosse Baptist Church by the writer and the remains laid in the Colosse cemetery.

R. H. Peel.

**Kitchen.**

At Ivor, Va., March 31, 1909, Mrs. Pocahontas Kitchen, wife of E. F. Kitchen, aged 26 years and 6 months. She was married to Bro. E. F. Kitchen, Feb. 12, 1900 and leaves three children and a devoted husband who are made sad by her death. She had been a member of Barrett's Christian Church about 11 years. During her last sickness, she remarked several times that all she minded about dying was leaving her family. Funeral services were conducted at Ivor Christian Church after which the remains were carried to the family burying ground near Manry.

R. H. Peel.

**Laine.**

March 9, 1909, A. W. Laine, aged 42 years and 10 months. Bro. Laine joined Barrett's Christian Church about 29 years ago and remained a true and faithful member of that church until Dendron Christian Church was organized. He then became a charter member of Dendron. Those who knew him looked upon him as a true and consistent Christian. He was a great sufferer for several months before his death, but through all these sufferings he was happy in his hope of eternal life. A little more than a year ago, he moved to Ivor where he resided until the time of his death. He leaves a wife and two daughters who are made sad by his death. Funeral services by the writer.

R. H. Peel.

**Gunter.**

J. Ambros Gunter was born June 22, 1830 and died March 22, 1909, aged 78 years and 9 months. Bro. Gunter was a good citizen, devoted husband, faithful Christian and a true member of his church. Bro. Gunter was religiously inclined from boyhood.

J. A. Gunter, Malcom B. Watson, Patrick Lashly and James Hights erected a log house about a quarter of a mile north of where H. A. Hight now lives. This was the beginning of Shallow Well Christian church. Afterwards, with the help of others they erected the second house, about 200 yards north of the present building, later on the third building was erected, near where the present building stands. The fourth building is

the one in which Bro. Gunter officiated as deacon for many years. This gives us some idea of the spiritual side of his life. He grew up with his church, worked in his church, till the Master called him home.

Bro. Gunter was left a fatherless boy at ten years old. He helped his widowed mother to provide for three sisters and one brother. Bro Gunter was married the first time to Miss Bettie B. Brown in 1852. To them were born two children, John D. and Mary T.. Bro. Gunter was married the second time to Miss A. E. Sloan. He is survived by two children, two sisters, seventeen grandchildren and one great grand-child.

The large congregation at his funeral was an evidence of the esteem in which he was held in the community. An old land mark and a good man has gone to his reward. God bless the bereaved ones. Funeral by the writer, who was his pastor for twelve years.

G. R. Underwood.


Sanford, N. C.

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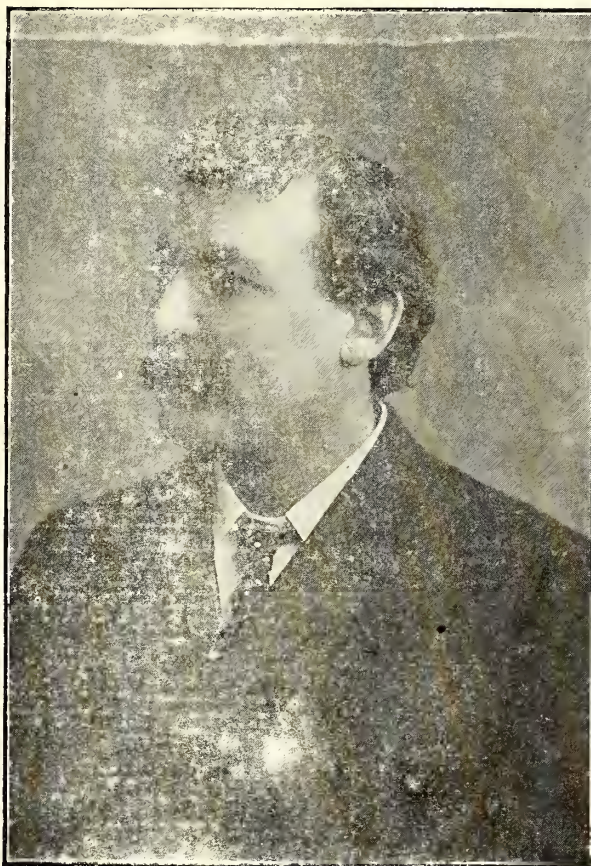
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**COME DOWN.**

I have great respect for small men many of whom I know to be intelligent and full of energy. They often get to the front and stay there, and they deserve to do so on account of their splendid achievements in acting their part so well on the stage of life. Zacheaeus, in this interesting Bible story, was an attractive character, and may be viewed as a model of simplicity and honesty. As Jesus passed through Jerico there was this man who was the most prominent among the publicans and he was said to be rich. But apart from this he wanted to see Jesus—desired to know who he was, but he could not see him for the great crowd that pressed its way before him as he was little of stature. The best way to see him concerned his mind in the haste and rush of that exciting time, and he was anxious and determined to see him then as that might have been his last opportunity of seeing Jesus. Now the bright, quick thought flashed into his mind that there was a large Syeamore tree just a little way out of town. "It has low, long spreading limbs and I can climb it easily, and then I can see Him well as He is to pass that way." Then he ran and climbed up into the tree to see Him. He showed his great desire to see Jesus because he ran. When a man runs he means something. He went there at once—it might have been to gratify his curious nature, or he might have had some other motive for seeing—for beholding the Lamb of God. Maybe he did not think that Jesus would see him, but when Jesus came to the place, the Commander of heaven and earth caused the surging crowd which was following Him to stop. Then he looked up, and saw him, and said unto him, "Zacheaeus, make haste, and come down, for today I must abide at thy house." He at once made haste and came down, and received him joyfully. He did not talk with Jesus long before he was converted—for Jesus said unto him, "This day is salvation come to this house."

Jesus is looking for you to-day. Where will he find you? It matters not where nor how high you have gone He invites you to come down to-day—He wants to abide at your house. Let us invite Him into our house, into our souls, by saying, abide with us to-day, thou Saviour of the world, for we will make haste to come into thy great presence—because we know that thou art our all and in all.

Come down from all old grudges and from evil speaking and let forgiveness entertain your minds. There are many who have a heavy load of old and new grudges—then they have also formed the habit of speaking evil of each other un-



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**THE CHRISTIAN SUN, ELON COLLEGE, N. C.**

til it has become a part of their thinking and practice. From house to house, from place to place they are going to deal out gossip and give it the coloring that suits themselves best, and shows others to the greatest disadvantage. "We should lead a miserable life if we could hear everything that is said about us when we are not listening." Some one said something to you or about you that you did not like. It cut its way to your very heart, and you have had that grudge in you all the time since, but Jesus says to you and to me if we have them, make haste, and come down for to-day I must abide at thy house. Jesus is a guest worth entertaining. Leave the gossip shop and meet Him. Go and tell Him all about yourself—tell Him that you need Him more than any thing else. He will listen to you and he will bless you. He will give you happiness. Come down out of that old den of evil speaking, and put your own house in order, bathe yourselves in his pardoning love, be clean—dress up by putting on the beautiful garment of righteousness and walk in the light of liberty and love. Then when you take this exercise and perform this duty you will feel better, and you will look so much better. When these bad faults are corrected and

the old desire to engage in them is removed, your life will be sweeter and your prospects for more usefulness will enlarge.

When one is offended the feelings are hard to control—revenge and thoughts which are repulsive rise up at once and so often govern the actions and leave the actor in a storm of lasting trouble. Just a few unguarded thoughts and hasty actions have produced, in many cases, a life of untold trouble and regret. Some may call you a coward, if you do not fight—shoot and kill—but God, and reason, and prudence say you shall not, and if you will, you must suffer for transgression. If the law does not detect you, God will, and your guilt will be a just punishment. It takes a brave man to subdue himself, and hold himself back to keep from going too fast. It takes an honest, faithful one to go right on to the mark for the prize; it takes a brave one to rush through the din of life in the suffocating smoke from the guns of the enemy, and it takes a brave soul to enter heaven.

Temptation and dissipation have forever destroyed vast multitudes. They are beyond the line of redemption. They listened to the songs of sin too long, until at last there was a sting in them

which was deadly. Tempted to do wrong has been a trouble with many. Dissipation of many kinds has impressed itself upon the faces of thousands and to-day many of them are ruined by its dreadful effects. Bad enough it would be if it only injured the guilty, but there are so many others troubled by it. It spreads out like fire licking with a long tongue everything in reach, and burning through buildings and the woods with distressing devastation. Where, O where is that devoted father and that tender, loving mother whose boy is in some prison cell? An answer comes back bearing the sad message from their trembling lips, we are at the old home in sadness and much distress, and our boy whom we loved so much has caused this distress. Where is that one who tarried too long at the saloon, and left his family behind in need and so lonely? He comes late and the next morning his two bright little girls of six years came to him and as they sat one upon each knee with their little arms around his neck, "dear father, we were so lonely last night while you were away—please don't leave us so long any more." Temptation and dissipation go arm in arm. They are doubled in many ways to charm and deceive the thoughtless, and to resist them demands a double portion of care and prayer. Pray that a double portion of caution and resistance may be given, and that great deliverance may come in time to save. If any one who sees, thinks, hears and reasons, is mixed up with temptation and dissipation, let him remember that One who is able to save to the uttermost is looking up to him and saying in simple, tender, and inviting words, Make haste and come down. If you fail to come down today you may miss your last invitation—you may not have another opportunity. Come down, come down, come down to-day from the ways of sin and meet Him who wants to abide at your house. Have a house clearing and cleaning to-day and let Jesus abide with you in it. Set your house in order. Come down from the dens of sin—let them alone—come down, come out.

Death is the wages of sin. In 1893 in Chicago where the writer was stopping a man and woman registered at the hotel from an eastern city. The woman had left her husband behind and came there with this man. They had only been there a short time when the man disappeared and she was left alone. Being greatly troubled about her condition she committed suicide, and left a note on the center table saying: "The wages of sin is death." In the great crowd that

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is moving from this to another condition the Saviour is interested in each and looks to us as none other can with as much love and concern as He had for

Zacchaeus when He said to him: Make haste, and come down, for to-day I must abide at thy house. J. T. Kitchen.

Windsor, Va.

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ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, APRIL 21, 1909.

VOLUME LXI. NUMBER 16.

## EDITORIAL COMMENT.

**The Panic.**—That was a peculiar financial hysteria which struck this country in the late fall of 1907 and from which industries of almost all sorts suffered in 1908. Rural districts did not feel the effects as did the trading centers and manufacturing interests.

That panic brought a strange thing to pass. It set the tide of emigration the other way. In 1908 only 635,000 immigrants came; 859,000 left this country and went back whence they came. Immigrants of 1908 were fewer by 1,048,000 than in 1907, and the loss to the steamship companies last year in gross receipts was \$34,000,000. It may be the ignorant masses from abroad that came as immigrants to our shores, but one wonders how on earth they found out so quickly that money was scarce, labor plentiful and business dull over here. The world may not be united in fellowship, but it is in finance.

**Pitiful Richmond.**—One would think that Richmond, Virginia, was old enough, large enough and strong enough to take care of itself. But it is not. Last Wednesday night a big mass meeting of its citizens, who oppose prohibition, was held and sent out a pitiful plea to other sections of the State urging the people not to close up the saloons of Richmond.

The News-Leader of that city in advocacy of the plea said recently: "With in ten years we have abolished Sunday selling of liquor, have reduced the saloons about one-half, have reduced the hours during which they may be open, have abolished the all-night saloons and have thrown about the traffic all the safe-guards that experience and careful thought could suggest or approve."

Now there just chances to be one safe-guard that the "we" of The News Leader have not thrown about the Richmond saloon business. And that is the constant and determined and perpetual endeavor of those self-same Richmond saloons to sell liquor in all parts of Virginia and in North Carolina as well, and debauch, is possible, a half or all the population.

It is a far cry indeed, this of the Rich-

mond saloon keepers and their friends, calling on the rest of the country to let them alone in their business and then they in their turn by every mail and by every other device, known to the salesman's and advertiser's art, strive with all their might not to let alone other sections of the State and country. We doubt if there is a village, hamlet, nook or niche in all Virginia or North Carolina, prohibition or no prohibition, where the advertising matter of those Richmond saloons has not gone, begging men and women "to buy their good liquor," and now that those in other sections talk of taking a hand in helping to close up Richmond's saloons they raise the cry, "Hands off. Leave us alone to run our own business." In Heaven's merciful name then, why do not the Richmond saloon keepers leave the peoples of other sections, especially of "dry" territory, alone to run their own business? Hands off indeed! The saloon keepers should be the last in this good world to cry "hands off." When even they themselves well know they are trying their utmost to "hands on" every man and youth in all this broad land so as to drag them to the places of debauch and wreck and ruin.

This is a pitiful plea that comes from Richmond, such an illogical and silly plea as only saloon men can put up.

**Corn.**—The country seems to be just waking up to the value and possibilities of corn. Already it is the greatest single crop, greatest in bulk and value, in the United States. It would take one hundred and nineteen thousand trains of thirty cars each to haul our corn crop of any average year. If the corn crop of the United States were loaded into freight cars, it would form a train which would more than encircle the globe. It would take a freight train of one hundred and five cars all loaded with gold to pay for the crop of one year. The six great corn-producing States, Illinois, Iowa, Kansas, Nebraska, Missouri, and Indiana produce nearly three-fifths of the entire crop of the United States. In these States fifty bushels per acre is considered a good yield, though the average for the United States is twenty-five bushels per acre. The largest yield of

corn on record is 237 bushels per acre on a farm in South Carolina. The highest price paid for corn was \$250 per ear, this being received by L. B. Clore at an auction sale at a Chicago corn sale in 1907. The chief value of corn is food for man and the domestic animals. It is used in the preparation of more than one hundred different articles. Corn is native to America, it having been cultivated here by the Indians long before Columbus' discovery.

To the worth and possibilities of this wonderful plant the country is just waking up. Here is a plant yielding yearly an income which, if our gold and silver mines combined, in their balmy days had equalled, American miners would have been considered and would have been, fabulously rich.

No wonder the Russian Government has just sent to the United States for an up-to-date corn grower to go to that country, at a salary of \$4,000 a year and all expenses, to teach the Russians how to grow king corn. And no wonder that in many counties of the Southern States a premium is offered each year to the successful competitor in the "corn contest."

A kindly Providence made corn grow in abundance because for man and beast it is bread—the staff of life. He who cannot see the smile of God in the waving corn is blind indeed.

**College Presidents and the Public.**—President Alderman of the University of Virginia has completed the million dollar endowment to that time honored institution, the raising of which amount he undertook last year.

President Alderman rejoices in the success he has achieved in this undertaking and counts it a great happiness to have rendered some service in this great matter.

In announcing to the public the completion of his task these words with their touch of fine sentiment, are added by Dr. Alderman: "But I want to say that the president of an American university ought not to be required to raise money as a business and under contract, so to speak, and God helping me, I will never again undertake just such a task

(Continued on page 5.)

## FROM THE FIELD.

## Greensboro.

Editor Sun, Dear Brother:—I write to let you and the people of the Conference know that we are still alive at Greensboro. About four weeks before Easter we began to lay plans and announce that we would make an Easter gift for the purpose of paying the debt yet remaining on our building. Money being close we feared a little, but the Master's words, "Lo, I am with you," sustained us and we went forward. Our expectations were more than met. However, we did not raise the full amount but we are where we can see the silver lining of the cloud, and expect to raise the full amount before dedication day, which we are now planning for the first Sunday in June, it being the ninth anniversary of the church. This little band has certainly labored faithfully to this end and feel the Lord has blessed them in their faithfulness. May the Lord keep us consecrated in the faith.

J. W. Bolton, Pastor.

## Park Place, Norfolk.

We desire to report a surprise which was in our interest Friday evening, April 9th, that being our birthday anniversary. A number of members and others who are regular attendants at Third Church, Park Place, gathered in our home and spent the evening in a very cheerful manner. They brought with them oranges and bananas to be served with other refreshments, also a beautiful present in the form of a gold watch, which was presented to their pastor by Doctor Manning in a neat and appropriate speech.

It is needless to say we were delighted with both the present and the kind regards expressed by those who came into our home on that occasion.

The membership here consists of tested friends of the Christian Church. A more hospitable, agreeable class of people would be hard to find. We were sorry to have to spare one of our number, Miss Susie Turpin, to go to a foreign field but meekly submit to the Divine will. We are glad that we have others who are very devoted to the cause of Christ. They have faith in God as their great Leader.

W. H. Thompson.

## Henderson Letter.

Last Sunday (Easter) Mr. Johnnie Langston, son of Bro. W. W. Langston united with our church here on profession of faith. He is a young man of fine appearance and will be of service to us. This is eight adults and one youth

received since our meeting in the fall. We will not hold a series of meetings this spring, but are prayerfully and hopefully looking forward to the second week in October for the same. Members are being urged to begin now to pray and work preparatory to the meeting. Our work here has its encouraging features and the trials of the average mission point. The membership is fifty one. The pastor's salary and other obligations in the way of current expenses are met promptly. The Sunday-school is doing good work. We are expecting the convention to meet with us in July. Our prayer-meetings have been fairly well attended during the winter. Attendance at preaching services is never large; but smaller in the spring than at other times. For the past two months there have been more sickness than usual among our people.

Since my last report I have received the following which has been applied to church indebtedness.

Wentworth S. S. ....	\$5.00
Dr. H. H. Utley .....	\$5.00
Dr. J. P. Barrett .....	5.00
Dr. E. L. Moffitt .....	5.00
E. M. Newman .....	5.00
R. C. Underwood .....	10.00
C. D. Harton .....	10.00
Mrs Bessie Ralston .....	5.00
Miss Effie Harton .....	2.50
By sale of house and lumber ....	40.00

We have had the church lot graded, twenty shade trees put out and a frame dwelling removed. All of which adds to the appearance of the grounds. There are several pledges to the work here due. We have a note due this month and one in May. As fast as these pledges are paid they will be applied to indebtedness.

C. E. Newman.

## Raleigh Letter.

Since my last letter I have received four excellent members into the church. The work moves along very nicely. There is a slight increase in the average attendance at the regular church services. Our Easter services were of a very high order and attracted some attention. The church was literally packed at the evening service, when the children and young people gave a service which was a credit to them and a delight to the large audience. Miss Lovie Jones, the accomplished music director at Peace Institute, had charge of the music. Mrs. Johnson directed the work of the evening service. The choir, the young people, and the children were all at their best. I have never been more deeply impressed with Easter music and Easter exercises than I was last Sunday. The decorations were in the very best taste and were quite beautiful. Palms, ferns,

Easter lilies, Calas and other white flowers were used in abundance. A liberal offering was made for missions. Monday we had an enjoyable Egg Hunt at Pullen Park. In many respects this has been the happiest Easter of all my life. I feel greatly encouraged for the greater work which I must undertake soon. Next Sunday we begin a series of meetings which we hope will grow into a great revival. I beg that the readers of The Sun join us in prayer for a revival. I understand that we are soon to have a convention of our young people of the Southern Christian Convention. My prayer to God is that we may make it a convention worth while. We need just such a convention as has been called for by the committee in charge. I believe we have as fine body of young people as can be found in any section of the country. And what we all want to see is the young people trained for service. I am persuaded in my own mind that the convention will prove to be a great blessing, in giving inspiration. I hope that our leaders will take a peculiar delight in working up the matter in the local churches. Pastors, Sunday-school Superintendents, Christian Endeavor Presidents and leaders on Mission committees ought to be greatly interested in the movement. A good pull and all pulling together will give us a convention worth while. I am with the committee and shall stand by them for a better system of organization for our young people.

L. F. Johnson.

## Lanett, Alabama.

Dear Bro.—It has been some time since I wrote any thing for our church paper. I have not lost interest. I am very busy and have been all the while. My work seems to be in a fair condition and moving along very smoothly. I am at Lanett, Ala. assisting Rev. B. F. Young in revival services. We are having a fine meeting, one that I trust will do great good. Lanett has more than 4,000 people and it requires a great amount of work to do what should be done. I suppose the meeting will continue through this week. We are planning to hold our Missionary Rally 5th Sunday in May. We are expecting a great meeting. One that will thoroughly educate our people along lines of Christian benevolence. Can you come Bro. Editor? Will write a lengthy letter when I get home.

May God bless the Christian Sun, its editor and readers. G. D. Hunt.

—The Bible is the Word of the King, and in it there is power. Here is the source of authority—the oracle of the living God.—Ex.

**ALABAMA LETTER.**

Dear Editor:—It has been a good while since I last wrote to the Sun, though I have read many letters from others who are more careful than I.

New Harmony church is inclined to move forward after so long a time. We have a very good Sunday-school and the prospects point to a better day, both for the Sunday-school and church.

A few weeks ago death came and took from Bro. C. D. Mitchell his beloved wife. She had been sick but a short while. Her life was a model for us to store in memory. She was a member of the Baptist church. To mourn, she leaves a husband, son and daughter. Funeral services conducted by the writer.

My prayers are for the laborers to accomplish more good this year than before.

We have several openings for establishing churches if we had the means. At present we are unable to work these places, but I hope some day we can be able to meet the demands. Many of our ministers are poor and are forced to spend their time in obtaining a support, and to have recourse to other occupations to support their families.

I do not believe in a minister's going out to preach for money and nothing else, but he must have a support if he does his people justice in preaching to them. When they fail to give him reasonable support he is bound by nature to resort to something else for his support.

There are ministers who are confronted with better opportunities than others. I am speaking of the different denominations. In some of our towns and cities the churches pay as high as \$3,600 per annum. While some of the churches out in the country pay as low as \$500, and have preaching twice a month. At the best our country churches do not pay over \$250.00. A country church that will pay that much this year will be a banner church when the reports are read at conference. At these figures a minister is unable to give the church his entire time. After he pays for his conveyance, or for keeping one for the year, it will amount to almost half of his salary. Then take his other extra expenses and his actual living expenses and subtract it from his salary and you find him in debt, if he has a family and depends altogether on his salary for a living. It is true that we have preachers who have served the best they could and worked at home as hard as they could and have made a very good living, but if they could have turned their entire time to the church, how much better they could have done.

Our young men who have prepared themselves for the ministry by contracting debt and then enter the field with the promise of just enough to pay expenses, is very trying and it has its weight on others. If we want our young men to respond to the call we must offer some inducement to encourage them to push forward. Now we have some old men who have fought and stood almost as long as nature will permit, and now barely have a living. Take Bros. Elder, Edmonson and Speight. We have three who have stood their time almost out fighting difficulties and even surmounting obstacles that we younger men would give way under. If we want our church to move on better and grow faster we must give to our servants better opportunities and look after our old worn-out servants who are now waiting for their time to come for their departure from labor to reward.

We are going to hear of this subject being discussed later. May God put us to thinking of our old servants.

Yours very truly,

Linville, Ala., R. D. 3. A. A. West.

**THE SPIRIT AS TEACHER.**

I apprehend that very many Christians do not prize the teaching of the Holy Spirit nearly as much as they are capable of doing. Perhaps all of us quite often forget the great truth that the Spirit is the ever-ready teacher of the Christian in respect to the exercise of prayer. Hence it is that there is a great deal of dead formalism in many of the prayers of many Christians. There may be a ready utterance of words in prayer. An observer of a certain one in prayer, noting how he seems to be in speech, may say that he is "very able in prayer;" and yet the Spirit may not have any direct connection with the prayer. Paul, with all of his natural fervency of spirit and freedom of speech greatly felt the need of the Holy Spirit as his teacher in prayer. So he wrote these words: "We know not how to pray as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." In those words Paul confessed that he did not know how to pray as well as he ought to pray. He depended upon the Spirit to help him in his petitions to God. He wanted instructions from the Spirit, because the Spirit knew just what things God would give in answer to right praying. Paul did not want to spend any time in useless praying. He did not want to ask God for certain things which God would refuse to give to him; but the Spirit knowing the mind of God, would instruct Paul to ask

for only such favors as He would grant. Mr. S. D. Gordon, in his book on prayer, says: "Let the Spirit teach you how to pray. The more you pray, the more you will find yourself saying to yourself, 'I don't know how to pray.' Well, God understands that. Paul knew that, out of his own experience before he wrote it down. And God has a plan to cover our need there. There is One who is a Master intercessor. He understands praying perfectly. He is the Spirit of prayer. God has sent Him down to live inside of you and me, partly for this, to teach us the fine art of prayer." If you would succeed in prayer, ask the Holy Spirit to teach, guide, and empower you. C. H. Wetherbe.

**FEARING GOD.**

Love and fear can go hand in hand, and must go hand in hand if love is to be perfect. Yet few Bible injunctions puzzle and disturb young people more than that which tells us that we ought to fear God, fear the God whom we are also to love! It seems unreasonable and impossible. Of course the word "fear" in this connection has been commonly explained as "reverence," but that does not altogether satisfy the Anglo-Saxon mind, to whom fear means fear, and not reverence. A minister threw a flood of light on the matter recently, in a very simple and beautiful thought to which he gave expression in public prayer: "May we have that fear of God which is not dread of thee, but fear of hurting the love of that Fatherhood which sent the Son to save us." Such fear will make our love only deeper and more watchful.—S. S. Times.

**ALONE WITH JESUS.**

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on the very brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus! Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—Frederick Whitfield.

## A REMINDER.

We regret to take editorial space for a reminder, but we are forced to do it. Twice recently we have sent out individual statements urging those now due to renew. Many have neither renewed nor written a word of explanation. There is no fund, save from individual subscribers, to support *The Sun*, and this fact explains our position. The amount YOU owe, dear delinquent subscriber, is small, but it will greatly aid us and put you to little inconvenience to send us \$1.50 for a year's subscription. Please do not force us to the necessity of expense of sending another individual notice. Kindly renew today. We will appreciate this kindness very, very much.

## NOTES AND PERSONALS.

—Palm Street Church, Greensboro, is moving to put nice oak pews in its house of worship, and to that end a collection of \$200 was taken Easter Sunday.

—Pastor C. C. Jones writes that the new house of worship now rapidly going up at Waverly, Va., will cost about \$5,000 and the hope is to be ready for dedication about the last of May.

—Union Church at Union Ridge, Alamance Co., N. C., is making rapid progress in building its elegant house of worship. The pews are to be quartered oak, made in circular fashion, of latest and most comfortable design.

—One of our interested, faithful and thoughtful ministers recently wrote us: "There are some older people I know who would be gladdened in their last years by the light of *The Christian Sun*, but it is all that some of them can do to earn a living, and I would like to know that they were helped and comforted by the weekly visits of *The Sun*. They will not stay in this world much longer. Could we not devise some plan to place *The Sun* in some of their homes?" It is a question worth considering and we often wish there was a provision such as this brother speaks of.

—F. Marion Crawford, the writer, who died at his villa at Sorrento, Italy, April 9, had a hobby of learning modern languages. He was as well acquainted with French, German and Italian as he was with English. He was also proficient in Spanish, Swedish, Russian, Turkish and Portuguese. He had also studied

at twenty seven he was a scholar, but poor, almost penniless, and had no idea what to make his life's work. He did not begin novel writing till 1882, but since that time had written more books of fiction than any man since Dickens, there being no less than forty-

five separate volumes put down as his chief works. At the time of his death he was engaged on what he considered his last work, A history of Rome in the Middle Ages.

—From the wonderfully analytic pen of Dr. J. J. Summerbell there is a view of the beloved Dr. McWhimney in last week's *Herald of Gospel Liberty* that will interest *Sun* readers. Every line of the message is so tender with sympathy and beautiful in sentiment that we print the whole as found in *The Herald*:

There is but one Dr. McWhimney. It is not necessary to give his titles, nor initials, or residence, when speaking of him. Everybody knows whom you mean, if you say, "McWhimney." There is no one like him. He is the brilliant survivor of the most brilliant galaxy of the Miami Conference.

I heard that he was ill. Wishing to see him with my own eyes, I went to Yellow Springs on Monday of this week, and found him, not ill, but feeble; not sick, but weak. It is the weakness of great age, the great age of the machine that has been run by the youthful spirit within, until it is nearly worn out. The young engineer, residing within the body, now finds difficulty in making some of the wheels work. The cogs seem to slip; but there is no piece broken, there is no organ diseased. But the friction of four score and more years has worn them. The hands seem far from the heart, and easily get cold; any they are not as quick to report to the brain, as when Dr. McWhimney began preaching, three score and more years ago. But yet the essentials of the body, the vital organs, work on, and shall work on, for a considerable period, no doubt. His physician says that warm weather will renew his strength.

I found him as clear-headed as ever, as enthusiastic as ever, as genial as ever. Fully realizing the weakness of his body, which he lays down to rest much of the day, he told me of his plans of continued activity:—soon to meet Dr. Weston and President McReynolds of Defiance College, concerning its interests; to serve in an appointed duty at the coming institute of the Miami Conference; to go to New York next month, to attend the meeting of the Palmer Fund.

And these plans of his are likely to have realization; for he has a skillful nurse, in his wife, who has much of the knowledge of a physician, and cares for him with unceasing watchfulness. If she can attend him in his travels, he will be spared many dangers.

He told me that religion was an increasing support to him now; that hith-

erto he had been scattering its blessings and sustaining it; but that now his relation to it was reversed:—it brings its blessings to him, and is sustaining him.

He asked me to inform the brethren through the *Herald* of his condition; and I promised to tell them (by the editor's permission). But the very fact that he asked me to do him this little service saddened me: for it showed me that he was shrieking from some burdens; and when I glanced at his hands, I saw that "the keepers of the house were trembling."

How strange it would seem to be without Dr. McWhimney! How varied have been his services to the cause of Christ! His activities have been unceasing in many directions. As pastor he was in different places a church builder. He has been connected with various colleges as lecturing professor. He was long a trustee of Antioch College. He is now chancellor of Defiance College. At one time, when he was simultaneously agent of the Christian Publishing Association, editor of the Sunday-school literature, and editor of the *Herald of Gospel Liberty*, he advanced five thousand dollars of his private funds to run the business of the House. He served as trustee, and was usually on the executive committee. I believe he was agent, when the old property was sold, possibly under President Long (of the C. P. A., and the House was started on its upward progress. He is one of the directors of the Palmer Fund. For half a century he has been a voluminous writer, popular orator, and author of interesting books. His titles, doctor of divinity, and doctor of laws, evince the respect of his brethren.

But now he shrinks from going to his machine to answer a letter, or write an article; and is thinking of his new home. And in a letter to me before my visit, he had sweetly said, "With all my sickness and the feebleness of old age I enjoy great peace of mind. I appreciate, as never before, the wonderful truth of that sacred proposition, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.' \* \* \* \* My trunk is packed for my angel home, and I shall be pleased to answer the last call."

His form is beginning to stoop, his step to linger; and new emotions crowd to the front for recognition. He wishes me to let the brethren hear that his heart years for them to know of his weakness, and yet of his hopefulness; still finding in Jesus the manifestation of divinity, in the highest form in which it can be presented to humanity.

**Elon College Notes.**

The North Carolina State Christian Endeavor Society will meet in Winston-Salem next Friday and continue for three days. From Elon College there will be present, State Secretary, Prof. W. A. Harper and Mrs. Harper, Dr. J. O. Atkinson, who is to deliver an address, delegates from the local society, Misses Wilmer Winn, Jennie Lee Williams, Laura Bond, Nannie Lansdall, Maggie Pitt, Messrs. J. Lee Johnson, B. J. Earp, W. L. Wells, and E. T. Hines. Junior, Misses Jennie Willis Atkinson and Mary Williams.

Dr. W. S. Long, Elon's first president has written a book on Theology which will soon be brought from the press. Dr. J. O. Atkinson is publishing agent. Dr. Long is a very scholarly man and his many friends will look forward with pleasure for this production.

By act of our recent Legislature the Alamance Battleground Association was incorporated. Wednesday of last week the Association met in Burlington to organize. Those present were: Erwin A. Holt, Robt. L. Holt, Dr. Coble, Col. J. Bryan Grimes, P. E. Shaw, Dr. E. L. Moffitt, Dr. Geo. W. Long, R. W. D. Connor. The association is contemplating holding a celebration on this famous field May 16, the anniversary of the Battle of Alamance which was fought May 16, 1771, being the first blood spilled in America for independence. The battle ground is six miles south of Elon.

Next Thursday Prof. Harper goes to Holly Springs, Wake county, to deliver an address at the close of the school there.

Prof. Lawrence was in Durham Saturday and Sunday, he having been one of the judges of debate between Trinity College and University of the South.

Mr. C. C. Howell, class of 1908, at present a law student of the University of Virginia, is at Elon for a few days. It gives us great pleasure to welcome home our boys who are so loyal and true as he.

There will be Mayday exercise on the college campus this year. All are invited to be present and participate in the festivities of the occasion.

The College pulpit was filled on Sunday by Dr. J. U. Newman. Y. M. C. A. and Y. W. C. A. and the Christian Endeavor societies all held their regular meetings. To those out of touch with college life it is hard to form a just idea of the great importance of these organizations in the spiritual welfare of the student body. J. T. C.

(Begun on page 1.)

as this. The silence and reserves of one's soul and character are too pre-

vious to expend them in just this way too often." While these words are cautious and conservative, and convey a sentiment worthy of the man who uttered them, one can hardly agree with the position taken on the whole.

College presidents owe the public somewhat, as well as the institutions over which they preside. The very highest type of our citizens are called to preside over our colleges, and no class of citizens so quickly and readily gain the public ear and have more ready access to the public conscience. Now, in our day of great material prosperity, and the piling up of great wealth, we need the very best teaching to keep us in ways and channels of unselfishness and liberality. College presidents are needed in the fray to help beat back the ever increasing tide and volume of self-engrossed materialism.

Any college president, who teaches the people he is trying to serve, that they owe something of their gain and increase to culture and the higher institutions of learning has wrought a noble work and blessed his day and generation. No, we would not have a college president a perpetual beggar, but we would have him place before the people the privileges and the needs of the college which exists never for private gain, but ever and always for public good. We believe it is no less a college president's function to teach the public lessons of philanthropy and liberality than it is to teach the pupils of his institution Greek, Latin and Mathematics. The silence and reserves of one's soul, of every soul, are too precious to be engrossed always with materialistic things, but the college president, like the preacher of the gospel cannot remain silent forever, but must and should now and then cry out and spare not. The public at large is to be considered as well as the pupil in the class room.

**"THE GREAT REVIVALISTS"**

The great Christian generals who lead the world's battles for souls against the forces of the underworld are described in an article by Arthur B. Reeve in the May issue of Munsey's Magazine.

From the time of John Wesley to the recent triumphs of Chapman and Alexander, the writer has outlined the work accomplished by these great religious movements.

George Whitefield, "Gipsy" Smith, Dr. Spurgeon, "Sam" Jones, Ira D. Sankey, Dr. Dwight L. Moody, and Dr. Torrey are among the famous evangelists whose remarkable careers are outlined in this paper.

Their methods are described and the record of their wonderful success dis-

cussed. The article is profusely illustrated with photographs of the leading evangelists since Wesley's time.

"Lives of Christian Ministers" deceased, edited by Prof. P. J. Kernodle, Secretary of the Southern Christian Convention, (Elon College, N. C.), will soon be published and be on sale. The price of the book will be \$2.00, but it will be delivered to advance subscribers for \$1.50 if the order is received by May 1. It will contain more than 400 pages, the size of page, 5 $\frac{3}{4}$ x8 $\frac{3}{8}$ , bound in cloth, and be illustrated by more than 30 cuts. Those who wish a copy should order at once, as the author proposes to publish only a limited number.

—Mrs. Eva A. Ingersoll, widow of the late Col. Bob Ingersoll, after much litigation, has won a suit for \$138,810 due from the estate of the late Andrew J. Davis, the same being attorney's fee which the Davises tried to get out of paying after the death of Ingersoll.

—Kemilworth Inn, one of Asheville's most famous hotels, was burned, with all its furnishings and much property of the 70 guests, was destroyed by fire April 14. The cost of the Inn was \$310,000, insurance, \$74,000. There were no fatalities, but many narrow escapes and some injuries, as the fire was discovered about 2 a. m.

—Kidnapping stirs the emotions of the world more than any other crime. One reason is that it is happily infrequent. When a case like that in Pennsylvania comes before newspaper readers, it is always accompanied by the story of Charlie Ross. That story is remembered because the boy was not found, and therein it differs from most other true stories of kidnapping. American parents have less to fear from kidnapers than from firecrackers or measles, or a hundred other dangers which do not keep us awake at night. It is the infrequency, not the nature, of the crime that renders it comparatively insignificant. It can be more horrible than murder, and those who suffer receive universal sympathy.—Ex.

The boys in a mission school in Africa had a discussion one day as to whether the girls should be educated as well as the boys. The verdict reached was that they should not. And the chief argument given was that if the girls were given as good an education as the boys they would refuse to bring the water or chop the wood.

—The shortage in the wheat crop in the United States is estimated at 60,000,000 bushels, and a similar decrease is reported in other countries.

**YOUNG PEOPLE'S DEPARTMENT**  
—of the—  
**SOUTHERN CHRISTIAN CONVEN-**  
**TION.**

W. P. Lawrence, Editor, Elon College.

Keep your eye on May 29-31.

Make your preparations to attend the Young People's Convention.

Send your name to Prof. W. A. Harper, chairman of the Entertainment Committee, Elon College, N. C., before May 15, if you want entertainment at the Convention.

Last week we wrote of the Sunday-school and its improvement. Now, a word about the Christian Endeavor and the Young People's Convention. While the Sunday-school is intended primarily to give instruction in the Scriptures, the Christian Endeavor is intended, above all things, to train young people for leadership in the church. The pledge enjoins faithfulness to one's church no less than to the society itself. Not only in our church, but in other denominations as well, the most prosperous churches in actual Christian service are those that have Christian Endeavor societies, or similar organizations for the young people. Practical common sense teaches a farmer that methods of improved agriculture that put his neighbor farmer ahead of him in getting results from the soil are the very methods that he must use or else be left still further behind. First the farmer wants to KNOW,—know his subject, know about soils, stock, implements and the raising of crops. Then he needs energy enough to put this knowledge into practice. Just so in the questions confronting the Christian Church, if it means to cultivate its part of the moral vineyard intelligently and skilfully. The Sunday-school is our most potent agency for disseminating knowledge of the Bible, and the Christian Endeavor Society is the most effective medium of giving this knowledge expression. Let every Christian Endeavor Society in the Southern Christian Convention be represented in the Young People's Convention at Elon College, May 29-31.

**UNITED EFFORT WILL COUNT.**

The Southern Christian Convention in session at Greensboro, N. C., April 29, 1908, adopted the following resolutions: "That the Christian Endeavor Committee of this convention be authorized to call a convention of the young people of the Southern Christian Convention for permanent organization for the study of the best methods for aggressive Christian work among the young people of the Church." . . . . "That the commit-

tee on Sunday Schools be requested to co-operate with the Christian Endeavor Committee in the organization, and work of the young people.

This action, on the part of the Convention, was taken not without purpose. The C. E. Committee's report stated that "little progress" in the C. E. Society had been made, "not because of any lack of importance" in this work, but because there is no "aggressive policy" in "our present method" of operating the work. Consequently steps were taken to bring about a reformation in methods and to set in motion a practical, aggressive way of enlisting our young people in Christian work. To this end the committees on Christian Endeavor and Sunday Schools have planned for a convention of young people to be held at Elon College the latter part of May.

It is the ardent hope and earnest prayer of these committees that this convention may prove to be a great success, and that it may mark the beginning of a greater day for the Christian Church, for the Kingdom of Christ. That the Christian Church has suffered and is suffering today from the lack of untrained, inefficient leaders is a fact that all can easily see. Neglect to organize our young people and they wander here and there without anything to do. Give them nothing to do and they soon lose interest and begin to drift until in many cases they are lost to the church and finally drift back to the world. But one asks, "What will the convention do?" If left for only the Christian Endeavor and Sunday Schools committees, not a great deal can be done, because this work is for the entire Southern branch of the church and should have the united strength, effort and prayers of all our people. If this work is to succeed in bringing in large results for good and for the glory of God, we must "stand in our place and lift." Let each one say, "I'll do my part." If you will do that, you need not fear the outcome of the Young People's Convention.

G. O. Lankford.

Columbus, Ga., April 10, 1909.

**HOW TO TEACH THE S. S. LESSON**  
**FOR MAY 2, 1909.**

**A Few Suggestions.**

**Paul's First Missionary Journey—**  
**Cyrus.**

Aets 13:1-12.

**Golden Text:**—Go ye into all the world, and preach the gospel to every creature. Mark 16:15.

**Review.**—Review the previous lesson, and in it see the First Gentile Church sending home mission money to Jerusalem. Today we see the same Church

embarking upon a foreign mission enterprise, sending its two strongest helpers. Examine the note book; have one of them read.

**Geography.**—Get clearly before the class Antioch, Salamis, Seleucia, Cyprus, Paphos. Point them out on the map or draw a map on the board so as to indicate their location. Call for assigned work on the island of Cyprus.

**Incidental Instruction.**—Find what you can of Herod the tetrarch and tell the class. Tell them of the sorcerers' part in oriental society and especially what part they played at this era. It may be well to explain the two kinds of governors sent out by the Roman government. The proconsul was sent by the Roman senate and had no military force. The praetor was sent by the emperor, who was at this time Claudius, for this is about 47 A. D.,—and had military forces under him. Cyprus had been of the latter class, but was just now of the former. Distinguish between prophets and teachers, i. e., preachers and Sunday-school teachers.

**Intervening Events.**—After going up to Jerusalem to carry the alms, Paul and Barnabas returned to Antioch, accompanied by John Mark, and resumed their pastoral labors, which continued so far as we know uninterrupted for about two years. Then came the first missionary journey.

**The Lesson.**—The lesson divides itself into two parts, which you may write on the board as your topical outline.

1. The Antioch Church Is Directed by the Lord, verses 1-3. Find what two classes of workers are mentioned in the Antioch church, what individuals are pointed out, what one of them was evidently of high rank, what the Holy Ghost said to them as they fasted and prayed, (Here call for assigned work on what the Bible teaches in regard to fasting), in what way they sent them away.

2. The Gospel in Cyprus, verses 4-12. Find to what place they first came, whither they thence sailed, at what place they landed, what they did there, who attended them, (Here call for assigned work on John Mark,) to what place they now came in their journey, whom they found there, his business, his nationality, (Here call for assigned work on what the Bible teaches in regard to sorcery, Deut. 18:9-14), who was deputy of the country, Bar—Jesus' relation to him, what kind of a man Sergius Paulus was, for whom he called, what he desired, how the sorcerer Elymas acted under those circumstances, what new or second name is here given Saul, (He is called by this name from now on—we have already explained this about two weeks ago), with what Paul was filled,

what he said to Bar-Jesus, what happened to him at Paul's command, what the effect on the deputy was. Review the lesson by the topic method.

**Truths and their Application.**—1. The Antioch church did not send such workers as they could spare, but the best they had, their two excellent co-pastors. Do we always try to get the best talent we have for the foreign field? Have you ever read "The home church can ill spare Brother So-and-So?" Let us regard our missionary efforts with too great earnestness to commit them to the care of weak brethren.

2. "Being filled with the Holy Ghost," that was the secret of Paul's mastery over Bar-Jesus. When the church is so filled, no power can resist its onward march. Are we so filled?

3. Barnabas and Paul were set aside for a special service. So are we all. Happy is the man who has found his place and is filling it. The joy of noble service, such as comes to the man who feels that he is filling his God-appointed mission, is the supremest joy a mortal can know. Let us be ambitious to enter into it.

#### Manual Work.

Have written in the note books the following outline, to be expanded fully at home and to be returned next Sunday for inspection.

#### Life of Paul (Continued).

45 A. D. Return from Jerusalem, John Mark accompanying, Acts 12-25.

45 A. D. Paul, with Barnabas, is co-pastor at Antioch.

47 A. D.—49 A. D. Paul's First missionary Journey.

Leaves Antioch, being specially set aside by the Holy Ghost, Acts 13:1-3.

Arrives at Seleucia, Acts 13-4.

Sails to Cyprus and crosses the island to Paphos, Acts 13:4-6.

Meets with Bar-Jesus, Acts 13-6-12.

Ceases to be called Saul, Acts 13-9.

**Assignments for Next Time.**—Ask one to report on Luke 4:16-30; another to compare Acts 13:17-41 with Acts 2:14-39 and Acts 7:2-53; a third to find parallels between Acts 13:17-14 and the epistle to the Galatians.

Elon College, N. C. W. A. Harper.

#### EASTER REFLECTIONS.

As much as has been spoken and written on this subject it is still full of interest to us, and each returning Easter gives more devotion and better service to thousands of devout worshippers. Easter Sunday was a perfect day—a bright, glad day in which many helpful, eloquent and edifying sermons were delivered, and many willing hearts full of joy and praise were anxiously looking up

to Him who said, in John XI, 25, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believeth thou this?" In several other places in the Scriptures He names himself I am. It is so expressive of his existence we love to hear it, and we delight in believing it. If there is any faith at all in him, we must believe in his resurrection, for if he is not risen our faith, worship and teaching about him are vain.

At the time of his resurrection the doctrine of the resurrection was not a new one because Job believed in it when he said, "I know my Redeemer liveth, and that at the latter day he shall stand upon the earth, yet in my flesh shall I see God." And Daniel tells about it in these words: "And at that time, thy people shall be delivered every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Some who were in authority went to see Pilate saying, "Sir, we remember that that deceiver said, After three days I will rise again." The stone, at the door of the sepulchre, the seal and the watch made a trifle, only means to prevent those who loved him from coming by night and taking away the body.

If he had power to raise a man to life after he had been dead four days—he also had the power to raise himself into life. At that eventful time there was a great earthquake, and you remember there was also another earthquake when the veil of the temple was rent from the top to the bottom—the earth trembled and the rocks were split, and many of the bodies of the saints which slept arose. The powers of nature were in commotion at that time as if they were mourning at the death of Jesus. Then think how these same powers shook the world for joy as the Son of God so gloriously and triumphantly conquered death. The angel came from heaven to announce the birth of Jesus, and the angel first told of his resurrection. The angel—no doubt it was the same angel—the swift-winged messenger of heaven that brought glad tidings of great joy to the world at the advent, and at the resurrection of this same Jesus. It was truly a splendid thing when the angel came from the shining throng of heaven and rolled away the stone. Let all the kingdoms and their rulers when heaven and earth combine stand still and see the salvation of God. And if watching the grandeur of the starry realms, or looking with careful attention at noon

day splendor, let us live in the light from the throne of God as it flashes on our way to the beautiful home.

The angel's face was like lightning and his raiment white as snow showing the neatness and purity of the place from which he came. Arrayed in such a suitable manner how gladly he came down the shining way to attend the resurrection of Jesus. The imagination has often pictured the angel in his lovely dress as he sat upon that rolled away stone telling those who came to see, He is not here; he is risen.

Since many of our Easter services are conducted with much form and external demonstration, the thought comes, Do we get as much spiritual blessing as we need on these impressive occasions? The preparation in many places was large; the decorations of the church were appropriate and beautiful; the music well selected, diligently practiced, and perfectly rendered and enjoyed by the congregation. The sermon was well prepared—thought out with care and excelled in literary taste—but there appeared to be a great lack of spiritual devotion in the entire service and not the inspiring worship which gives new visions of heaven.

No doubt that the services on Easter Sunday were a blessing to many who went to wait upon the Lord. All over this great world there were millions of voices praising him who declared, I am the resurrection and the life, and their lives are so much better, sweeter and purer by engaging in the delightful service. To them the words, "I am" sound out with a sweeter tone. They enjoy this life, but after the night of sleep from which none ever wake to weep they shall live, yes they shall live a resurrected life in immortal joy. Every one ought to be concerned about the resurrection, "For the hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation."

This is the time for nature's resurrection. After the rest and sleep of winter it begins to wake—to rise. The wonderful power of nature is quietly working. The beautiful and tender flowers of so many kinds and names decorating the woodland, painting the mountains and hills, tinging the green vallies and extended planes, and pleasing the eye as it looks upon such enchanting objects. Yet what are these but the images of the resurrection of Christ? The voice of nature is calling "Come forth," and in obedience to the call she is putting on her spring dress, and is coming forth to beautify the earth and to cheer up

(Continued on page ten.)

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### THE WIDOW'S MITE.

A man who could have given five dollars to a good cause the other day gave only ten cents saying, "Mine is only the widow's mite, but I give it with all good wishes."

In the single, simple statement that man told three glaring falsehoods. First, he was not a widow and so had no widow's mite to give. Second, the widow gave all she had, all her living, and this man gave not a thousandth part of his living. Third, he did not give with all, or with any good wishes, but he gave unwillingly, reluctantly, grudgingly and only as a matter of excuse.

I am not saying that he should have given even the dime. The cause may not have been worthy. I had not investigated and so did not know. What interested me was this intelligent man's misinterpretation of a very plain Scripture, and the glibness with which he packed three falsehoods into one short sentence. I would have been shocked if I had not heard that widow's mite incident worked to death before.

It is a living, burning shame to misinterpret beautiful and plain Scripture like that. Any ten year old child outside of a lunatic asylum should know better. How often, indeed, do men throw a few pennies in the basket and then proceed to satisfy their conscience with a self-gratifying wag of the head, "Well, I gave the widow's mite at any rate."

Why brother, that widow was the most liberal soul spoken of in all Scripture. She literally put into the collection box all she had. We do not know why, but some spirit of liberality possessed that devout widow's heart that day and she carried all her living and deposited it in

the contribution box. Such large heartedness, such unprecedented liberality attracted the Master, and to set before the world an ideal of liberality He seized upon this incident and held it up to the gaze of all men for all time to come, an example and a model of liberality such as the world was not acquainted with, an ideal instance of unselfish and liberal giving. For the stingy and close-fisted soul to seize upon that example as an excuse for not giving is little short of profanation, is sheer sacrilege and borders almost on blasphemy. Brethren, we have done to death that widow's mite business and interpreted it as it most veritably is not.

### A NEW MIRACLE.

There is a wonder that never grows old, a miracle that never becomes common-place. That is the miracle of regeneration.

How a lost soul is saved, by what process the drunkard's appetite is changed, the gambler's passion is transformed, and the sinner's waywardness is stopped, how the hard heart is melted, and hatred turned to love; that is a miracle. And no living mortal can fathom its depths or heights. We stand amazed and with Nicodemus exclaim, "How can these things be?"

A bleeding, weeping heart said to this writer once, "Oh! if I just could be regenerated, redeemed, saved! But I cannot grasp the process, cannot understand the method and the matter. I want to be, but I fear I cannot be." No soul ever was regenerated, save by a miracle. And that miracle no mortal can perform. It is of grace, a work of Deity. If man must save himself, or understand the process, he is hopeless, already doomed. It is all a miracle too marvelous for his comprehension, much less for his manipulation.

But man can meet the conditions precedent to this miracle. God is no respecter of persons and that He has saved many under given conditions is proof positive that He will save others who meet those same conditions. One must realize that God can, and that God will do for one what He has done for others, when one flings oneself upon Him as others have done. "He has saved others, me He will not cast off." My case is different from other cases only as I differ in character and impulses from others. God does not differ. He is the same, yesterday, today and always.

Out of the anguish of the heart one cries, "God cannot. I have been too bad, wicked, sinful, mean." Such an one is exercising a preconceived notion about God's power and willingness. God can, if the individual will.

"Behold I stand at the door and knock. If any man will open the door I will come in and sup with him and he with me." He knocks and is willing. He does not force an entrance. But when allowed, the glorious miracle, ever new, always continuous, but never old, is wrought in wonder and in beauty and in salvation then. God saves man from sin by a miracle. He can, if you will.

### EFFECTS OF THE REVIVAL.

No religious awakening or revival can be measured by any sort of numbers. A series of meetings is held. Some are converted, the church is edified, Christians are encouraged and all are more hopeful. Owing to such far reaching results and the real good that flows out of a genuine revival, it is very easy to exaggerate about what actually transpired. This is why many reports of revivals are discredited. Those elated go to the limit, if not over it, in telling of the glorious things that did take place. We will never know, therefore, the results of the great Alexander-Chapman meetings in Boston, but if even one half of what that eminently level-headed and conservative Christian worker, Dr. Francis E. Clark, says, is true, all the efforts put forth were certainly worth while: "Boston, I believe will be a better city to live in for a whole generation to come because of their presence. Business men will be more scrupulous in their trading, ministers will be more earnest in the proclamation of truth, lawyers and doctors will be more conscientious in their practice, laboring men in all walks of life will give better measures to their employers, fathers and mothers will be more conscientious and careful in the training of their children, and children will be more loving to their parents, while a multitude of those yet unborn will have reason to bless God for the moral and religious atmosphere into which they will come because of the revival of 1909, which has changed the lives of so many men and women."

—The money-making gift is not magnified in the New Testament, but the money-spending grace is. Our gracious Lord knows and loves us wisely.

It is a matter of especial notice that in every department of applied science we have to deal with the unseen. All forces, whether in physics, mechanics or electricity are invisible.—A. Mackey.

While the works of once famous skeptics are left to rot on book-shelves, every year sees the Bible translated into some new tongue, acquire a greater influence, and receive a wider circulation.—Guthrie.

**SUFFOLK LETTER.**

Rev. I. W. Johnson and wife are at Lakeview Hospital in Suffolk, under treatment for malarial fever. Brother Johnson is convalescent, but Mrs. Johnson has a rise of fever each day; she will probably soon be in normal condition to the joy of her many friends. Brother Johnson missed his appointment at Berea, Nansemond, last Sunday and Rev. J. T. Kitchen will preach for him next Sunday at Oakland, Crittenden, and Hobson. It is safe to report that neither of them is in any danger and the hope is that they will soon be at home and able to resume their work which is in a prosperous condition.

Easter Day was ideal and the Christian church was thronged and the great congregation enjoyed the exercises in which the church choir, Junior choir, and Little People took part. It was a great day and the cash offering was \$650.00. These Easter exercises have been conducted continuously in this church for twenty-five years without abatement in interest or loss in spirit and devotion. Year by year the exercises are viewed less as an entertainment and more as real worship. The Resurrection idea is made prominent in recitation and song, and the hour is made bright with happy faces and joyful with happy hearts telling of the resurrection.

Mrs. J. E. West, Miss Mamie Holland, Mrs. J. M. Butler, Mrs. J. M. Darden, Mrs. C. B. Duke, Miss Lizzie Brothers, Miss Eloise Crocker, and Jake Kelley trained the little people, and Miss F. A. Hawey trained the Junior choir of twenty-five voices. This choir has weekly meetings on Tuesday night, and is very fine. It is one of the hopeful signs of present day Christianity that it trains and uses the young people and is thus preparing a future church to be more efficient than the past. It was sweet to see at the organ and piano children whose parents I had married. The stream of Christianity, like a river flowing toward the sea, widens and deepens in its progress toward the years before us; and it will one day flood the world and make the desert blossom as the rose.

I never dreamed that envy or suspicion lurked in the mind of the editor of the "Sun" till I read in last week's issue that he felt I was off to some pond with rod in hand when I ought to be holding a pen in my hand. He must have envied me such a good time as that would give, for he can fill the paper himself with better than I can write. He wields a pen not only full of ink but full of ideas. My pen contains only pale ink. But to relieve his mind I

will say that I have been at hard work and have not even seen stream or pond. I have not dug a worm nor caught a minnow. In fact I am almost out of the line of apostolic succession, it has been so long since I saw the plunge of a cork or heard the music of a line; but of the Editor will come to Suffolk and preach for me we will renew our love for each other on some still lake where fish do bite and where dull care is unknown; but when I do not write "Suffolk Letter" let Dr. Atkinson keep in mind that I am too busy or have nothing to write. But laying all jokes aside, I really think fishing is the most apostolic way for a minister to take recreation. There is nothing that gives a minister so much for so little. He can wear clothes fit for nothing else; a few worms, a fifteen cent rod and line; a piece of bread and a piece of fat meat; a match or two and a frying pan; then a good day; and a king could not fare better, if they bite. The sleep that follows such a day is as sweet as any babe ever knew. To see the woods reflected from the still water and the floating clouds overhead and down in the deep, and then to hear the plunge of the cork, and feel the thrill of that sudden pull, is more than pen can write or brush can paint. Peter enjoyed it, Cleveland loved it, and Dr. Atkinson and I never tire of it. If the tired and weary ones will try it, they will find fortune in poverty, hope in despair, songs in sighs, sweet sleep in insomnia, and memories that will delight for a year.

W. W. Staley.

**Norfolk Letter.**

Since I have last written a general letter, there have been several meetings in this section. Rev. C. C. Ryan held a two weeks meeting for Bro. Cox and his people at South Norfolk with quite a number of conversions and several additions to the church.

Rev. M. L. Bryant assisted pastor Harrell for two weeks. A good meeting is reported with several additions to the roll of members.

Rev. M. L. Bryant is holding a meeting at the Main St. Church, assisted by Rev. H. H. Butler, of Suffolk. Bro. Bryant used for his subject Sunday morning, "The work of the Holy Spirit," and at the evening service "Sent into the vineyard."

Mrs. W. H. Evans who has been ill at St. Vincent's Hospital for several days has sufficiently recovered to be at home again.

The friends of Mrs. E. L. Myers will regret to know that she is critically ill at her home on Granby St. All that three physicians and two trained nurses

can do is being done for her.

Very encouraging reports are coming to us of Dr. T. E. Baird's condition. His improvement has been quite remarkably rapid under the treatment he is receiving now, and it is expected that he will soon be at home, well again.

The Missionary Society of The Memorial Temple was postponed from the second to the third Sunday; a special program of music and recitations was rendered, and an interesting letter to the society from their missionary, Mrs. Eva O. Barrett, was read by the President of the society, Miss Margaret Brickhouse. The writer made a talk on the subject of a "Church Building in Ponce," a subject that Sun readers have discovered by this time, probably, is very near his heart.

The first practical report I have to make with regard to the "Ponce Building Fund" is from one of our smallest churches—Rosemont. Easter Sunday they took a special offering for the purpose, amounting to \$64.00, despite the fact, that they only have 29 members and that during the two months immediately preceding that, had raised for other special missionary purposes \$44.00. This church is to be commended for its liberality and prompt response thereby setting an example that might well be followed by others.

I had a long letter a few days ago from Miss Susie Turpin in Porto Rico, urging the need of a house in Ponce. She says that she considers it an imperative need. If it were not that it would make this letter too long, I would give you some extracts from her letter. I hope she will write a letter to the Sun soon, telling the need as she sees it there on the field.

The Memorial Temple has been having a genuine old-fashioned, good meeting where sinners are convicted, mourners converted and backsliders are reclaimed. Immediately following the meeting at South Norfolk in which Bro. Ryan preached for two weeks, he began a meeting at the Temple which has now been in progress for two weeks in which he has been doing the preaching. There have been between thirty and forty conversions and reclamations. Ten have united with the church, making twenty-two additions to that church since conference. The meeting is announced for this (Monday) night, and it will then be determined whether it will continue through this week. J. W. Manning.

—Senator Bailey of Texas has introduced an amendment to the Senate tariff bill to the effect that incomes of more than \$5,000.00 a year be taxed 3 per cent.

(Begun on page seven.)

the nations of the world. If any one is doubting the resurrection of Christ and the general resurrection let him take an excursion through the realms of nature as one evidence of it—then let him look upon our risen Lord and behold him in his ascended victory still repeating with assurance, I am the resurrection and the life.

The bulbs of the lily and other lovely plants put in the ground are not at all attractive. Some dark, others brown, and many discolored. They appear to be dead—but when influenced by the right conditions they begin to spring into life, when touched by the resurrecting power they rise and live. Then out comes the lily with its purity and attractiveness. Is it any wonder then that we look upon them as suitable emblems of the resurrection? Why did you have so many of them with such sweet fragrance and loving attraction around the altar, in the pulpit and in other prominent places in your churches last Sunday? For you had more of them that day than on other days, and much time and care was given in arranging them so as to show to the best advantage, as they were garlanded and wreathed, and twisted into so many exquisite designs, as they were piled up in rich profusion. An answer comes telling truly, "We wanted to show our faith in the resurrection of Christ—our love, reverence and devotion to him."

He not only says, I am the resurrection, but he declares, I am the life. Life, what is it? It is spirit—energy. We are so anxious to live and how much we try to make this life as long as possible. If we only had hope in this life we would be miserable. It is right for us to live here as long as we can, and to be as strong and healthy as we can so that others as well as ourselves may enjoy life with us. But they know that this life will end—but immortal life looms up before their vision and as they see through imagination the tree of life and remember the leaves are for the healing of the nations they are encouraged to pursue their journey, for they believe that it is light and life with Jesus and the angels. As light comes out of darkness so life comes out of death. It may be that some one who thought so much of the Easter day and its service could not attend; some one blind could not see the day; some one who was deaf could not hear the praise of God from other lips, and some one could not speak his praise, but they could feel that he was life to them.

Is Jesus your delight and life? He is life and can give you everlasting life. If you have it not—seek it now, he has

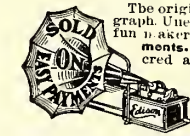
it for you. And when the redeemed shall wake in the dawning of the resurrection morning—morning of infinite day—it will be heaven. J. T. Kitchen. Windsor, Va.

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## EASTER.

1 Cor. XV-20.

\*"But Now is Christ risen from the dead, and become the first fruits of them that slept."

Fellow Students:—I call to give you an Easter greeting at Elon College this morning. This is the festival of our Lord's resurrection. In the early history of the Church, it corresponded with the Passover and designated the festival of Christ's crucifixion. From the first century to near the close of the third, it meant both the festival of the crucifixion and the resurrection. Ecclesiastical controversies were kept up for many years about the name to give to the festival, and the day which was proper to be celebrated. From the fourth century to the present time it has been observed as the festival of the resurrection. The word Easter occurs but once in the Bible. In Acts xii-4 we read: "And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him; intending after Easter to bring him forth to the people." Showing Herod's treatment of Peter.

The term Easter was first used when Christianity was introduced among our Saxon ancestors. "Bede traces it to Eastre, a Saxon goddess, whose festival was celebrated annually in the spring. In 325 A. D., the Council of Nicea fixed on the Sunday immediately following the fourteenth day of the Paschal moon, which happens at, or on the first Sunday after the vernal equinox."

Let us turn to II Thes. 4th chapter and read five verses. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words."

In all lands, and among all people who believe in the gospel of our Lord and Saviour, the joyous words of Paul are read from 1 Cor. xv. Especially

from the fourth to the 43th verse.

The golden mouthed Chrysostome, fifteen hundred years ago said in an Easter sermon, " \* \* \* Death is now only a sleep. Death which before Christ's resurrection had a fearful aspect is now an object to be despised. On this day Christ freed human nature from the dominion of human nature and brought it back to its original dignity. Let no one be dejected today on account of his poverty, for this is a spiritual Feast; let no man pride himself on his riches, for he cannot contribute to this feast with his wealth. Here all distinctions are taken away. There is one table for the rich and poor. For the bond and free. Divine Grace knows no respect of persons.

In the year A. D., 380, Gregory, Bishop of Uysa, of Cappadocia, said of Easter, \* \* \* "All tried to be home on this great day. All Christians assembled everywhere as members of one family. The poor man dressed like the rich, and the rich wore his gayest and brightest attire whilst those who had no good clothes of their own borrowed of their neighbors. Even the little children put on their new clothes." For hundreds of years it has been the custom to dress up in new clothes on Easter Sunday.

Boys and girls do not remain in College four years, until they hear or read of some objection to the mysteries around the resurrection of the body which no one can unravel. Paul heard of them in his day, and answered them. "But some will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die." (1 Cor. xv:35,36). But the human body, like the bodies of all animals is continually changing. In about seven years it has completely changed. When man dies, plants may take up parts of his body, animals may eat the plants, and other men may eat the animals. Now, says the skeptical student, to which body will belong these particles of matter? Let us follow the teachings of science a little farther. This is a time of garden making and seed planting all about Elon College. You see seeds of various kinds placed in the earth. When all things answerable for germination are supplied, the seed, by absorption of moisture, is softened and swollen. It then undergoes certain chemical changes. The changes consist partly in the converting of the starch into sugar and are accompanied by the evolution and production of heat as the fluid matters are absorbed by the embryo plant. The seed continues to increase in size until it bursts through the softened outer covering and arises an independent living

plant. But where did it get its new body? It is not composed of a single atom that can be recognized as the substance of the seed." God gave it a body. There was a gradual, but marvelous change; nothing destroyed, but all changed.

When Priestley discovered oxygen, he taught us "that there can be no destruction, and likewise no creation," that disappearance really means change.

The question is often asked, "Shall we know each other in heaven?" Dives knew Lazarus with an impassable gulf between them. David said: "While the child was yet alive I fasted and wept; for I said, who can tell whether God will be gracious to me, that the child may live? Can I bring him back again? I shall go to him, but he shall not return to me." Moses and Elias lived centuries apart. After they had been in the glory land a thousand years, they appeared with Christ, Peter, James and John on the mount of transfiguration; and they knew each other.

The fact is the whole race of mankind testifies to recognition in the hereafter. The American Indians bury their dead with the bow and arrow. Why? Because they believe in life and recognition in a happy hunting-ground beyond the grave. In the great museum at Cairo, you may see the mummies of little children with trinkets in their hands, placed there thousands of years ago, and on the byssus band the inscriptions which tell of faith in an awakening and final reunion. Virgil tells us of the hero of the Aeneid, "going out into the unseen world," and how he was "greeted by his former companions:" "The glad some ghosts in circling troops attend, And with unvaried eyes behold their friends." Socrates, with the poisoned chalice ready to be pressed to his lips, voiced the faith of the wisest philosophers of Greece, when he said: "If the common expression be true that death conveys us to the place of departed men, with delight I drink this hemlock, for it sends my spirit to commune with Ajax and Palamedes."

Paul's whole gospel was the gospel of the risen Saviour; to his call he ascribes his own apostleship, and to His working all the elements of the Christian faith and life. There is no fact in the history of the world more certain than the resurrection of Christ. It is attested by evangelists and apostles, by Paul himself and the "five hundred brethren whom he summons as co-witnesses with him," by the visible "power of God, sealing the testimony of his servants" through His efficient working in the hearts and before the eyes of many, and by the "divine success and progress

of the gospel and the resurrection of the first age, and through all subsequent ages, Christ rose from the dead! After two thousand years of the most determined assaults upon the evidence which demonstrates it, that fact stands. His glorious body was different from the body of his humiliation, yet it was the same. He could vanish and pass through doors, yet they knew Him the same. "So" says a great writer, "those that sleep in Jesus become fairer, stronger, swifter, more apt for service, yet wake with the endeared features, familiar tones, and happy companionship."

When Elijah raised the body of a child from the dead, he was obliged to stretch himself out upon the body. It is easily understood that he was invoking a foreign power, and that he is not himself the master of life and death. Jesus Christ raised up the dead as easily as he performed the most common actions; it is thoroughly felt that "He is the God of the dead as of the living."

As I stood upon the Mount of Olives on the reputed spot, last pressed by the resurrected feet of the world's Redeemer, before His ascension, I remembered that Elijah was taken up to heaven on a fiery chariot, and a single disciple was the only spectator of that miraculous ascension. But Jesus Christ surrounded with glory, mounts up to the heaven before the eyes of five hundred disciples.

As I stood in "the midst of Mars Hill" and viewed the broken arches and fallen monuments of ancient Greece, I thought of the great philosophers, and contrasted in my mind, the difference in their teaching from the teaching of the world's greatest teacher. Christ speaks only the "language of heaven;" he never replies, but when his answers "may be useful toward the salvation of those who interrogate him." In what philosopher had ever been observed such a love of virtue, so sincere a contempt of the world, so much charity toward men, such indifference for human glory, such zeal for the glory of the Supreme Being, such elevation above whatever is admired or sought after by men! The philosophers criticised only the men, and solely endeavored to expose their weakness or their absurdities; Jesus Christ never speaks of their vices but in order to point out their remedies. The philosophers were the censurers of human weaknesses; Jesus Christ is their physician: the former gloried in being able to point out vices in others, although they were guilty of all the sins they mentioned. Jesus Christ was absolutely free from sin, yet he speaks in sorrow of the sins of men and sheds tears over an unbelieving city. The philosophers always tried to attract esteem to themselves;

the only wish of Jesus Christ was to save men, and he did not do or say anything for applause or esteem. The principal homage which he expects of us is, that we try to become like him and that his life be the model of our own.

At the close of Easter week here at Elon College, let me say to the faculty and students that I did not come to you to bring the teachings about the resurrection as a dogma to be forced upon the mind of any one. I presume you all believe it. Yet, we should all pray for a re-baptism of the Holy Spirit. No man can truly say that Jesus is his Lord and Master, but by the Holy Spirit; so no one can profess, to any saving purpose, faith in Christ's resurrection, but by the Holy Spirit. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

I never hear or read the words of one to whom I once looked as my successor, but who is now numbered with my ancestors but I feel the sorrow drops as yet undried upon my cheek. O the pain yet sharp in my heart with every waking hour. This day as I look on these fair flowers and listen to the splendid music I ask myself where will we be when another Easter morning appears? I hear no voice of comfort like that of the Saviour. He has brought life and immortality to light. My bewildered mind and troubled heart hears it gladly. All the days of my appointed time I can await in hope. I can journey on the returnless path. I find the loveliest flowers, the brightest light, and the sweetest joy for myself, and all those I love dearest on this earth, by remembering the words of the text: "But now is Christ risen from the dead, and become the first fruits of them that slept."

\*A sermon by Rev. D. A. Long, D. D., delivered at Elon College, Sunday, April 11, 1909.

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EDITED BY J. PRESSLEY BARRETT, D. D.

Editor Herald of Gospel Liberty

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Dear Sir:—About sixteen years ago I had a case of itching piles. Like many others I tried first one thing and then another until I had tried all the remedies I had heard of. Some of them eased for a few days, then they got worse. They seemed to bother me more at night than any other time—I could not lay in bed for five years only on my back, and for weeks I never lay down at all. They got so bad till at times they caused my blood to rush to my head and render me unconscious. I moved up in northern Michigan three years ago and the same old case followed me. Last February I went into the Economical Drug Store, on State street, in Chicago, and asked the clerk to give me the best thing he had for my trouble. He sold me a box of Tetterine, but it smarted so when I put it on till I left it off and got a milder salve. I came on back to my home and finally run out of all the other salves but Tetterine, so I started using it again, but more lightly; at first I noticed it seemed to do me good, and I did not use but half the box before I was entirely cured. That has been five months now, and there is still no signs of its reappearing. It seems so good to me that,

after fourteen years suffering, I have at last found a cure. Tetterine did it. It's the best thing in the world. Grady G. Wilson, R. F. D. No. 2, Bellaire, Mich.

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—General M. C. Butler, one of the last of the Confederate cavalry generals, and after the war for three terms United States Senator from S. C., died at Columbia April 14. General Butler was a nephew of Commodore Perry of the United States Navy.

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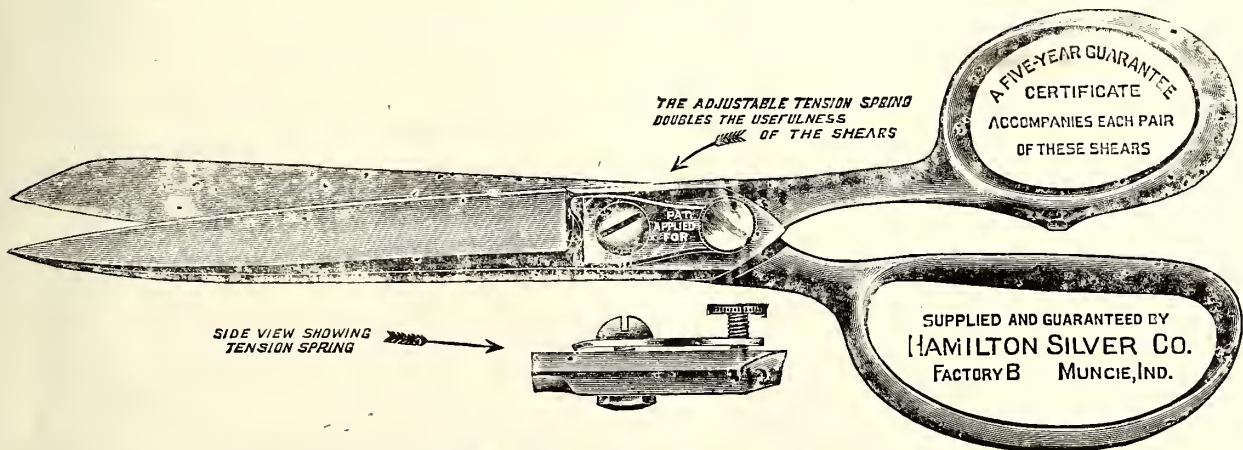
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**MARRIED.****Fox-Thorne.**

At my home, 343 Andrews Ave., Henderson, N. C., on the evening of April 12th, 1909, at 8 o'clock I united in marriage Mr. Richard Fox and Miss Abbie Thorne. Mr. Fox is a farmer and Mrs. Fox is the daughter of one of Henderson's merchants. May they prosper and be useful.

C. E. Newman.

**Doyle-Morris.**

On the night of March 24th, Mr. M. H. Doyle, and Miss Myrtle Morris, both of Vicksville, Va., were married at the bride's home, in the presence of a few friends and relatives. After the ceremony the young couple drove to the groom's home, who is a successful farmer. The writer officiated.

C. C. Jones.

**DIED.****Ayscue.**

Grace Ayscue, the infant daughter of Bro. and Sister Mattie Ayscue was born Oct. 26th, 1908, died March 17th, 1909, age four months and nineteen days. For twenty days the little one suffered intensely. And then the Saviour took her to be with him. The interment was at Liberty Christian church on the afternoon of March 18th. The little one cannot come back to parents, but parents have the promise that they shall go to her.

C. E. Newman.

**Wilkerson.**

Sister Nancy P. Wilkerson, wife of the late Richard F. Wilkerson, died at the home of her son near Virgilina, Va., March 19th, 1909, age 82 years, 11 months and seven days. Sister Wilkerson was the oldest member of Union Christian church and had been connected with the same for nearly seventy years. Her last years were in the home of her only living child, D. Y. Wilkerson. I was her pastor for over four years, and visited her several times. She had been feeble ever since I knew her; but made no complaint. She loved her church and attended services as long as able. She believed in the church and had strong faith in God. A long useful life closed with but little suffering of the body. A stroke of paralysis followed by a few days in an unconscious state and her spirit is with her God.

C. E. Newman.

**Eure.**

At his home, near Corapeake, Gates Co., N. C., April 8, 1909, Mr. Samuel Eure, aged about 74 years. He gave his heart to God, consecrated his life to the

service of his Master and united with Parker's M. E. Church, when quite young and was true and faithful to the Lord. A week or two before the end came, he said to the writer, "I have made all my arrangements, I want you to conduct my funeral service. You know me better than any other preacher and I love you, I have tried to do my duty; I am ready to go. I have a good wife, my children, my neighbors are all as good to me as they can be, I love them but I must go. I hope we will all meet together in Heaven." "There never was a more obliging or better neighbor than this man," said one of his neighbors to the writer. "Truly a good man has been taken to that rest that remaineth to the people of God. We all feel deeply our loss, but God who made all things and governs all things knows what is best for us and our loved ones. Therefore we know that our loss has been our loved one's eternal gain. We weep but not as those without hope.

He will be greatly missed in the church, community and home.

He was married twice, first to Miss Martha Frances Gay, daughter of Elisha E. Gay of Isle of Wight Co., Va. God blessed the union with eleven children.

The second marriage was to Miss Mary Bridger, of Isle of Wight Co., Va. God blessed their union with two children, one son and one daughter.

Funeral service was conducted by the writer at his home, by the request of the deceased brother, and his remains

were placed away in the family cemetery close beside those of his first wife to await the resurrection morn. H. H. B.

**Moore.**

Mrs. Cornelia A. Lynear Moore was born Jan. 7, 1869, and died Feb. 26, 1909. She was married Dec. 24, 1885 to Mr. John Moore, who preceded her several years ago. Mrs. Moore leaves four children, a father, several brothers and a host of friends and relatives to mourn their loss.

Mrs. Moore was a member of New Elam Christian church for many years. She was a devoted Christian and lived a pure upright life. She will be greatly missed by all who knew her.

May our heavenly Father, who knoweth and doeth all things well comfort those who sorrow and draw them closer to Himself.

A Cousin.

**Horne.**

At his uncle's, Mr. Robt. Horne, Zuni, Va., March 30, 1909, John Clyde Horne, aged 17 years, 3 months and 13 days. Clyde was a very bright and interesting young man. His future seemed to be full of promise. All who knew him loved him on account of his many amiable qualities. His father and mother died when he was a very little boy, and his uncle Robert took him and reared him. He was perfectly devoted to his uncle, whom he was never known to disobey; and while his uncle Robert had children of his own, there were none that seemed nearer or dearer to him

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**THE CHRISTIAN SUN, Elon College, N. C.**

than Clyde. His funeral was conducted at Antioch church by the pastor, and his remains laid to rest in the church cemetery. The Lord bless and comfort the bereaved ones.

H. H. B.

#### Harrell

At her son's, Jef. Harrell, near Cypress Chapel, Nausemond Co., Va., Apr. 1st, at about 3:30 o'clock, a. m., Mrs. Mary Ann Harrell, aged 84 years, and 28 days. She had been a great sufferer for more than five years. She was never known to complain or murmur. She was a good Christian mother. She made a profession of religion when quite young and united with Great Fork Baptist Church and remained faithful to the end. She leaves to mourn their loss, five sons, Elijah, Sam, Jef, Henry, and Wash'r, on Lee Harrell, two daughters, Mrs. Mollie Daughtrey and Mrs. Everlena Taylor, all living.

She was conscious to the last and told her loved ones that she was going home to glory. Her funeral service was conducted by the writer and her remains laid to rest in the old family burying ground to await the second coming of her Lord. God bless and comfort the dear ones left behind. H. H. B.

#### Stalor.

March 16, 1909, Jesse, the sweet and interesting little son of Mr. and Mrs. Jesse Stalor and grandson of Dr. Maggie Spencer, of Suffolk, Va., aged 15 months, was called from its loved ones here up to Him who said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of God." Luke 18:16. The funeral service was conducted at the grave by the writer in Cedar Hill cemetery, where the remains were laid to rest.

"Tis Jesus speaks; I fold says he,

These lambs within my breast;

Protection they shall find in me,

In me be ever blessed;

His words the happy parents hear,

And shout with joy divine,

"O Saviour, all we have and are

Shall be forever thine."

The Lord bless and comfort the dear bereaved ones.

H. H. B.

#### CHRIST AND THE LOWLY.

When Jesus came to deliver man He found a sorry world. Among the weak and the lowly who constituted the masses of mankind, there was neither happiness nor hope. Children had no right, women were enslaved and degraded, the poor were downtrodden and the toilers were scorned. There was no asylum for the blind, the cripple, the afflicted, and no refuge for the unfortunate. A few tyrants and aristocrats ruled with an

iron hand and ground the lowly into the dust under an iron heel. There was no chance for the poor to rise to a better state, for the cast-iron rules of custom forbade a poor man or his children to cross the narrow boundaries of caste, which had imprisoned His people for ages. But Jesus brought compassion and pity and help. In every land where His gospel has had a hearing the condition of all these classes has been completely revolutionized.

"The poor have the gospel preached unto them." This does not seem strange to us, for we have been accustomed to see it from our earliest childhood; but when Jesus came it was not so. One who thought he had a message for the world did not deliver it to the poor and ignorant. How could they understand it? But Jesus used language which the lowly could understand. His discourses were not prepared for highly intellectual people. They are pictures which appeal to the imagination and the heart. Contrast the discourses of Jesus with the ponderous, pompous, stately productions of philosophers and learned teachers. Their messages have an intellectual tone, an intellectual flavor, an intellectual ring, and are adapted to an intellectual aristocracy. There is something terrible about them to the mind of the unlearned. But the language of Jesus is so simple that a little child can understand it, and "the common people heard him gladly."

He not only had a message for the lowly, but He gave them a helping hand. He sought them out that He might do them good. He took them by the hand, lifted them up, and made them stand on their feet and respect themselves. He smashed the barriers of caste, broke open the prison doors, and smote the fetters of the Lordman. He laid His hands on them and made them kings and priests unto God. We have seen in our day and in our country one born a plebeian, and destitute of educational advantages, rise to the highest place in the land, and become a world-power. This thing could not happen in any place where the minds of the people were not saturated with the mind of Christ. It belongs to Christianity to do this for men.

Many years ago, a very rich man attended a camp meeting. A lowly itinerant minister was also present. In a testimony meeting the rich man, who was highly respected, because of his benefactions and especially because of his fine character, bore testimony with becoming humility to the power of Christ to support a man amid the tumult and strife of business. The poor minister rose and told of the power of divine

grace to keep a man through the trials of the itinerancy, and then said, "Religion puts me on a level with my brother of wealth; for it brings him down and lifts me up. I am just as rich as he." This is a true testimony. Talk about leveling up and leveling down the inequalities of men. There is a right way to do it. In Christ we are all on a common level. The rich man, the learned man does not feel himself superior to his poor brother, and the poor man, the unlearned man does not feel himself degraded by the side of his rich brother. Grace makes the rich man humble and the poor man self-respecting. It brings the lowly up to the side of the King and no one can rise higher than that.—N. Y. Christian Advocate.

#### An Unexpected Answer.

A rather pompous-looking deacon in a certain city church was asked to take charge of a class of boys during the absence of the regular teacher. While endeavoring to impress upon their young minds the importance of living a Christian life, the following question was propounded:

"Why do people call me a Christian, children?" the worthy dignitary asked, standing very erect and smiling down upon them.

"Because they don't know you," was the ready answer of a bright-eyed little boy, responding to the ingratiating smile with one equally guileless and winning.

—C. E. World.

Keep me from mine own undoing,

Help me turn to Thee when tried;

Still my footsteps, Father, viewing,

Keep me ever at Thy side.

Much of that which tries our patience in our dealings with one another is the expression of physical discomfort and distress. Let patience have her perfect work in our closest relationships.

No interpreter is needed for that scripture which speaks of the "abundance of peace" in a trusting soul. The peace of God cannot be shallow: it is his own, and necessarily abounds.—Ex.

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—Rev. F. G. Peabody.

God's help and God's blessing are indispensable to success, but the real effort must be ours. Prayer and work go hand in hand to any goal that is worth striving for. God directs our steps, but He never takes steps for any traveler who has feet.—Ex.

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GREENSBORO N. C., WEDNESDAY, APRIL 28, 1909.

VOLUME LXI. NUMBER 17.

## EDITORIAL COMMENT.

**The Woods.**—Have you tasted the woods yet, since these glorious spring days began? Well, a feast awaits you there. Surely were they never quite so beautiful and inviting as now. The mellow green is so sweet and restful to the eye: the white dogwood is so pure and graceful to look upon; while the honeysuckle, the dandelion and orchard blossoms of many hues make the heart glad. I stood on a hill side the other day and counted sixteen different hues and tints of green. The artist never lived who could mix colors so delicate and delicious. Green, you know, is the most restful of all colors to the eye. And after the long, barren winter the eye craves to rest and recreate itself with varied hues of green. So He who created the delicate and intricate organ of sight created also an abundance of green to refresh, restore and preserve it. When looking upon this gorgeous green of the woods and fields remember that God made the eye to behold this beauty, and made the beauty to restore, preserve and recreate the eye. (God never deals out His blessings in singles: always in doubles and in multitudes).

But the redolent and resonant woods now. One's soul runs riot and revels there. "Give me freedom and a day," said Emerson, "and I will put emperors to shame."

Every man is rich in the woods. Jones owns this farm, Smith that, and Brown yonder; but no man owns the landscape. That was not included in the deed of transfer and bill of sale. That belongs to God and me. By His matchless beauty He invites me there, to that landscape with its glory, and there God's soul and mine meet and mingle. This is why I feel so happy and free and young and brave in the woods. God is there and fills me with His love and life.

Tacitus, the Roman historian, tells us that certain pieces of woods were held sacred by the ancient inhabitants of Germany and the people assembled in these sacred groves to worship a God who was too great, gracious and generous to be contained within the walls of any house built of hands. These ancient Germans were only wrong in lim-

iting the sacred woods to certain places. All the glorious woods are sacred and God dwells in them, a good and gracious God too great, too holy, too sublime to be limited to the walls of any human house.

God invites us to the woods now. In the sacred solitude, in the imposing silence, in the sublime fragrance and freedom there you may hear the very whisperings of God and catch glimpses of that glory land of eternal spring and everlasting youth. Go out into the woods, reader, and let your soul feed on God's glory there.

**The Sultan.**—The stirring scenes of war and blood-shed in the Turkish empire has interest for Americans in that the principle of liberty and human rights is involved. The Turks have come to that degree of intellectual and civic development that they demand a constitution. The Sultan, Abdul Hamid, swore, in all solemnity, last August, to support a constitution. That oath has had no more weight than a cotton string. But this is typical of his whole career, and such a monster cannot stand forever in the way of human progress.

Abdul Hamid is thirty fourth in consecutive male, the longest line in all history, to occupy the throne. He has ruled by intrigue, falsehood, corruption and assassination. In these arts he is past-master. He is well acquainted with all the methods of villainy and all the sins of vice, practiced by a ruler whose word was law. He is the sovereign who first corrupted the garrison of his capital to mutiny, and then because of the muting slew 220 of his officers. Fire, massacre, torture, private intrigue and plunder have been the means employed by which he held his throne. He and his ancestors for 610 years have occupied this throne of the Caesars, the first of them, riding to his shrine over heaped corpses, having polluted the scepter with bloody and murderous hand. So last week while the guns of patriotic men thundered their volume of gore and death at the gates of Constantinople everyone knew that the longest, most merciless and bloody despotism known to the annals of men was about to end its

sin-cursed and blood-thirsty career. And when last Sunday Abdul Hamid laid down his arms and gave the signal for surrender, amid the humiliation of overwhelming defeat, none save a few of the crowned heads of Europe and Asia who see in this the writing on the wall for themselves, felt a pang of pity or uttered a word of commiseration.

The mills of the gods grind slowly, was an ancient maxim; but they grind all the same; and as sure as heaven is, retributive justice has its part and place in the events and issues of this life.

Abdul Hamid lived out of his time, and his cruel and heartless record is more like that of the dark and bloody ages than that of the nineteenth and twentieth centuries.

The wicked, however astute and entrenched, cannot sit in high places forever. God from the beginning so ordained it. And so whatever fate awaits this disarmed despot, his day of blood and crime is done.

**Swearing.**—What has come over our boys? It looks as if every mother's son of them is to take to the swearing habit. That this most silly and senseless of all bad habits is on the increase among boys there is hardly a question. It has come to pass that where two or three boys are gathered together there will be profanity (and the smoking of cigarettes, which is an inseparable concomitant). One does not hear as much swearing among men, especially in public places, as among boys. Evidently our boys have turned anarchists in speech, and because they are unwilling to exert themselves to use clean and decent language, try to make themselves mannish by the use of foul mouthed profanity. It is pitiable and deplorable.

The Charlotte Observer said editorially recently: "A few weeks ago a crusade that was only too short lived was begun in Charlotte against profanity on the streets and in the street cars. An example was made of one offender by the recorder that had a wholesome effect, but the fact remains that the ears of decent people are still too often offended in Charlotte by language of the blustering blackguard. It is to be no-

(Continued on page 5.)

## FROM THE FIELD.

## Burlington, N. C.

On March 31st, we commenced a protracted meeting and continued eight days. Rev. L. F. Johnson was with us and did all the preaching except one sermon on Sunday, April 4th. On that day he was with his congregation and preached at eleven A. M. That night he was with us again, and the largest audience of the meeting greeted those in charge of the service at the evening hour. The church well nigh overflowed.

Bro. Johnson is an interesting, practical, and earnest preacher, and we were glad to have him with us. He spoke very hopefully of his work in Kaleigh, and writes me a good word from his Easter service. I like to hold about a weeks meeting every year just before Easter for the deepening of the spiritual life of the church, and for the ingathering of such as may hear and believe, and for special preparation for Easter services. One of the gladdest of all glad days, is the resurrection day—the day Christ arose from the dead. Most of those who attended the meeting seemed much interested, and we believe good was done.

Our Easter services were good. The day was ideal, and the church had been beautifully decorated by the sunshine and flower committees of the Christian Endeavor Society. The audience was attentive, the music good, and the cash and pledges for missions amounted to more than our conference apportionment. There seemed to be present the joy of giving. On account of sickness, the evening services were called in. For some days the pastor had been sick and was unable to be up for several days after the Easter services. That accounts for the lateness of these notes. Our Sunday-school and Christian Endeavor Society are doing good work. I pray the Lord of the harvest to grant unto his laborers a great ingathering of souls this year. P. H. Fleming.

## Wakefield, Va.

It has been some time since I have written to the Sun, yet I have been busy all the while and preaching the best I could. Six months have past since I accepted this pastorate, but can say, that I have never enjoyed any work as I have since being in the Wakefield pastorate. I have found the people in all my churches, kind, loyal, and righteous. They have many burdens heavier than in years gone by, yet they have carried the burdens, and attended to duties, not as a task, but as a pleasure. Some changes in the membership of the

several churches have been made during the last quarter. Brother and Sister W. J. Williams, moved from Union to Dendron, Brother F. B. Richardson, from Dendron to Wakefield, Brother Floyd and Sister Faison, from Burton's Grove to Wakefield. We feel that these changes will be a help both to church and people.

Our new church is about complete, and we are wanting to dedicate some time the last of May, but we are fearful that our seats will not get here by that time, so we have nothing definite as to that. A committee from the Ladies' Aid Society, composed of Mrs. J. J. Lincoln, Miss B. L. Faison, and Mrs. C. C. Jones, went to Petersburg today (April 23) to buy carpet for the church. The following persons have contributed to our church building since the last report: Bro. Willie White, of Many, \$5; W. E. Price, of Dendron, \$1; Mrs. Charlie Richardson, of Spring Hill church, \$1; Dr. J. G. Holland, of Holland, \$5; and Wilson J. Holland, of Holland, \$5. We thank these brethren and may God bless them.

We had the pleasure, a few weeks ago, of having with us Mrs. K. J. Jones and her mother, Mrs. D. L. Darden, both from Holy Neck. We love to have our home people with us, and hope that we can have them with us again soon.

The writer visited his parents, near Holy Neck, during last week, and found father in bed suffering very much with rheumatism, but the visit seemed to cheer him, and it gave the writer much pleasure. May God bless old people every where. C. C. Jones.

## THEY SHALL SHINE AS THE SUN.

Nearly the whole of this chapter is filled with parables. When the Son of man shall send his angels to take out of his kingdom every one who offends and shall cast them into the furnace of fire, "Then shall the righteous shine forth as the sun in the kingdom of their Father." There are some who do not believe in the furnace of fire. In taking a course of study in any department of learning the student has text books so as to study and learn with proficiency what the author gives him. If he knows more than the author he has no need to study him. The Bible is our divine text book given by the Author of everlasting life, and if we expect to learn and be benefited by it we must believe and obey its teachings. They may be hard for us to understand—and many doubts may cluster about us—but we must believe them if we want to get the blessings which are promised. Many things have to be taken for granted which we do

not understand. This occurs all through revelation as well as in nature. It is scarcely necessary to repeat this because every one knows it is true.

There was a beautiful simplicity in the teaching of Christ—a perfect model for every preacher to follow—simple in manner—suitable in illustration—beautiful in expression; saying the very things needed at the proper time, in the right way, and then waited until He had something else to say. He was full of beauty in every characteristic of His divine nature, and the admiration and glory of the world. He had said before this in speaking of the tares and wheat, "Let both grow together until the harvest." With his sympathetic nature both human and divine He appeared to put off punishment to the last—to stay it as long as possible. He had the power to tear them up from the prolific growth of sin and to give them punishment equal to that of fire—but He spares them a little longer. For hear Him as He pleads with the Father to spare them longer. The parable of the sower, of the leaven, and of the hidden treasure are all well worth careful study, for with them very useful lessons may be learned.

There are many who are experts in finding defects in persons and things, and it is natural for them to do so since they have made it a special study. If there are good qualities—they never try to bring them out or say much about them. In many cases they do not try to help the poor and destitute upon a higher plane in life. If the conveyance in which you travel were to get broken down or get out of order in any way, you would give it attention and have it put in order so that you might move on. If your garments were to get torn you would have them sewed or darned as soon as you could. If you were sick you would want to know the disease and apply a remedy. If you were wounded, bleeding and near dying, you would want some one to help you by binding up the wounds and if possible save your life. When imperfections are seen in others put the veil of sympathy over them—try to mend them up—help them on the way if you can.

The righteous—those who are just and have the Christian religion, and only those shall shine in the coming kingdom. Those who have been pardoned of sin, and become members of the spiritual family, these shall be known by their fruits, for, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." One may observe the rules and regulations of his church—he may do many things which are right

and good; and yet not do the will of his Father. Each one ought to know this will and have it recorded in his heart. The Bible contains God's will to us, and it is a good will giving us everlasting life and providing us a home in our Father's kingdom where we shall be heirs and joint heirs to an immortal inheritance. What more do we need, or what besides do we want? He wills for us to be faithful, true, honest, sober, and righteous, and if you are not you will be excluded from the benefit of the will.

It has been said that every one will be saved whether he is righteous or not—that the Judge of all people is too good to cause any to suffer. There are laws we must obey, conditions which must be met in order to receive the divine approval. He has the power to forgive or condemn. That which maintains life, health and strength may bring destruction. The air we breathe as one of the best gifts is necessary for physical existence, and to exclude the breath of life from us would soon smother us, but this same air when set in violent motion is dangerous, for the whirlwind's devastating power has taken the life of many. The air is needed, it is enjoyed, yet it is to be feared. The cool, refreshing water is another necessity and was a wise provision in the creation which caused it to spring and flow in abundance for the comfort of life. The water supply of the world is a wonderful conception and we love it—but when turned loose with its dashing, rushing flow there is danger and death in its way. And so on and on other things could be mentioned which are none the less powerful and useful—but which contain the elements of pain or death. Violation of the laws of nature brings suffering, and the violation of the divine law brings spiritual punishment or death.

After noticing the good and the bad objects in the natural world, after hearing the blessing promised upon the righteous and the sentence of conviction upon the sinner it is more fully understood what will be their happy and unhappy conditions in the future life. Shine as the sun. This is an impressive figure and behind it stands the eternal Word. It is such a brilliant comparison the soul reaches out for it with strong faith to grasp the immortal prize. By its use the mind is fixed upon the ineffable vision and wants to go up the shining way, repeating as it goes these expressive words: "When my heart is overwhelmed; lead me to the rock that is higher than I." It is inspiring to know that the Bible is so full of such eloquence and telling imagery.

(Continued on page 13.)

### A DESTRUCTIVE CRITIC OF 2907.

(To the Reader of 1907.

Dear Brother: Although interested in the able writings of the higher critics of 1907, especially in their assumption of having discovered something valuable, as if the "historical method" were new in studying the Bible, I confess I became somewhat drowsy under their monotonous efforts to make the sacred writings seem to abound in misstatements. But I gradually absorbed their genius and spirit, and seemed to become a destructive critic, though calling myself a higher critic.

While in this state of mind, sleepy though I was, I seemed to live rapidly through the centuries, century after century, until I found myself moving among scholars who dated their letters with the numerals, 2, 9, 0, 7.

On seeming to be roused from a semi-consciousness, and supposing that a thousand years had passed from the time I fell asleep under the dreary chanting about the mistakes of the Bible, I seemed to be walking among the fancied alcoves of my library, now increased by the additions of a thousand years, and coming across the following correspondence I give you the letters, believing that it may be interesting to the reader to observe how the reasoning of the future destructive critic (writing in 2907 of our times in the spirit in which the destructive critic of 1907 writes of Bible times) will make the conditions of our generation to appear.

If we of the year 1907 know something of the conclusions of the learned gentleman of 2907 to be false, whose letters I now reveal, or if his modes of reasoning are absurd, or if he lays stress on insufficient data in his logic, or, especially, if he is ludicrously given to denying the statements of eye-witnesses to the facts which we of our time know to be true, these faults must not be attributed to me: for I copy the letters and publish them exactly as I found them a thousand years before they were written.

J. J. Summerbell.)

Dayton, Ohio.

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### Twenty Eighth Letter.

Kinkade, New Zealand, 30, 8, 2908.

My Dear Grandson:

Out of the rubbish found in the ruins of Dayton, Ohio, that survived the great heat that destroyed most life on the western continent, and to which I have heretofore referred, there was turned over to me for investigation and translation a fragment of a book (from the page headings) apparently entitled "The Finality of the Christian Religion." There seemed only to be left the portion beginning with page 325, and ending with page 344. I made my investigations with mixed emotions, because of two reasons: (1) The title evidently indicated that the author supposed the Christian religion had come to an end, or was approaching its end. (2) But a thousand years have passed, and we all

now know that the Christian religion is stronger than ever.

But yet the author seemed to have the true historical spirit, and I read the pages of his book still remaining with much approval. However, on account of the failure of the author as a prophet, or incorrectness as a historian, I considered it prudent to turn the fragment over to your grandmother, for more accurate investigation than I was competent to give it, and the following is her paper about it:

\* \* \* \* \*

Higher Critic,

My Dear Husband:—

This fragment of 1907 literature was probably written by a man called Foster: for by using the microscope I found this line written on a margin by some reader:—"If this amounts to anything, Foster himself might not be the author of this book: for his name does not appear in the body of it; only on the title page."

The passage the reader seemed to be attacking was this:—

"We pass, then, to ask the gospels themselves concerning their authors and origin. What we can gain by way of answer is not much. No single gospel names the name of its author" (page 335).

But the ancient reader's remark, "If this amounts to anything," etc., in criticising the author, presumably Foster, shows that Foster's name was on the title page, and we may accept that as determining the authorship; although, in a certain sense, that has little more force than tradition, because I admit that the title page might have been forged. Still I lean to the opinion that Foster was the author, although his name does not appear anywhere else on the fragment, and although his own handwriting does not appear anywhere.

The book was probably written shortly before the dates of the newspapers among which the fragment was found: 1907, or earlier.

Although this Foster, like most other destructive critics of that ignorant age, may only have called himself a higher critic, he was certainly a destructive critic. This is proved by the following passages:

"It is also evident that the self-witness in the fourth gospel raises more riddles than it solves. Besides, the manner of this self-witness awakens the strongest doubts and suspicions, instead of convincing one of the trustworthiness, of the gospel" (p. 337)

"Such attempts to harmonize the two groups, the Johannine and the synoptic, will never cease to impress many Bible readers. Yet they come to a point at last where all such attempts fail, and where the sober sense for truth rebels.

(Continued on page 12.)

## NOTES AND PERSONALS.

—Pastor Bryant, of the Main St. Christian Church, Berkley, Va., is conducting a successful and fruitful series of meetings.

—The revival in the Main St. Christian Church, Berkley, Va., continues this week and is of much interest. Rev. H. H. Butler is assisting the pastor, Rev. M. L. Bryant.

—Prof. Harper, of the Chair of Latin, Elon College, delivered the annual literary address before the Holly Springs High School, Holly Springs, N. C., Thursday, April 22.

—Rev. J. J. Summerbell, D. D., is to preach the baccalaureate sermon at Union Christ College, Union, Ind., at the approaching commencement—a rare treat in store for those graduates and that college.

—Rev. J. L. Foster, Superintendent of our Orphanage does not tell, in his splendid write up of the great Orphanage Conference at Atlanta, Ga., recently, which appears in The Sun elsewhere, that he himself was made president of the body. And we are sure that Bro. Foster wielded the gavel well, and met all the requirements of his high office.

—This line is written to express the best of good wishes and congratulations to Mr. Otto Leonard Farmer, who on April 28th, is to wed Miss Nathalie Crews Rodden, in Oak Level Presbyterian Church, Halifax Co., Va. Mr. Farmer, some years since, was a student at Elon College and won many friends while here.

—It is gratifying to note that Rev. L. W. Johnson has recovered from recent illness sufficiently to leave the hospital and to occupy his pulpit last Sunday, preaching, by special invitation, the anniversary sermon to the Lodge of Odd Fellows at Berea church, Driver, Va. Mrs. Johnson, still at the hospital, is improving.

—Evidently Bro. Hersey Woodward, of the Suffolk Christian Church has an interesting class of men in the Suffolk Sunday-school. From The Norfolk Landmark, Sunday 25th: "Mr. Hersey Woodward, teacher of the Twentieth Century Baraca Class of the Christian Church, has invited Rev. Joseph B. Dunn, rector of St. Paul's P. E. Church to address this class in the main auditorium of the Christian Church Sunday morning at 9:45 o'clock.

The subject of the address will be "The Life and Character of St. Paul." There are one hundred and sixty men in this Bible class.

—Rev. J. F. Burnett, D. D., Secretary of the American Christian Convention

writes, Dayton, Ohio, April 22, "Dear Brother: I have just completed mailing the Sunday-school call asking the schools to make an offering to the Sunday-school department of the American Christian Convention. For the sake of conveying information in the form of printed matter I have sent the call to the ministers of the Southern Christian Convention, not with any desire or thought of changing any plan which may exist in the Convention, but for the sake, as above stated, of the information contained in the printed matter.

If you would state as much in the next issue of the Sun, I should appreciate it.

—Our congratulations and very best wishes to Bro. Charles Ballentine, a sentiment expressed on seeing in the Raleigh News and Observer, Sunday, 25th inst: "Yesterday at high noon at the Christian parsonage in this city, Mr. Chas. A. Ballentine, of Cardenas, one of Wake county's most popular young farmers, and Miss Elizabeth Leigh Taylor, of Raleigh, the accomplished daughter of Mr. and Mrs. Albert F. Taylor, were happily united in marriage in the presence of a company of friends. Rev. L. F. Johnson, pastor of the Hillsboro Street Christian Church, officiated.

Mr. and Mrs. Ballentine will live at the late William Ballentine home in the southern part of Wake county. A host of friends in Raleigh and the county of Wake will wish for them a happy and prosperous life."

—A correspondent from Lynchburg, Va., commenting kindly upon our editorial last week, "Blasting at the Rock of Ages," very truthfully points out: "Serious and devout skepticism is sometimes possible and pardonable, but a rank, arrogant, foolish scepticism and triviality of mind and heart is unworthy of any people and a curse to any nation. Our Lord had patience with honest doubt, devoutly and seriously entertained, and sought kindly and tenderly to remove it; but He gave no quarter and showed no consideration to a careless, trifling scepticism which gives no thought and no care to serious and important things that it so lightly questions. \* \* \* \* \* Have not God's people everywhere, of all names and faiths, cause to fall on their knees and pray God that this curse and shame, triviality and folly, of ignorant, shallow, thoughtless, irreverent scepticism be banished from among us?"

—The editor of this paper left the trials and tribulations of this vain world last week, for two whole days and a half and went fishing. Though he has

been back at his place of labor five days he is still enjoying those fish bites, those cork plungers, those shoeks and thrills of ecstasy and delight which suffuse the whole frame when a game speckle perch or lively "club" is landed. If there is aught among the pursuits and pleasures of men to drive away dull care, relieve ennui, and bring absolute rest to wearied flesh equal or comparable to fishing with hook, line and rod this scribe has never yet discovered it. And these lines are written not to make Dr. Staley grow green with envy again, but to thank Bro. J. Beale Johnson for the liberties of his glorious fish pond, the hospitality of his happy home, and sixty two hours of solid joy and unbroken delight. Work is genuine pleasure after such a season of relaxation and recreation.

Raleigh News and Observer, Sunday 25th inst.: "There is a good revival in progress at the Hillsboro Street Christian church. The meeting started on last Sunday. Rev. L. F. Johnson, the pastor, has done all the preaching with good results. The church has been greatly revived. Christian people of other churches in the city have given valuable assistance in the meeting. Lasting good has been accomplished. The church is taking on new life since Rev. Mr. Johnson took charge in December, 1908. About fourteen or fifteen members have been received. There will be two services today, one at 11 a. m. and the other at 8 p. m. The pastor is undecided about when the meeting will close. Everybody is invited to the services today and tonight."

—In the recent Armenian massacres it is estimated that between 20,000, and 30,000 native Christians and missionaries were slain. It is known that 21 native pastors were massacred.

—Sunday's Philadelphia Press says Senator Aldrich's tariff schedule is fixed and will pass. This schedule includes duty on rough lumber at \$2.00 per thousand, iron ore 25 cents per ton, coal 40 cents per ton, present rates on hosiery and the elimination of the inheritance tax.

## BIBLES FOR SALE.

I am selling, in Alamance County, Wilmore's New Analytical Reference Bible, the most thorough and complete Book for all who wish to study and understand the Bible on the market today. Sold only by subscription and I shall be glad to show it to you. Thousands of copies are being sold. Alfred Apple, Jr., Elon College, N. C.

**NORFOLK LETTER.**

I reported last week, that Dr. Baird was improving. I am glad to report now that he arrived at home last Saturday night from the hospital in Baltimore where he has been under treatment for several weeks, very much improved. He tells me that he has not felt so well in three or four years as he does now, has gained 32 pounds in weight.

Rev. J. W. Harrell spoke at Portsmouth Y. M. C. A. Sunday afternoon at 4:00 o'clock to men only; subject, "Character building." A good meeting is reported in progress at the Main St. Church, where Rev. H. H. Butler of Suffolk is assisting the pastor. Several conversions reported last week. His subject for the evening service Sunday was "The Master has come and calleth for thee." The pastor, Bro. Bryant, used for the morning service "The Glory of the Mysteries of Christ." Rev. J. O. Cox of the South Norfolk Church used the following subjects: 11 a. m., "Purpose of Heart," 8 p. m., "Firmness of Character." Rev. W. H. Thompson of the Third Church spoke to a somewhat larger congregation than usual, from the subject, "God's keeping power."

The revival at the Memorial Temple closed last Wednesday night. They had larger congregations Sunday than for a long while. Two united with the church at the morning service. At the evening service Bro. Ryan administered the ordinance of baptism to nine candidates—six by immersion, and three by sprinkling.

J. W. Manning.

**Elon College Notes.**

Prof. P. J. Kernodle will soon bring from the press his book on "Lives of Christian Ministers." The book represents much labor and thought on the part of the author and fills a long felt want in our church. We have too long, as a church, been making history and allowing others to write it for us, or allowed it to go unrecorded. Advanced subscriptions will be received till May 1st for this book, which contains more than four hundred pages and thirty illustrations.

—The State Christian Endeavor Society which just closed its most successful convention at Winston-Salem, N. C., did, we are sure, make no mistake when it chose for its president Prof. W. A. Harper of Elon College. Our delegation to this convention was mentioned in the Sun of last week. The unanimous report of those attending is that Winston-Salem is the right place for royal entertainment and hospitality.

Mr. and Mrs. D. M. Brown were call-

ed to Randolph county last week on account of the death of Mr. Brown's sister, who died after a lingering illness from tuberculosis.

The College pulpit yesterday was filled by Dr. J. O. Atkinson. Y. M. C. A. and Y. W. C. A. in afternoon held their meetings. In the evening the Christian Endeavor Society held its monthly prayer meeting in the Chapel.

Prof. N. F. Brannock, class of 1899, at present a member of faculty of Elon College, will spend next year in study at Johns Hopkins. We will, we understand, take his major work in natural and mathematical sciences.

The Ladies' Aid met on Thursday evening with Mrs. M. A. Atkinson in a social meeting. This one, like its predecessors, was very enjoyable and the guests one and all were only sorry the hour for separation came so soon.

J. T. C.

**Swearing.**

(Begun on page 1.)

ted, too, that the greatest offenders are mere boys, and this peculiarity is not confined to Charlotte. It is becoming a matter of discussion by the press in other cities. In Savannah, for instance, The News says that it is not in the least out of the ordinary, where a group of boys of ten to fifteen years are together upon the streets or in an open space to play a game of ball, to hear them using oaths that might suit the tongues of the proverbial fishwife or costermonger, but which are shocking falling from the tongues of children of tender years. "Of all the stupid and silly vices," moralizes the News, "profanity is one of the worst and most abominable. A simple statement of fact is much stronger than any statement embellished with swear words, and no lie is made any the more believable by being framed in profanity. In fact, both truth and falsehood are weakened by swearing and taking the Lord's name in vain. Foul epithets and comparisons are not convincing, but are almost invariably disgusting, except to those making use of them."

Not only does profanity weaken speech, it weakens the person using it. All speech, the psychologists teach, is reflective in influence. The oath hurts the one who utters it worse than it hurts any one else. It is an evil thing which rebounds and strikes back at the heart of the user. This anarchy of speech acts backward upon mind and heart, and the boy who swears now will, in no long period from now, be ready for other forms of depravity and defilement worse than that of tongue and speech.

The devil uses the tongue first that he may get hold of the hand and control the heart.

That our boys are swearing is a dangerous and deadly omen.

**NEWS ITEMS.**

—The Pennsylvania Railroad Company purchased \$19,000,000 more of Norfolk and Western Railroad stock last week thus gaining practical control of this system.

—There is an uprising and a revolt in Turkey against the present order of things and the Sultan is threatened with dethronement. The populace is greatly aroused and danger of civil strife and blood shed is grave.

—Thieves tunneled under four buildings and entered by a subterranean cavern, thus dug out, the Bank of Suffolk, Sunday, April 18th, and secured \$1,479,754. The tunnel was supposed to have been many days in digging.

—The tariff bill as passed by the House and now under discussion by the Senate is a document of over thirty one closely printed pages, small type, three columns to the page, and must contain some 50,000 to 60,000 words.

—The last census, that of 1899, showed a mixture of humanity in Cuba as follows: Native whites, 910,299; foreign whites, 142,198; negroes 235,638; mixed, 70,805; Chinese 14,857; total 1,572,797. The next census will show a larger and more complex mixture than this.

—The National Government is preparing to take the next census, the actual work to begin next April. North Carolina will have ten supervisors, one for each Congressional district, as we presume other States will, at a salary of \$1,500 each. There will be in this State about 1,500 enumerators.

—More than a week before ex-President Roosevelt arrived in Africa photographs appeared "taken on the spot" showing Mr. Roosevelt in the act of assaulting a lion, and another showing him in hot combat with an elephant! This is a fast age, you know.

—It takes great men to make great mistakes, we are told, and it is often even so. Chief Justice Fuller came near making Mr. Taft take oath, at his recent inauguration, that he would faithfully "execute the Constitution of the United States." Senator Knox was standing near Mr. Taft and noticed Judge Fuller's mistake. "Don't do it" whispered Senator Knox and after a pause, Judge Taft said, "I do solemnly swear that I will faithfully execute the office of President of the United States and will to the best of my ability preserve, protect and defend the Constitution of the United States."

**YOUNG PEOPLE'S DEPARTMENT**  
—of the—  
**SOUTHERN CHRISTIAN CONVEN-**  
**TION.**

W. P. Lawrence, Editor, **Elon College.**

May 29-31 is the date of the Young People's Convention.

One delegate for every 25 persons in Sunday-schools, Christian Endeavor Societies, Young People's Missionary Societies, and other Christian organizations among the young people of the Southern Christian Convention. See that you are represented. The executive committees of Sunday-school conventions are to appoint delegates to represent their conventions. These delegates should be so distributed as to have every Sunday-school represented. Where there is no Sunday-school Convention, and hence no Executive Committee, the individual schools should send delegates. Christian Endeavor and other religious societies among the young people should send delegates, and should see that they are chosen right away. All delegates and visitors to the convention, wanting entertainment, are to write Prof. W. A. Harper, chairman of the Entertainment Committee, before May 15. Entertainment is not guaranteed for those writing later than that date.

**A Look Ahead.**

It is hardly to be supposed that the young people's movement has as its end and purpose—its ultimate purpose—simply to organize and make more efficient the local work of the young people in the church. There is likely a larger and more far-reaching, underlying idea in the movement. Perhaps this underlying idea has not yet taken definite shape. Perhaps it has not been definitely stated by any one. It may take several efforts by as many several persons to get it definitely stated. So, in view of the fact that we are conscious of some such underlying idea, and in view of the fact that the Christian Church existed—merely existed—for nearly a century, conscious all the while of an underlying purpose, idea, in its existence, but was never able to put this vague underlying idea into definite form or project definite ends, and in view of the further fact that nearly a quarter of a century ago, when the Christian Church, South, began to mould its subconscious purpose—its underlying idea, into definite effort, church enterprises sprang up and grew rapidly—in view of all this, shall the young people's movement have for its ultimate reason for existence, the great question of planting the Christian Church in the southwestern states, beyond the Mississippi during the twen-

tieth century, a section of this great country that will likely be crowded with a vast population a hundred years to come? Shall we improve the efficiency of organization at home, both for the benefit of the local church and for this larger purpose? There is a large historical fact in the words, "Westward the course of empire takes its way." Shall such a truth a hundred years to come be a fact in the history of the Christian Church, South? In such a movement the Young People's Department could be the power behind the Home Mission Board of the Southern Christian Convention through which Board the movement might work.

Such a movement working out a long and difficult task such as is suggested above, needs not simply enthusiasm but quiet devotion, determination and unanimity of effort. Let us hope the Convention May 29-31 may be so characterized.

**HOW TO TEACH THE S. S. LESSON**  
**FOR MAY 9, 1909.**  
**A Few Suggestions.**

**Paul at Antioch in Pisidia.**

Acts 13:13-46.

**Golden Text:**—The word of the Lord was published throughout all the region. Acts 13:49.

**Review.**—Review the previous lesson thoroughly, bring out its truths, develop the fact that Barnabas was leader when this first missionary journey was started. It is very likely that Barnabas planned the journey and expected to limit it to the island of Cyprus. But Paul soon demonstrated he was the leader and is from now on put down as such. It was no doubt he who suggested the continuation of the journey to other places. Call for the note books. Examine them, make suggestions, by lot appoint one to read.

**Chronology.**—The first missionary journey extended over two years from 47 to 49 A. D. We do not know how long the missionaries were in Cyprus, but likely this lesson is in the early summer or late spring of 47.

**Incidental Instruction.**—Tell the class the origin of the synagogue and its place in the Hebrew worship; for information on this point, see "Preparing the Teacher" page 204 f. Make clear the order of service in the synagogue, because this will explain how natural it was for Paul to get the opportunity to preach on this occasion. First there was prayer, then the reading of the Scriptures—a passage from the law and also from the prophets, then singing from the Psalms, the Hebrews Song Book. Then the exhor-

tation by some one designated by the ruler of the synagogue, usually from among the rabbis, sometimes even a layman, often from visiting brethren, as in this case. There was no one whose regular duty it was to preach in the synagogue as in our churches to-day. The speaker was expected to explain the passages already read. From internal evidence it appears that the chapters read on this Sabbath were Deut. 1, and Isaiah 1, which chapters were usually read together: it would not be a bad idea to have these two chapters read as a setting for the lesson.

**The Lesson.**—The portion of the lesson printed in our quarterly divides into five parts, which you may write as a topical outline as it is developed in the teaching.

1. Paul Goes to Antioch in Pisidia, verses 13 and 14. Find from what part of Cyprus Paul and his companions sailed, to what place they came (locate this place on the map and tell the class of its malarial climate which made it unwise for Paul to stay there: perhaps even he fell sick here as some suppose and never completely recovered from the effects of it), what one of the party left, whither he went, to what city now Paul and his company came, (locate Antioch and tell the class enough about it to cause them to realize it—describe the journey of 100 miles, through a country and over mountains, infested with robbers, which was necessary to reach this city), where they went on the Sabbath day.

2. Paul is invited to Preach, verses 15 and 16. Find who sent to Paul and Barnabas, at what point in the worship, what invitation was extended them, who of them spoke, how he secured attention, what his opening words were. Here call for assigned work on a similar experience in Christ's ministry, Luke 4:16-30.

3. Paul's Sermon, verses 17-41. (The first part of this discourse is omitted in our quarterly, only the last four verses of it being given. For primary and intermediate classes, only these ought to be studied, but for young people's and Bible Classes, the whole sermon should be covered at least by outline so that the comparative study of the assigned work may be of advantage. The suggested outline below may be placed on the board, as someone reads such division aloud.

Verses 17-21, God chose the Hebrew race as his peculiar people and had preserved them for centuries through great perils.

Verses 22-23. God had chosen David's family for the descent, and Jesus had appeared in this family.

Verses 24-26, Jesus some men recognized as the Messiah.

Verses 27-29. But the majority of the Jews had rejected and crucified him.

Verses 30-37. His Messiahship was established beyond doubt by his resurrection, which was according to the Scriptures and attested by many witnesses.)

Find through whom forgiveness of sins is preached, who this man is, how all are justified in him, to what extent was this justification, why the law could not accomplish this result, what warning Paul gave them, the substance of the warning.

4. The Result of Paul's Sermon, verses 42-43. Find who first left the synagogue, who besought him to preach again, who followed Paul and Barnabas, what they persuaded them.

5. The Next Sabbath, verses 44-46. Find what happened on the Next Sabbath, the effect on the Jews, what action they took, the effect of this action on Paul and Barnabas, what they said, of what the Jews judged themselves to be unworthy, to whom they would turn. Here call for the comparative Bible study assigned last time. First the comparison of Peter's sermon, Acts 2:14-39, with this; second, the comparison of Stephen's sermon, Acts 7:2-53, with this; and third, the comparison of the Epistle to the Galatians (which included the people of Antioch of Pisidia very likely) with this sermon.

Review the lesson by the topic method.

**Truths and their Application.**—1. This is the first sermon of Paul's that is recorded. It sounds the keynote of all his subsequent writings, justification through faith in Jesus Christ. There is no other means of salvation—and Paul was right in giving this doctrine of faith such a prominent position in his system of theology. We need more of such preaching as this today and more of the faith of which his career was such a thrilling example.

2. In our lesson today we have four different illustrations of the attitude of men to truth—Christian truth. First, there is the attitude of John Mark, who follows the truth where the road is easy, but deserts when it becomes steep and precipitous. Secondly, there is the attitude of the Antioch Jews, who tolerate it until it offends their pride and their preconceived notions. Thirdly, there are the Antioch Gentile converts, who receive the truth gladly and publish it abroad. Fourthly, there is the attitude of Paul, who follows the truth through joy and sorrow alike, his faith ever increasing, his hopes ever growing brighter. Which of these attitudes is yours?

3. It was Paul's custom, as it was

his Master's, to attend the religious services on the Sabbath. We cannot conceive of Paul as going on a picnic or visiting on Sunday and not going to church. We need more church-goers among our nominal church members than we at present have. There is joy in going to the house of prayer to the genuine Christian. Do you enjoy going to the place of worship on the Sabbath? If not, why not?

#### Manual Work.

Have the following outline copied in the note books to be explained at home and returned to class next Sunday for approval.

#### Life of Paul (Continued).

47 A. D. Sails from Paphos (Have pupils locate all places on maps drawn by themselves in their note books) Acts 13:13.

Travels over land to Antioch in Pisidia, Acts 13:15-16.

Preaches his first recorded sermon, Acts 13:17-41 (Ask all to write this sermon out in their own minds).

Result of his sermon, Acts 13:42-44.

Turns to the Gentiles, Acts 13:45-46

**Assignments for Next Sunday.**—Ask one to be prepared on Acts 13:47-52; another on Acts 14:1-7; a third to report on Peter's healing of a lame man, Acts 3:1-13; a fourth to report on Stephen's stoning, Acts 7:54-8:3; a fifth on what Paul later has to say about his experience at Lystra, 2 Cor. 11:25 and Tim. 3:11; a sixth on what the New Testament teaches in regard to tribulations, Matt. 13:21; 24:21; John 16:33; Rom. 2:9; 5:3-5; Heb. 12:11; Rev. 1:9; 2:9; 7:14.

W. A. Harper.

Elon College, N. C.

### THE S. S. LESSON FOR SUNDAY, MAY 2, 1909.

#### Paul's First Missionary Journey— Cyprus.

**Golden Text.**—Go Ye into all the world and preach the gospel to every creature, Mark 16:15.

Paul with his companions, John Mark, the Evangelist, and Barnabas who was a native of Cyprus made an itinerant visit to this island.

The island itself lies at the distance of less than a hundred miles from the coast of Syria and more than fifty from that of Cilicia. Its length is one hundred and forty miles and its extreme width about fifty. A chain of mountains extends through the northern part of the island. On the south side of the island are extensive plains of great fertility. The mountains yield abundant supplies of forest timber, and are rich in mineral productions.

These missionaries reached Salamis on

the eastern extremity of the island, the nearest port to Antioch. From here they went through the whole island and came to Paphos, now Baffo. Here they encountered a false prophet—a Jew whose name was Bar-Jesus. This man was with the consul or deputy of the country and when Paul sought to instruct this deputy the sorcerer withstood them and sought to drive away all good that might come unto the deputy. Yet with all his subtlety Elymas was unable to over-rule the work of the Lord. The deputy believed, was converted and entrusting himself to Jesus became one of his disciples.

We are apt to say, what a pity that Elymas was on the spot to interfere with the good work. As Christ said when Lazarus died, I am glad for your sakes that I was not there; so he might say in the case of Sergius Paulus, I am glad for his sake that Elymas was there with his sorceries. For the efforts of the sorcerer to turn him away were over-ruled as the means of bringing him nearer.

The missionary, and every one who attempts to do good, must expect opposition, false charges, and every hindrance which the bad interpose when the good interfere with their gains. G. W. T.

Ex-Governor Glenn has been on the platform and in the pulpit almost continuously since laying aside the reins of government in North Carolina first of January. Of the great work he is doing the Charlotte Observer observes: "Ex-Governor Glenn has reached New Orleans on his Southern tour. He was booked to preach twice yesterday and once to-day in the pulpits of three different Presbyterian churches. He is working in the cause of 'religion in the homes,' and the New Orleans papers are according him a warm welcome. The Times-Democrat thinks that ex-Governor Glenn's contribution of a year's undivided service as lay preacher, to the cause of home missions, is unique, and adds: "His meetings elsewhere have been largely attended and gratifyingly successful. To the oratorical power, native ability and sincerity that made him a popular and successful executive, he adds a fervor and devotion in the Christian cause that wins and impresses his audiences." He has been attracting attention wherever he goes and has been successfully fulfilling his contract."

—The invention of wheat binders, like many another invention, created a new industry, that of making twine to bind grain with, 120,000 tons of which are needed to handle grain crop of the U. S. one year. When bound by hand a few stalks of wheat were used.

## THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

## Terms of Subscription.

One Year .....\$1.50  
Six Months ..... .75  
Four Months ..... .50  
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## A GREAT BIOGRAPHY.

No other term will do. One must call it Great, if one would be even half way honest. W. S. Harwood had a great subject, of which he became enamored. "The Life and Letters of Austin Craig" were enough to inspire him. The work is certainly done in masterful fashion.

It has been many a day since we have read a book so full of human interest as this of these Letters and this Life. Austin Craig was one of the very first and foremost ministers of his time, not only of the Christian denomination, but of any denomination. If any Sun reader wishes to know something of the struggle which took place a little less than a century ago and which resulted in firmly establishing the Christian denomination and in broadening and liberalizing all denominations, let such an one read "The Life and Letters of Austin Craig." This is no mere biography. It is truly a great book, touching life, and the most vital of human events at very many points.

The book tells in graphic manner of the methods of thought and work employed by a successful man, eminent scholar and great preacher. It is therefore of unusual worth to young ministers.

Fleming H. Revell Company, the New York publishers make this announcement of the scope and value of the book:

Dr. Craig was for many years one of the foremost members of the Christian denomination and a preacher of rare power; he was the intimate friend and adviser of some of the most famous men of his day, one of the leading scholars of his generation in America, a man of

great intellectual power. He became not only the most notable preacher of his denomination and president of Antioch College, but he founded, and remained president up to his death, of The Christian Biblical Institute. The book is out of the line of the average biography in the points of human contact in which it abounds, making it a volume not only of particular importance to the members of his own denomination, but to any one who loves the story of a life of surpassing unselfishness. W. S. Harwood, the editor, has been for a number of years a contributor to leading American and English magazines. His recent volume, "Life and Work of Luther Burbank," has attracted wide attention in the United States and Europe.

Outside of "The Life and Writings of N. Summerbell," there has not been in recent years such a contribution to the literature of our Christian cause. The book will have wide reading and far reading influence.

The volume is of best print and binding and sells for \$2.00 net. It is certainly a book that every Christian minister should have in his library.

## ANOTHER GIFT TO THE ORPHANAGE.

Superintendent Foster reports in another column a cash gift of one thousand dollars, the beginning of an endowment for our Christian Orphanage. What a friend indeed is this! The name of this gracious and generous donor is withheld by request with the simple excuse and statement that "the gift is made for the glory of God and not for the praise of men." It would be a pleasure to give the donor's name, but the expressed wish must be respected.

This is the gift of a liberal, and loyal and devout soul. Nothing but the spirit of the Master could inspire such a deed.

This is to be put at interest and, if it can earn 6 per cent, \$60 a year, five dollars a month, it should support, feed, clothe, shelter and help to school, some orphan child for all time to come. There must be comfort indeed in that thought to the generous heart that sent this thousand dollars. For the years and years to come, this money will, in all probability be blessing and benefiting some worthy, but unfortunate child. This is Christianity put to practice. God bless this noble donor, modest, faithful, loyal, living, not for the praise of men but "for the glory of God" and the relief of human suffering.

## WHERE SIN IS.

The life of God in the soul of man, has been given as the definition of religion. If this be so, one wonders at the weakness of many vessels through which God expresses His life. The life of God is pure and holy and spotless. The trouble, therefore, with our religion is not on the divine side at all. It is entirely on the human side. We mortals do evermore err and come short of the glory of God.

Life is sweet and wants to express itself. God's life is sacred and sweet, and would ever express itself in us. Through us mortals would He manifest Himself to the world.

But when we have, or harbor, sin in the heart, God does not manifest Himself there. God will not dwell in wickedness. "Ye are the temple of God, which temple is holy," but where sin lives, God will not abide.

How sweet to have, knowingly, the life of God in the soul, but if God is there, sin must not be there. God and sin will not cohabit. Fill the heart with sin and you drive God out. Let God live there—and He wants to abide there evermore—and sin will not stay. You and I must have with us and in us one or the other. Will it be sin? Or will it be God?

## AN ANCIENT LETTER OF INTEREST.

We are indebted to Mr. W. E. McClenny for finding, copying and sending to us the following letter which in all probability was the first ever written from our churches in the South to the Christian churches of the North. The letter is taken from Volume 1, page 87 of The Herald of Gospel Liberty. The letter was replied to by seventeen ministers in the North a few months later and these constitute the first negotiations for a union of the two branches of the Christian Churches.

Besides the historical worth of this paper as will be seen, it breathes a spirit of piety, devotion and fellowship too seldom seen in our day.

The letter reads:

From the Ministers of the Christian Churches at the Southward, dated May 27th, 1809.

"We whose names are hereunto subscribed, being Ministers in the Christian Church assembled from different parts of Virginia and North Carolina, at Shiloh meeting-house in the state of Virginia,—to our Christian brethren in the New England States.—Greeting.

Brethren:—From our beloved brother Frederick Plummer, we have received such information of you as causes our

souls to rejoice and induces us in this manner to express our sentiments.

We are informed that you receive CHRIST as ONLY HEAD OR KING, of the church, to the exclusion of Popes, Cardinals, Archbishops, Bishops, or any body of men invested with legislative authority for the church of God. We believe that one head is sufficient for one body, and more heads than one would make any being a monster. The church is said to be the "body of Christ" and Christ the "head of the body." We rejoice that the government is on the shoulder of the Saviour, and cannot forbear to express our joy that a people exist in New England, who, like us, have rejected human heads, and cheerfully submitted to the authority of Christ alone.

In consequence of your receiving Christ as only head, and ruler of his church, it necessarily follows, that his laws as contained in the New Testament, should be received without any addition, abridgment, alterations, or embellishments, to the exclusion of all articles of religion, confessions of faith, creeds, etc. etc., composed by men. That the New Testament is alone sufficient for doctrine, reproof, correction, and instruction in righteousness, is a sentiment in which we are confirmed; and experience has taught us to believe, that, as like its author it is perfect, for it answers every purpose to promote the peace, happiness and prosperity of the church of Christ, and has a direct tendency to prevent those jars and contentions which always have, and always will attend imperfect human productions.

We are informed that like us, you have rejected all other names by which you may be designated as a religious body, but the Christian. This is a matter of great joy to us, because it is the name by which the primitive disciples of Christ were first known in Antioch. We also conceive it a proper name given by the Holy Spirit to the church which is said to be the Lamb's wife, consequently should be called by his name. Moreover we are of opinion, that many distresses and sorrows have been experienced by many of the children of God, in consequence of other names assumed by them, expressive of their attachment to certain articles of religion, creeds, forms of government, manner of administering ordinances, or of certain founders of their sect, or framers of their system.

Dear Brethren, our fervent prayer to Almighty God is, that we may not be Christians in name only; but that we

may largely partake of the "Divine nature" and in a greater degree feel Christ the hope of glory formed in our souls.

We feel thankful to God that on these points we agree with you: O! that the Mighty God of Israel may pour out his Holy Spirit upon us! We do love you and most ardently desire your prosperity and happiness. Do brethren, pray for us, that we may honor the Christian name, serve our God acceptably, finish our course with joy, and finally shout the high praises of the God of our salvation in the mansions of eternal glory.

We are dear brethren, yours in Christian love,

William Glendenning, James Jackson, William Guirey, Thomas E. Jeter, Joseph H. Bland, T. Ray (South Carolina), Henry Hays, George Wilkins, James Hays, Ellis Evans, Joseph Thomas, John Sled, Walter Chustean, Joseph Hatchett, William More, Philip Vass, John Hays.

#### SUFFOLK LETTER.

The springtime not only clothes the face of nature with robes of beauty, but opens a field of suggestion for thought and enjoyment. The upspringing grass, the swelling buds and the opening flowers, tell us of a winter that is past and a harvest that is coming. Every form and color tells us that nature grows all in graceful and symmetrical relations; deformities come by some distortion of nature caused by injury or obstructions. The best artist cannot equal normal nature. In all the tracery of twig and vine nature surpasses Rafael and Angelo. And in all this life of springtime the movement is so quiet, so tender, so gradual, that a continent is robed in green and decorated with uncountable tints of beauty before we are aware of it. The wind, the earthquake, the fire, are nothing compared with this still, small voice of life filling a hemispheric canvass with indescribable glory. "The Kingdom of God cometh not with observation!" but it comes. The quiet life of Christ in the hearts of men is growing and the dead past will one day be put out of sight by the glory of this new life of righteousness. The religion of noise and show is not necessarily the religion of Jesus Christ; but the Christ life quietly, persistently, overcomingly at work in the soul is the potential force that is to subdue the evil of the world and conquer the nations.

This life should begin in the young child, in the buds and blossoms of humanity. Childhood is naturally religious and needs only the environment and leadership of religious opportunity to

grow up into the life of Jesus Christ. As the tendrils of the vine are in the growing branches and instinctively or naturally seek some object to cling to for support, so the image of God in the soul is feeling after Him and will cling to Him, if not hindered. It is the obstructed life, the distorted soul, that makes the Cross necessary and mars the race. The human soul is susceptible of growth toward God in that tender, quiet way that conforms to the requirement of "grow in the grace and the knowledge of the truth." The earliest time in life is the best time to begin this soul-growth. When seeds are planted later than nature's best time they require artificial light and fertilization to bring them to maturity; and even then, chances are against best results; so later conversions and spiritual training have to overcome delays, distorted souls, weakened wills, and loss of faith. It takes a whole season to mature nature's best harvest; and it takes a whole life to mature the best character for the harvest at the end of the world. Religious character developed in the full course of an uninterrupted life of grace in the soul rivals the wealth of nature's best and most beautiful in the field of growth. The song of bird from the treetops in orchard and forest is not half so thrilling as the songs that roll from joyful hearts in the temples where the children sing. A whole lifetime for the development of a whole Christian, and then eternity to finish the joy and song of the soul. W. W. Staley.

—Turkey is in the throes of civil strife, constitutionalists being arrayed against royalists, and the Sultan Abdul Hamid, is imprisoned, he and his troops being at the mercy of the constitutional army, to whom they have surrendered. There was a battle and much blood-shed. The oppressed Turks seem determined to have some constitutional rights and liberties.

—The tendency of much of our modern society is to destroy the home by rendering our women unhappy in the ordinary channels of home duties and real home-making. How often is a woman who has been placed providentially at the head of a home, disqualified for her duties in the home by the dissipating pleasures of society. One of our contemporaries says truly: "When women become possessed of a passion for worldly pleasures and get a false idea of liberty and independence, there is danger for the nation. It is the duty of every woman who is married to rear a family, God intended that she should."—Ex.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

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**The Band of Cousins.**

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

**Total Reported Last Week** \$1993.52  
**Monthly Dues.**

- Jessie Penny ..... .05
- Pauline Penny ..... .05
- Blannie Franks ..... .05
- Bettie Franks ..... .05
- Dwight Franks ..... .05
- Noma Franks ..... .05
- Numa Franks ..... .05
- Willie Jackson Everett .... .10
- Helen S. Foster ..... .10
- T. Clifford Foster ..... .05
- Holt Moffitt ..... .40
- Susie R. Watson ..... .10

**Monthly S. S. Offering**

- Catawba Springs, N. C. ... 2.02
- Graham, N. C. .... 1.00
- Mt. Auburn, N. C. .... 1.00
- Shallow Ford, N. C. .... .41
- Wentworth, N. C. .... 3.10
- Rosemont, Va. .... 1.48
- Norfolk, M. C. T. Va .... 4.50
- Birthday Offering 1st Qr., 1909:
- Burlington, N. C. .... 10.02

**March and April**

- Palm St., Greensboro, N. C. .83
- Wake Chapel, N. C. .... 2.13

**Special Offerings**

- "A Friend" As Our First Cash
- Endowment Fund .. \$1000.00
- W. A. Prince ..... .50
- Mrs. Cora Herwiek ..... 1.00
- Suffolk, Va.

The following as Easter Offerings:

- Mrs. W. W. Staley ..... 2.00
- Miss Willie Staley ..... 1.00
- Miss Annie Staley ..... .50
- Mrs. Thos. F. Cheatham .. .50
- Norfolk M. C. T. Va .... 3.50
- Sale of 12 bu. S. potatoes 7.20
- Amt. 13th and 14th weeks ..\$1043.84
- Total ..... \$3037.36

Elon College, N. C., Apr. 21, 1909.

My Dear Children and Friends:

We will make a short letter and ask you to read our special found in another column which should have been in last week's paper but we could not get it ready. The following donations have been received since last report:

- Mrs. R. T. Kernodle, 4 doz. eggs, 1 quilt;
- Mrs. G. W. Suits, 6 yds. galated, 5 yards drilling, 1 doz. buttons, 1 spool thread;
- J. B. Gerringuer, 4 gal. vinegar.

We are very grateful for these kind donations; they are all useful.

We are glad to have so many Sunday-schools help us. Every school will thrive better and be more loyal and liberal which joins in this noble work.

We herewith express our great joy and profound gratitude to "Our Friend" for a one thousand dollar check for "Endowment Fund" for the care of an orphan child. The name is withheld by request as the gift is made for "the Glory of God and not the praise of man." It comes at a time when it thrills us with hope and opens the way for other kind friends to follow. This is our first cash endowment: though many of our Sunday-schools are serving in place of endowment.

Now, dear children, let's go to work with greater determination, for the days yet to come will reveal greater works still!

God bless you all.

Fondly Yours, Uncle Jim.

Raleigh, N. C., Apr. 17, 1909.

Dear Uncle Jim:

Here we come with our April letter. Our school closed last week and we had a nice entertainment. We all regretted for school to close, but guess the vacation will do us good. We enclose our dues for this month.

With love to you and all the cousins.

Your little nieces,

Jessie Penny,

Pauline Penny.

Play time girls. Enjoy it fully! But be sure to keep in touch with the Corner all through the summer months.

Raleigh, N. C., Apr. 12, 1909.

Dear Uncle Jim:

Here we are again with our letter for April. Our school is out Wednesday. Enclosed please find 25 cts.

Your nephews and nieces,

Blannie Franks,

Bettie Franks,

Dwight Franks,

Noma Franks,

Numa Franks.

The little "Franks" on time as usual. The quarters amount to dollars quickly.

DO YOU WANT TO GO TO COLLEGE? If so we can help you. We have already put hundreds through college by means of our plan. Write today for full information regarding our offer of a free scholarship in any school or college. Address, Robert J. Sherlock, 29-31 East 22nd Street, New York City.

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & Co., Toledo, Ohio. Sold by Druggists, 75c.

**FREE DEAFNESS CURE.**

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

**SPRING TIME.**

The time for gardening is here and you need garden tools. We can supply you at lowest prices.

**Poultry Wire.**

The best assorted stock in the county. Four different styles and weight.

**Come and See.**

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office. BURLINGTON HARDWARE CO.

**DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains**

25 DOSES  
25 CENTS.

125 Doses \$1

NEVER SOLD IN BULK

TAKE ONE

of These Little Tablets  
**AND THE PAIN IS GONE.**

Holland, Va., Apr. 16, 1909.

Dear Uncle Jim:

I am behind this time; I have been home to stay with mama for a little while. Uncle has sold my peanuts I picked up last fall, and I am going to send the little folks ten cents of it. I have traded chickens with Auntie and now I have a hen and sixteen biddies to get some money out of later. My best wishes.

Your little niece,

Willie Jackson Everett.

Well, Willie, this letter shows you to be a man of business. Let us hear from the Biddies when they grow up.

Wake Forest, N. C., Apr. 12, 1909.

Dear Uncle Jim:

Here I come again with my monthly dues. I had a very nice Easter. We had Easter entertainment. We went egg hunting. I found three eggs. Enclosed find 5 cts.

Your niece,

Iola Timberlake.

I am sure you must have had a good time Iola, going to these two nice things. Wish I could have joined in the hunt.

Asheboro, N. C., Apr. 10, 1909.

Dear Uncle Jim:

Tomorrow will be Easter, and all we little folks will have such a good time with our pretty, bright colored Easter eggs. Mother has promised that I shall go to an Easter service given by the little children too. I am not old enough to take a part in it, though I soon will be. Enclosed find forty cents for dues, including April. This shows me up a little tardy doesn't it? I'll try to be more prompt. With love to all the cousins,

Fondly,

Holt Moffitt.

But you've made up for last time, Holt, so we will have to excuse you this time. Glad you enjoyed the pretty eggs Easter.

Toro, Va., Apr. 9, 1909.

Dear Uncle Jim:

I will write and send my dime for this month. I am glad that all of the Orphanage children are well of measles.

I will be ten years old the twenty-first of September. Wishing you a happy Easter, I remain,

Susie R. Watson.

P. S. I wrote my letter before now, but lost it so had to write another.

Well Susie, you meant to be on time didn't you? Look well to your next letter.

Crewe, Va., Apr. 5, 1909.

Dear Uncle Jim:

Here I come with my April dues and I must tell you about my little chicks. Mother set the incubator and has 98 lit-

tle chicks and I just think that is fine for I love fried chicken so much.

Love to all, Your fond little niece,

Helen S. Foster,

T. Clifford Foster.

This is fine Helen. You and Clifford must pay notice to these dear babies and find worms and other things for them to eat 'till they can scratch for themselves.

### THE ORPHANAGE CONFERENCE.

#### A Visit to Many Children.

After a journey on the cars of nearly 500 miles, a 16 hours ride from Raleigh, we arrived at the city of Atlanta, and were met by one of the members of the Board of Trustees of the North Ga. Conference Methodist Orphans' Home at Decatur Ga., and sent for a street car ride of six miles, and a walk (which however we were not allowed to take often, as their own vehicles were furnished at our convenience) of half a mile at the end of which we came to our destination—the above Orphanage where the Tri-State Conference of Superintendents and their workers was held.

Although called the Tri-State Conference, five states were represented, viz. North Carolina, South-Carolina, Georgia, Mississippi and Texas. About 40 workers were present, the last state being represented by perhaps the oldest man both in age and service in the South. Dear Father Buckner, as he is lovingly called by the children he has in charge, is about 76 years old and has been at the head of the Dallas Orphanage from its beginning, about 30 years ago. From his almost life-long experience and deeply religious character we learned many helpful lessons that will better qualify us in this responsible work of saving the orphan children. His orphanage is now accommodating 660 children and they have 1000 acres of land—a veritable village within itself as they not only care for orphan children and teach them every kind of useful work but, in cottages apart from the children's building, under the same management old women and men are being cared for as they richly deserve in their old age.

To tell of the many good things enjoyed during the two days of this conference would take too much space, so we will try to mention only the most important. Tuesday night was spent in an informal meeting, getting acquainted for the morrow's work, but as most of us had come a long distance and were so tired, sleep was more inviting and interesting than making new acquaintances. However, after a good night's rest at one of the cottages called the "Atlanta Building" because built by the

Sunday-schools of Atlanta, we were prepared to enjoy the day's program which began by warm welcome addresses by one of the trustees and other home workers. (By the way one of the Trustees of this Decatur Home is Mr. Candler, the Coco-cola man who built the grand "Candler Building" of Atlanta 18 stories high.)

Other papers and addresses were as follows: "What should be the scope of the education of the Home and how can the Home arrange to get the proper time for study?" With one or two exceptions the workers reported that their children work half the day and are in school the other half.

"Value of the Kindergarten—what the Kindergarten does for the feeble minded." A teacher of this department in the Decatur Home read this most excellent paper, then illustrated by having a little girl about seven years old who was supposed to have but very little sense when she entered the Home, read and spell for us. When she first came, there was only one word that she could utter and that a curse. It was wonderful what training had done for her.

"What are we to do with the large boys and girls?" was the next paper read and discussed after which a splendid lunch was served in the large dining room and kitchen building.

After doing full justice to the good things of the table the following excellent papers were read and discussed fully, for we came to learn and were not afraid to ask questions.

"How to maintain spiritual life in the Home?"

"How does the individual patronage of children on the part of visiting friends affect the work of the patronized and that of the Institution?"

"Are there any incorrigible orphans, and what are we to do with them?"

At 3:30 we took the car for the Hebrew Orphan's Home. This Home is a beautiful building in the heart of the city. They look more to the intellectual than industrial part of the work. Their children attend the public schools and are taught to do light housework and given lessons in Hebrew in the afternoon. A large play ground and one outside building, a nicely arranged hospital complete this well equipped Orphanage. At 5 o'clock they served a most elaborate dinner, after which came other treats in the form of an address by Dr. R. C. Buckner of Texas on "A third of a Century of Orphans Home Work," and a paper on "The Cultivation of the Aesthetic in Orphanage Life," by Rev. M. L. Kesler, Supt. of the Thomasville, N. C. Orphanage.

Back again at Decatur and a good

night's rest again prepared us for the second day's program. Thursday Conference held an early session so as to crowd in the many things before us. The following papers were read by the delegates: "Conference on various forms of office work with reference to the raising of necessary funds," as with us, so with nearly every orphanage represented—Monthly S. S. Offerings and Thanksgiving Day Offerings were the most successful ways by which to raise needed funds. A very unique and splendid way was employed by some of the workers—that of "Work Day," which is one day the latter part of September preferred when friends will give the amount of one day's labor as a Harvest Offering.

"Suggestions for a uniform method of statistical reports both financial and numerical also with reference to the causes of destitution of the children."

"Is State supervision of all child saving institutions desirable?"

"Should a Home assist a worthy widow a few dollars per month to prevent the family from being broken up?"

By reading these subjects one can readily imagine the many helpful suggestions made by those most experienced in Orphanage work and how instructive to us who are in our infancy.

One o'clock found the delegates again speeding away on electric cars to the Baptist Orphans' Home at Hopeville, Ga. a distance across Atlanta of about 15 miles. Dinner was served here in the beautiful dining room with tiled flooring, steel ceiling and a seating capacity of 500. This handsome Home has a gentleman Supt., who with his family resides in the building but the Board of Trustees are composed entirely of ladies, 10 in number. The farmer, a most efficient man with the older boys, cultivates 35 acres of land and because of the rich soil is able to furnish nearly all table supplies.

Upstairs after dinner in the lovely chapel a little service was held where over 100 children sang the child's song, "Jesus loves me this I know for the Bible tells me so," and as their childish voices rang out in this old familiar song which our own little ones know and love to sing so well, we felt as tho' this surely must be one of the beautiful songs that will be sung in Heaven and having been practised by so many children on earth, what will be the chorus by the millions in Heaven!

This Home, and the Decatur Home also have a Baby Cottage and the tiny creatures as they toddled up and clasped your knee to be loved and petted, looked as tho' they were well nourished and cared for.

The next place to which we were invited was the "Home of the Friendless" a handsome brick building in Atlanta and so well were the children cared for by the city and wealthy people that it seemed they had the wrong name. Friendless no longer but surrounded by numberless friends! There were babies here also toddling around just able to walk and they take them at any age, always finding a home for the tiny waifs if one is available. Here supper was served in the reception room to the delegates and we had an opportunity of seeing the crowd of little people sit down to their simple supper of grits, bread and butter and an apple.

Friday morning we said good bye to the hospitable people of the Decatur Home. Mr. and Mrs. Jamieson who are Supt. and Head Matron, Mr. Vrumly, the untiring business manager, matrons, teachers and children had certainly combined forces to give us a good time. Not alone was their liberality confined to every nook and corner in their own well managed household but the chance to see three other Homes was given us not even allowing street car fare to be paid by delegates. We came away feeling greatly benefited and better able in every respect to take up the work of another year.

All day Friday was spent in seeing some of the sights of Atlanta. At 10 o'clock we attended the Free Tuberculosis Exhibit and lecture held at the Central Congregational church. Much good is being done by these lectures, "Tuberculosis or Consumption," How it is spread, the prevention, and cure, etc., and it is hoped that as the years roll by the death rate from this dread plague will be greatly lessened.

The Candler Building, Carnegie Library, Capitol, etc., were among the interesting places seen in this busy hustling Southern Metropolis and Saturday at 6:30 P. M. after a ride of about 18 hours we reached home tired but happy to have had such a lovely trip and to find our own babies, children at the Orphanage and all workers well.

After seeing such handsome Orphans' Home Buildings and hearing of others even more handsome and better equipped we have found great comfort in the thought that they all had to have a beginning and that even now in our struggling condition we compare favorably with other denominational institutions when we think of our numbers and finance.

Jas. L. Foster, Supt.

—Dr. Edwin Mims, of the chair of English in Trinity College has been elected Professor of English in the University of North Carolina.

(Begun on page 3.)

If the synoptics narrate impossible miraculous stories, what argument follows therefrom in favor of changing the water into wine, or of the resuscitation of Lazarus after he was dead four days? That the three synoptists do not utter a syllable concerning these greatest miracles of all that Jesus did, suffices of itself to destroy all credit of the Johannine tradition on the subject" (pp. 343-344).

Both these quotations show that Foster would destroy the gospel of John. Hence he is what may justly be called a destructive critic. His emphasis is destruction, not construction. And he would even destroy the character of John as an honest man; thus contradicting the celebrated and scholarly Dr. Ward, whose testimony you lately quoted to our grandson, to the effect that the Bible was an honest Book.

Still more:—Foster's argument that because Matthew, Mark and Luke do not mention the turning of water into wine and the resuscitation of Lazarus from the dead, we must reject such statements of John, and deny those miracles, is as absurd as your own argument in letter seven to our grandson, and the argument of Dr. Nöetaul, that individual communion cups were not used in the twentieth century, as stated in the history of Dr. Naxelarian; because you found that such cups were not mentioned by other historians.

But Foster's shallowness of judgment is also illustrated by the following passages:

"Nor do we even have a narrative concerning Jesus in the handwriting of those who claim to have walked and talked with him in the way" (p. 325).

I can find Foster's handwriting nowhere in this fragment of his trashy book. But I have no doubt of his having existed, and having written. This book is the effect of his life and work. And Matthew, Mark, Luke and John, those books, are likewise the effect of some genuine cause. That cause was the life, deeds and words of Jesus; a tremendous reality. It is silly to talk about handwriting. And Foster says, further:

"The material for writing a life of Jesus, in the strict sense of that word, does not exist" (p. 325).

Probably Foster would have used the Bertillon system on Jesus. He would have measured his physique; mentioned his height, weight, color of eye, convolutions of his ears, wrinkles of thumb, length of arm, shade of his hair, etc.

But who could write a life of Jesus? The tumultuous witness that those four books of the New Testament give of the tremendous reality, Jesus, is far more convincing to mankind of the "truth as

it is in Jesus" than would have been the effort of Foster to write his scientific history. In fact, Foster makes the following admissions:

"Nor does religious certainty depend upon historical certainty in the sense that is usually supposed" (p. 333).

"Religious certainty has its roots in the will and conscience rather than in the theoretical understanding; it reposes in principle upon no science, not even biblical science" (pp. 328-329).

Then what did Foster write his book for?

Do you not see, my dear husband, that Foster's assumption of being a historical critic as to the Bible, and then trying to destroy its credibility by the use of criticism, puts him forever in the ranks of those who must fail? I think God know how to communicate his will and salvation to man. Foster well says that, "religious certainty has its roots in the will." And I assure you that religious certainty does not depend on science, history, handwriting, or criticism. It depends on the will. That is why John the Baptist preached, saying, "Repent ye." That is why Jesus commanded, "Believe the gospel." The will must surrender. Men cannot be saved from sin by scientific criticism, that has the destructive tone and spirit. Men must believe.

Foster's book, if this fragment is a true specimen of the whole, must have made trouble even for his own critic friends. For I noticed the following statement:

"We cannot even show a development of Jesus during the period of his public ministry" (p. 332).

How plainly this contradicts the higher critics of the 20th century, who claimed that Jesus did not at first know that he was the Messiah, and only found it out gradually! This one sentence, if scientifically established, overthrows the whole theory of the destructive critics, that Jesus was only a man, that he became a rabbi, then grew into the conception that he was the Messiah, and finally the Son of God. But Foster does not intend to overthrow the destructive critics; his "will and conscience" are revealed in his evident attempt to overthrow the New Testament, and he is to be avoided. But the New Testament has brought salvation to mankind for nearly three thousand years; and it should not be destroyed.

My dear husband, please send this essay of mine to our grandson, when you write him again.

\* \* \* \* \*

My dear grandson, I gratify your

grandmother's wish; but her essay is very unsatisfactory to me.

Affectionately your grandfather,  
Higher Critic.

(Begun on page 2.)

Admonished are we to let our light shine before men. The light must shine here if it is ever to shine as the sun. Our Father, we look up to Thee trusting that a flame of light shall come into every life and make it so bright that we will not want to be in the dark any more.

These bright days have given to the world so many floods of sunshine how it makes us rejoice to live in them! Shine on king of day with your central power and brilliant splendor giving light and heat to the earth and other worlds, but when you shall refuse to shine and your last lancing ray is gone out, then shall the righteous shine as the sun in the kingdom of their Father. Repeat the glad words the righteous shall shine. With a harp in one hand—palms of victory resting in the other, and a brilliant crown of stars on the head the righteous shall shine.

Neglected, discouraged, forsaken, diseased, righteous one brighten up—for you shall see a better time, and shine as the sun in the kingdom of your Father.

J. T. Kitchen.

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**DIED.**  
Horne.

Died at his home in Burlington, N. C., April 6th, 1909, Mr. Charles A. Horne, aged 33 years, one month and 20 days. He had been a sufferer for some time, and for several months prior to his death he was confined to his bed. He bore his affliction with great fortitude, and though he had much to live for, he was not afraid to die. He frequently spoke of dying, and expressed a firm trust in Christ the Saviour. His friends were many. The large audience that attended his funeral and burial, and the beautiful flowers that literally covered his grave, spoke of the high esteem in which he was held. He was an earnest and active member of the Burlington Christian church. The funeral services were conducted from the home and the body buried in Pine Hill cemetery. Rev. L. F. Johnson, of Raleigh, was present and assisted the writer in the services. May the Lord bless the bereaved ones and give them peace. P. H. Fleming.

**Hook.**

At her home, Hook's Mill, W. Va., April 17th, aged years, Mrs. Laretta M. wife of L. C. Hook. Sister Hook united with the Church early in life and took an active interest in its work. At the time of her death she was a teacher in the Sabbath school. We seldom find a Christian with as firm faith and bright hope as that enjoyed by sister Hook. Her death will bring a feeling of sorrow to the many ministers who have visited Timber Ridge church.

She leaves to mourn her departure, a husband and one son Loy C.

The funeral services were conducted from Timber Ridge church, by the writer on Sunday, Apr. 18th, in the presence of one of the largest congregations ever assembled at the church, and the remains laid to rest in the adjoining cemetery. May God bless and comfort the bereaved. W. T. Walters.

**Taylor.**

Near Semora, N. C., Bro. Lesley Taylor passed from labor to reward April 16th, 1909, aged 19 years. He is a son of Bro. Geo. A. and Sister Mollie Taylor.

He leaves a father, mother, two brothers and two sisters and many relatives and friends to mourn their loss.

He was sick about ten or twelve days. He had typhoid pneumonia.

He professed faith in Christ and joined Lebanon Christian Church, when 14 years of age.

He was a true and faithful member till death. He rejoiced and died trusting in Jesus.

He was buried in Lebanon cemetery

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THE CHRISTIAN SUN, Elon College, N. C.

Sat., April 17th, 1909. Burial services by the writer.

May God bless and comfort the sorrowing ones. Thos. W. Strowd.

**Deacon Levi W. Allen.**

Deacon Levi W. Allen of Long's Chapel Christian Church departed this life April 19, 1909 at the ripe age of 71 years, 1 month, and 25 days. His funeral and burial services were conducted on the following day at his church by his pastor assisted by Rev. P. H. Fleming, D. D. in the presence of a large concourse of friends and neighbors, and his earthly remains were laid away in the church cemetery to await the resurrection morn.

In early life, deacon Allen was united in marriage with Miss Barbria King, Esquire Alvis King's daughter. To this union were born eight children, four sons and four daughters. Two daughters, Mrs. J. B. Rodgers, and Mrs. John Chandler, preceded their father to the glory land. Sister Allen and her other six children, W. J. Allen, Haw River; J. L. and E. N. Allen, High Point; J. A. Allen, Mrs. B. T. Hester, and Miss Cornelia Allen are still living to mourn their loss.

Deacon Allen was a charter member of Long's Chapel Church, a strong supporter of all its enterprises, and a regular attendant of all its services until death. He was a good, substantial citizen, an excellent neighbor, a faithful husband, a loving father who will be greatly missed in church, home and community.

His death was a greater shock to the family because he was in his usual health until a few moments before the grim reaper came to call him home, and because only one month ago his daughter, Mrs. Chandler, was suddenly taken unexpectedly. To the surviving members of the family, in this double affliction, I would commend the loving sympathy of Jesus Christ, the comforts of the Christian religion, the hope of a glorious resurrection, and a happy family reunion in heaven.

"So live, that when thy summons comes to join

The innumerable caravan which moves  
To that mysterious realm where each shall take

His chamber in the silent halls of death,  
Thou go not, like the quarry slave at night,

Scourged to his dungeon; but, sustained  
and soothed

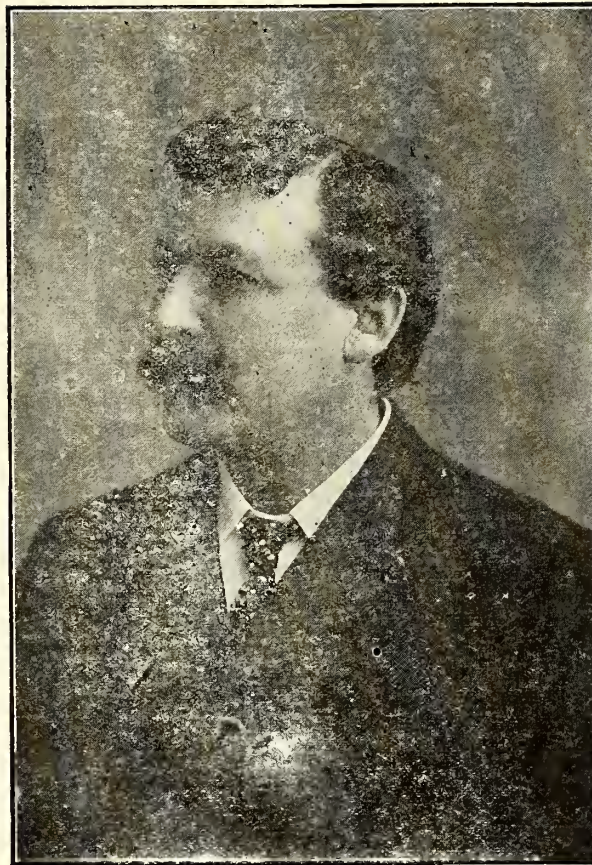
By an unfaltering trust, approach thy  
grave

Like one who wraps the drapery of his  
couch

About him, and lies down to pleasant  
dreams."

W. C. Wicker, Pastor

—Twenty seven counties in Michigan voted on prohibition recently and seventeen of them went dry.



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# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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GREENSBORO N. C., WEDNESDAY, MAY 5, 1909.

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## EDITORIAL COMMENT.

### Government and Christian Workers.—

Our government recognizes the economic worth of Christian service. We have no State church, and God forbid that we ever should have, but those most interested in the State know best the weight and worth of Christian service in the State.

It may not be generally known to Sun readers that, even out-side of the army and navy our Government has several ministers of the gospel employed and several Young Men's Christian Association Secretaries purely for the economic value of such service. I refer to those ministers and Secretaries employed and sent to the Isthmus of Panama to look after the moral welfare of a conglomerate community there.

In apology, or rather in explanation, of this rather unusual procedure, President Taft recently said in a public address: "We pay the salaries of the secretaries that we have drawn from the Young Men's Christian Association of this country because they are experts in carrying on such institutions, and we are going to found two or three more. We pay the ministers on the Isthmus. I think there are some ten or a dozen in our pay, and we keep churches going. It is possible that we will be charged with having filched that money from the Public Treasury, but if we have we have accomplished a good work, and I think it can be defended on the strictly legal grounds that where you enter a country like the Isthmus of Panama and introduce into it 50,000 souls, unless you take special pains to have their morality looked after, unless you furnish ministers and churches and Christian clubs, you are going to have such a saturnalia of vice, such demoralization, that you will never build your canal. Hence, if we are to be impeached for spending that money it will be in a good cause." If the money is spent in the employment of good and honest men, faithful to their calling and zealous in their work, and without fear or favor to creed or calling, we do not believe a thinking people will impeach the officials who employ such servants. The transaction is

one of economy, for there can be no economy where morals are bad.

**Cotton.**—The progress of civilization is marked, not by waste, but by saving. Looking at the habits and customs of savages, how poorly they are fed and how scantily clothed, one would think they were living on the waste and refuse. And the measure of their meals is meager indeed. This is not because they are living on the waste, however. It is because they have not learned how to save. Waste, therefore, is not the sign of thrift, but of thriftlessness. The most highly cultivated and cultured peoples know how to save most and best.

But of cotton? This seems to go with culture and its usefulness with the progress of civilization. Until Eli Whitney invented the cotton gin, the great staple largely went to waste, four pounds a day being considered a good task for "a hand" to pick.

With the invention of the gin came enormous increase in production; but for nearly a hundred years the cotton seed was practically thrown to waste. Then came the discovery of worth in cotton seed products. In 1900 there were produced in the United States 4,472,703 tons of seed whose value in oil, meal and fertilizer amounted to more than \$33,000,000.

Now the movement is toward saving the cotton stalk. A mill is to be built in Georgia at an early date to manufacture paper exclusively from cotton stalks. This mill will cost \$150,000 and is to consume all the stalks for a radius of twenty miles from the mill. The Federal Department of Agriculture has already demonstrated that paper can be manufactured from the stalk at a profit. This will complete the whole round of saving the cotton weed, save the leaves which are of immense value to the land on which the stalk is grown.

As the luxuries of one age become the necessities of the next, the waste of one age becomes the wealth of the next. As brain is applied to industry and material development, the bounty of a lavish Providence is made to appear more and more.

And the moral and spiritual waste of one age becomes the moral and spiritual

wealth of the next. We are throwing away moral and spiritual force and energy today which in a few years, please God, will be utilized to the conversion of men and the uplift of the race.

**The Tariff.**—We may learn a lesson or so even from the dry and prolonged discussion now going on in Washington about the tariff.

It has been thought that the South was for free trade. This is a mistake. We are for free trade, or a very low tariff, on goods produced or manufactured elsewhere. On our own goods we like a tariff—as much of a tariff as possible. And the South is just like every other section of the broad land on this point.

There is nothing wicked or selfish in this. It is just the same old human nature that has been predominant since the days of Adam and Eve. All peoples under the sun want the best trade conditions possible. And every son of a woman wants to buy in the cheapest market and sell in the dearest. That also is human nature. If we people of the South did not manufacture at all we should then be for free trade and could preach it everywhere.

There was just one reason why the North saw the sin of slavery and the South did not. Slavery did not pay in the North: it did pay in the South. Trade conditions do not cloud the reason, but they give human nature the opportunity to assert itself.

We have not the first doubt but that in the ages yet to be, afar off, the tariff will be regarded as a sin and a nuisance. This on the broad basis of the brotherhood of man and that God made this universe and all it contains for the benefit of all his children. But morality and human nature have not developed to that point yet—not by a very great deal.

—Prof. S. M. Smith, chairman, writes "I am now at work on the program for our Young People's Convention, to be held at Elon College, May 29-31. I find it quite a job." The Committee is planning to make the Convention of deep interest and practical worth.

## FROM THE FIELD.

## Raleigh Letter.

April has been a delightful month to me. The weather has been grand in this section. I have spent the greater part of the month in evangelistic work. The first part of the month I spent with Rev. P. H. Fleming assisting in a meeting in his Burlington church. It was a great feast to be with brother Fleming and his good people. Surely the Burlington Christian Church is a spiritual church. I have never been among a kinder and a more religious people. The Lord has greatly blessed brother Fleming and his good church. We had a very good meeting. The church was revived. We had good congregations from the first service to the close of the series of meetings. Brother Fleming was not at all well during the meeting and I learned with much regret that he has not been so well since the meeting. May the Lord speedily strengthen him for his field of work and may he continually teach his people in the good way that he has taught them in the past. May the Lord bless his congregation and keep them spiritually minded. May the work continue to grow as it has grown in the past few years. If every minister will push his work as brother Fleming has pushed his it will not be long until we will have many strong city churches in this State and some stronger ones in other States. I shall remember my short stay in Burlington with a very great deal of pleasure. I enjoyed so much the sweet spirit of fellowship and the royal treatment that I received.

I began a meeting in the Raleigh Christian Church one week after Easter and closed same yesterday. I had no ministerial aid but was ably supported by some of my leading laymen. The meeting was a success in every way. We had hoped to see more souls brought to Christ. There were only a few converts but a splendid revival in the church. The attendance was larger than we expected. Many people thought that we ought not to close the meeting. I feel very happy over results. It has strengthened me very much and I know that the meeting has been a great blessing to the people. We are just now beginning to see success in our way. The Sunday-school has increased in membership and it keeps on growing. We had the largest number yesterday that we have had since Christmas. We expect an increase every Sunday until the first of July. If all the good members of the Christian Church who live in Raleigh will hurry up and join us we will soon have strength enough to make

it interesting. I feel that almost all of the Christian families in the city will unite with us at some time during the year. I shall be very happy when all of them have their names on our church roll. Nearly all the families are already helping us in some way. We have a few here that have shown but very little interest if any in the work. We pray for them and visit them any way. We believe that the Lord will guide them in their thoughts and that it will not be long before they will come up to the House of God and help us. We will observe Memorial Day and will have Children's Day in June. We hope to have a great day on the Fourth of July, a Patriotic Service. We are looking forward to many interesting events this spring. We hope to hear favorable reports from all the churches that hold Memorial Services. Let the services be written up in full. L. F. Johnson.

## After Many Days.

Third Sunday in April I was at Oakland, Mt. Zion and Hobson to fill the appointments at those places for Rev. I. W. Johnson. The day was a perfect one, and the congregations were good. In the early part of my ministry I preached at Oakland and later at Mt. Zion. The visit was pleasant and the associations of former years vividly recalled. As I called the names of those who used to greet me and worship there nearly all of them were absent. The congregation was almost entirely new to me and I felt somewhat like a tall tree looks in a large field.

Bro. Johnson is doing well and is popular with those people, but like many other preachers, is doing too much scattered work. I know by experience when a preacher has to travel so much and so far, he often injures his health, and cannot accomplish the good he desires. It will wear any man down prematurely. The preacher ought to have his work near together, and the churches to succeed well and get the best service from him must pay him a better salary. A church may just live and drag along in this way, but it never will succeed so well, nor do the work it ought. At 60 and 75 years when a preacher ought to be ripe and preach his best sermons from experience and observation, and the help of the divine Spirit, he is often too feeble to do so. When he has worn himself out in the service and has no means for his support to make his last years easy—he is sometime in a needy condition. It requires much more for a minister to live now than it did when Lorenzo Dow, the cosmopolitan preacher lived. He must present a good appearance to the

people—he must have good sermons seasoned with the proper and popular flavor; he is expected to preach as well as any other preacher and to move in as good style and do as much work as any other preacher, and in order to do this he must be paid well. When he is tied up by a poor salary how can he preach and work to good advantage in such condition? Did not mean to take Bro. Johnson as a text. Doubtless he gets a good salary, but I took some of his churches as a starting point to express what I wanted to say on this subject, and what I say is for the general good. I am not pleading my own case. I can employ some one to do that if I need them, but I want all the preachers to be paid a good living salary. Some thoughtful, able ones among some of the churches pound their preachers with bags of silver and gold as a supplement and that makes the dear brothers smile at both corners of their mouths no doubt, and their members ought to do all they can to make them smile, and not forget to help them draw the heavy loads they sometime carry.

Am under special obligations to sister Wm. Newman for kind attention. Also to brother and sister Johnson of Hobson for delightful entertainment.

Windsor, Va. J. T. Kitchen.

## Lambert's Point, Va. Letter.

I have felt weak after week since I took charge of the work here that I ought to have a word in the "Sun" about our church and its doings at this place. As is known to many of our readers, at the earnest call of the church I took charge as its pastor Jan. 1st, 1909. I had served this church for about four years prior to this, and so felt, knowing me as they did, that the call must be of the Lord. Our Sunday-school Jan. 1st numbered about thirty and at the close of the quarter our enrollment was eighty-six. Our prayer meetings are well attended for us. The attendance ranging from twenty to forty. We have preaching morning and evening now and I think our average attendance will reach seventy. We have a very interesting choir made up of about twenty young men and ladies. Sister Rosa Holland is our church organist and is very faithful in the discharge of her duties. Miss Hattie Frisley is organist for the Sunday-school and does her work well for one of her short experience. Mrs. Hettie Newcomb is chorister, and she makes a good one. The prospects for our church at present are very bright. We are expecting to begin a series of meetings in about two weeks, at which time we are praying and looking for a great outpouring of the Holy Spirit. We

must humbly ask that we be especially remembered by our brotherhood in their prayers.

Our Easter service was almost a perfect success. The young people and children acquitted themselves in a most commendable way. The house was crowded so that many had to seek a seat in the gallery. Though the congregation was very large we had almost perfect attention.

Our church is burdened beyond its capacity in supporting its pastor and providing for our church debt. Both, however, are being looked after admirably well. We desire to return thanks to Bros. J. E. West of Suffolk, Va., and Judge J. F. West of Waverly, Va., also to a friend of Suffolk, Va., who desired his name not to be mentioned for help in meeting a payment on our church debt April 1, 1909.

On the evening of April 19th, 1909, between thirty and forty of the members and friends of our church came to our house and gave us a very liberal pounding consisting of sugar, flour, coffee, postum, tea, starch, peaches, tomatoes, ham, pork, crackers, pound cake and other cakes and preserves. While they were with us we spent a most precious little season together around the family altar in prayer and songs of praise to our God for his blessings: No one but my heavenly Father knows how much we appreciate these tokens of their love and appreciation. I do not feel worthy, but I do feel thankful. I pray that the blessings of a loving heavenly Father may attend them through life.

J. W. Barrett.

#### A SUNDAY SCHOOL LEADER.

**A Pen-Picture of Dr. F. N. Peloubet,  
Author of the Famous "Peloubet's  
Notes."**

By Amos R. Wells.

What is the most successful book, from a business viewpoint, that America has produced?

It is not a novel, not even Sheldon's "In His Steps," of which probably seven million copies have been sold. That great sale was chiefly in exceedingly low-priced English editions that brought nothing to the author.

As I look at it, the palm belongs to a Sunday-school lesson commentary, Peloubet's "Notes."

In the aggregate, 1,500,000 copies of this book have been sold, and its annual sale is increasing rather than diminishing.

The remarkable feature of the achievement is that the work is an annual, and

has been issued in successive volumes now for thirty-five years, more than a third of a century. I do not know of any book success that compares with it.

"Best sellers" have come and gone. School text-books are introduced, whole series of them, enjoy a brief popularity, and grow antiquated. Peloubet's "Notes" go on forever. No publishing venture except the Bible excels it in popularity, and it is about the Bible.

Now all this did not merely happen. There's a reason for it, lots of reasons; and the reasons are full of "pointers" for whoever would get on in the world.

One of these reasons is that Dr. Peloubet knows how to use other men's brains as well as his own. No one can go far, in this world and this century, on merely his own supply of gray matter. Dr. Peloubet has one of the largest private libraries in the country. He is all the time adding to it. He makes a card catalogue of press notices describing all the new books on the Bible, and gets every one that bears on the Sunday-school lessons for the coming year.

And his library is not for show, but for use. I wish you could see one of his books. It would be marked in the margin from preface to finis, and page after page would be riddled, as literal "extracts" have been made by Dr. Peloubet's scissors.

For the book that is under construction year after year in this literary workshop is by title and in reality "Select Notes on the Sunday-school Lessons." All men are wiser than any one man. Dr. Peloubet believes that, and gathers up in his pages the best and the brightest from hundreds of volumes. Nor does he ever forget the quotation-marks.

The industry and system with which all this is done are inspiring to witness. Dr. Peloubet is endlessly painstaking. He will wade through a library, or write half a dozen letters, or make as many interviews with college professors, all in order to hunt down a single fact. "I will go ten miles any day," I have often heard him say, "after a good illustration." And that is not hyperbole.

These are all qualifications that explain Dr. Peloubet's success, but there is another that comes very close to the heart of the matter; I mean his humility. There is no atom of the self-pusher about him. He is heartily liked by all the hundreds of rival workers in the same field. Wise and scholarly as he is, he is always, like Socrates, professing ignorance. He goes about buttonholing this learned man and that, asking fundamental questions, and getting at the truth of things. Shallow folks are likely to think that this procedure indicates

a lack of knowledge. Wise folks see in it his wisdom.

"I am no genius, as you are," he often says to his assistant, with a sly twist to his mouth. "Whatever success I have gained has come from my being right on a level with common, ordinary folks, and so not firing over their heads."

Whatever one may say about his genius, this understanding of the average worker, this ability to put himself in his place and see what his difficulties and perplexities are, has contributed immensely to Dr. Peloubet's success, as it would contribute immensely to the success of a storekeeper, or a newspaper editor, or a President of the United States.

Another point: this seller of a million and a half is not a mere theorizer. He could never be a leader in the Sunday-school world unless he did the thing himself. He is the heart and soul of a model Sunday-school. It is in his home town of Auburndale, Massachusetts. It is housed in a beautiful set of rooms of Dr. Peloubet's contriving, large and cheery,—a general central space out of which open two tiers of class-rooms, eight in all, separated from the main room by glass partitions which can be thrown up. Below is the large primary department; also the kindergarten department.

As soon as Dr. Peloubet hears of a new wrinkle in Sunday-school methods, he must try it in his own beloved school. Sand maps, modelling, reference library, double blackboards, stereopticon, stereoscopes, all sorts of pictures,—whatever is going must come his way and be tested.

Of course he is a model teacher. I am not sure which draws his boys most closely to him, the candy he gives them, the parties and excursions to which he treats them, or the bright and sensible discussions of the lessons!

This is all of a piece with the lovable nature of the man. He lives with others and for them. His splendid study is the "sitting-room" of the house. Its windows, looking out upon the street, are always full of his well-loved flowers; and at night the curtains are always up, showing the cheery scenes within. How many jolly social gatherings and pleasant and profitable Sunday-school conferences that study has witnessed!

And so it is easy to see that Dr. Peloubet, though he is seven years past his threescore and ten, is still the youngest of us all. He jovially quotes the motto that was placed above Franklin's printing-press when it was exhibited in company with many presses of modern date:

(Continued on page fourteen.)

## NOTES AND PERSONALS.

—The despatches give credit of three full-sized lions at three shots to Ex-President Roosevelt, now hunting in the "lion jungles" of Africa.

—A terrific wind storm swept portions of Ga., Ala. and Tenn. last Friday, killing between 50 and 100 persons and destroying immense property.

—Union church, at Union Ridge, N. C., is nearing completion and is a handsome and substantial structure. It is to be seated with circular oak pews of modern design and comfort.

—Prof. W. A. Harper, of the Elon College Faculty delivered the annual literary address at the closing of Kenley Academy last Saturday morning. Prof. Harper was once principal of this school.

—Rev. Thomas Dixon, Sr., of Shelby, N. C., sire of a distinguished family of great preachers died at the home of his daughter in Raleigh, N. C., Saturday, May 1, at the ripe age of ninety.

—The Sun's editor is to deliver a memorial address at Shallow Well Church, Jonesboro, N. C., next Saturday, May 8, and conduct a Memorial service at Wentworth, McCallers, N. C., Sunday, May 9th.

—Rev. J. W. Wellons assisted Pastor W. L. Wills in an all day service at Pleasant Ridge church, near Liberty, N. C., last Sunday. Bro. Wellons has stood the winter well, and is in better health and strength than usual at this season of the year.

—Brethren who are in arrears! We did not write those reminders and pay several dollars postage on them recently just for fun. We want all subscribers to continue to get The Sun but we cannot continue to send it to those a year in arrears. Please answer our reminder today.

—Just before going to press a telegram comes from Rev. H. W. Elder, Richland, Ga., giving the glad and happy announcement that Rev. W. W. Staley, D. D., Suffolk, Va., will be at Columbus, Ga., next Sunday (May 8) to assist in the dedicatory services of the recently completed Highland Terrace Christian Church.—Second Christian Church of Columbus. This promises to be a happy occasion and one largely attended. Sun readers and their friends of Columbus and in reach thereof are cordially invited to be present and participate in these services.

—We are just in receipt of Modern Light Bearers, a book of 218 pages neatly bound in cloth and closely printed, edited by Rev. J. P. Barrett, D. D., Editor of The Herald of Gospel Liberty. The book consists of the Addresses cele-

brating the centennial of Religious Journalism at Portsmouth, N. H., September 15-17, 1908. From the wide range of topics used, and the character and ability of the men whose names are on the index page we judge the book to be of much worth and significance. It is issued by The Christian Publishing Association, Dayton, Ohio. The frontispiece is the face of Elias Smith, June 17, 1769,—June 29, 1846, the founder of Religious Journalism. The covering of red, stamped with snow-white letters and bordering present an effect pleasing to the eye, and in fact the book shows every evidence of good workmanship of much merit.

—Congratulations thrice over again to South Norfolk and Rosemont churches, their good pastors and peoples. These two contiguous and wide awake churches have voted voluntarily to unite themselves into a pastorate and are on the outlook for a pastor for next conference year. Each church has appointed a committee of five to select the pastor. This seems to us a wise step and a most fortunate and happy arrangement. It will make the work in that thriving community more stable, and the two churches thus working together will give a minister good support and a fine field of labor and of usefulness. We do not know a community in which our cause has made finer progress the past five years than this, and there is even finer opportunity now for greater growth and influence. The one need now is the right man to take hold of this important post, and in this good work we sincerely trust the committees will be guided by the Holy Spirit.

—Editor Crowson of The News in our neighboring town of Burlington struck s'raight at the mark in a splendid editorial last week touching upon the subject of better houses of worship for the people of his town. So fitting, not only to his town, but to other towns and communities as well are his words that we submit some paragraphs, limited space only precluding the entire editorial:

"We are glad to note that there is a disposition among nearly every denomination in Burlington to improve their church building. There is not a church building in this city in keeping with the means, wealth and ability of the congregation. Perhaps with one or two exceptions, one of the saddest commentaries on the life of the Christian people of Burlington is the poor church buildings, that are behind the growth of the city. We are building new and handsome homes, new business houses, there is progress, improvement, and advancement everywhere, except when it comes to the places where we worship God, and right

there the advancement seems to stop. A half dozen congregations are moving in the matter of new churches, but it is like pulling eye teeth to get down to practical work.

The nations, cities, communities and people that honor God, will be honored by Him. The earth and the fullness thereof and the cattle on a thousand hills are His and for as many denominations as there are in Burlington, there should be high spires reaching up from handsome buildings proclaiming to the world the love of the members and allegiance to God. He should be honored in His holy temple and these temples should be distinct, stand out and tower above all other buildings, as His greatness is above the greatness of any other.

When His followers get a sufficient amount of love and devotion in their hearts, then no building will be too good, or too grand in which to worship the Lord Jehovah. When this devotion becomes sincere the old buildings that are crumbling down are going to be replaced by new and modern ones."

## Elon College Notes.

Mrs. Mary G. Reitzel, former matron of Elon College, and Miss Mildred Atkinson, who was graduated here last year, both of whom have been teaching at Boone, North Carolina, are visiting relatives and friends at Elon. They report a most successful year's work and are pleased with their field.

As an indication that we are nearing the end of another scholastic year comes the handing in of Junior election, Senior thesis, and representatives' addresses and commencement orations. By these signs we know we are approaching the end of the year. All are busy, most pupils are hopeful, and but few are home-sick or despondent.

May day was so rainy that the exercise which was to have been held was postponed till Monday, since this exercise was to be held out of doors. The Y. W. C. A., however, served ice cream, cake and candies in the halls in the afternoon, so the disappointment was not so acute.

Dr. Newman filled the college pulpit on Sunday. His discourse was a continuation of the study from the Psalms. The study of thought, the sublime conception, depicted therefrom is wonderful to contemplate. Prof. Lawrence led the Christian Endeavor, in which the delegates from the State Convention at Winston-Salem made their report.

This is the period of our annual municipal renovation, and like the sister towns of North Carolina, Elon College will hold its election for town officers. This is a duty no citizen should shirk,

the voting for good men to control our local affairs. As you will it so will your town be.

Mr. Sylvester G. Rollings, class 1908, who has had charge of the Kenly High school has just closed a most successful year. We clip from the Raleigh News and Observer of Sunday, May 2:

"The board of directors of the Kenly high school met yesterday and arranged to build a dormitory for the school, sufficient to take care of the boarding pupils who attend this school. The main building is to be enlarged also, the school having outgrown itself.

The annual commencement and exercises of this school began today and will close tonight with the address by Prof. W. A. Harper, of Elon College, the Kenly Cornet Band furnishing the music. J. T. C.

**NEWS ITEMS.**

—More than 1,000 automobiles took part in the New York carnival parade May 3. The line was five miles long.

—Ten thousand refugees from Sicily, coming because of the destructive earthquake recently experienced there, landed in New York in one day recently.

—Thirteen Turkish officers and men were hanged publicly at Constantinople May 3, for mutiny. The bodies were left hanging in public places and were viewed by over a hundred thousand people.

—Abdul Hamid has been deposed and his brother proclaimed Sultan as Mehmed V, the new Sultan being 35th sovereign of Turkey, in male descent, of the House of Osman, founder of the empire. This is said to be the longest line of royalty by male descent in the annals of all history of any people.

—A Washington, D. C. correspondence to an exchange says that marriages between whites and blacks have become such an ordinary occurrence at the Capital that out-of-town negroes bring their white mates there to have the marriage ceremony performed, at least eight such marriages having occurred there recently.

—The recently deposed Sultan of Turkey will not be put on trial nor behind prison bars, but with his four wives, five daughters, two sons and servants, he has been taken from the Yidiz Palace and placed in a near-by house with walled grounds—and will be kept and guarded there. His brother now reigns in his stead.

—An exchange tells that a popular lecturer of Chicago recently put this question to his audience, How was the Bible invented? and undertook to answer it. I have somewhere seen it that a small boy being asked who made him replied "I

grew." That Chicago lecturer may be answered in the language of the small boy, The Bible was not invented at all, it grew. It was given by the inspiration of God to good and holy men and the several parts took shape in their minds and hearts through many ages.

—General Booth, head of the Salvation Army celebrated his eightieth birthday April 10. He entered the ministry in 1852, became an evangelist in 1861, began his active work in behalf of London's outcasts in 1865, founded the Salvation Army in 1878. This Army had in 1908, 8,224 corps, circles and societies established in 54 countries and colonies with 21,186 officers and employees. There are 2,450 officers and cadets employed in social relief work. General Booth is a great character and has accomplished a most noble work.

—Count on the New Englanders when it comes to economy, unless the Westerner gets ahead of him now and then. A typical New Englander visiting a great packing house in Chicago and watching the process of killing and saving the hog said "he had been taught to save all of the hog but the 'squeal' but here in Chicago they save the squeal, too." But Boston is coming along, for the leading editorial in the Herald of April 19, said: "Black smoke is a waste as well as a nuisance. In the new steel capital of Gary, where economy and prevention of waste is the first principle of success, the smoke from the furnace stacks furnishes sufficient gas to supply all needed power for the plant. The pillar of smoke is the sign of industrial waste, rather than of profit-making activity. There is value in its blackness if properly utilized."

**DO YOU WANT TO GO TO COLLEGE NEXT YEAR?**

**Then Here is Your Opportunity.**

We want to help you: You can help us, and by so doing help your self.

**READ OUR OFFERS.**

To any young man or young woman, approved of good moral character and recommended by his or her pastor, sending us 300 new subscribers to The Christian Sun for one year at \$1.50 each, by Sept. 1, 1909, we will give a scholarship in Elon College for the scholastic year of 1909, and 1910—one full school year. This scholarship will include Board, Furnished Room, Tuition, Matriculation and Library Fees. (Board and Room at either of the college dormitories, or with private family as individual may prefer):

Or, For 225 New Subscribers \$1.50 each, Board and Room at any place individual may select; or Board, and vacant room at Young Men's Boarding Club, Tuition Matriculation and Library Fees.

For 180 new subscribers at \$1.50 each, Tuition in Literary Branches and in Music, Matriculation and Library Fees.

For 140 new subscribers at \$1.50 each, Board and Vacant Room at Young Men's Boarding Club.

For 120 new subscribers, Tuition, Matriculation and Library Fees.

This is a golden opportunity to any young man or young woman desiring to go to college next year who hasn't the means to go upon. By doing the work you give the individual subscriber full value received for his \$1.50 and he in turn helps you in a most estimable and worthy manner. You can ask your friends to help you in such a work as this—and they will be glad to help.

Further, If you work you shall not lose out. For, if you fail to get the required number we will give you a liberal cash reward on all work done. See your Pastor at once and ask him for a letter to send along with your own to us. Write today. No time to be lost.

**THE CHRISTIAN SUN, ELON COLLEGE, N. C.**

**BUILDING UP TRUST.**

Trustworthiness is contagious; and so is untrustworthiness. One of the surest ways to make others trustworthy, is to show them that we believe they are. This habitual trusting of others is also one of the surest ways to build up our own trustworthiness. And one of the surest ways to destroy the trustworthiness of ourselves and of others is to be constantly doubting others. Jesus, of all men who ever lived on earth the worthiest of complete trust, had and showed more confidence in the good of others than any man who ever lived. His very confidence in mankind has raised mankind to a higher standard of trustworthiness than the world had known before his day. If we would be trustworthy, and expect any one to count us trustworthy, we must believe in others and show that we believe in them. Unbelief injures others with ourselves.—S. S. Times.

## YOUNG PEOPLE'S DEPARTMENT

—of the—

## SOUTHERN CHRISTIAN CONVENTION.

W. P. Lawrence, Editor, Elon College.

## A LOOK FORWARD.

What do you think of that suggestion in this column, last week's Christian Sun, under the heading "A Look Forward?" Shall the ultimate purpose of this movement be as great an undertaking as the planting of Christian churches in the south-west states beyond the Mississippi? One brother suggests, that perhaps this ultimate purpose should be, to get all churches to bring up in full, every year, all their obligations to conference. Perhaps another brother has some other idea, and still another, still another idea. Let the approaching Convention have the benefit of all prayerful thinking as to the ultimate purpose of the movement. If you have an idea and cannot be at the Convention to make it known, let it be made known through this page of the Christian Sun or write it out and send it to the Convention to be read.

Pray for the Convention, that it may be open to the direction of the wisdom and spirit of God to direct.

The limit of time has been extended to May 20th, when names of delegates wanting entertainment should write Prof. W. A. Harper, Elon College, N. C., chairman entertainment committee.

Letters were sent last week to all church secretaries asking that they bring the matter of appointing delegates to the Young People's Convention, May 29-31, to the attention of the young people's organizations, Sunday-schools, Christian Endeavor societies and Young People's Missionary Societies, or other young people's religious organizations—in their respective churches. Delegates have already been appointed in some churches. Let no church that has an organization of young people fail to appoint delegates. In all Sunday-school conventions, where the Executive Committees have not taken up the matter of appointing delegates, it is the duty of every Sunday-school to appoint its own delegates—one for every 25 members.

I find that ministers, whose reports to conference show up best, are taking hold of the Young People's Movement and are shoving forward. These are the ministers who are seeing to it that delegates in their churches are appointed to the May Convention.

—See Notice on page 11.

## FROM REV. E. M. CARTER.

I like the plan for the organization of the young people. If we would look about us a moment, for an example as to its need, we could see it at the first glance. The reason some of our churches have no Sunday-schools now is, because we have no one to take hold, and go ahead with the work. Hence it is a decided fact, in my mind that we need the Convention. How shall we make it a success? If it is left with these committees (Y. P. S., C. E. and S. S.) it cannot succeed. But the entire convention must help.

As I think over the matter this thought comes very forcefully to my heart: "God needs men." And the men who have wrought most for Him are those whom God has trained. Moses, when he was trained to see the need of his people and to find his place in "the work" was the means of saving his people. Nehemiah, by night, rode around the walls of Jerusalem, counted the cost of rebuilding and fortifying them against his enemies. Then he called his people together, submitted his plans, and, as leader, carried the great work to completion. The church needs the good men who are filled with the Holy Ghost as leader to meet in council. Who knows but that this Convention may be a school through which there may be developed many latent talents to do greater service for our King.

I did not begin this as an argument, to convince, for I took it for granted that there was none left to oppose. I am glad that we are to hold a convention as an agency to build up, and to help both the individual and the church. Certainly one thing that has hindered the progress of the church is, that in many places it has been in the hands of the untrained. Let us give to every child his birthright,—a well organized young people's movement.

Success to the Young People's Convention,  
E. M. Carter.  
Chipley, Ga., R. F. D. 3.

## NOTICE, ELECT DELEGATES.

The pastors and superintendents within the bounds of the Eastern Va. Christian S. S. Convention are requested to see that each Sunday-school and C. E. Society elect delegates to the Young People's Convention which has been called to meet at Elon College May 29-31, 1909. The Executive Committee has not appointed delegates, as the committee expects that each Sunday-school and society can elect those best suited to attend. If pastors and superintendents have not received the report of the Ex. Com., this notice is to urge upon each Sunday-

school and C. E. society to elect delegates at the earliest date possible, and insist that those elected attend. We feel that this is a great opportunity for helping our young people.

C. H. Rowland,  
Chm. Ex. Com., E. Va. S. S. Con.  
April 27, 1909.

HOW TO TEACH THE S. S. LESSON  
FOR MAY 16, 1909.

## A Few Suggestions.

## Paul at Iconium and Lystra.

Acts 14:8-22.

**Golden Text:**—All the gods of the nations are idols; but the Lord made the heavens. Psalm 96:5.

**Review.**—Review the previous lesson thoroughly; bring out its facts and its spiritual teachings—examine the note books; have one read, or parts from several read in succession.

**Intervening Events.**—These are contained in Acts 13:47-3., assigned last time, which should now be called for, and in Acts 14:1-7, which should also now be called for.

**Incidental Instruction.**—We do not know what the speech of Lycaonians was: certainly they understood Greek, in which language Paul had been preaching to them. But he did not understand their language, else he would have stopped their design to honor Barnabas and himself with sacrifices before it assumed such ominous proportions. Explain in regard to Jupiter and Mercurius, and show why Paul was regarded as Mercury and Barnabas as Juppiter. It will be well also to explain the manner and the significance of the rending of the clothes among oriental people.

**Geographical.**—Be sure to locate intelligently Iconium, Lystra, Derbe, Antioch, Pisidia, and Lycaonia, the last two being provinces. Explain enough about them to fix them; have the pupils put them on their maps; explain that Lystra is the first wholly pagan city to which the gospel was carried, there being no synagogue there.

**The Lesson.**—This lesson divides into four parts, which write on the board as the topical outline, as it is developed in the teaching.

1. Attention through a Miracle, verses 8-10. Find at what place the missionaries were, who sat there, the man's condition, whom he heard speak, what Paul perceived in regard to the man, what command he gave the man, how, why, what happened. Here call for assigned work on Peter's healing of the lame man. Acts 3:1-13.

2. Worshipped, then Stoned, verses 11-19. Find the effect of this miracle on the people, in what language they spoke,

what they said, whom they called Barnabas, whom they called Paul, why, what the priest of Juppiter was preparing to do, what Paul and Barnabas did when they understood this, what they said to the people, how they were themselves like the people, what the burden of their gospel was, the extent of God's handiwork, what permission he had granted nations before this, what witness he had left, the result of these words over the people, who came from Iconium and Antioch, what was done to Paul, where he was thrown out. Here call for assigned work on Acts 7:54-8:3 and on 2 Cor. 11:25 and 2 Tim. 3:11.

3. Successful work at Derbe, verses 20-27 (first clause). Find who stood around Paul, what he did, whether he came, where he and Barnabas went the next day, what they did in the city.

4. Confining the Disciples, verses 21 (last clause) and 22. Find to what city the apostles now returned, what they did on this visit, what message in regard to tribulation they carried them. Here call for assigned work on what New Testament teaches, regarding tribulation from Matt. 13:21; 24:21; John 16:33; Rom. 2:9; 5:3-5; Hebrews 12:11; Rev. 1:9; 2:9; 7:4.

Review the lesson by the topic method.

**Class Discussion.**—Did Paul and Barnabas do right in the firm stand which they took against the idolatry of the Lyeonians or would a compromising course have been better? Apply this principle to intoxicants and cards—was Paul really dead and was he roused in response to prayer?

**Truths and their Application.**—1. The vanity of popular favor is well brought out in the lesson, as in the case of the Saviour, the crowd which welcomed him to the city also cried, "Crucify him," so in Paul's case the man who would offer him divine adulation are the ones who stone him and cast him out of their city like a dead dog. The fickleness of popular favorites a matter of universal experience. Hence the folly of catering to popular favor.

2. The care of young converts is plainly taught as a Christian duty of greatest importance. It is harder to instruct a convert than to make one and to do so successfully is one of the highest guarantees of fitness for leadership in Christ's kingdom. Paul not only made converts, but he confirmed this faith and exhorted them to live acceptable lives. Better not have great revivals if the new converts are to relapse into sin because they are not properly shepherded in the new fold.

3. "The gods are come down to us in the likeness of men," said the idolatrous

Lystrians. In this sentiment they but voiced the universal expectation of the race, the belief in an incarnation. An incarnation is necessary to bridge the gulf that separates the infinite and the finite. That this gulf should be bridged has been the universal desire of all men. It was bridged forever when the "Word was made flesh and dwelt among us."

4. How bold Paul and Barnabas were! Leaving Antioch they go to Iconium, from thence to Lystra, being stoned there they go to Derbe, whence Paul could easily have gone to his old home in Cilicia but he retraced his footsteps in the face of almost certain death and visited the new-born brethren. The religion of Jesus Christ always emboldens for His service.

#### Manual Work.

##### Life of Paul (Continued.)

48 A. D. Paul driven from Antioch in Pisidia. Acts 13:42-52. Driven from Iconium by the Jews and Gentiles, Acts 14:8-10

Paul worshipped, Acts 14:11-18.

Paul stoned, Acts 14:19.

Paul preaching at Derbe, Acts 14:20-21.

Paul confirms the converts in Lystra, Iconium, and Antioch of Pisidia, Acts 14:1-22.

Have these items expanded at home and returned in note book next Sunday.

**Assignments for next Sunday.**—Ask one to be prepared on Acts 14:23-28; another on Acts 15:6-21; a third to compare the 2nd chapter of Galatians to Acts chapter 15; a fourth to show the progress of the church among those not Jews from Acts 8:4-40. Acts 10:1-48; Acts chapters 11, 12, 13, and 14.

Elon College, N. C. W. A. Harper.

### CONVERSION OF OUR SUNDAY SCHOOL CHILDREN—HOW IT MAY BE SECURED

#### Personal Preparation. (Continued.)

Having seen that the Holy Spirit is the only Worker (John 3:5); that the Saviour solved the problem of how best to fit His disciples for the Holy Spirit to work through them, by leading them to become filled with the Spirit (Luke 24:49, Acts 1:8 and 2:4) whereupon 3000 were converted at the first sermon (Acts 2:41); and Dr. Torrey having pointed out the steps by which each of us may obtain the Holy Spirit in personal experience, and how to retain Him; we have come in the Next Step to

#### II. How to Profit by the Great Helper; In The Inner Life.

Being filled with the Holy Spirit does not make one immediately perfect,—does not mean the immediate attainment of absolute perfection, though it is a long step towards it. A moment's reflection

will show this. Matt. 5:48. R. V. "Ye therefore shall be perfect, as your Heavenly Father is perfect." That is perfection. What man is that? Paul himself did not claim to be that. Phil. 3:12, R. V., "Not that I have already obtained, or am already made perfect." But he does say, 1 Cor. 4:4, R. V., "I know nothing against myself." His own conscience did not condemn him. And this is already a great deal.

The Holy Spirit is the "Helper" John 14:16. R. R. "I will pray the Father, and He shall give you another (Comforter) Helper" (see marginal Greek).

When one is filled with the Holy Spirit, one is, as Mr. Campbell Morgan puts it, in the right condition for growth.

And in what ways is He to help us to grow?

To "His disciples" (Matt. 5:1,2) Jesus taught love's acts and conduct under the varying demands of life, in the Sermon on the Mount, Matt. chaps. 5, 6 and 7.

"Blessed are the poor in spirit." (Matt. 5:3)

"Blessed are the meek." (v. 5)

"Blessed are they that hunger and thirst after righteousness;" (v. 6)

"Blessed are the merciful;" (v. 7)

"Blessed are the pure in heart;" (v. 8)

"Love your enemies." (v. 44) etc.

These are the Laws of the Kingdom, which Jesus gave His disciples to live by. The first thing for us to do is to learn to live by these laws. Without the Holy Spirit, we can make almost no progress in any of these, but with His help, progress may be made.

#### To this End,

(a) Each Sunday take up consecutively a fresh beatitude, and spend a couple of hours in ascertaining, from the Bible, exactly what is meant by it. Thus, ascertain exactly what is "Poverty of Spirit." Is it pride, haughtiness, arrogance, or is it their opposite, defined in Matt. 11:29? And so with "Meekness," etc. Is meekness the same as patience—or is it the same as keeping one's temper down? If not, what is it?

Next consider how that quality would lead you to live, how it would alter your nature and conduct, and your outlook on life and the world.

(b) Each morning pray God to put into you that quality,—such as poverty of spirit—after you have ascertained what it is, and what changes it would mean in your life,—and to cleanse you from just the opposite qualities, i. e. pride, conceit, etc.

#### Stumbling.

(c) As you find in daily life that you stumble in trying to live out this, or  
(Continued on page eleven.)

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### DECIDING FOR CHRIST.

The very glory of our Christian religion is that it calls for decision. Pontius Pilate is not the only man asked and compelled to decide. What shall I do with Jesus, the Christ? Since that day, and before, every one who has heard the gospel story has been brought face to face with that same decision.

And not once, but over and over and over. No one decides for Christ at once, back yonder at the hour of conversion, and then stops. In all the events and issues of life that same question comes, and the same decision is called for. What shall I do with Christ.

Now the body of Christ with us is the Church. In this Christ lives and moves in the world for the redemption of man and the salvation of souls. He who assails and insults the Church assails Christ. The Church is His institution. He founded it. He is its Head, He its body. What will you do with the Church? Will you be indifferent, unconcerned, cold-hearted, stiff necked? So will you be, so are you also to Christ.

The mob cried, "Crucify Him! crucify Him." Will you be one of that mob? What will you do with Christ? What will you do with the Church?

### BEGINNING THE WORK.

Not what we achieve, but what we set on foot, marks the majesty and the might of every man. This life is too short to see the fruition and fulfillment of any great task. All great men have been content to do their work and leave results to the future and to God.

David was not allowed to build a temple to the honor and glory of God. He contented himself in preparing the way. He welded a people together into a na-

tion and fixed their affections on things divine. The matter of building a house he could well leave to another.

John the Baptist was not the Messiah and never claimed to be. He was content to spend his days in the wilderness given to the noble task of making the Master's way straight and possible. And of the men born of woman there is none greater than John, we are told authentically.

As the ages go by the world sees more and more how great and wise and able a man was Paul. He looms large upon the horizon, not so much for what he brought to pass as for what he made possible. The few churches he established have fallen away and crumbled. But those he made possible multiply in number, and increase in power, and in influence, every day. He did his work and left results with God.

John Wesley and James O'Kelly grow larger with increasing years. The results of their labors do but now begin to appear. Their good souls have gone on to glory, but their great works, only begun by themselves while in the flesh, remain with us, and we see and reap the benefits thereof.

Moody is a greater man today than when he was translated. Then his work had hardly begun. The increasing years reveal the wonderful wisdom of this good and great man.

We shall not worry and fret that we do not easily come to results. If we labor together with God, as is our privilege, He will surely bring it to pass, and the future will reveal the fruition of every task done in His name, His strength and for His glory.

That we do not finish the work is not of our ordering. That is with God. That we help to make His path straight is a sufficient task and ample encouragement to any man.

### CHRIST AND THE MAN.

Governments, philosophic and scientific systems will one day recognize that Jesus the Christ went to the source and foundation of purification and of cleansing when He appealed to the man and not to the multitude. Lord Christ's work was always with the man. He regenerated, not Society, but the Individual. He reformed, not governments, but persons. He found the unit of human society and dealt with that.

Hon. Carroll D. Wright eminent sociologist and government employee and expert makes this notable utterance and admission in his book, *Some Ethical Phases of the Labor Problem*:

"It (religion) is putting its hand upon the government and upon all the in-

tegral elements of government. It is influencing the individual units of society, so that by their development and by their culture the government itself shall be as pure as its source—a long struggle to be sure; but religion and sociology as allied forces, or, as a better expression, religion as a force in determining sociological work, is bringing about the regeneration."

This regenerative work Christ began with the man. He was the first to discover the true and real worth of the individual.

Economists, teachers, philosophers might have labored all the endless centuries to awaken and reform the governments of the far East, but their efforts would have been fruitless. The regeneration in the far East is due to the efforts of the faithful missionary who has taught and labored with the individual there.

Let the church attend to the regeneration of the man. Our Saviour's interest was centered here. And He knew and did best. The secret of moral reform lies in the work of personal regeneration.

### OUR YOUNG PEOPLE'S CONVENTION.

The first Convention of Young People of the Southern Christian Convention is to be held at Elon College May 29-31. Prof. Lawrence has been telling Sun readers of this meeting in every issue now for many weeks. In fact the sixth page of this paper is given to Young People's Work.

Every Sunday-school, every Christian Endeavor Society, every Young People's Missionary Society should have a representative in this Convention.

It is a pity that we waste as we do the moral and spiritual energy of our young people in the churches. Can there not be some plan adopted whereby this energy may be conserved and put to the Master's use? Our young men and young women are willing enough. This Convention wants to mark the way.

It is a new thing with us. Our last Southern Convention provided and prepared the way for it. Much depends upon this first meeting. A polity is to be shaped, and plans laid for the future. There should be a full attendance from all schools, and societies, one delegate to every twenty-five members. Let this be borne in mind for no more important meeting has been called among us. See to it that the young people of the churches foregather here May 29-31.

—There were eighteen funerals in one village of Giles Co., Tenn., May 2, as result of the terrible storm of Friday.

**SUFFOLK LETTER.**

I have read of the "thirty years war," or the war of the "Roses;" and I have heard married people say: "We have been married thirty years and never had a cross word." I have been married thirty years and am still living. We celebrated our thirtieth marriage anniversary yesterday, April 30th, and these thirty years have neither been years of "war" nor exempt from "cross-words." Dr. D. A. Long says "to think is to differ," and my idea is that he is right, when his statement is applied to married people. We have never had a fight. My wife thinks it would not sound well for a preacher and his wife to fight, and I have a sneaking feeling that it is not brave to fight a woman. I think we have done fairly well to live together for thirty years, when so many "prominent" people have parted. It is too late in life now to part and, by reasonable inference, we will remain together "till death do us part."

We just had a plain, country dinner yesterday with only the family present. The family consists of mother-in-law, Mrs. Rebecca Pearce, in her 87; wife whose age is omitted for feminine reasons; Bessie, now Mrs. Thos. F. Cheatham; Annie, and Willie, the three children; and hired man, Isaac Williams. I was present also, and enjoyed the day, although a fragment of the great southern storm struck us. I enjoyed my dinner more than I did thirty years ago and my wife is in better health, if not so good looking. The girls are all through college and are facing the future hopefully.

I could not get my wife an automobile, so I concluded to give her an autoseat new buggy. The truth is the old buggy was so nearly worn out that my "folks" were ashamed to ride in it and I had to get a new one. Women, you know, are ashamed of old things, except the "old man;" if they are ashamed of him, they say nothing about it; and it is delightful to have people omit the unpleasant things that some people take pains to say. Altogether our thirtieth anniversary was quiet, pleasant, and full of memories. It was an occasion for thanksgiving for God's mercies to us in these years that have carried so many into the beyond. Our children are all living and all in the church; our own health is better than when we started; we have experienced more sweet than bitter; religion has been our largest asset in life and our comfort in trial; and these thirty years have been thirty streams pouring good into our souls. This world is not a "howling wilder-

ness," but a concert hall filled with music most of which is rich with sentiments of love. The hot fires of human experience burn out the dross of earlier years, and bring out the purer gold of purpose and consecration. Life-purposes change as much as human faces in thirty years. The abutments of this span of thirty years rest, one on the 19th and the other on the 29th century. We have lived in the best years of all the ages, except the years of the future for our children. The arts and the sciences have passed from theories into facts, and religion has passed from emotion to devotion, from saying to doing, conserving all that was best in the past and adding all that is best in the new advancement. Sweeter than the air of spring, now loaded with the fragrance of new flowers, is the air now crowded with consecration and self-surrender to the use of the kingdom of God. We enter upon the fourth decade of our married life amid the golden days of Christian civilization, inspired by experiences that have proved the reality of the Christian life to us and to many who have entered into sweet rest.

By invitation of brother M. W. Joyner of Suffolk I went with him, his wife and son and other friends to Burdette, Va., on Monday, April 26th, to the celebration of the 87th birthday of his father, Elisha Joyner. Instead of a house-dinner, his children and grandchildren gathered on the bank of the Blackwater River and spread a good meal in the woods. It is good fishing ground here and the old man was in his boat when we arrived; but the river was too full for fishing. His son had caught some fish in a trap and the sumptuous dinner was enjoyed by all. Bro. E. Joyner is the father of 9 children; 6 living, 3 dead; 45 grandchildren, 34 living, 11 dead; 11 great grandchildren, 7 living, 4 dead; in all, 65, 47 living and 18 dead. He was married to his present wife, who was Miss Sallie Later, March 12, 1888. He is in good health and enjoyed the good dinner as much as any of us. Dr. Thomas H. Barnes, Geo. Lawshe, and Mrs. J. M. Lilliston of Suffolk were also guests that day of brother Joyner. We returned on the Tidewater train at 3:30 p. m., full of a good day. W. W. Staley.

**NORFOLK LETTER.**

A social event of more than usual interest to many readers of the Sun occurred Wednesday of April 28th, at 5:30 o'clock at the home of deacon and Mrs. Samuel A. Etheredge of the Memorial Christian Temple, when Mr. John Watson Lewis led to the marriage altar their daughter, Eva Bernice.

The interior of the residence was decorated with palms and cut flowers in honor of the event. Preceding the marriage rite Mr. Mordant Etheredge sang "O Promise Me." The Rev. C. C. Ryan in a very impressive manner spoke the words that made them husband and wife, using the ring ceremony. The wedding march was played by Miss Margaret Brickhouse. The bride wore a going away gown of blue cloth with hat and gloves to match and carried a Testament.

Miss Ethleen Haggard filled the roll of maid of honor. She was attired in a white silk directoire gown, and carried a bouquet of pink and white carnations. The best man was Mr. Mordant Etheredge, brother of the bride, and the ring bearer was little Miss Bulah Maude Etheredge, the bride's niece.

Following were the ushers: Messrs. D. Fentress and W. P. Ballance. At the conclusion of the ceremony Mr. and Mrs. Lewis left on the Old Dominion steamer for a bridal trip to New York, Niagara, Thousand Island and other places of interest. After their return about the 10th inst. they will be at home at 124 Brown Ave., Brambleton.

The groom is a traveling salesman representing the wholesale drug Co. of Martin and Gray. He numbers his friends by his acquaintances. The bride as Miss Eva, was known and loved by a large circle of friends. In an attempt to describe her, I might use many terms, commonly used in describing the charms of a bride, such as the "Beautiful and accomplished daughter," etc., which I could truthfully employ, but I desire to use a stronger term, one that to my mind means more than anything else and takes in all the others: she is a good, true Christian woman.

The popularity of both is attested by the large number of beautiful and handsome presents received—being more than a hundred. The groom's present to the bride was a handsome piano.

That their way may be one of sunshine and flowers, with just enough clouds to cause a glorious sunset, is the wish of the writer. J. W. Manning.

—It is not known yet (the returns are not all in) how many wives the late Sultan of Turkey had in his harem, but forty-five carriages carrying two to three wives each drove from the harem May 2nd and fifteen carriages with a similar number each carried the remainder May 3rd. Several had already gone to the new home of the deposed Sultan. Out of all this number, however, by agreement with the Young Turks, the deposed Sultan must confine himself to eleven wives only.

**THE CHRISTIAN ORPHANAGE  
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**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

**Total Reported Last Week**      \$3037.36  
**Monthly Dues.**

Clarence Newman ..... 50  
Addie Newman ..... 50  
Mary Lee Foster ..... 10  
James L. Foster, Jr. .... 10

**Monthly S. S. Offerings.**

Greensboro, N. C. .... 2.95  
Bethlehem  
(Tenth Legion, Va.) .. 1.43  
Berea (Nausemond, Va.) 5.36

**Special Offering.**

Jr. C. E. So, Elon College, 70  
A Friend ..... 25  
Sale of milk ..... 30  
Amt. 15th week, 1909 ..... \$12.19  
Total ..... \$3049.55.

My Dear Children and Friends:

You see our report is much smaller than it was last week but we will not grumble for of course we could not expect \$1,000 oftener than once a month. My, how we wish another big check would come in the next month! See to it, dear co-workers, that you do your part. The small amounts coming in regularly once a month have been largely the means by which we are supported.

The nice box of oranges sent by Mr. T. E. Brickhouse of Norfolk, Va., last week to the Orphanage was very much enjoyed and highly appreciated. This is not the first time this friend has so kindly remembered our children in this way. Little Baird West of Waverly, Va. also sends, this week, some old Sunday-school cards with which the children will enjoy playing and studying.

On April 26th, was plucked our first ripe strawberry. We hope to give the children strawberries and cream for dinner before many days.

With love and best wishes to all,  
Fondly yours,      Uncle Jim.

1003 Nicholas St., Henderson, N. C.,  
April 20, 1909.

Dear Uncle Jim:

We have often heard there are two bad pay masters, one that pays in advance and one that never pays. The weeks pass so swiftly and we keep so busy at school that it is hard for us to think to send our dues in promptly. Enclosed you will find one dollar, our dues for March, April, May, June and July.

Lovingly,

Clarence and Addie Newman.

Well, children, we will not consider you poor pay masters, when you send a great big dollar like this in advance.

Elon College Junior Society.

Dear Uncle Jim:

Here we come with our dues for this month. I hope you'll excuse our short letter. We send 70 cents., our dues for this month.

Annie Laurie Wicker, Treas.

Glad to get your offering little folks. You have done well this year.

Dear Cousins:

Here we are with our April money. All we little folks from the Orphanage went to the picnic at the school house last Tuesday. My, what a good dinner we had! The teachers were so nice and kind and furnished splendid pineapple sherbet for the whole crowd. Guess there were about 100 people. Nice talks were made by Dr. W. S. Long and others, and if it had not rained we children would have had a fine afternoon playing. Your loving cousins,

Mary Lee Foster,  
James L. Foster, Jr.

**"HONEY" AT THE 'PHONE.**

"Honey's" mamma had gone to market, leaving her home with nurse. Nurse was upstairs making beds, while little Honey, with her hands behind her, was trudging about the sitting-room looking for something to do.

There was a 'phone in the house which was a great mystery to Honey when it first came. She could hear voices talking back to mamma, yet could not see a person. Was some one hidden away in the horn her mother put to her ear, or was it in the machine itself?

Honey never failed to be on hand when the bell rang, and found that her mother generally talked to her best and dearest friends, ladies that were such frequent callers that Honey knew them all by name.

Her mamma wrote down the names of her friends with the number of their 'phones, and, because the child was so inquisitive about it, she very carefully

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**YOUNG MEN!** If you want to know why you should become telegraph operators and what school to attend, write to **SOUTHERN SCHOOL OF TELEGRAPHY**, Newman, Ga., for free Catalogue "A." **EVERY BOY** should read it. Positions positively guaranteed.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.  
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The time for gardening is here and you need garden tools. We can supply you at lowest prices.

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Four different styles and weight.

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**BURLINGTON HARDWARE CO.**

explained to her just how the whole thing worked, never thinking that Honey would sometime try it for herself; indeed, for a while she satisfied herself by playing 'phone.

She would roll up a piece of paper and call out through it: "Hullo!" asking and answering all the questions.

One day, on finding herself alone, she took down the receiver and tried to talk to one of her mamma's friends, but it was all a failure.

She watched mamma still more closely after that, and, on this particular morning, while mamma was at market, she tried again, commencing with the first number on her mamma's list.

Taking down the receiver, she called out, "Hullo!" Then soon came the answer back "Hullo!"

"I wants A-125," said Honey, holding the receiver to her ear.

"Yes," came the reply.

"Are you Miss Samor?" asked Honey.

"Yes," was the reply.

"We wants you to come to our house to-night to supper, mamma and me."

"Who's mamma and me?" asked the voice.

"Honey," was the reply.

"Honey, through the 'phone, eh?" laughed the voice. "Tell your mamma I will come with pleasure."

Honey was not only delighted, but greatly excited.

She used every name on her mother's list, inviting them all to supper.

About four o'clock P. M. the guests began to arrive, much to "Honey's" mama's amazement and consternation, especially when they divested themselves of their wraps, and proceeded to make themselves comfortable.

What could it mean? She would think she was having a surprise party if everyone had not come empty-handed. Perhaps it was a joke on her. If so, they would find she was as game as they.

There wasn't enough in the house to feed all that crowd, but she had the 'phone, and she fairly made the orders fly for a while.

When her husband came home from his office, he was surprised to find the parlors filled with company.

While helping the guests to the second plate of chicken, turning to his wife, he said: "Why, this is a sort of surprise, isn't it?"

Honey's mamma's face flamed, and she looked right down at her nose without saying a word.

"Why didn't you tell me you were going to invite them, and I would have brought home some flowers?" said Honey's papa.

Honey, who sat right next to her papa, resplendent in a white dress and flowing curls, clutched his sleeve, and said "It's my party, papa. I wited 'em frew the 'phone. Honey likes to have cean coes on, and have comp'iy."

It was the visitors' turn now to blush, but Honey's papa and mamma laughed so uproariously that it made them feel that it was all right even if Honey had sent out the invitations.

Not one went home without extending an invitation to her host and hostess to another dinner or supper, and in every one Honey was included.

"Just what she wanted, the little monkey," said her papa, as he tossed her up in his arms and kissed her. Then turning to his wife, he said: "Never mind, mother, she will learn better as she grows older."—Sunday School Times.

(Begun on page seven.)

any other of these divine qualities, note what occasions cause you to stumble, and the next morning all to your prayer, that God will grant you this quality under the especial circumstances which caused you to stumble. Thus,—to illustrate by the second beatitude, meekness,—that He will make you meek "under vexatious delays,"—if these have caused irritation to arise in your heart,— "under injustice," etc, etc. Every morning repeat this addition with your prayer for meekness, and add to it each fresh cause of stumbling you have found. Gradually you will find you will stumble less and less hard under these particular circumstances.

Don't be discouraged if this list grows to be a very long one. That only shows how greatly we need His help. Don't let a morning pass without going carefully, and with your heart, over the whole list,—ever bearing in mind that

"To say my prayers is not to pray,

"Unless I mean the things I say."

The next Sunday take up the next beatitude, and so on.

After finishing the beatitudes, take up the next subject, whether contained in a single verse or in a number, and deal with it the same way.

Thus go through the entire 5th, 6th and 7th chapters of Matthew, and as you study each subject, add to your daily morning prayer.

And after thus going through these chapters several times, subject by subject, go through them backward, that is, take up the last subject first, beginning with Matt. 7:24.

#### Growth.

1st. If we daily, yielding ourselves absolutely and entirely to His will, ask our Father for a fresh filling of the Holy Spirit, and then, from our hearts, ask Him to cleanse us from pride, and in its place to give us poverty of spirit; from anger and temper and in its place give us meekness and especially under vexatious delay to make us meek and sweet and loving, and under injustice, etc., etc.; from impurity, and in its place to give us purity; from hate, dislike, grudges, and to fill our hearts with love, and so on right through the 5th, 6th and 7th chapters of Matthew; and if we also strive to exercise these graces in daily life, He will gradually (or suddenly, as the case may be) give us these, and we shall begin to bear some fruit. Ex. 36:25,26, "From all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." John 8:36,

R. V., "If therefore the Son shall make you free,"—from bondage of sin,— "ye shall be free indeed." John 15:7, R. V., "If ye abide in me"—that is, "keep my commandments" (v. 10)— "and my words abide in you, ask whatsoever ye will, and it shall be done unto you." But we must not be discouraged, if this is not done immediately. Christ did not say "immediately." He said "if ye abide"—i. e. continue to keep my commandments, "it shall be done unto you." He knows the best time and the right time. Perhaps too, we may not be "abiding" in Him.

I have known these promises to be fulfilled immediately in regard to a large part of one thing, gradually in regard to some other, and after a very long delay a beginning made in regard to a third, in the same person.

#### What Else.

2nd. Each morning ask Him to have His own way with you.

3rd. Each morning ask Him to show you the Saviour in all His loveliness and to change you into His likeness. John 16:14, "He shall receive of mine, and show it unto you."

And each morning at your morning watch, after you have thus prayed, take time to gaze into the face of the Master, as the Holy Spirit shall reveal Him unto you.

"Have you and I today  
Stood silent as with Christ apart from  
joy or fray  
Of life, to see by faith His face;  
To look if but a moment at his grace,  
And grow by brief companionship more  
like Him?"

"Then One drew near with the brooding eyes,  
That are homes of love unpriced."

This brings us to How to profit by the Great Helper B. in our work.—Contributed.

#### NOTICE! NOTICE! NOTICE!

All who expect to attend the Young People's Convention at Elon College, May 29-31 are requested to send me their name at once. Entertainment will be provided, but I must have your name by May 15th if possible. We hope to have a large representation, believing that lasting good is contained in this forward movement for our common cause. Be sure to come; be sure to notify me.

W. A. Harper,

Chm. Entertainment Com.

Elon College, N. C., May 1, 1909.

—Senator Overman has introduced an amendment to the Senate tariff bill to tax every immigrant entering this country \$10.

**THE S. S. LESSON FOR MAY 9, 1909.****Paul at Antioch in Pisidia.**

Acts 13:13-52.

**Golden Text.**—Through this man is preached unto you the forgiveness of sins, Acts 13:38.

**Time.**—Immediately after the close of last lesson; probably summer of A. D. 46 or 47. July according to Professor Ramsay.

**Place.**—Antioch in Pisidia, Asia Minor.

It was probably in July that Paul, Barnabas, John Mark and perhaps others, set sail from Paphos on Cypress to the mainland of Asia Minor, and reached Perga, the seaport of Pamphylia on the lowlands of the coast. There is nothing of interest to record of Paul's stay at Perga. He did not remain long. No preaching there is recorded. Either the inhabitants had taken refuge in the highlands or Paul himself was taken sick there and compelled to go away.

The journey from Perga to Antioch of Pisidia was up rugged and dangerous passes. Paul encountered the perils of robbers of which he himself speaks.

**Antioch.**

"The situation of Antioch" says a modern traveller "is on an isolated rock, rising in the centre of the mouth of the valley of the Mosynus, and commanding a view of that of the Meander, is worthy of the ancient Greeks; but the ruins, now covering and undermining its summit, are quite inferior. The site of the

town is covered with huge blocks of marble. The first ruin is an oblong building consisting of an inner and outer wall. The outer wall was built of rough blocks of limestone, four feet thick. The length is about one hundred and eighty feet; the breadth sixty. The buildings now are in ruins. The ruins exhibit some very skillful masonry. The arches are nearly perfect. The stones are without cement and of mossy dimensions."

It was to this city that Paul came and at first preaches in the synagogue of the Jews. His sermon in brief outline was:

1. Text:—Jesus is the promised Messiah of the Jews.

2. Argument:—(1) In your past history, you see the plans of God unfolding for his kingdom.

(2) The kingdom was established in the house of David.

(3) The promise of the everlasting kingdom was to the house of David. so acute.

Jesus, a descendant of David is the promised Saviour and Messiah.

**Objection Answered.**—But Jesus died, slain by the rulers of Jerusalem. Yes, but God raised him from the dead, and he is a living Saviour.

**Application.**—Here is the forgiveness of sins, the way of salvation, "Believe on him or you must perish."

**After Meeting.**—At the close of the service the apostles went out before the

congregation was dismissed and many followed and were persuaded to continue in the grace of God. These meetings brought to them a new vision of God's grace. It was not now confined to the Jews, but the gates of the city of God were seen to be on every side and flung wide open with a welcome to every race, every nation, every condition of men, to all who would receive it by repentance and faith.

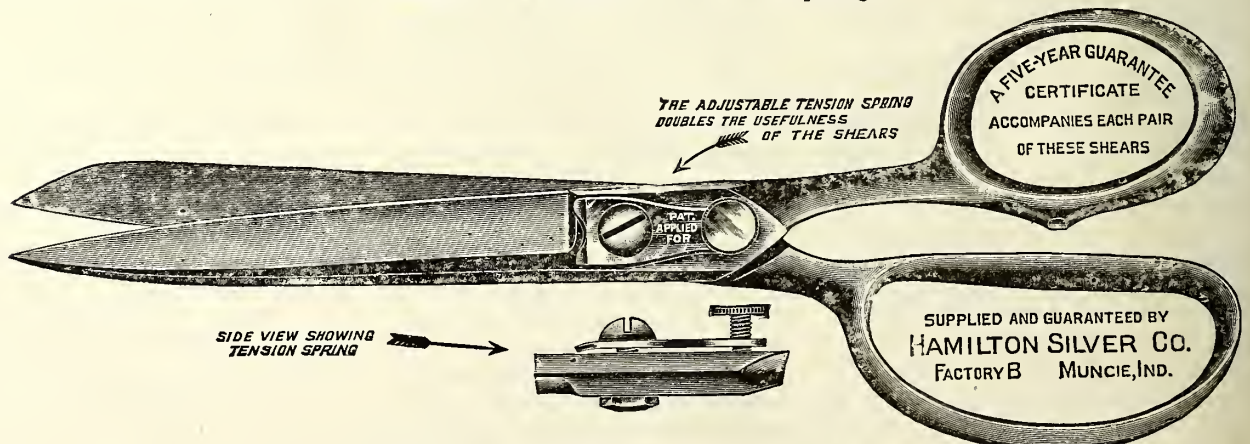
Through jealousy the Jews in most instances, were much opposed to this preaching. The more the opposition the firmer became the apostles. Many Gentiles were converted. These preachers were expelled from the city, yet the apostles who went and the Christians who remained were filled with joy. That is the kind of religion to possess. A religion of gloom, of asceticism, may be sincere and solid, but it wants the abounding strength, the rich consolation, the glorious attractiveness of a religious joy.

G. W. Tickle.

—Lord Lister comes to his eighty-second birthday full of fame and useful achievements. He was the founder of antiseptic surgery which has prolonged thousands of lives. We have his name in "listesine." Oxford, Cambridge, Dublin, Edinburgh, and Glasgow have all given him degrees. He has the freedom of the city of London and for several years has been surgeon to the king. Lord Lister is a Quaker.

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three renewals of The Sun for a year. You may count your own renewal as one of the three. Send us the \$4.50 and you will get the shears, or if you have already paid your subscription since January 1, 1909, send us two renewals with \$3.00 and you will get the shears. Lose no time. This offer may last for only a few days.

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The other day a crowd of students from a college that advertises Christian education entered a car with their baseball equipment, in the usual boisterous, noisy manner that characterizes most of the ball teams. This effort to make themselves conspicuous in a crowded car wouldn't have been so bad, if they had left off the oaths and "cuss words" in the presence of ladies. If there's anything elevating or refining in the average baseball game we have never seen much evidence of it, and a baseball team from a college of Christian education does not, as a rule, make the Christian part very impressive.—Marshall Home.

**BIBLES FOR SALE.**

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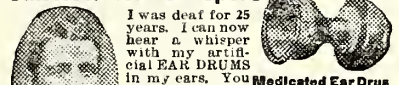
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2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kingston	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
4:30 9:15	Fayetteville	5:30 12:30

JNO. A. MILLS, Pres. and Gen. Mgr

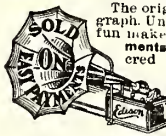
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### RESOLUTIONS OF RESPECT.

It has pleased almighty God in his wise providence to take from our midst our Bro. James M. Wells out of this tabernacle in the flesh. While we mourn his departure we humbly bow to His divine will, knowing He doeth all things well.

In his death the widow has lost a good and kind companion, the children a kind, loving and indulgent father, the people a true and good neighbor and the church a true and consistent member.

We the undersigned knew Bro. Wells for many years and he was ever found at his post of duty as to his religious affiliations.

The Golden Fleece lodge of Masons has lost one of its oldest and truest members.

Be it resolved; That a copy of these resolutions be sent to one of our county papers, a copy to the Christian Sun, his church paper, for publication, a copy be sent to the bereaved family and be spread upon the minutes of our lodge.

John B. Yarbrough,  
W. A. Hinton,  
S. T. Covington,  
Committee.

(Begun on page three.)

"Once I was young and spry

As any of my name;

Now I am old and slow,

But I get there just the same."

As a matter of fact, though his hair is silvered, the adjective "slow" does not apply to him; but the last line certainly does. He is more enterprising by far than most of the young men of my acquaintance. He will post off anywhere, at any time, to see a well-appointed Sunday-school or interview a man worth talking with.

Just now he is interested in getting a set of public-library books for the Sunday-school library. Next week it will be something else, but as good.

This youthfulness of temper goes with a willingness to make changes. Many old men (and not a few young ones) render progress impossible for themselves because they lose the power of adaptation. They get "fixed in their ways," as a bowlder is fixed in its way, or a rotten stump.

There have been changes in the Sunday-school world of recent years, and some of the changes have been almost revolutionary. But Dr. Peloubet has revolved with the revolution. He seems to rejoice in a chance to do things differently, and that is a success-manufacturing quality.

Back of all this work, it is interesting to know, was a godly home, in which the Bible was constantly read and studied by all the members of the household.

Through it all, as well, runs a missionary purpose. Dr. Peloubet at one time definitely decided to go as a missionary to India, and made much progress in learning the Tamil language. Circumstances prevented this, fortunately for the world, since his Sunday-school annual has been a missionary force greater than any life spent on the mission field could possibly be. The many thousands of copies that Dr. Peloubet has given the missionaries, and the constant use of the book as the basis of Sunday-school commentaries in the native languages of all mission lands, make up through these thirty-five years an enormous total of influence.

So we must guard against thinking of Dr. Peloubet's work as merely secular money-making, largely successful as it has been on that side. The author of this "best seller" for more than a third of a century has given away far more of his earnings than he has laid by for old age, is merely comfortably well off, and has always been the most liberal of Christian stewards. Success in "the King's business" has been the supreme desire of his life.

The centre of it all is the fact that Dr. Peloubet not only "has" religion, but he practises it. He lives his creed. Wherever his body may be, his soul is in the sunshine on the mountain-tops of faith.

Every summer he goes to the literal mountains. With big boxes of books and a supply of ink and paper he betakes

himself, with his beautiful family, to his pleasant cottage at Waterville in the White Mountains. When he comes back he seems to bring with him the freshness and serenity of the hills.

But I think he would have them anyway, though he dwelt all the year in the lowlands.—C. E. World.

### LOST HIS FAITH IN GOD.

A small boy, new to the Sunday-school, was greatly pleased with his picture card and its text, "Have Faith in God." On the homeward way, however, the precious possession slipped from his fingers and fluttered from the open street car and immediately a cry of distress arose. "Oh, I've lost my 'Faith in God!' Stop the car! Please stop the car!" The good-natured conductor signaled, and the card was regained amid the smiles of the passengers. One of them said something about "the blessed innocence of childhood," but a more thoughtful voice answered: "There would be many truer and happier lives if only we older ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us."—Ex.

—A New York paper says there are now in Sing Sing Prison, that State, 1,953 convicts crowded into 1,200 cells, which cells average three feet six inches by six feet six inches floor space.

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**THE CHRISTIAN SUN, Elon College, N. C.**

THE MAJORITY ARE TRUE.

In these days of religious liberalism, there are many genuine Christians who are alarmed at the spread of skeptical sentiments among those who have been under better influences. It is feared that the enemies of a sound faith are becoming more numerous than the true ones are. The liberals are making great claims, and we are governed by their proclamation. We must suppose that most Christian people have given up the conservative doctrines, and now belong to the liberal class. But, while it is true that skepticism, in the garb of piety, is apparently increasing rapidly, it is also evident that the vast majority of professing Christians are still true to orthodox doctrine, and therefore are loyal to the inspired Bible. Evangelist L. W. Mamball, who has had a long experience in revival work, and who is a staunch believer in all true Bible teaching, says: "There is so much said against the Bible by people who are supposed to believe in the Bible. They stand in the pulpits, and occupy teachers' chairs in church schools, and what they say in criticising the Bible gets into the newspapers and is widely read. I have traveled many thousand miles in my day; I have united with people all over the world; I have kept my eyes and ears open, and my humble judgment is that nine-tenths of the body of the church membership, and nine-tenths of the ministry of the church, are orthodox, and sound in their views concerning the Scriptures; but these other folks make such a noise that you would think that the Bible is just ready for burial!" This statement is assuring to the friends of Bible truth. It is pleasing to know that the great majority of professed Christians remain loyal to God's cause. And yet it is the duty of the true ones to warn people against the false teachings of men who pose as the friends of the Bible, and claim to be loyal to Christ. We must expose their damnable heresies, and put our young people on guard against them. The true ones are to be the steadfast defenders of Bible truth.

Wetherbe.

MY ENDEAVOR.

By J. H. Tewksbury.

To be joyous in my work, moderate in my pleasures, chary in my confidence, faithful in my friendships; to be energetic but not excitable, enthusiastic but not fanatical, loyal to the truth as I see it but ever open-minded to the newer light; to discourage shams and rejoice in all that is beautiful and true; to do my work and live my life so that neither shall require defense or apology; to honor no one simply because rich

or famous, and despise no one because humble or poor; to be gentle and considerate toward the weak, respectful yet self-respecting toward the great, courteous to all, obsequious to none; to seek wisdom from great books and inspiration from good men; to invigorate my mind with noble thoughts as I do my body with sunshine and fresh air; to prize all sweet human friendships and seek to make at least one home happy; to have charity for the erring, sympathy for the sorrowing, cheer for the despondent; to be indifferent to none, helpful to some, friendly with all; to leave the world a little better off because of me; and to leave it, when I must, bravely and cheerfully, with faith in God and good will to all my fellow-men—in Nashville Christian Advocate.

WORKING GIRLS AS WIVES.

College education seems to insure reduction of progeny among college-bred fathers and mothers. Not two-thirds of the men graduates have children. Not fifty per cent of the girl graduates ever wed. Those who become wives seldom or never bring large families of children into the world.

In this dilemma President Mary E. Wooley, head of Mount Holyoke college, a Massachusetts institution, acknowledged to be one of the leading girls' colleges of the English-speaking world, comes to the rescue with the admission that working girls make better wives than college graduates or girls reared in idleness.

The working girl appreciates the difference between housework at her own convenience and toil for a fixed number of hours six days a week in store, office or factory under orders from some one else. The college graduate or the girl reared in idleness condemns her husband to life in apartment houses because she thinks housework a burden.

The working girl wife is seldom seen in the divorce court. She does not taunt her husband with his inadequate income or moan because she has fewer dresses than her father used to provide.

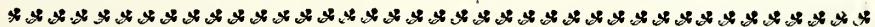
She leaves recrimination and divorce to wives who read novels and primp while their mothers did the housework.

The business girl makes housekeeping a business, and her home is a success. She is a helpmeet and not a drawback, and the man who weds her may well consider himself in luck. Such is Miss Wooley's high opinion of the class of young women to whom we must look for the mothers of the next generation.—Chicago Journal.

MISSING THE POINT.

It is often a positive duty to cultivate an incapacity to see and to hear. For there is such a thing as seeing and hearing a great deal too much; and we make ourselves and others miserable when we do this. There are unkind things, for example, said to us or about us, evidences of others' dislike or antagonism, or—what is harder to bear—their indifference to us, or their desire to smother or humiliate us; and when any of these things come within our range of sight or hearing, we are very likely to devote ourselves to them with disagreeable intensity. That is because self-wounded, suffering, indignant, or angry self—is allowed to take control of us just then and give back "as good as we got,"—which always means worse than we got. Then follow bitterness and heart-burning indeed. The only safe way at such a time is to strive to be blind or deaf. Self must be roughly treated to accomplish this; crushed, ignored, trampled under foot, killed. Only when we ourselves thus treat self can we learn the art of not seeing and not hearing; to be so indifferent to the word or act that hurts, that an onlooker would suppose, if watching our face, that we had quite missed the point of what was said or done. The self-mastery that will not see or hear an affront is possible only to one who is Christ-mastered. All enemies are helpless against one who thus insists on missing the point—S. S. Times.

—The consciousness of duty performed gives us music at midnight.



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GREENSBORO N. C., WEDNESDAY, MAY 12, 1909.

VOLUME LXI. NUMBER 19.

## EDITORIAL COMMENT.

**Patriotism.**—We little reckon how strong the tie of patriotism is. The patriotic sentiment is so deep-seated, so thoroughly fundamental with the Anglo-saxon races in particular that we little reckon its worth.

That which President Gomez, of the new Cuban Republic fears most is, that his people are not sufficiently patriotic to maintain, and keep inviolate their republican form of government. He declares that the Spanish-American races seem afflicted with a fatal inability "to work together for the common good." He warns Cubans to beware of this tendency to rebel against everything wearing the badge of discipline. In Cuba, we are told, the public treasury is "regarded as the prey of the strongest, and access to it is fought for almost with the desperation of freebooters." All of which betokens lack of deep seated and far reaching patriotism. And unless the Cubans can engender and develop this spirit of genuine, unselfish patriotism, there is indeed little hope for the new republic. There can be no sound and stable government where the spirit of patriotism is lacking.

**A Slump In Business.**—The Tumbler business is in a hard way. The manager of The Huntington (W. Va.) Tumbler Company declares that his factories will have to shut down for lack of orders. This particular company has \$45,000 worth of manufactured tumblers on hand and the demand has almost ceased. Many other Tumbler factories have already shut down, and others yet are to follow. In brief there has been a tremendous slump in the tumbler business. What a pity.

The cause of the slump? Why, the temperance wave that has swept over Ohio, Illinois, Indiana, Kentucky, Tennessee, Georgia, Kansas, Oklahoma, North Carolina, Alabama and other States, "has so diminished the demand for glassware of the tumbler variety" that the manufactories are tied up, have closed down "until a better state of affairs"—so they declare. What a pity! what a pity! We respectfully submit to these tumbler manufactories that they

turn their capital and their energies to other industries. There is a slump in the tumbler industry.

**The Genius of Hard Work.**—If one will read "Mark Twain's" books, page after page, one will decide that here is a genius. His sentences are free and easy, his language choice and chaste, his sense of humor boundless and overflowing. One just glides over those pages. They seem to have flowed off from the author's pen as easily and as naturally as a gurgling stream flows down hill.

Will it jar one to be told that the genius of Mark Twain consists in his ability to do hard, persistent, painstaking work, and that every one of these smooth flowing sentences has been wrought out in toil, effort, sacrifice and labor? Sometimes these smooth pages are the result of a dozen writings, we are told. Mark Twain has the genius of hard work.

We used to be told that Grover Cleveland went fishing too often, and duck-hunting, to work hard or accomplish much. Grover Cleveland was, in all probability the very hardest working President the White House ever had. His biographer tells us that his regular hours were from 9 of the morning till 2 at night, though very often he was still at his desk and hard at work when the sun rose.

His state papers were wrought out in the deep hours when Washington and the great country were in sleep. And as sure as time goes by it will be known that G. Cleveland was one of the ablest and most efficient chief executives that ever labored and wrought at the White House.

There may be some natural born, pure and easy geniuses; but those that history tells us about as becoming great and useful were those who had the genius of hard work. God helps him who helps himself.

**Fighting The Fly.**—The gospel has begun at Jerusalem and is to spread outward, this gospel of destruction to the house fly. It has begun none too early for these contemptible little pests have carried off their tens of thousands of human lives. The spirits of our depart-

ed dead call for revenge and the house fly is to go. It is to be a deadly and desperate combat. Health Officer Woodward of the national capital has instituted the campaign and the line is to go out through all the land.

These swarming millions of germ carrying flies are a nuisance, and there is no excuse for their being. Physicians and scientists are agreed that the house fly is bred and born of filth, dirt and death, and are the medium of exchange and communication between these bad elements and the human system. Clean up the premises, screen the doors and windows and bar out or clean out these death laden, germ carrying pests. Prof. G. E. Beyer has written Officer Woodward: "The house fly, the dirty fly, the typhoid and cholera infantum fly will soon swarm in thousands of millions, unless precautions are taken. The house fly, which we were taught in our childhood to treat with kindness, has been exposed. Its habits are filthy. It breeds in stalls and garbage pails and carries the filth it revels in, and tracks it across the sugar, the butter and the beefsteak. It paddles its horrid feet, gummed with the vilest rotten matter, in baby's milk. It probably disseminates every disease. It must be exterminated. It can be driven out of every city. In an age of knowledge, screens and cheap disinfectants there is no excuse for flies in any household. Clean up your premises, get rid of breeding places of flies and you will get rid of the flies.

—What Patten, the wheta king of Chicago, did for flour recently was enough. Besides making a take-off for himself estimated at \$5,000,000 he forced an increase of more than 25 per cent in the value of flour, decreased the size of bread loaves one-fourth and increased the price of bread 25 per cent. Secretary of Agriculture, Wilson, declares there is no shortage of wheat and that there is a corner, and Patten declares Wilson's assertion is "the joke of the country."

—Sir Thomas Lipton, the gallant and popular English sportsman declares he is busy building other boats and will, at an early date, challenge the American cup owners.

## FROM THE FIELD.

## Waverly.

The services at Waverly, Sunday morning, May 2nd, were much enjoyed. The music was exceedingly delightful, and the sermon preached by Rev. J. O. Cox, was a very fruitful discourse on "Decision for Christ," and was much enjoyed.

Since the dedication of this church last fall, the people have not ceased to give and work. Besides making contributions to outside demands, a little more work has been done at home. A wide granolithic walk has been built from the church entry to the pavement; the grounds have been filled in and leveled for a lawn; the "Acorn" Bible class, by the assistance of the school, has purchased a new "Whitney" piano; and the Ladies' Aid Society has done many little things to beautify and protect the house of worship, and is now working on the problem of purchasing a new organ which is very much needed. In the Sunday-school a Cradle Roll and Home Department have been organized and are on the way to success. In general the church is in a most delightful condition. To the Lord be all the glory and the praise.

H. E. Rountree, Pastor.

Waverly, Va.

## Columbus, Ga. Letter.

The third Sunday in April we began a series of meetings at our North Highlands church, this city. Rev. B. F. Young of Lanett, Ala., came to our assistance on Monday and remained with us until Friday before the first Sunday of May. We continued the services until Sunday night, the second of this month. From the beginning of these meetings a deep interest was manifested by the church. This interest seemed to grow more intense as the meeting progressed. Much time was given to meditation and prayer, preparatory to these services and, as a result, a revival came to the church. Bro. Young preached sound gospel truth presenting it with power. Because of these meetings we feel that the church is much stronger in spiritual things, which means that we may look forward to more aggressive work for the salvation of the lost. Six members were added to the church.

Next Sunday, May 9th, we begin our meeting at Girard. We expect Rev. G. D. Hunt, of Truett, Ala., to assist us in these services. With Bro. Hunt in the pulpit, strong, logical gospel sermons may be expected. We are praying that the Holy Spirit may direct us in these services.

Ex-Governor Glenn, of N. C., is scheduled to deliver his famous address, "Our Country" at the first Presbyterian church here, Thursday night, May 6th. A rare privilege is before the people of this city.

Today, carpenters and plasterers are busy finishing the new Christian church which Rev. H. W. Elder has striven so earnestly and heroically to erect. Before this appears in print, the first service will have been held in this church. May the month is the day set for this service. Rev. W. W. Staley, D. D., is to be with Bro. Elder that day to preach morning and evening. Watch the Christian Sun for a cut of the new building and a "write-up" of next Sunday's services at the Waverly Terrace Christian Church of Columbus, Ga.

G. O. Lankford.

Columbus, Ga., May 5, 1909.

## Hines Chapel Christian Church.

The Annual Memorial Services of Hines Chapel Christian church will be conducted on Saturday before the first Sunday in June, beginning at 10 o'clock, dinner, and an afternoon service. All members of this congregation are requested to be present and take part in the exercises.

The revival meeting will begin on the first Sunday in August. 3rd quarterly conference will be held on Saturday before the first Sunday in August at 2 o'clock and we would like to see every member of the church present at that time for our annual reunion.

On last Sunday the entire conference assessments were raised by subscriptions and cash collections, and \$52.00 in cash on the new church building fund. The membership is urged to pay as promptly and liberally as possible toward the church building fund, so that a much needed new church may soon be erected to the honor and glory of God.

W. C. Wicker, Pastor.

May 3, 1909.

## NOTICE.

The Sunday-schools of the Ga. and Ala. conference will take notice that the Sunday-school Convention will meet with the Girard church the second Sunday in June, instead of the fifth Sunday in May. Let all superintendents inform their schools of the change. Elect your delegates right soon and be sure that you elect those who will attend. We can make the convention a success and we ought to do it. Let every school in the conference do its part and a successful convention will be the result. The program will appear in the Christian Sun. Look for it and see if your name appears. If so, be prepared to

discuss the subject assigned you.

G. O. Lankford.

Columbus, Ga., May 5, 1909.

## ORGANIZATION AND HISTORY OF CENTERVILLE CHRISTIAN CHURCH.

Centerville Christian Church is located in Prince Geo. Co., near Disputanta, near the N. & W. R. R. The original building is now about 75 years old. It was first a Methodist church for many years. In the eighties of the last century, Rev. A. B. Warrick, then pastor of Disputanta Circuit, wished to transfer the Centerville membership to Trinity of Disputanta and close this point. As a result the church ceased. A part of the membership transferred to Trinity, but the remaining part "began to be moved with indignation" and withdrew from all church relations for a season. The house was sold to the school trustees of that district and for the period of a few years it was used for educational purposes. But in the year 1835 a sentiment prevailed among the people to reorganize as one independent body and unite with the Christian Church. This seemed to be a little fresh outbreak of free thought, liberty of conscience, which is the dominant feature of the Christian Church.

On Oct 18th, 1835, they came together with Rev. M. W. Butler, then of Waverly, now of Newport News, as their leader and organized under the Charter, government and principles of the Christian Church, and united with the Eastern Virginia Conference.

They who signed the agreement were as follows: E. H. Gordon, Mary E. Gordon, A. T. Hatch, Mary F. Hatch, Lula A. Hatch, J. T. Livesay, James E. Morris, Elizabeth Morris, Jno. T. Morris, Mariah Morris, W. W. Moss, J. T. Simmons, Rose T. Simmons, W. E. Bain, Indiana Bain, Jos. A. Bishop, and Georgiana Bishop.

The house was again purchased from the school trustees and immediately they began to worship here. Since that date we have been in continuous service. The following brethren have served as pastors:

Rev. M. W. Butler, 1839-90; Rev. J. W. Barrett, 90-91; Rev. M. W. Butler, 91-92; Rev. N. G. Newman, 92-93; Rev. M. W. Butler, 93-94; Rev. R. Charnock, 94-95. Rev. Mills Barrett was called for the year 95-96, but preached only one sermon. Rev. W. J. Laine was sent in his place. In a few months he died. Rev. C. C. Peel was then sent and was pastor for the unexpired time. Rev. J. W. Harrell, 96-1902; Rev. W. D. Harward, 02-03; Rev. R. H. Peel, 93-04.

The present pastor succeeded Brother Peel from the fall of 1903 to the present time, a period of five years and six months.

### The Sunday School.

Following the organization of the church in the year 1886, E. H. Gordon organized the Sunday-school. This school has been kept evergreen the most of the time. Bro. Gordon was Supt. for seven years in succession. Succeeding him the following Supts. have presided: G. W. Bain, 1897-1900; E. G. Gordon, 1900-1902; W. H. Morris, 1902-1906; G. W. Bain, 1906-1909 who is at present serving.

During this period of twenty-four years, the church has had its struggles and its victories, and by no means has been without her defeats, but her defeats have been only in proportion to her unbelief. Its membership has consisted of ladies more than 50 per cent, and the male members of the church have been limited in means, by reason of which they have been handicapped in keeping up repairs, paying large salaries and contributing in large sums to benevolence. But we remember that Jesus Christ chose the poor to be his disciples,—to drink of the cup he drank of,—and to be baptized with the baptism wherewith He was baptized;—He chose the weak to confound the strong and the mighty. As a church we have not found our poverty a handicap to piety, nor an impediment in the way of the Lord in our midst. Most of the members are Godly members,—even in the community, from neighbor to neighbor, there is a breath of righteousness and piety which makes association sweet; and a pastor finds delight in preaching to and mingling with such people. The sting of regret within his bosom is all the keener when multitudinous duties prevent the full satisfaction of this pleasure.

Regarding Benevolence: Centerville Church perhaps comes as near her duty as any other. She responds most liberally to every call and, considering proportional strength, she much outstrips her sister churches, who, we may say, are not ashamed of their contributions.

God has been here all the time, and the people have been conscious of Him. A revival can be had most any time the people come together. Our older members well remember the glorious days of revival in the past and the quiet peace of every service. Many of them live in distant communities to-day but find delight in visiting old Centerville once more and attending service there. But this is not all. Our young people, too, of today can tell you of the joy and

the happiness of Centerville Church.

For the past five years the membership has increased as many as forty which would make a total enrollment of seventy-five. But many have died, and some have withdrawn, and others have moved

We have now built a larger, and a more attractive house of worship. The need of repairs and extensions has been in evidence for many years. We have prayed and talked over the matter much. Two things have developed in our favor which have made this extension possible; viz., the timber on the lot and the contributions of friends. The timber on the lot has supplied the lumber for the building. The contribution of friends has been of an unusual nature. The amount of money received from every source has been \$180.00 and the expense of building has been about sixty more. One carpenter was employed as foreman and the balance of the mechanical construction has been done by the voluntary contribution of members and friends who have given their days, from a half day to twenty and more; who have given their hands, their hammer and their saw to the construction and completion of this church which reduced the cash cost of the building to the minimum \$240.00.

I want to take the opportunity here, on behalf of the church, to thank every one, member or friend, who has contributed anything either in money or time, for so befriending and assisting in the work.

May the Lord bless thee and keep thee,  
May the Lord lift up His countenance upon thee,

And give thee peace.

H. E. Rountree, Pastor.

Waverly, Va.

### A HOUSE MOVING IN PORTO RICO.

One of the conveniences in Porto Rico that people in the States know but little about is the facility of moving houses. Sometimes a house is moved from one part of the city to the other and indeed sometimes from one town to its adjoining "barrio" and even to another town.

There are men in a city like Ponce who give their entire time to moving old houses and setting them up on other sites in good condition.

The necessity for moving houses is very easily explained. There are a great many people who can afford to build a small house but cannot buy a lot. Therefore in order to reduce their rents, they build a house and place it on a rented lot for which they pay fifty cents or one dollar per month. It may be only a short time till the owner of

the lot needs the ground for other purposes, or the owner of the house prefers his home in another neighborhood, then there must be a house-moving. By the use of jack screws the house is lifted to two or three feet from the ground and blocked up often without moving all the articles of furniture.

The house-mover has a cart somewhat on the plan of a wagon with four low wheels and axles just a little longer than the house is wide. A pair of wheels is placed under either end of the house, it is then lowered onto the axles which have a strong, heavy coupling made of hard native wood. Two or four yoke of oxen are used in drawing the horse to the selected site. Sometimes the house is so wide that it cannot be drawn through the wider streets and it becomes necessary to remove telephone, electric lights, and telegraph wires.

Last Wednesday as I walked through the district in Ponce where our Secretary said would be a most excellent site for our Ponce church, I saw a little house which had been built on a very beautiful lot, all blocked up and ready to be moved. It occurred to me that that would be a fine location for the church that we believe we are soon to build in Ponce. But I was on some other errand at the time and the church site passed out of my mind.

After having read in The Sun Dr. Manning's second or third appeal for our church building in Ponce and feeling sure that success is his, I felt impressed Saturday afternoon about 3:30 o'clock to go to this lot where I saw the house blocked up. I went immediately to the spot. The first thing that impressed me was that the house-mover had done his part in clearing the lot, the second was that the owner had done his part in placing a sign "Lot for Sale." I walked over the lot and judged it to be a most excellent site. I inquired of an old man who lived nearby, who the owner was, he told me. I lost no time in seeking the owner. Arriving at his house I found him to be the French Consul. On inquiry I learned that the lot was for sale at \$1.25 per yard. There are 1504 square yards. This gentleman has promised to hold the lot until we have heard from the Mission Board. We believe the Board will buy.

To us it has been a comforting thought that while Dr. Manning is working to raise the money for building, the opportunity for purchasing a lot on which to build seems to have presented itself.

D. P. Barrett.

Ponce, Porto Rico, April 27, 1909.

## NOTES AND PERSONALS.

—The Street Railways of Richmond, Va., were bought up by the Gould syndicate May 3, the price paid being \$8,100,000.

—President Roosevelt bagged two more large lions May 4, this making to that date five lions and one lioness to fall before his steel.

—Papers seized at the Turkish imperial palace show that the late Sultan, Abdul Hamid, had \$5,000,000 on deposit in foreign banks.

—Rev. M. L. Bryant has received several additions to the Main St. Christian Church, Berkeley, Va., as a result of his recent series of meetings.

—October 12 has been made a legal holiday by statute law in New York and in New Jersey. This is Columbus Day. But where is this legal holiday business going to stop?

—Augusta Evans Wilson, the well-known southern novelist, died at her home in Mobile, Ala., May 9, in her 74th year. Among her productions are *St. Elmo*, *Inez*, *Beulah*, *At the Mercy of Titinius*, etc.

—James H. Boyle, and his wife, Helen Boyle have been convicted for kidnaping little Willie Whitta, Mercer, Pa., some weeks since, and sentenced, the former for life, the latter for 25 years, in the penitentiary.

—It is estimated that the output of automobiles for the present year in this country will reach one hundred and twenty-five million dollars. There are a hundred and fifty-three factories operating on a large scale. The value of these plants is \$300,000,000.

—Ex-President Roosevelt has killed a rhinoceros, among the other fifteen varieties of game already taken. Forty-five skins of wild animals have already been prepared, May 10, as a result of this expedition, for the Smithsonian Institute.

—We learn with regret that Russell Klapp, eldest son of Rev. S. B. Klapp, Greensboro, N. C., is ill with typhoid fever at Bartow, Fla., to which place Russell had gone working under the auspices of the State Historical Association of Florida.

—President Taft has appointed to the eastern N. C. federal judgeship, H. G. Connor, a Justice of Supreme Court of this State. This appointment has been under advisement for many weeks and has given President Taft no small amount of concern. Judge Connor is a Democrat, politically. The position is for life.

—Cuba is starting in a bad way. The House of the Legislature has a bill,

sure of enactment it is declared, to create a national lottery. A few days since this same House passed a resolution requesting the Senate's speedy action on the House bill legalizing cock-fighting.

—Rev. N. G. Newman, Holland, Va., writes: "Annual Memorial day was observed at Holy Neck Sunday, May 4, and we had a pleasant day. The address by W. J. Kendrick, Editor of the Suffolk Herald was a beautiful production and delighted the large audience. There was special music by the choir. Visitors were present from Suffolk, Franklin, Norfolk, and other places."

—Secretary of Agriculture Wilson, declares, in a published statement, that the present price of wheat is fictitious, and not warranted by natural conditions. He points out that the wheat crop of 1908 was 31,000,000 bushels greater than the crop of 1907! and that on March 1st, there were in the hands of farmers 142,000,000 bushels. The speculators, it is alleged, are largely to blame—or, to the one who has wheat to sell, to bless.

—The Lexington, N. C. Dispatch celebrated its twenty-seventh anniversary last week, and enters its 28th volume full of power, push and promise. No wonder it has the largest subscription list of any county weekly in the State. The merit, and vim of its management deserve every whit of the liberal and enthusiastic patronage that it enjoys. Editor Varner is not only a splendid fellow and everywhere popular, but he is an editor and business manager who makes a paper readable and desirable. Heartly congratulations, Bro. Varner.

—If any pastor knows a worthy young man, or young woman, who wants to go to Elon College next year but has not the means, will he call attention to our offer elsewhere of a few scholarships defraying the entire expense while at Elon College? We regard this as one of the best offers The Sun has ever made, and one that worthy young men and women can well afford to work for. The persons working for these scholarships must be recommended by their pastor as we will not make the offer to one who is not believed to be well worthy. This is done at tremendous sacrifice on our part and we want to help only the worthy and deserving. Read our proposition on page 5, and write us for receipt book, particulars, etc. Begin work now, and by September you can easily earn enough in this way to pay your expenses in Elon College for all of next year. Do you know any thing else you can engage in at which you can save that much in that time? We make the offer and some deserving boys and girls

are going to be in Elon College next year at our expense. Watch and see.

—The editor was with Pastor J. W. Patton in his memorial service at Shallow Well church, Jonesboro, last Saturday. An immense audience was present. There were services in forenoon, abundant dinner for all, and services in the afternoon. Flowers were profuse and the graves were liberally decorated. The following program was carried out: Song service by the choir. Devotional exercises by the Pastor. Song. Welcome address by Bro. J. B. Watson. Song. Address by J. O. Atkinson. Song. Decoration of Graves by the children. Dinner. Afternoon. Song service by the choir. Report of Cemetery Agent, Mr. J. Walter Kelly. Song. Address: "The Tie that Binds" by Mr. L. H. Gibbons. Song service. Benediction by the Pastor.

The feature of the exercises was the singing which was edifying and uplifting indeed. A male quartet sang several selections that would have done justice to any occasion however elaborate. It was a pleasant day profitably spent.

**Cuba Libre.**—Cuba is not free yet. With its present tendency it is likely to be a far call to Cuba Libre. The Horse of its Legislature has before it a bill, sure of enactment we are told, creating a national lottery. This is a scheme to raise revenue, that which the Government now stands in dire need of. A few days since the House sent a resolution to the Senate requesting speedy action on the House bill legalizing cock-fighting. The repeal of General Wood's military order prohibiting bull-fights is under discussion by the Cuban Congress. "Cuba needs revenue and can get much money by licensing bull-fighting," it is argued.

The United States went in and freed Cubans from Spanish misrule and oppression. Our Government went in again and established a Republic to free Cubans from their own greed and oppression. And with present tendencies some government will have to free Cuba from its own ruin. For a nation of gamblers will not, and cannot abide. The Lord God has ordained otherwise.

**Elon College Notes.**

Sunday-school officers have been elected for the next scholastic year as follows: Superintendent, Prof. W. P. Lawrence; Asst. Superintendent, J. W. Barrett, Secretary, A. L. Lincoln; Asst. Secretary, W. W. Elder, Treasurer, Miss Carrie Boyd; Organist, Miss Virgie Holland; Asst. organist, Miss Macey Farm-er.

Dr. Moffitt gave the student body an

excellent lay sermon Sunday. His discourse was inspiring to young men and women seeking for the best and brightest life. These efforts by our laymen are productive of great good. The student sees the high ideal placed before him by others than the minister of the gospel.

The Bulletin of Elon College—1909 (Catalogue Number is out. It has been largely rewritten and contains much new matter. The old one contained seventy-three pages, the new one has ninety-four, besides the covers. Prospective students should examine closely the Catalogue for it is for the information of those interested that it is gotten out.

Professor Kernolle has been in Richmond, Virginia, for a day or two looking after the bringing from the press his new book, which was mentioned in these notes a short time ago. Advanced subscriptions indicate that the book will meet a merited and substantial sale.

It is with pleasure we announce that Gen. Julian S. Carr, of Durham, N. C., will deliver the orators' and essayists' medals at the approaching commencement. Gen. Carr is a friend to education throughout the State, and he has been especially kind to Elon and we welcome him on this occasion for we know in him we have a tried and true friend.

Mrs. W. Z. Atkinson of Cardenas, N. C., has been a visitor and spent Saturday and Sunday with relatives and friends here.

Mr. R. S. Petty, of Greensboro, was at Elon for a short while Sunday. It would bind all our brethren more closely together if they would only visit more frequently.

Memorial service was held on Sunday at Shallow Ford. Several of our young people attended. Prof. Harper delivered an address in the morning. Bro. W. L. Wells preached in the afternoon.

J. T. C.

#### NORFOLK LETTER.

Rev. J. W. Harrell of Portsmouth and Rev. N. G. Newman of Holland exchanged pulpits Sunday. In the afternoon we had the pleasure of hearing Bro. Newman in a splendid address on the subject of "Character Building" at the meeting for men at the Portsmouth Y. M. C. A.

Our Portsmouth brethren voted Sunday night to begin on their new church building as soon as arrangements can be perfected. They are a hard working, sacrificing band and have undertaken with all prospects of success, a great work.

The Third Church Sunday-school had decided, as it was already using the "Birthday Bank" for the Orphanage, to take a special collection for the Por-

to Rico Church building fund and had set apart Sunday as the time for it. And it responded to the opportunity nobly, the amount of the subscription being \$150.00. I am sure it would gladden and encourage the hearts of all who have the cause of the Porto Rico work at heart if they could only see some of the letters I am constantly receiving now. Here are extracts from a few of them:

"Will do all I can and send results to Dr. Bishop." "Have been taking the birthday offering, this is the third year. . . . School voted to use it again in Porto Rico." "Pastor put the matter before the congregation last Sabbath and it was voted that we prepare a box and contribute to the fund. May God strengthen your hands and also all others who forward this good work." "I will do all I can with the Sunday-school and C. E. Society. Hoping that with our united efforts you may soon see a church in Ponce." "The matter of building a church in Ponce was presented to the Sunday-school and a vote to adopt the plan was unanimous." "After giving the matter prayerful consideration I have decided to pledge \$5.00 for the work myself and also to lay the matter before our Sunday-school."

If time and space permitted I could give you others. I have had a few letters saying they could do nothing, but in every case it was only the opinion of the individual and not of the school, the schools not being given an opportunity.

I do not believe there is a school amongst our brotherhood in which a majority of the school would vote against the plan in its entirety as suggested in my letter that I sent out.

I would suggest to all schools that contemplate a special collection for this work that it be taken as soon as possible so that it may give encouragement in, and impetus to the work.

Rev. C. C. Ryan of the Temple reports a splendid day Sunday. The largest morning congregation at a regular service, since he has been there. Received seven members at the evening service.

Bro. Thompson at the Third Church in the morning preached a good sermon on the subject of Mothers, this being "Mother's Day." At night he preached to the largest congregation that has been present at a regular service since he has been with us. Rev. H. W. Elder of Richland, Ga., is expected Monday, 17th, to assist the pastor in revival services at the Third Church. We are praying for and expecting a good meeting.

J. W. Manning.

The biennial convention of the Anti-Saloon League of America will meet in Chicago December 6, 7, 8, and 9th, 1909. The last session was held in Norfolk, Va., two years ago this fall. The State League of Illinois will be host to the American League and a great program is in construction.

#### DO YOU WANT TO GO TO COLLEGE NEXT YEAR?

Then Here is Your Opportunity.

We want to help you: You can help us, and by so doing help your self.

#### READ OUR OFFERS.

To any young man or young woman, approved of good moral character and recommended by his or her pastor, sending us 300 new subscribers to The Christian Sun for one year at \$1.50 each, by Sept. 1, 1909, we will give a scholarship in Elon College for the scholastic year of 1909, and 1910—one full school year. This scholarship will include Board, Furnished Room, Tuition, Matriculation and Library Fees. (Board and Room at either of the college dormitories, or with private family as individual may prefer):

Or, For 225 New Subscribers \$1.50 each, Board and Room at any place individual may select; or Board, and vacant room at Young Men's Boarding Club, Tuition Matriculation and Library Fees.

For 180 new subscribers at \$1.50 each, Tuition in Literary Branches and in Music, Matriculation and Library Fees.

For 140 new subscribers at \$1.50 each, Board and Vacant Room at Young Men's Boarding Club.

For 120 new subscribers, Tuition, Matriculation and Library Fees.

This is a golden opportunity to any young man or young woman desiring to go to college next year who hasn't the means to go upon. By doing the work you give the individual subscriber full value received for his \$1.50 and he in turn helps you in a most estimable and worthy manner. You can ask your friends to help you in such a work as this—and they will be glad to help.

Further, if you work you shall not lose out. For, if you fail to get the required number we will give you a liberal cash reward on all work done. See your Pastor at once and ask him for a letter to send along with your own to us. Write today. No time to be lost.

THE CHRISTIAN SUN, ELON COLLEGE, N. C.

YOUNG PEOPLE'S DEPARTMENT  
—of the—  
SOUTHERN CHRISTIAN CONVEN-  
TION.

W. P. Lawrence, Editor, Elon College.

CONSTITUTION OF YOUNG PEOP-  
LE'S CONVENTION.

Preamble.

Whereas, the Southern Christian Convention, in regular session in the City of Greensboro, N. C., April 26, 1908, authorized the co-operation of the Committees of the Young People's Society of Christian Endeavor and the Sunday-school in calling a convention of the young people of the Southern Christian Convention, for the study of the best methods for aggressive Christian work among the young people of the Christian Church, the said Committees met at Elon College, N. C., January 21, 1909, pursuant to a call issued by the Chairmen of the respective committees, and adopted the following constitution (subject to the approval of the Executive Committee of said Convention and afterwards of the Young People's Convention, for the conduct of said body.)

Constitution.

Sec. 1. NAME: This organization shall be a part of the Southern Christian Convention and shall be known as the Young People's Department of that body.

Sec. 2. PURPOSE: Its purpose shall be to promote the social, intellectual, and religious life of the church membership, especially among the young people.

Sec. 3. The Representative of this Department shall be a Board of 15 members (five of whom shall constitute a working board) appointed at the next session of the Southern Convention and biennially thereafter, provided, that the present Sunday-school and Christian Endeavor Committees be constituted said board until the next regular meeting of the Southern Christian Convention.

Sec. 4. The Department shall have as its exponent a biennial convention, the first session to be held at Elon College, May 29-31, 1909, and the other sessions biennially thereafter.

Sec. 5. The membership of the convention shall consist of delegates elected, (1) by the various Sunday School Conventions within the bounds of the Southern Convention on the basis of one delegate for every 25 members or fraction thereof, (2) from Young People's Societies of whatever name working under an organized church, on the basis of one delegate for every 25 members, (3) all regularly ordained ministers of the Christian Church, South, and the mem-

bers of the board shall be ex-officio members of the Convention.

Sec. 6. The Convention hereinbefore provided for shall have the following Departments: Sunday-school, Christian Endeavor, Missions, Moral and Civic Life.

HOW TO TEACH THE S. S. LESSON  
FOR MAY 23.

A Few Suggestions.

The Council at Jerusalem.

Acts 15:5; 22-29.

**Golden Text:**—We believe that through the grace of the Lord Jesus Christ we shall be saved even as they. Acts 15:11.

**Review.**—Review the previous lesson thoroughly as well as the full first missionary journey of Paul. Call for assigned work on the spread of the church among those not Jews from Acts 14:23-28, Acts 10:1-48, Acts chapters 11, 12, 13, and 14. Call for the note books. Have one read.

**Intervening Events.**—The intervening events are found in Acts 14:23-28, assigned last time, for which call under this head.

**Chronological and Geographical.**—The events narrated in this lesson came some time after the return from the first missionary journey—in the year 49. Some think this was Paul's third, others think his second trip to Jerusalem after his conversion. It will be well to trace his journey, accompanied by the brethren, to Seleucia, thence through Phoenicia and Samaria to Jerusalem. You will note that Galilee is not mentioned: this makes it likely that the journey extended southward along the coast, through the cities of Sidon and Tyre and on to Phoenicia, thence across the plain of Esdraelon into Samaria, thence southward to Jerusalem. Trace this route on the map or draw it on the board.

**Incidental Instruction.**—Make a little Bible study of circumcision and give the result of it to your class. Speak of the custom of escorting distinguished guests and other personages of note part of the way on their journey when they set out. Make clear that James was Christ's brother, not the apostle James, who had already been slain by Herod.

**The Lesson.**—The lesson as printed in our quarterly divides into two parts. Write these on the board as an outline as they are developed on the process of the teaching.

1. How the Council Came About, verses 1-5. Find whence certain teachers had come, what they were teaching, how this teaching was regarded by Paul

and Barnabas, what the Antioch church decided to do in regard to the matter, who escorted them as they set out, through what regions they passed, what they declared, the result of this declaration, to what city they at length came, by whom they were received, what they declared to those who greeted them, who rose up in the midst of this preliminary meeting, their contention (verses 6-21, which include the speeches in the council of Peter, Paul, and James, and the motion of James, was assigned last time. Call for them now).

2. The Council's Decision, verses 22-29. Find what it pleased the council to do, whom they sent, what further step they took to inform them of their decision, the salutation of this letter, what the letter said in regard to circumcision and the law, what it said of Barnabas and Paul, whom it named as their representatives, what else were to do besides deliver the letter, whose leadership they acknowledged in coming to their decision, how, from what four things they were enjoined to abstain. Here call for the comparison of Acts 15 to Galatians 2, assigned last time.

Review the lesson by the topic method.

**For Class Discussion.**—What the Jerusalem council meant to the Early Church; whether compromise measures are ever permissible for the Church.

**Truths and their Application.**—1. To condition salvation on a rite, a ceremony, is to do violence to the gospel. This was natural perhaps for the Jews of that day, trained as they had been to elaborate ritual and wedded to the doctrine of salvation by works. But there is no excuse for 20th century Christianity in this matter. We know better and the tending of our age is away from this danger, yet there are survivals among certain ecclesiastical bodies and among individuals in all Churches of this perversion of our holy religion? Let all such study carefully the contention of these Pharisee Christians and the decision of the first Church Council as recorded in our lesson to-day.

II. The Story of the reception of the gospel by the heathen and by the brethren at home also is ever an interesting one and ever brings joy to the devout Christian's heart. It was so in this case. The recital by Paul and Barnabas to the brethren of what God had done at their hands for the Gentiles brought great rejoicing throughout the Church. Sometimes our ministers no doubt think the reports of revivals and other field items which they send to the Church papers are not read and appreciated. Yes they are: they are the most interesting things in any Church paper. We need more of them. Why should we

conceal or keep secret the success that attends our labor of love?

III. It is true that later three of the provisions of this decision were relegated to the private interpretation of the individual Church member, but they are justified here not merely as compromises, but also as the only way to spiritual triumph for the Gentile converts. The abstinence from doing the matters enjoined would make it easy for them to live correct, consistent Christian lives. The indulgence of these matters would sap the strength of their spiritual vitality by keeping them in close touch with their pagan life. If we are to get close to God, we must withdraw ourselves from all things that bind us to the world.

**Manual Work.**—Have the following items, including the geographical items above, taken down in the note books and expanded at home.

#### Life of Paul (Continued).

48 A. D. Ordains Elders in Early Church, Acts 14:23.

Preaches in Perga, Acts 14:24.

Returns to Antioch and abides a long time, Acts 14:26-28.

49 A. D. Jewish Christians make trouble at Antioch, Acts 15:1-2.

Paul and Barnabas sent to Jerusalem respecting this matter, Acts 15:2-5, and Gal. 2:1-9.

The First Council of the Church, Acts 15:6-21.

The Decision of the Council, Acts 15:22-29.

**Assignments for Next Time.**—Ask one to prepare a short life of the Lord's brother, James; another to make a summary of the Epistle of James; a third to be prepared on the study of Abraham's offering of Isaac, Gen. 22:1-19; a fourth on Rahab's services to the spies, Josh. 2:1-21; Josh. 6:22-23.

W. A. Harper.

Elon College, N. C.

#### THE S. S. LESSON FOR MAY 16, 1909 Paul at Iconium and Lystra.

Acts 14: 1-28.

**Golden Text:**—All the gods of the people are idols; but Jehovah made the heavens. Psa. 96:5.

**Time.**—The events of this lesson followed immediately those of the last. How much time they occupied is not indicated.

**Places.**—Pisidian, Antioch, Iconium and Lystra.

The persecution of Paul and his company which had begun in Antioch of Pisidia by the Jews was no immediate out-burst, but a deliberate policy. They definitely proposed, as far as possible to so hamper the work of the missionaries as to render it impracticable. This challenge Paul and Barnabas understood and

accepted. They persevered with their work, prepared to take such consequences as might come.

Paul's experience was made up of one moment the encouragement of a large and popular following; the next, violent persecution and attempts on his life.

When once Paul and Barnabas were safely escaped from the fury of the Jews in Antioch and Iconium and Lystra and had reached Derbe they were nearer the northern headquarters of the Christian Church whence they had been sent out on this perilous missionary journey, than at any time since starting.

Later in verse 22 is the courageous challenging message "through many tribulations we must enter the kingdom of God." Paul wanted the new converts to remember as he would have us to remember today, that it is a splendid thing to meet trouble aright.

It is a great thing to have it said as was said of these men "the gods are come in the likeness of men."

In all probability the mere preaching, important and far-reaching as it might have been, would not have had this effect upon the people. It was the larger ministry, which extended to the physical needs of the people which made them believe that these men were the representatives of God. It was well that the people considered God as interested in the affairs of their daily lives.

Soon after this some messengers came to Lystra from the two cities where Paul had been preaching before. They told such stories that some of the people really stoned Paul until they thought he was dead and dragged him out of the city. But while some of his friends gathered round the Lord opened his eyes and the next day he was strong enough to go on to another city and preach there.

They consolidated the results they had gained. They organized churches for permanent growth. Returning to Antioch in Syria they told their friends all that had happened during their journey and under God's blessings many were entering the Christian Church. G. W. T.

—W. H. Martin, convicted over eight years ago for stealing \$16,000 from the State treasury, of which he was chief clerk, and sentenced to ten years in the N. C. penitentiary, has been pardoned by Governor Kitchen. Martin has been a model prisoner, is in his 69th year and is in poor health from confinement, says the governor in his pardon.

—The uprising of the Turks in Ardena, of Asiatic Turkey, and their attacks upon and massacre of the Armenians are not only deplorable, but disgraceful and outrageous in the extreme.

More than 5,000 persons were killed in three days and nearly the whole Armenian city was destroyed by fire. It is known that two American missionaries, possibly many others, were killed. Two ships of the American navy, the North Carolina and the Montana, are hurrying to the scene with utmost speed to protect Americans and their interests there.

—These are troublous times in Turkey, of which the outside world knows little, owing to stringent censorship of all dispatches sent out. The pillage, plunder and murder in Asiatic Turkey being shocking in the extreme. This letter from Marash, Asiatic Turkey appeared in Thursday's dispatches:

Marash, May 5.—A letter received by messenger from Harni says that every man there had been killed. Only women, girls and boys under 10 years of age have been left alive. The churches and houses were plundered and most of them burned.

The letter, which is from the widow of a clergyman, says: "We have nothing to eat or wear. Worse than this, the Moslems are trying to force the women and girls to become Mohammedans. Already some of the women have been carried away."

—Count on the small boy to imitate the large and great. This from a Boston exchange of May 6th:

"With a courage equal to that of Columbus, two seven-year-old lads set sail from Boston the other day to join Roosevelt in Africa. They had built a raft of railroad-ties and provisioned it for the long voyage. Besides several cans of tomatoes and condensed milk, three loaves of bread, a pound of Bologna sausage and a lot of crackers, they had two fishing rods, a lantern and an oil-stove. They expected to catch all the fish they could eat, no matter how long they might be on the water, for do not fish grow in the sea? Not the least important article in their equipment was a log-book, in which they planned to write a record of their adventurous voyage. Of course they were picked up by fishermen before they got to the mouth of the harbor, but this interference with their plans did not lessen the audacity of their undertaking. The discoverer of America knew little more of what was before him than did these small boys, and his contemporaries thought him as rash as every one knows the boys were in the light of mature judgment. Yet these boys, foolish as they were, had the spirit which accomplishes great things. They dared the perils ahead, seeing only the goal."

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### OUR PRINCIPLES AND OUR PURPOSE.

If the Christian Church has no distinct principles and purposes of its own there is no excuse for its being. It has a right to exist only on condition that there is that in the Church which differentiates it, sets it apart, gives it character and a name. There are enough church organizations in the world, enough divisions, names and denominations, without our adding another, unless there be vital and valid reason therefor.

But this is what we claim for the Christian Church, namely, that it has a fixed principle, and a very definite purpose in the world. It has no desire to commit the egregious blunder of adding one more to the already too many sects, schisms, and separate schools of belief. Its principles and plans make in exactly the opposite direction. The Christian Church everywhere teaches that the Bible is a platform large enough for all to stand upon. That to this platform nothing can be added; from it nothing can be taken. As a Church and as a people, however widely we may differ in other things, we agree in this, that our creed and only creed is the Bible.

First of all the very name will indicate. Where did we get this name Christian? In the Bible. The disciples, when they had formed themselves into a local body for purposes of Christian fellowship and aggressive work, were then for the first time called Christians. Now, it is folly to say we appropriate this name which all denominations claim. We do not appropriate this to the exclusion of any. We accept this and this only, preferring it and it alone

to any name derived from method of church polity, or church government.

Whence came our first claim as a distinct people, that The Lord Jesus Christ is the only Head of the Church?

Again, from the Bible. Paul, writing under divine inspiration declared "He is the head of the body, the church" (Col. 1:18). That seems sufficient.

So of the principles of the Church about which we are agreed. They are Biblical—just that and nothing more. For we declare as a fundamental fact of our history that the Holy Bible is a sufficient rule of faith and practice. We are willing as a people to take our stand upon the Book, accepting what it plainly teaches, rejecting what it does not embrace and teach. About these principles and purposes we as a people are agreed. And out of these agreements have grown up among us certain practices which unite and designate us. And out of these practices and usages, not before, but after them, has grown what we are pleased to call The Declaration of Principles, Form of Government, and Directory of Worship.

This "Declaration" is no creed. It is as far from a creed as a book on parliamentary practice is from a treatise on Ethics, or Theology.

In the Preface to the second edition of our Declaration these words are used: "The Declaration of Principles, Form of Government, and Directory of Worship, as set forth in this book, had their origin in the birth and growth of the Christian Church. They present views and practices long in use before they were reduced to the printed page. The purpose of their publication was to secure uniformity in all the churches, and to place the denomination in its true light before the world, as an evangelical body or church."

How then does our book of Declarations differ from a creed? The book itself tells in these words, "There is a difference between creeds and principles, and hence the forms of these statements are neither made tests of religion nor binding upon the consciences of men. Principles are axiomatic in their nature, while creeds are rules or formulas deducted by logic as the right interpretations of Scripture. These principles are, therefore, comprehensive and may serve as the basis of evangelical interpretation of the Bible in any age. One of these is presented here to illustrate this claim: 'The Holy Bible, or the Scriptures of the Old and New Testaments, is a sufficient rule of faith and practice! This principle includes the whole Bible, though not limiting it to any fixed interpretation, and therefore excludes destructive criticism. It is in-

clusive in the sense of broadest charity. It is an anchor to the Ship of Zion with chain enough to reach the bottom of any sea of thought. No storm can drive the church with such a principle from her moorings. It is better to contend for truth than to contend against error, and in that spirit these declarations are made. While the Bible alone binds, these 'Principles' prevent us from being misunderstood, from drifting and from formality. \* \* \* \* \* and thus scope is furnished for growth, for fraternity, and even for union among the people of God."

If any doubt that the Christian Church has a distinct principle and purpose, let such an one enquire into our history, learn of our practice and find out the fellowship that binds us in brotherly love and heavenly bonds.

The book from whose preface we have quoted is sufficient to convince any one. It may be had at The Christian Sun office, for 25 cts. in paper, or for 50 cts. in cloth. And if any reader of The Christian Sun is not thoroughly acquainted with the Christian Church, its Principles, Polity, Government and History, let him read this book which is compact, comprehensive and filled with vital fact: and which above all, we think, will show that the Christian Church has principles and purposes of its own, heaven sent, and bearing everywhere the mark and stamp of divine approval.

The reason some discredit the Christian Church is because they are ignorant of its trials, triumphs and traditions.

### THE SWEETNESS OF SIN.

We speak of the bitter dregs of sin, and they are bitter. This, however, is when the dregs have been reached. The cup of sin is exceedingly sweet in the drinking. One drinks as if there were no dregs. But there are dregs. Sin always has sediment, and the sediment is bitter, exceedingly.

Here is the very harm and hatefulness of Sin. While the cup is being drained, it is so savory and sweet one reckons that this cannot be sin. If it were sin would it not be odious, disagreeable, obnoxious? Nay, verily. Sin is not sour in the taking, but exceedingly sweet. Would Adam and Eve have eaten the forbidden fruit had it been unpalatable disagreeable, unsavory? Hardly. That likely seemed to them the very best tree of all the garden, and fruit of rarest flavor. The unsavory part of it only came after the act of eating was done for. Then the taste and flavor of dregs appear.

Sin is alluring, seldom if ever obnoxious and odious. We learn it by its con-

sequences rather than by its contact. In its consequences it is obnoxious and odious beyond compare. The sweetness and flavor of sin are ever its richest asset and most dangerous element. It's odium appears only when the eup has been drained and the dregs appear.

### THE DIVINE ENERGY.

Pity the man who sees nothing but bad in his fellows. Such a man has not himself realized what is in man, what man is capable of.

The Romans thought the early Christians stark mad. These Christians taught and lived the fundamental principle of Christ's gospel, the forgiveness of enemies. To the Roman mind, which held that the only way to deal with an enemy was to conquer him by force, this principle was dangerous fanaticism and rank idiocy. To forgive enemies was, to the sturdy Roman mind, the doctrine of idiots and fools who should be put out of the way. The Roman, like the man of our day, who sees only bad in his fellows, did not know man, had not reckoned sufficiently of the divine energy.

No one ever had such an exalted opinion of men as had the Christ. He saw in a demon-possessed woman the possibilities of a loyalty and devotion that would lead her to be last at the Cross, first at the Sepulcher. He saw in the lying and profane Peter the possibilities of a man against whom the powers of earth and the gates of hell could not prevail. He saw in the impetuous, fiery John, "Son of Thunder," the possibilities of a love that would not rest till it had leaned on Jesus' bosom. He knew what was in man.

Plato taught that perfection was impossible, and Confucius thought of men as weak children. To Plato and to Confucius perfection was impossible and all men were weak, for they reckoned not of the divine energy.

We are weak, yea, very, very weak. But we are also the children of God. And He ever supplies strength for our own weakness. Paul caught the vision and so declared, "I can do all things through Christ who strengtheneth me."

### VENGEANCE IS MINE.

It is difficult for us of this day to realize that men and women are being butchered like beasts because they believe in the Lord Jesus Christ. Thousands of Armenians have recently been slain by fanatics whom they could not resist. They died as true Christian martyrs, died for no other crime than that they

believed in Lord Christ as the Saviour of the world. Many of them fell in the birth place of Saul of Tarsus, the place made famous for all time because from it Saul went forth as Paul to preach this same gospel for which these martyrs die.

It is no new story. These Turks have through the centuries shown a bloody and beastly hand. It would be appalling to know the unnumbered thousands who have filled martyrs graves at their cruel hands. This will never be known; but this was spoken long, long ago, "Vengeance is mine, I will repay, saith the Lord." And it is known that these words are eternally true. Turkey's day of reckoning will surely come. The cunning of man and the device of demons cannot stay it. Man may not, but the Arm of an avenging Lord will one day strike. And this may not be a far-off event.

### SUFFOLK LETTER.

Just above my head, in the Terminal R. R. station in Atlanta, Ga., is this: "Travellers Aid—Information and assistance given women and girls traveling alone." "Atlanta Woman's Missionary Association." A lady in charge kindly offered me the use of her table as she saw me writing. This is only one of many kind provisions to help the traveller, not only on his way to the kingdom, but also on his way in this world where people go to and fro in the earth. At almost every town in life there are authorized agents who can give the right information for travel so as to reach the right destination, and it is surprising how many people travel in these days. It is a real school to thousands upon thousands who see and hear the best thought and life of the age in newspaper, on train, in city, hotel, and through the country which is the largest of all, and, in many senses, the best of all.

Does prohibition prohibit? That is the question everywhere and the answers differ almost as much as the answers to questions in theology. The truth is that no one has been able to put a period after the answer to this question. I have inquired in Atlanta and I find the correct answer is both yes and no. If you mean that prohibition prohibits relatively, the answer is yes; if the answer is to be absolutely, it is no; that is prohibition is a great improvement over the open saloon, but intoxicants are still sold underhand, if not underground. This city is no exception to this rule, but it is orderly, enterprising, and prosperous. Atlanta is one of the growing, influential cities of the South; and, for its age, no doubt the first Southern City.

Richmond, Va., is the first southern city when all the points are considered, but Atlanta is moving ahead with rapid pace. It is safe to say that railroads have made Atlanta—in fact railroads have made almost everything in the last fifty years. Willie Staley said yesterday that she was teaching in a school district where two railroads cross and they have a good house and two teachers and that the tax on these roads enabled them to have this good school. She said she could not understand why the people were so down on railroads. I thought her remarks were wise. I have read of the man who killed the goose that laid the golden egg, and I have read of some legislatures that spent much of their time in geosekilling. I could not have done my work as a minister without the help of railroads; and I hope some rich man or rich missionary society will project a railroad into some foreign land as a missionary enterprise, and keep out rum, opium, and speculation, and build towns, schools, churches, and Christian civilization on a scale that will change a nation from heathenism into a Christian nation. Steam is doing more and must do more than haul tons; it is and it will haul truth. Railroads and steamships are the greatest educators and civilizers of this country. The intelligence and power of the world must finally serve Christianity. The kingdoms of this world must become the kingdoms of our Lord Jesus Christ; not simply kingdoms ruled by kings, but vegetable kingdom, mineral kingdom, animal kingdom, kingdoms ruled by kings, all the kingdoms of this world. The revolution in Turkey may be the breaking up of conditions that will give the gospel freer course. The Mohammedan empire cannot remain. Its butchery, its slaughter of Christians, because they are Christians, will finally react and the banner of the cross will some day wave over the lands now swayed by the crescent.

I am on my way to Columbus, Ga., to be with Rev. H. W. Elder tomorrow in the opening of the second church in that city. My next letter will give an account of that work. W. W. Staley.

### NOTICE! NOTICE! NOTICE!

All who expect to attend the Young People's Convention at Elon College, May 29-31 are requested to send me their name at once. Entertainment will be provided, but I must have your name by May 15th if possible. We hope to have a large representation, believing that lasting good is contained in this forward movement for our common cause. Be sure to come; be sure to notify me.

W. A. Harper,  
Chm. Entertainment Com.

### THE CHRISTIAN ORPHANAGE DEPARTMENT.

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### CHILDREN'S CORNER.

#### The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$3049.55  
Monthly Dues.

J. Newman Denton	.....	.10
S. E. Denton, Jr.		.10
Sallie M. Marshall	.....	.10
Jack Gillie	.....	.10
Floyd Gillie	.....	.10
Louie Gillie	.....	.10
Helma Gillie	.....	.10
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#### Monthly S. S. Offerings.

Palm St., Greensboro, N. C.,	1.31
Linville, Va.	.69
Union (Virgilina) Va.	.50
Catawba Springs, N. C.	2.00
Holland, Jan, Feb., Mar.	5.69

#### Special Offerings.

Sale cab. plants and onions	.70
St. John's Church, N. C.	.90
Hayes Chapel, N. C.	5.08
F. M. Carlton	5.00
Chas. D. Johnson	5.00

Amt. 16th week, 1909 ..... \$27.67

Total ..... \$3077.22

Elon College, N. C., May 6, 1909.

My Dear Children and Friends:

We are glad to welcome the cousins Gillies this week; they send their dimes through their grandmother, Mrs. M. E. French, who writes us a very kind and encouraging letter, from Moscow, Idaho. Just think how far our children's work has extended and is becoming a principle in the growth of our church. We welcome all these new cousins and hope they will write us letters.

Our good friends Carlton and Johnson remember us again the same day. Thanks, brethren. Hayes Chapel kindly remembers us again. Pastor Banks says, "Memorial afternoons" will be given to the Orphanage interests. Thanks to you and churches. Our Sunday schools are a liberal means of support now on running expenses.

We are planting and beginning the cultivation of our field crops, corn cotton, potatoes, melons, etc., etc. We had our 1st strawberry on April 26th, and our first berries and cream May 6th. Onions all the time.

Give us a full Corner and liberal reports next week. Our trustees will be in annual session about 1st of June.

Love and best wishes to all.

Fondly Yours,

Uncle Jim.

Walnut Cove, N. C., April 30, 1909.

Dear Uncle Jim:

I am a little late this time, but will try to do better next time. I am going to Winston in a few days to visit Grandma Marshall. Uncle Jim, papa has bought us a new piano and I am studying music these days. Enclosed please find my dime for April. With much love to all, Your little niece,

Sallie M. Marshall.

Learn to play well so you can play for church.

Clayton, Ala., April 27, 1909.

Dear Uncle Jim:

Time does not fly so fast with us as it may seem to you—the month goes nearly by each time before we write. Mama and Papa are so busy. We are thinking again of Santa and wondering why it takes so long for Christmas to come.

I could tell James why I (Newman) stopped sucking my thumb—I was afraid of being called a little girl.

Love to all,

J. Newman Denton,

S. E. Denton, Jr.

Little James tries to quit his thumb but it's hard. We will try the "girl" remedy.

#### THE SOUL'S LONGING.

One may for a time so debase the soul in earthly pursuits and pleasures that he may seem satisfied with the gratifications of his earthly appetites; yet when repletion comes—as it will—a disgust succeeds, and the experience of Solomon is realized: "All is vanity and vexation of spirit."

But when one is "born again," when his mental and spiritual affections and tendencies are cultivated in accordance with God's law, and Christ is to him "the Way, the Truth and the Life," earthly things lose their power to please and enthrall, and the desires and anticipations overstep the bounds of this life and enter into the future as the place of our real existence. Here Revelation comes to our aid. Here life and immortality are illustrated by the Gospel. Hereby "the word of prophecy"

DO YOU WANT TO GO TO COLLEGE? If so we can help you. We have already put hundreds through college by means of our plan. Write to-day for full information regarding our offer of a free scholarship in any school or college. Address, Robert J. Sherlock, 29-31 East 22nd Street, New York City.

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

There is more Catarrh in this country than all other diseases, and until the last few years was incurable. For a great many years Dr. F. J. Cheney & Co. announced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & Co., Toledo, Ohio. Sold by Druggists, 75c.

#### FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

#### SPRING TIME.

The time for gardening is here and you need garden tools. We can supply you at lowest prices.

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The best assorted stock in the county. Four different styles and weight.

#### Come and See.

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office. BURLINGTON HARDWARE CO.

the curtain which veils the future from our view is lifted up sufficiently to give us a glimpse of the New Jerusalem, and the glory of the Lord in which it shines with unfading splendor; and the extent and magnitude of that kingdom which cannot be removed; and of the happiness of the ransomed hosts rejoicing around the throne—Only with these anticipations and hopes is the soul's longing fully satisfied.

D. E. Millard.

Portland, Mich.

—Rev. P. H. Fleming, D. D., Burlington, was with Rev. J. L. Foster in a Memorial service at Mt. Auburn, Warren Co., last Sunday, Rev. D. A. Long, D. D., occupying Bro. Fleming's pulpit at Burlington.

## THE PLEASURES OF MEMORY, IMAGINATION AND HOPE.

As you walked out on a lovely morning in May when nature was smiling and adorning herself with a new spring dress, becoming and attractive, the ground covered with a splendid green carpet soft as velvet and inwrought with suitable colors, you were in a scene of enchanting beauty. The scene had also been improved with another charm in the form of dew which gleamed with rich profusion when touched by the first rays of the golden sun. The night had been bathed in the river of rest to refresh animated life and they looked so much better when, the next morning. As you strolled up and down the winding way gashing springs attracted the eye inviting you to rest beside them. Then rocky glen, mountain gorge, sublime heights and picturesque views invited you to look at them and admire their beauty. And when you stood on the edge of a silver lake watching chasing waves in graceful succession roll and the floating clouds skimming in the distant view you were enchanted with such matchless reflections and observations. So when thinking of the interesting Bible stories and the sayings of Jesus with their helpful influence it gives pleasures to the memory, inspires the imagination, and sends a greater charm to the pleasures of hope. The apostle whom we are now studying with so much interest in the Sunday-school lessons, said in I Cor. 15:1,2: Brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherever ye stand, by which also ye are saved, if ye keep in memory what I preached unto you. It is desired to get three prominent points from these words. The pleasures of memory, the pleasures which memory gives the imagination, and the pleasures which memory lends to hope.

The faculty by which ideas are kept in the mind is a great blessing and helps us to enjoy living. The memory of childhood's sunny days is pleasant to recall, and in fact all the pleasant things are pleasing to the memory. It would be wise to throw away into forgetfulness the unpleasant things, but bring into the light of precious memory the beautiful, the true, the honest and the happy ones. It is a great pleasure to think the thoughts of the mind as it ascends illimitable heights and runs through the profound works of God. The distant and different excursions it takes, and the pleasure and profit it develops from them are great and wonderful privileges to enjoy. If I were asked which is the greater the power which holds the

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I want you to thoroughly try them on your own eyes no matter how weak they may be, read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent of pay, and

Just Do Me A Good Turn

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Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat <sup>ROLLED</sup>GOLD Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

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earth in its orbit, or the earth itself—my answer would be the unseen power; if it were asked which is the greater, sixty cars holding a hundred thousand pounds each, or the unseen power called steam moving the engine, the answer would be, steam is greater than the whole train. Then if the question was put, which can move around the world faster, the mind or the body—the mind would be the right answer. The mind travels around it in a second of time, while it would take the body months to get there. It takes but a moment, a thought and it is done, for the mind to go ninety-five millions of miles—to the sun—but you cannot yet say how long it would take the body to go that distance if it could. A ray of light is supposed to take three minutes to come from the sun to the earth, but the mind can go and come over the same route in two seconds. What a wonderful difference in the time taken between the ray of light and the mind! It is so mysterious—wonderful and pleasant thus to think of the great comparison, and of the magnificent difference between the two. The superiority of mind over mat-

ter in these simple and natural illustrations is clearly seen.

No one has told all about the mysterious power of electricity—but you believe in it and use it. No one can tell you all about the Great Spirit of the universe—but many believe in Him and receive His influence. For "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

No mental philosopher has explained all about the mind—it is too wonderful to tell—too full of greatness to know but little about its origin and development. No biologist has yet been able to tell all about life, yet we live and move and have our being in the Giver of life, and enjoy the living more than can be expressed. The forces which are not seen are the strong ones—we know them by their effects. You cannot see the mind but you can see and feel its influence. Mind when freed from sin, ignorance, and prejudice soars high into intellectual greatness and grandeur until it meets the mind of God. Then there is a flood of radiance and spiritual happiness which binds and blends the finite

under the heavenly spell of the infinite Mind.

To use the mind in thinking good, pure thoughts is certainly elevating, healthful and helpful to both soul and body. It may often become injured by indulgences. If it does, it needs to turn its attention to better things, and think of the splendid opportunities it has for greater improvement, and higher advancement. That which has led the heart and body in the wrong way must reflect, turn and pursue the right way. In these times there are diseased ones—made so in part, by unhealthy conditions of the mind—but there is still pleasure for them in the future training and government of their minds. The will also has much to do in making up your mental and physical condition. If you are in poor health commence now to look at the bright, beautiful things which the world holds out to you, and think over and over the charming things which will come into your minds. Do not be afraid to try—trust fully in the Great Spirit that pervades all space and time looking upward and onward for better health and continual happiness. It has already been stated that the silent, and unseen powers are the strongest and most useful in the economy of nature. Let us conclude therefore that the silent and unseen mind in man is the strongest and best part of him.

The pleasure of the imagination imparts help to the memory and gives zeal to the whole character. Permit the imagination to take its delightful flight through the matchless dominions of God, then let it repeat to the anxious ear:

“Go wing your flight from star to star  
From luminous worlds as far  
As the universe extends its flaming wall,  
And one moment of heaven is worth  
them all.”

As the imagination sweeps through space it is busy exploring the works of God, admiring more and more this and the other great worlds in the starry realms. But we should not fail to have that experimental knowledge of Him which will make us wise unto salvation, for as much pleasure as we take in the play of the imagination let us remember these impressive words, “Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

The pleasures of memory lend hope many a charm. Let us call it eternal hope. Hope is the greatest inspiration of life, a sweet thought which lifts the soul up to God; the brightest star that glitters in our minds. Faith hears

the soft rustle of her invisible wings folding triumphantly upon the highest dome of the eternal city. By it the cheerless way is made bright by its welcome, delightful presence. In every department of activity it is the leading element, and invites all classes and conditions of men to live in its genial company. In sickness, in grief, in adversity, in poverty's friendless grasp, or in any condition, it is ready with its silent and loving visits of encouragement. When the stars hide behind the clouds of night, when the moon fails to give her silvery light and when the sun cannot be seen—hope gleams on the way and causes the imagination to paint a beautiful and happy picture. There are many poor, despairing souls who could not have lived without it. Blot it from the mind, then darkness and dismay would rush in all the time. Hope leads us up the bright side of life.

Why spend so much anxious time in reviewing some of the unpleasant surroundings when there is so much brightness, beauty and splendor about you—inviting you to see, hear, live and be happy? Get out of the way of sin and travel a more pleasant and lovely way which leads to peace and righteousness. If any sad, sick, lonely, discouraged ones are on the way, look for the dawning of a brighter morning and sing in your hearts that tender song beginning with: “In darkest hours if He appear, my dawning is begun.” If you feel that some have treated you with injustice; if your friends of other days have fled swiftly away like leaves before a whirlwind—so live that they may return to you again, and be sweet and nice to you. Have a heart full of love and hope—yes one which is large enough and so influenced by Christian religion as to forgive all who have worked against you in any way. Take down the old dusty, unpleasant things you have had so long and throw them into the whirlpool of oblivion never to rise again. We all know that this will be hard to do in our natural weakness, but we can do all things through Christ who is our everlasting strength. Rise to higher, sublimer heights of Christian love and forgiveness. Then you will gain a complete victory over your selfish self by dethroning the little sneaking, annoying prejudices which have a great part of your life, consumed and left so little for God. Have constant hope for peace with God—then when the dark night of ignorance shall be dispelled by the light of eternal day—glad hearts with undying love will exult in the glorious realities of heaven.

Hope takes up the transporting way of supernal joy and thrills us while con-

templating the unseen and the unknown. The eagle confined in a small place cannot soar above the clouds, nor enjoy the blazing sunlight, but when free from confinement ascends the great arena of space and moves with ease and freedom. So when we get out of our little selves and live in the sublime heights of divine thoughts and holy meditations we are better prepared to enjoy the present, and to more fully realize that there is abiding felicity beyond the narrow confines of this life. Yes, the precious hope you have is like an anchor to your soul in the dark, stormy hours of life, and when eternal hope anchors you in Jesus you are safe. Do not forget to take it with you when you start on the voyage of life. Let us see by faith the angel of hope—“lifting glittering wings in eternal flight.” J. T. Kitchen.

Windsor, Va.

#### BIBLES FOR SALE.

I am selling, in Alamance County, Wilmore's New Analytical Reference Bible, the most thorough and complete Book for all who wish to study and understand the Bible on the market today. Sold only by subscription and I shall be glad to show it to you. Thousands of copies are being sold. Alfred Apple, Jr., Elon College, N. C.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING with PERFECT SUCCESS. It SOOTHES the CHILL, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND, COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for “Mrs. Winslow's Soothing Syrup,” and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1028. AN OLD AND WELL TRIED REMEDY.

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St. Louis, Mo., Sept., 1, 1905.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I have been a very great sufferer from eczema for four or five years, and have used many remedies and have been treated by the most prominent specialist here for skin diseases with-

**YOUNG PEOPLE'S CONVENTION.**

Have your Sunday-school, your Christian Endeavor Society, your Young People's Missionary Society appointed their delegates to the Young People's Convention, May 29-31? "Yes," is the reply from a number of churches. "I forgot it last Sunday," said a number of church secretaries to whom blanks for delegates had been sent. "But I will bring the matter to the attention of our young people's church secretaries. There is but one remaining Sunday in which now to attend to this matter of delegates in order to get their names to the entertainment committee, Prof. W. A. Harper, Chairman, Elon College, N. C., by May 20. In some cases where church secretaries fail to bring the matter before the young people's organizations, the pastors are doing so. Some churches that find they cannot have delegates present in person, are appointing delegates and these are sending messages of good will and hearty approval of the young people's movement. Other churches that find the expense of sending delegates too great, and not having any able and willing to pay their own way are writing letters assuring the Convention of their co-operation in its undertakings. These letters have already begun to arrive, three weeks before the Convention. Let the young people's organizations in every church, which finds it impossible to be represented find it impossible to be repre-

sented by a written message. Did you read Dr. Atkinson's editorial on page eight of last week's Christian Sun, headed "Our Young People's Convention?" Perhaps no minister of the church has his finger so much on the pulse of the body at large as the editor of the church organ, and Dr. Atkinson says in that editorial that "no more important meeting has been called among us." He further says, "A polity is to be shaped, and plans laid for the future."

Pray, think, that this polity and these plans may be wise, and be divinely approved. W. P. L.

**CHRISTIAN BIBLICAL INSTITUTE**

The annual catalogue of the Christian Biblical Institute for the year is just out, in connection with that of Defiance College. It shows an enrollment of 37 students of its own: (of the two institutions together, 341.) Of the 37, all are in biblical studies, tho' not all studying for the ministry. However, 27 of them are either already in the ministry or are consecrated to it; others are preparing for Christian work in other lines. The faculty of the Institute is much enlarged and strengthened since its removal to Defiance, and other advantages largely increased.

Your northern brethren are greatly pleased with the spirit and aggressive energy with which you are pushing the cause. The increase in your churches, in

your college, the new places taken and held for Christian work, your missionary enterprise, both Home and Foreign, betoken a spirit of wakefulness to opportunity that warms our hearts with admiration. Truly "there is much land to be possessed" if we are ready for the work. J. B. Weston.

Defiance, Ohio.

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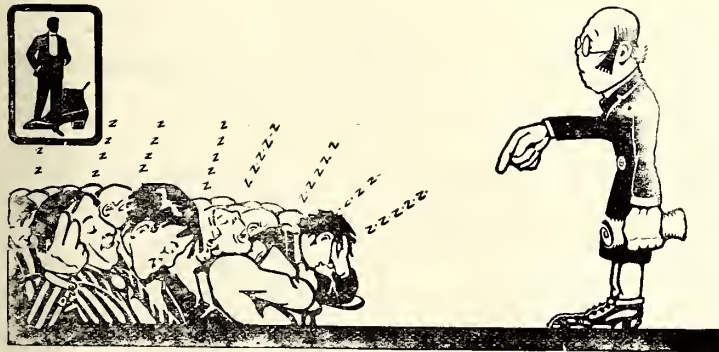
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**MARRIED.****Bishop-Skinner.**

The Dendron Christian Church, April 29th, was the scene of an attractive wedding, when Miss Hattie A. Skinner became the bride of Mr. J. Roberts Bishop, both of Dendron, Va. Rev. C. C. Jones, the bride's pastor, was the officiating minister.

The church was beautifully decorated in green and white. Candles of same color were artistically arranged in the altar arch. Mrs. E. T. Atkinson was at the organ and Mr. A. S. Higgins, with violin played the wedding march. Little Miss Jennie Barrett sang, "Call me thine own," accompanied by violin, during the ceremony. Little Misses Ruby Atkinson and Lucy Hobson were flower girls. Miss Annie S. Skinner, sister of the bride, was maid of honor. She wore green silk, made princess, and carried white carnations. The bride, a pretty young maid, popular and attractive looking beautiful, gowned in white silk, carrying lilies of the valley and ferns. The bridal party entered from opposite doors and met at the altar. The bride's maids were, Misses Iola Bell, Grace Slade, Nora Cotton, and Lizzie Wilson. They wore directorie gowns, made of white silk mull, and made empire, and carried ferns.

Their attendants were Messrs Henry Bishop, brother of the groom, and Logan Chapel. Dr. J. H. Parker, and F. J. Brittle were the ushers. Following the ceremony the bridal party drove to Wakefield, where Mr. and Mrs. Bishop took the west-bound train to Richmond, from there to Washington, Baltimore and other points of interest.

Mr. Bishop is a successful merchant of Dendron, and he, with his bride, expects to return in about ten days to make this their home. C. C. J.

**DIED.****Freeman.**

Mrs. Julia A. Freeman died at the home of her son near Wakefield, Va., April 26th, 1909, aged 82 years, 6 months and 23 days. She had not been sick but feeble from old age, and just dropped off as ripe fruit from the tree. She had been a true member of the Methodist Church since childhood. She was well known throughout her community as one of the best of women. She leaves to mourn their loss, three noble sons, one of whom is a deacon of Burton's Grove Christian church, and the other two, good true, men. The writer preached the funeral, and the remains were laid to rest in the family

grave-yard. We pray God's blessings upon all the sorrowing ones.

C. C. Jones.

**Nelms.**

February 13, 1909, W. A. Nelms, aged 71 years. Leaves two children to lament his death. He was a good man, a tender husband and a devoted father. He was also a faithful soldier in the Confederate army. His funeral was preached by the writer in Court House church, where a very large congregation assembled to pay respect to his memory.

J. T. K.

**Edwards.**

In Isle of Wight Co., Va., April 26, 1909, Alma Lucile Edwards, infant child of Bro. Linwood and Sister Pearl Edwards. Five months and eleven days old. Jesus said a long time ago, "Suffer little children to come unto me, for of such is the kingdom of heaven." May the dear father and mother meet Lucile in their Father's house. Funeral conducted from Central Hill Baptist church by the writer, J. T. K.

**Lewis.**

In Isle of Wight, Va., April 1st, 1909, Linwood W. Lewis, age 5 years. Funeral conducted at home by the writer.

J. T. K.

**Saunders.**

Whereas our heavenly Father has seen fit to call from faithful service in His kingdom on earth, to a more happy and glorious service in His kingdom above, our beloved brother and senior deacon, C. W. Saunders, therefore be it

Resolved, 1st, That by his death Concord Christian Church loses its oldest and one of its most loyal and devoted members; the community a most kind and obliging neighbor, and a citizen without a known enemy; and his children a most devoted and loving father. In his death we feel that our church has lost one of its most enduring pillars—one whose loyalty to her cause no storm cloud could ever shake. While we very much regret our loss, still we believe our loss means his eternal gain.

Resolved 2nd, That we extend to his family our heartfelt sympathy and trust that our Heavenly Father may comfort them in this their sad bereavement.

Resolved 3rd, That a copy of these resolutions be spread upon the minutes of the church, a copy be sent to his family, and a copy sent to The Christian Sun for publication.

J. W. Massey,  
E. L. Aldridge,  
W. B. Alfred,  
G. G. Anderson,

—The Shah of Persia has issued a proclamation granting a constitution to that country, elections to be held at an early date.

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**THE CHRISTIAN SUN, Elon College, N. C.**

**LOYALTY.**

Rev. Carlyle Summerbell preached a sermon to a congregation of Odd Fellows in the First Christian Church, Fall River, Mass., Sunday 25th, April, on Loyalty, taking for his text Psalms 66:12, "Thou hast brought us into a wealthy place. The Fall River Herald gives account of the discourse:

Prof. Josiah Royce, one of the greatest metaphysicians of today, is engaged in preaching the gospel of Loyalty. In it he finds the basis of the mother's devotion to her children, the patriot's zeal for his country, and the martyr's sacrifice for his religion and his God. One cannot get the best out of life unless he is loyal to something, to church, country, lodge or family.

But in order to have loyalty there must be an appreciation of something worth loyalty. The speaker then described the natural beauties of this region, and called attention to some of the advantages of Fall River.

He said the statesmen of the world had not yet discovered what was practised in Fall River, for here a police force was sufficient. If the various nationalities here used the philosophies of world wide statesmen, the French and the Italian would have navies to watch each other, and the German navy would scare the life out of the English. But the citizens here trust each other, and do not spend their hard earned dollars in useless ways. Loyalty to truth, friendship and love makes it possible. God has brought us into a wealthy place in our social community.

James, the practical, said religion was visiting the fatherless and widows in their affliction and keeping oneself unspotted before the world. Jesus makes the last judgment to depend, not on what a man believes, but on what he does, visiting the sick, clothing the naked, feeding the hungry. And He said that those who did the will of the Father in heaven were His brothers, sisters and mothers.

But He did not forget the natural ties. Mr. Summerbell praised the mother of Jesus as the ideal woman of the New Testament, and regretted she had been over-exalted by one communion and ignored by another. There must yet be a true appreciation of her beautiful womanly qualities.

Jesus, when upon the cross, thought of the material things, and by signs of His eyes and words arranged for John, his beloved disciple and friend, to take Mary the mother to his home, which the record says he did.

After brief words concerning Thomas Wildey, the founder of Odd Fellowship in America, and his helper, John



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We offer "Gipsy Smith" - handsomely bound in cloth as a premium for two new subscriptions to The Christian Sun at \$1.50 each; or for one new subscription and 45 cents addi-

tional. We will sell it in combination with a renewal to The Sun for \$2.20. The book alone will be sent to any address for \$1.10, postpaid.

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Welch, reference was made to the practical religious character in that from 1830 to 1907 over \$120,000,000 was devoted by Odd Fellowship for help to those in sickness and sorrow, and that nearly 300,000 widowed families had been relieved. That in the financial depression of 1907 over \$5,000,000 was bestowed by the fraternity.

He spoke of the great number of Odd Fellows and Daughters of Rebekah, which numbered in the neighborhood of 2,000,000, and exhorted his hearers at this 90th anniversary of their order in Amer-

ica to rededicate themselves more tenderly to bury the dead, more lovingly to care for the widow and orphan, to give enlightenment to him who was in intellectual or moral darkness, and to raise the brother who had fallen, making incarnate the ideals of friendship, love and truth, which would bring about the kingdom of God upon earth as it is in heaven.

—Annual Memorial services at Bethlehem, Alamance, N. C., next Sunday, May 16.

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ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, MAY 19, 1909.

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## EDITORIAL COMMENT.

**Many Minds.**—Mrs. Russell Sage is proving herself to be a wise, practical philanthropist. Her millions are being used for the benefit and uplift of humanity. On Saturday, May 8, the new and handsome Young Men's Christian Association building at New Rochelle, N. Y. was dedicated with appropriate ceremony. Mrs. Sage gave this building. From the same purse is promised a half million to the American Bible Society as soon as that Society shall have raised another half million.

Would the late Russell Sage turn over in his grave if he could know these things? Not by any manner of means. Mr. Sage did not know how to give away money. He knew how to make and to save. He was no more of a philanthropist than Robert Burns was a statesman. This, Mr. Sage knew. So he gave his great brain and energy to making money. And then, knowing his wife's gifts, excellent education, Christian training and good judgment, he left her all his many millions to be distributed.

The world will have to revise its opinion of Russell Sage, as it has of many another man, whose best deeds and wisest conclusions only appeared after he was gone. All minds in this world are not fitted for the same function, a consideration which should make us more charitable in our opinions and decisions.

**Women and Manners.**—It is a pity to put it that way, and we hesitated, for all women are supposed to have good manners. There are exceptions. We are now talking about the exceptions.

On a railway car not one woman in forty will move one inch to accommodate another woman. Strange, but true. I saw a woman enter the train the other day and walk from one end of the car to the other without being offered a seat. About half the car was taken with women, one to the seat. The men would not get up because there were dozens of seats occupied by one woman only. The woman in question finally perched herself on the arm of a seat occupied by one woman and her hand bag. There she sat for miles without being offered

a comfortable seat even that occupied by the hand bag. This is no rare instance. It is every day occurrence. If women receive courtesies travelling they must receive them of men; women do not show them. Train manners among men are bad enough; among women, as touching their sisters, they are unspeakable.

Courtesy and kindness are the most amiable of graces. Why may we not cultivate them travelling, and when guests of a railroad company, as well as when at home. Travelling manners are worthy of consideration for, be it understood, that a large part of the population is on the go every day and all the while. Our sisters in bonnets may easily improve their bearings toward one another on the cars—but it is dangerous for a man to say so.

**An Evangelistic Wonder.**—Gipsy Smith still remains the wonder of modern evangelism. His power to win men is without parallel. This man, born and reared in a gipsy's tent, schooled to hardship, experienced in ignorance, brought up in a peddler's want and pity, comes upon the platform, after due season, uses language the most chaste, expressions the most winsome, and rhetoric and grammar and enunciation without a flaw—and with the simple message of the Cross leads hundreds and thousands to a life in Christ. That is a modern miracle.

We have not heard much of the Gipsy lately. That is because this is a large continent and he is on the other side of it, holding for the Master on the Pacific coast. A friend of his told the writer that he had never had such meetings in all his life as he is witnessing now.

He preached fourteen nights in Denver recently. The congregations averaged ten thousand. There were five thousand professions of faith in Christ. On the Sunday afternoon an outdoor demonstration was made. Twenty-five thousand men marched two miles along the streets singing Christian hymns.

A leading paper of Denver declares editorially that nothing but the power of God could explain such preaching as this by Gipsy Smith. The same might have said that nothing but a miracle of

God could explain Gipsy Smith himself, his conversion, his character, his power with men.

**Steel and the Sabbath.**—The United States Steel Corporation put into effect Sunday, May 9th, at its National Tube Works, its order for the abolishment of all Sunday work, and not one of the numerous "whirls" of the great galvanizing departments turned on that day, or will turn on Sunday till the order is revoked, if ever. The Sunday rest day is to be observed at all the mills and repair shops of this vast corporation.

This is news indeed. The order was not given for religious, but, for economic, reasons. The sweeping order carries this explanation: "Hitherto most of the repair work has been done on Sunday, but it has been figured out that to give the mills one day of absolute rest in seven will save time and money in the long run."

While this assigned cause shows absolute disregard of the religious idea, it shows also that which has long been contended by some that the finest piece of economy under heaven is the decalogue: and that all of God's moral laws have an economic basis.

That is to say, to desecrate the Sabbath with toil and labor is not only bad morals and irreligious, but is poor economy and bad business from a financial point of view. God's moral laws all have an economic basis. None are as wise, none as rich as God. And He deemed it wise to rest one day in seven. Man cannot improve on that.

—The average wage of farm hands in Kansas is thirty dollars a month and board, but a great plea goes out for more men to work those fertile fields. Harvest approaches and the plea for help to harvest is pitiful.

—Wilbur and Orville Wright, inventors of the best flying machine, with their sister, Miss Katharine, after being received, honored, dined and feted by kings and princes on the other side of the sea, have returned to their home in Dayton, Ohio, and are to have a fifty thousand dollar reception in June, the papers say.

## FROM THE FIELD.

## Valley Notes.

## Bethlehem.

Our meeting at this place has been held since our last letter, resulting in four accessions. This Church has a good Sunday-school and an interesting Endeavor Society. The Sunday-school gave an Easter exercise in the presence of a crowded house. The program consisting of music, recitations, etc., was well received and regarded as the best ever given by the school. The decorations were beautiful. This church is about up on pastor's salary, has nearly nine tenths of the conference apportionments in hand, has bought land for a cemetery and is now erecting an iron fence around it, the combined cost of which will be \$1120.00. The church and pastor are under many obligations to Mrs. Sallie C. Long, whose generosity has made the cemetery and enclosure possible.

## Cecord.

This church has opened its Sunday-school for the summer and fall. They have all conference apportionments in hand and some over. A missionary society is kept up in the church.

## Maylard.

Our meeting at this point since my last letter resulted in three accessions. An interesting Sunday-school has been organized at this point.

## Timber Ridge.

This church is isolated from our other churches but is doing good work. A good Sunday-school has been kept up all winter, also an interesting Christian Endeavor. Conference apportionments will be paid in fall. Pastor's salary paid up to date. This church is interested in a church at Winchester and will help liberally towards it.

The church lost one of its best workers in the death of sister Laretta M. Hoop.

## Timber Mountain.

This point is handicapped by not having a place of its own in which to hold services, but the people seem interested and the work is moving along as well as could be expected under the circumstances.

## Winchester.

While we have no organization in this city of six thousand, we have several members and are making an effort to establish our work there. We have a temporary place for services in a small church at the edge of the town. The arrangement is not convenient either in the size of the house or its location but it is the best we can do at present. A nice corner lot, al-

most centrally located, has been purchased and \$500.00 paid on it. We hope to be able to build in the near future. With five other churches to look after, I have not the time to attend to the work as it should be.

The following amounts have been paid. I give them in the order in which they were received, viz.:

Mrs. Laretta Hook, .....	\$2.25
Miss Nettie Johnson .....	\$5.00
Miss Maggie Spaid .....	5.00
Miss Lydia Creswell .....	10.00
L. S. Johnson .....	50.00
E. R. Johnson .....	100.00
H. P. Hook .....	50.00
Miss Irene Capper .....	10.00
A. Friend .....	100.00
R. C. Hook .....	50.00
E. W. Cather .....	50.00
T. A. Hook .....	25.00
J. S. Davis .....	25.00
J. W. Davis .....	25.00
Total .....	\$507.25

Any one wishing to contribute to this fund may send money to me and I will receipt them and acknowledge it through the "Sun" and "Herald."

Broadway, Va. W. T. Walters.

## Sanford.

The church at Sanford is doing well. We have a large S. S., large and attentive congregations. We have a Ladies' Aid Society of more than twenty members. The church is in fine condition spiritually and we are expecting a great revival in Sanford this year. On last Sunday night Bro. John D. Gunter presented the church with a handsome communion set of silver lined with gold. Bro. Gunter made an excellent presentation address in which he stated that he was acting as executor of his father's will and that as there had been a communion set placed at Shallow Well in memory of his mother this came to Sanford to perpetuate the memory of his father, J. A. Gunter. Rev. G. R. Underwood accepted the set with appropriate remarks in which he called attention to the fact that Bro. J. A. Gunter had not only remembered the church at Sanford in his will but during the erection of the church by many cash donations. May God's richest blessings rest upon our people at Sanford and the precious bond of brotherly love and unity which now exists never be broken.

## Poplar Branch.

This is a very weak church, numerically but the nineteen members are truly a loyal band. We have a good S. S. and are expecting a good time in July, as we will entertain the S. S. convention of the W. N. C. conference.

## Graces Chapel.

Graces Chapel is a growing church lo-

ated at a convenient place. She is weak financially as most of the members are women and children, it seems as though it is very hard to reach the men of that community. Pray with us, brethren, that they too may be brought into the fold.

## Mt. Pleasant.

This is a live little church, good active members in good spiritual condition. The church is growing and large congregations assemble at each service. We preach at Vass in the afternoon. We have a good church here in fairly good condition but no membership. We will hold a series of meetings here some time during the year and see what can be done.

## Antioch (C)

This is another one of the old landmarks that had almost failed but has taken on new life and is doing well. They are a good spiritual people.

## Smithwood.

Smithwood has more than doubled her membership since we have been pastor of that church. She has made considerable improvements of which we may speak at another time.

Praying God's richest blessings on all and asking an interest in your prayers,  
E. L. Stack.

## Christian Chapel.

Saturday before second Sunday in May we held our memorial service at Christian Chapel, Chatham Co., N. C. We had a good service. The spirit of the Lord was with us. We had some talks from the brethren and several speeches from the little folks. They had been trained by Sister Bula Reynolds. Our music was good, led by Bro. Wooddell. The congregation was large and attentive.

Sunday we had a large congregation. We administered the Lord's Supper and we had another good service. I feel encouraged. The people are so kind to me. May God's great care be with them at all time.

## New Hill.

At my last appointment at New Hill we had a good service. Our congregation is growing. At each appointment these good people saw that if they would give their pastor a pound he would appreciate it. So some of the good people began to talk the question, and when the pastor had to start for his home he found that he had many presents, sugar, coffee, canned goods, cloth, dried fruit, and many other things that a preacher's family has to use. We appreciate the kindness of these dear people at New Hill. May the Lord bless them.

**Bethel.**

Our congregation is very good. We will administer the Lord's supper at our next appointment which will be on first Sunday in June. I want the prayers of all praying people in behalf of my work. May God's blessings be upon his people and cause them to live right in this present world. J. C. Carden.

Durham, N. C.

**Madrid, Iowa Letter.**

Beginning the first Sunday in April we held a series of meetings for two weeks resulting in good for the work here. There were not many conversions so far as we know. There were five accessions to the church. The meeting closed with a good interest. Rev. F. G. Coffin was with us for two or three days on his way to Wyoming. He preached five sermons and rendered acceptable service in the meeting. Our congregations are good and growing. We read with interest the reports from the brotherhood in our church papers. Surely we have much to encourage us as well as to remind us of opportunities for enlargement and of opened doors that we should by all means seek to enter. Shall we listen in vain to the appeals that the faithful few are making for the support of the various enterprises of the church? It is oftentimes easier to criticize proposed plans and methods than it is to support them. But if we have not something better to propose let's stand by those who are making their appeals to us. And if we do not we may not only disappoint some faithful one with the highest motive but hinder the progress of the cause of Christ. Why can we not have a little more interest shown in the matter of the building fund for the Ponce, Porto Rico Church? Dr. Manning has called our attention to a very simple plan and one that, I'm sure, will work in most of our Sunday-schools if there is some one in each school who will look after the matter and give the school a chance to help in this way. There did not seem to be any serious objections in our school here and the plan is now in operation and the birthday band received its first contribution last Sunday.

Surely every one cannot respond very largely to every call that is made but all may show that they are interested, that is, if they are interested and after all that is the point. In many cases it is not a matter of ability but of interest and willingness. "If there be first a willing mind it is accepted according to what a man hath and not according to what he hath not."

Without discrediting the faithful few we have it in mind to exclaim, when

shall we as a people see the inconsistency of calling ourselves Christians and manifesting so little of the Spirit of Him whose name we wear?

The weather in Iowa now is more pleasing than it was some time ago but it is not very warm yet. We still find it comfortable to have a little fire. They tell us that the unusual has taken place since we came. We have had an unusual winter and an unusually bad blizzard and an unusually late spring and one woman the other day said that she never had the rheumatism so bad until about the time we came but I have no idea that she meant to charge that up to us. We should like to know of the unusual taking place, spiritually, in the way of advancement in the divine life.

W. D. Harward.

Madrid, Iowa, May 19, 1909.

**Among the Churches.**

Dear Bro. Atkinson:—So far as I know the work in my churches seems to be gratifying. The congregations are steadily growing. The Sunday-school in each church is good. The interest seems to be increasing. I think the spirit of missions is growing, which is the true spirit of Christianity. I think all my churches will meet all their obligations. I will say I have a good people to whom I preach at Pleasant Ridge, Ingram, Va., Happy Home, and Keyser. The good Lord bless the work. S. B. Klapp.

Greensboro, N. C.

**TO VISIT WESTERN N. C. SUNDAY SCHOOLS.**

I will visit the following churches in the interest of the Western N. C. Sunday-school Convention on the following dates:

St. John's, Randleman, 1st Sunday in June at 11 o'clock a. m.; Big Oak, 2nd Sunday, 9:30 a. m.; Brown's Chapel, 2nd Sunday, 2:30 p. m.; Shady Grove, 3rd Sunday, 10 a. m.; Christian Union, 4th Sunday, 10 a. m.; New Center, 4th Sunday, 2 p. m.; Union Grove, 1st Sunday in July, 10 a. m.; Shiloh, 2nd Sunday, 10 a. m. We hope that the schools of the above named churches, and also all the other churches of the Western N. C. Christian Conference have already been thinking of our Sunday-school Convention which meets with Poplar Branch church, Lee County, Friday before the last Sunday in July, 1909, and have been thinking about whom they will send as delegates to this convention. If not it is time to be, not only thinking, but doing something that will help to make the convention a success. If you feel that if you elect a delegate he will not be financially able to go, begin now on some plan to raise

enough money through your Sunday-school to defray the expenses of your delegate. You cannot afford to let your school not be represented in this convention. We want a full delegation. We must have it, if the convention is to be of the greatest success.

We want the convention to be, not only one of the best, but the best Sunday-school convention that has ever been held in the Western N. C. Conference. We can make it so if we will, and my prayer is that God may help us—the people of the Western Conference, to wake up and get a vision of the great necessity of a wide awake Sunday-school in every church, and a thrilling convention each year, such as will inspire every delegate, and every other person present at the convention to give more time, energy, and soul to the great work of the Sunday-school.

Yours in the work,

J. F. Morgan

Elon College, N. C.

**THE SUN'S OFFER TO YOUNG MEN AND YOUNG WOMEN.**

What an opportunity! The editor of The Sun has opened a way for you to attend college. There ought to be quite a number who will accept his terms, and go right to work. When I was just entering the field of activity if such an offer had been given, it would have been accepted at once by me, but no such a chance was presented. Any one who has the ambition can get there if he tries, and it will take try and work too to accomplish any thing. It is a real pleasure to any young man or lady to engage in work for The Sun. The source from which it comes causes it to shine with a beautiful light, and for that reason it will make it easy to introduce itself and then secure subscribers. If I could say to Time, just roll backward a few years and make me a boy again, I would enter the field at once and try my luck. This is an undertaking at once commendable—and it will not only profit those who may engage in it, but it would be a great blessing to others. I hope to hear of many who have accepted this offer. J. T. Kitchen.

—There are many orders for The Government and Principles of The Christian Church. The last edition is a great improvement on previous editions, and a copy should be in every Christian home. By the way, Bro. Pastor, have you announced to your congregations that the new edition of the book is ready and is on sale at The Christian Sun office, Elon College, N. C., cloth 50 cts., limp cloth 35 cts., and paper bindings 25 cents, the copy post paid?

## NOTES AND PERSONALS.

—Rev. Edward French changes his address from New Market, Va., to Lacy Springs, Va.

—To the other trophies of African game ex-President Roosevelt has recently added, with his steel, two giraffes.

—The Southern Baptist Convention has been in session the past week at Louisville, Ky. There were 5,000 delegates and visitors in attendance.

—The construction work of the Alaska-Yukon Pacific Exposition, to be held at Seattle, Washington, this summer is now complete and exhibits are being placed. It promises to be a great show.

—Union church, at Union Ridge, N. C., has appointed Saturday before fifth Sunday in May as the date for laying the corner stone to its handsome new structure. There will be two services on Saturday and two on Sunday.

—Rev. E. L. Stack, R. F. D. 1, Jonesboro, N. C., is a busy pastor with seven appointments per month and much correspondence and many duties connected with the Sunday-school work of the Western Conference.

—In the announcement for the Virginia State Summer Normal Institute at Chase City June 30th, July 29, we note that Prof. J. J. Lincoln, Principal Wake Field High School is a member of the Faculty as teacher of Arithmetic and Literature.

—Why do the brethren of the ministry not write us of the work in their fields of labor; or is there nothing doing in church work these fine spring days? About nine-tenths of our pastors know how to keep silent in seventeen languages, so far as their church paper is concerned, the year round.

—Rev. J. W. Wellons is spending this week in Southampton Co., Va., in which county he was born and reared, looking up records of the Wellons family history. Bro. Wellons has been at work for some time preparing a sketch of the Wellons family which he expects to publish in book form when complete.

—The commencement at the University of North Carolina begins Saturday, May 29, with class day exercises and closes Tuesday, June 1, with graduating exercises. William Henry Welch, LL. D. delivers the annual literary address and Rev. A. C. Dixon preaches the baccalaureate sermon. This is the 114th annual commencement.

—Professor Pickering, of Harvard, says if he had ten million dollars with which to construct suitable apparatus he could communicate with Mars, and the folk who live there, if there be any. The planet is only about 35,000,000 miles from the earth and should

be looked after as a neighbor, Prof. Pickering thinks. But who is going to furnish the dollars? Not I.

—Dispatch dated Constantinople, May 13, says: "Thousands of Christians who perished in the recent massacre in Adana District are to be avenged. New Turkish government spurred by protest of powers is assembling an army of thirty thousand men at Dodegath which as soon as mobilization will be shipped to Mersina as punitive expedition against Kurdish Tribes by whom Armenian Christians were put to the sword."

—Ex-President Roosevelt having killed several lions, a hippopotamus, a rhinoceros charging him and within fourteen paces when brought down, two giraffes and goodness knows what else, the New York Advocate thinks there is nothing left for his energy and daring now but to discover the North Pole and fly higher and stay up longer in an aeroplane than any one else. And if Teddy, the strenuous, should undertake either of these there will be something doing that will startle the natives.

—The Sun's editor was in delightful memorial services, last Sunday, 16th inst. at Wake Chapel, Sunday before, 9th inst., at Wentworth, in Wake Co., N. C., both of which services drew large audiences and were edifying. In both instances the cemeteries adjoining the church had been cleaned off and beautifully prepared and the floral offerings were profuse and fragrant. These services give opportunity to put cemeteries and the graves there in good shape and to call up tender memories of loved ones gone before. It is a beautiful custom the churches have adopted.

—The feature of this week's Sun is Dr. J. J. Summerbell's article touching our Sunday School Literature and the American Revision. Writing to a particular point, Dr. Summerbell's pen is incisive, poised, pungent, and marks out matter of universal concern, as well as particular moment, in that many points of demarcation between the old and the new versions are brought out. This writer in his daily reading and pulpit practice uses the American Revision, but the thought of abandoning, or substituting for, the authorized version has never entered his mind. Dr. S. has given many of the very reasons why we cannot substitute for the Authorized.

—Acknowledgement is hereby made, and thanks expressed to the Philologist Literary Society, for a ticket to the Elon College commencement, May 30-June 2nd. This is the nineteenth annual commencement and the Faculty and Senior Class have issued a very neat and attractive invitation. Following is the

program: Sunday, May 30, 11:30 a. m. Baccalaureate sermon by Rev. J. O. Atkinson, D. D., Elon College, N. C. Monday, May 31st, 8 p. m., Society Representatives. Tuesday, June 1, 11:30 a. m., Annual Address. 3:00 p. m., Eloquence Recital. 8 p. m. Annual Concert. Wednesday, June 2nd, Commencement Day, Graduating Exercises. 3 p. m. Society Reunions. 4 p. m., Art Exhibit. 8 p. m., Alumni Address. The annual address, it is understood, is to be delivered by U. S. Senator F. M. Simmons, and the Alumni Address by Rev. C. E. Newman, of Henderson, N. C.

Following are the members of the graduating class: Simeon McClellan Atkinson, Ralph Parker Coble, Richard Perry Crumpler, Stanley Claudius Harrell, Percy Glyndon Guiter, Iola Graham Johnson, Samuel McCoy Patten, Julia Maude Pritchard, Pearl Gertrude Walker.

## HARD TIMES AND MISSIONS.

Gifts to church and charity come from earnings, not from hoarded savings, and depend for quantity and bulk, not on prosperity or ability, but upon loyalty and willingness. It matters not what one has, if one is unwilling to give, one might as well have nothing. The greatest gifts to missions are as a rule, not in years of great financial prosperity, but in times of financial depression. Last year was a hard one in financial circles. Money had not been as close for a long time, and the money market was unusually dull. Now when it might have been expected that offerings for foreign missions in particular would shrink, they increased by \$602,000 from the United States and Canada last year. And, points out an exchange: "The income on the foreign mission field was even more remarkable. It increased last year by \$1,360,000. The total gifts on the various foreign fields were \$4,844,000. This is forty-eight per cent of the total amount contributed to this object by the Protestant Churches of North America. Another striking fact is the increase of native converts last year by 164,674, or over 450 per day. It took about one hundred years to gain the first million converts, or until 1896. The second million were added in twelve years (1896-1908). They are now being added at the rate of a million in six years. While our Church membership in the United States increased one and one-half per cent last year, the increase in the membership of American missions abroad was twelve per cent."

People work for Christ and the church better when money is scarce and times are hard.

**YOUNG PEOPLE'S CONVENTION.**

**Held Under the Auspices of the Young People's Department of the Southern Christian Convention, Elon College, N. C., May 29-31, 1909.**

**PROGRAM.**

**First Session—Saturday Evening.**

8:00 P. M.—Opening Song Service. Led by Elon College Choir.

8:15—Enrollment of delegates and organization.

8:30—"The Purpose of this Convention." Open discussion. Led by Prof. W. P. Lawrence, Rev. C. H. Rowland, Rev. W. C. Wicker, Rev. W. T. Walters, Prof. S. M. Smith, Rev. M. W. Butler, Prof. W. A. Harper, followed by others. (Each speaker limited to 5 minutes).

9:30—Quiet Hour. Conducted by Dr. P. H. Fleming. (Special prayer for this convention).

9:45—Closing.

**Second Session—Sunday Morning.**

9:30—A Model Sunday School Session. (The College Sunday-school will meet in regular session at this hour. As an object lesson to the delegates attending the Convention, the Superintendent will be asked to make the session a model one.)

**Third Session—Sunday Afternoon.**

3:00 P. M.—Song Service, led by College Choir. (Joint meeting of the different Young People's Societies of the College).

3:15—Theme, "To what extent will Christian Endeavor solve the problems before us?"

Round Table. Conducted by Rev. C. H. Rowland, Rev. G. O. Lankford, Rev. J. W. Patton and Prof. W. P. Lawrence.

1. Why has Christian Endeavor not succeeded in our church?

2. Do we not need a denominational society of our own, based on Christian Endeavor principles?

3. Is not the Christian Endeavor pledge too binding?

4. Can a Christian Endeavor Society be conducted successfully in a country church?

5. To what extent can the C. E. idea be worked out in the Sunday School?

4:15—Address, "Losses and Gains of the Christian Church in the Past, and Why," Prof. P. J. Kernodle.

4:45—Permanent Organization. Appointment of Committees, etc.

5:00—Closing

**Fourth Session—Sunday Evening.**

8:00 Special Music by the College Choir and Band.

**Theme, Our Sunday School Work.**

8:15—Address, "Are we really making progress in Our Sunday School

Work? What the Figures Show. Prof. W. A. Harper, and Rev. H. E. Rountree.

8:45—Round Table. Conducted by Rev. L. F. Johnson.

1. How can the S. S. work of the Southern Christian Convention be more thoroughly organized?

2. The future of our Teacher Training work. What will it mean in years to come?

3. What are the weakest points in our Sunday School work?

4. Our S. S. literature. Does it meet the demand?

5. How about a Field Secretary for the young people's work of the Southern Convention?

Closing with special prayer.

**Fifth Session—Monday Morning.**

**Theme,—Missions.**

9:30—Song Service.

9:45—Address, "Our Church in the West," Prof. W. P. Lawrence.

10:15—Address, "The Growth of our Denomination as compared with that of others." Prof. W. C. Wicker.

10:45—"Our Institutions; the part they play in the Mission work of our Church." Rev. J. L. Foster and Dr. E. L. Moffitt.

11:15—Round Table. Conducted by Rev. J. W. Harrell.

1. How can we have a Missionary organization in every church?

2. What part ought our young women to have in the Missionary work of the church?

3. How can the Missionary idea be successfully taught in the Sunday School?

4. Why do we have so few young men entering the ministry?

11:45—Convention will close for a visit to the Orphanage.

**Sixth Session—Monday Afternoon.**

3:00—Service of Song and Prayer.

**Theme,—The Layman's Movement.**

3:15—What is it, and, do we need it? Prof. S. M. Smith.

3:45—"The work of the layman in the church," Col. J. E. West.

4:15—"After this Convention—What?" Open discussion led by Dr. J. O. Atkinson.

5:00—Business and Closing.

—The Confederate Veterans reunion will be held this year at Memphis, Tenn., June 8-10.

—The Seaboard Railroad lost by fire early Sunday a. m. 16th inst. the general warehouse at Portsmouth, Va., entailing a loss of over \$100,000. The origin of the blaze was unknown.

—Two young men of prominent families, William Bailey and R. M. Young, of Lee county, Va., shot and killed each other in an altercation with another man at a school breaking, near Roanoke, Va., May 13. The altercation was over tickets of admission, the young men trying to shoot the door keeper, but missed him and shot each other. The wages of sin is death.

**DO YOU WANT TO GO TO COLLEGE NEXT YEAR?**

**Then Here is Your Opportunity.**

We want to help you: You can help us, and by so doing help your self.

**READ OUR OFFERS.**

To any young man or young woman, approved of good moral character and recommended by his or her pastor, sending us 300 new subscribers to The Christian Sun for one year at \$1.50 each, by Sept. 1, 1909, we will give a scholarship in Elon College for the scholastic year of 1909, and 1910—one full school year. This scholarship will include Board, Furnished Room, Tuition, Matriculation and Library Fees. (Board and Room at either of the college dormitories, or with private family as individual may prefer):

Or, For 225 New Subscribers \$1.50 each, Board and Room at any place individual may select; or Board, and vacant room at Young Men's Boarding Club, Tuition Matriculation and Library Fees.

For 180 new subscribers at \$1.50 each, Tuition in Literary Branches and in Music, Matriculation and Library Fees.

For 140 new subscribers at \$1.50 each, Board and Vacant Room at Young Men's Boarding Club.

For 120 new subscribers, Tuition, Matriculation and Library Fees.

This is a golden opportunity to any young man or young woman desiring to go to college next year who hasn't the means to go upon. By doing the work you give the individual subscriber full value received for his \$1.50 and he in turn helps you in a most estimable and worthy manner. You can ask your friends to help you in such a work as this—and they will be glad to help.

Further, If you work you shall not lose out. For, if you fail to get the required number we will give you a liberal cash reward on all work done. See your Pastor at once and ask him for a letter to send along with your own to us. Write today. No time to be lost.

**THE CHRISTIAN SUN, ELON COLLEGE, N. C.**

**YOUNG PEOPLE'S DEPARTMENT**  
—of the—  
**SOUTHERN CHRISTIAN CONVENTION.**

W. P. Lawrence, Editor, Elon College.

**HOW TO TEACH THE S. S. LESSON**  
**FOR MAY 30, 1909**  
**A Few Suggestions.**

**Believing and Doing**

Jas. 2:14-26.

**Golden Text:**—Faith without works is dead, Jas. 2:20.

**Review.**—Review the previous lesson thoroughly, especially that portion of it which covers the part James took in the Jerusalem Council. Call for the note books: make suggestions: have one of them read.

**Setting of the Lesson.**—The lesson today is a break in the Chronological study of the Acts, introducing us more fully to the saintly James. Call for the assigned work on his life and for the outline study of his epistle, which also was assigned. If the fact is not brought out in this assigned work, state to the class that the epistle was likely written about 62 A. D. (some say as early as 40 or 50 A. D.) and to professing Christians.

**The Lesson.**—The lesson divides readily into two parts, which write on the board as the topical outline as they are developed in the teaching:

I. Dead Faith Illustrated, verses 14-20. Find with what question the lesson begins, with what question this one is followed, what first example of dead charity is given, what is said of faith without works, how the apostle declares he will show his faith, what example of dead faith is cited, what repeated statement form is made in regard to faith.

II. Real Faith Illustrated, verses 21-26. Find how Abraham was justified, how his faith was helped, how it was perfected, what quotation is made from the scriptures in regard to Abraham, by what name he was called, what conclusion is reached respecting justification, (Here call for assigned work on Abraham's offering of Isaac, Gen. 22:1-19) how Rahab was justified, what illustration is given of the relation of faith to works, (Here call for assigned work on Rahab's services to the spies, Josh. 2:1-22; Josh. 6:22-23).

Review the lesson by the topic method.

**For Class Discussion:**—The relation between Paul's justification by faith and James' idea of works as stated in today's lesson. The influence of a man's religious beliefs over his life.

**Truths and Their Application:**—I. Paul and James are not fighting each other. They approach the Christian life

from different standpoints. Paul's justification by faith and James' justification by works are as the positive and negative poles of an electric battery. They are not combating each other: they are as two warriors, standing back to back, both fighting the same enemy, but on different sides. No amount of faith alone will save a man: no end of works alone will save a man. It takes both faith and works to make a true Christian.

II. Orthodoxy of life is the important orthodoxy after all. Orthodoxy of belief is important too, but our beliefs, no matter how orthodox, if they are inoperative, are valueless. We do not need less orthodoxy of belief, but more orthodoxy of life. By no means let us commit the fatal error of supposing that heresy in a man's beliefs guarantees a saner orthodoxy in his life.

III. Works of faith are in the reach of all. Kind words, pleasant smiles, friendly visits, the sympathizing tear, cups of cold water given in his name—these are opportunities for the work of a genuine, living, real faith. Let no Christian despair of his opportunities: this world is an arena of golden opportunities, which all of us may reap, to the betterment of life and to our personal salvation.

**Assignments for Next Time:**—Ask two pupils to memorize alternating verses of the whole lesson and to be prepared to recite them before the entire class; a second to see what the Bible says about the power of the tongue from Prov. 18:21 and Jas. 3:2-13; a third what it says about right speaking from Psa. 145:5-12; Prov. 12:22; Eccl. 3:7; Mal. 3:16; Gal. 4:6; 1 Peter 3:9-10; a fourth what it teaches about ignoble speech, Job. 38:2; Psa. 70:3; Prov. 18:7,13; Matt. 12:36-37; 1 Tim. 5:13; 2 Peter 2:10; a fifth what it teaches about swearing, Ex. 20:7; Lev. 19:12; Jer. 23:10; Matt. 5:33-37; Jas. 5:12; a sixth on how to govern the tongue, Judg. 8:1-3; Job. 13:5; Matt 5:23; Matt. 12:34; Eph. 4:29-32; Jas. 1:19, 26.

Elon College, N. C. W. A. Harper.

**THE S. S. LESSON FOR MAY 23, 1909.**

**The Council at Jerusalem.**

Acts 15:1-35.

**Golden Text:**—We believe that we shall be saved through the grace of the Lord Jesus in like manner as they. Acts 15:11.

The church at Antioch had rejoiced over the evidence that God had opened wide the door of faith to the Gentiles. This was not so difficult as a very large proportion were of Gentile origin.

With the Judean brethren it was different. Biased by early training and

narrowed by prevailing conditions they heard with astonishment that a multitude of Gentiles had been recognized as Christians just as they were.

**Busybodies.**

Yes, busybodies. While Paul was away carrying to the front the gospel, there was an easy time at Jerusalem. There were "stay at homes" and they are not all dead yet. They agitate troublesome questions and perplex the church. They were troubled to find out whether a man must be a Jew to be saved. Paul had to come back and fight this stir. It was turning good people away from truth. Peter had to have a vision from heaven to get his bearing and set his head clear to thinking.

**A Stirring Up.**

In spite of all that had been taught there was quite a "stirring up." This is a sign of religious life when agitation is going on.

Whether orthodox or not an honest investigation will bring about thinking and thinking upon the truth brings conviction of error and conviction leads to a turning from error to truth from darkness unto light. Agitation brings to realization in active form latent powers. That church which is at perfect peace may be in a complete state of stagnation and soon to turn the road toward retrogression. That Sunday-school which is satisfied with past achievements and present opportunities unimproved is already wrapped in the robes of indolence and is soon to be buried in the field of oblivion.

**Business is Religious.**

He at Jerusalem, 1900 years ago, the men who were Judaisers were at variance with the Gentiles who were coming rapidly into the church. The apostles and elders saw that for the church to prosper they must get together and reason with each other and find for a truth that Jew and Gentile alike were saved by the same salvation which was to them and us a gift from the same Jehovah. Now this was a perplexing situation and it took a convention of the best to talk these matters over and get together in a successful movement.

The world recognizes the power in conventions and everything moves through the spirit of the conventions. Everything and everybody plans for, and works with the convention. The convention idea is to rub ourselves up against the best that there is in other good folks. In religion, in politics and commerce, God is bringing the human race into one mind and one spirit. We are preparing for the great judgment when the wheat shall from the fields over all Christendom shall be gathered into

one garner and all the tares separated forever.

Give us the conventions, the conferences, the class meetings, synods and convocations with full attendance and the fires of our Sunday-school enthusiasm will sweep with mighty force along the lines of Christians, otherwise unapproachable.

#### Open Doors to Homes

"Brethren" was a new name 1900 years ago. A man of another nation or family was an enemy barbarous and cruel. Christian work makes all people brethren. When a person is a Christian whether from near or afar he can be received with safety as a beloved brother.

Whether conference or convention, Quaker meeting or an assembly which meets in Christ's name, open go the doors. None open the doors for political gatherings. It is unsafe. But for the religious convention the public opens wide its doors. G. W. T.

#### THE LESSON LEAVES AND THE NEW TRANSLATION.

The trustees of the Christian Publishing Association do well in sustaining the editor of the Sunday-school literature in his polity of printing both the old and the new translation in connection with the lesson.

In the present condition of the competition, it would not be judicious to seem to dictate to the people which version they should use; for it would apparently withdraw from them opportunity to observe the peculiarities and merits of the two; thus misleading the people by seeming to indicate that the superiority of the new version is not sufficient to cause it to be used, if the reading of both were fully free.

Besides, it would put the managers into the attitude of small popes; indicating more than doctrine to the people;—even the very translation they must use.

Thus the managers would stand between the student and his Master, by turning him from the translation of his choice to the Lord's words as WE "brogue" or "patois" them. For the best language of earth, spoken by the most highly educated native, is only a miserable dialect of the language of Paradise. We surely do not wish to be lords about the Word of the Lord.

To take advantage of our public would hardly be fully generous. Jesus treated his disciples more kindly; saying to them, "I have yet many things to say unto you, but ye cannot bear them now."

Wherein would we be superior to the creedists, if we should compel our people, without their having expressed their will on the subject, to accept a certain

translation made by fallible men? That polity would enable publishers to have greater power over the doctrines of the people than even creedists assume: for if we may force one translation, we may force another. If we may force a version, we may force supposed improvements of that version (which may possibly not be improvements), containing our own views of doctrine, which are thus forced on the public more irresistibly than creedists dictate their doctrines. We may even go to the length of forcing a full version upon the people, which might by some scholars be called a PER-version.

But even creedists do not meddle, by taking advantage of their printing or publishing opportunities, with the popular choice of the people as to the Word of the Lord. How much greater power over the doctrines of the people we would have (if we should force a translation), than the creedists have!

And this power would rest, not in the hands of scholars chosen by the people to translate for them, nor in the hands of representatives chosen for their correctness of belief, (however scholarly or correct our trustees may be), but in the hands of brethren chosen because of their business knowledge and financial honesty, or because of their denominational influence of local prominence in geographical sections of the country:—solely to manage business.

In considering such a subject as this, great care should be taken not to stigmatize as prejudice the favor felt by many for the old translation. It is easy to ridicule conservatism unwisely. Remember that the "old fogy" has become old, because he has through life chosen the safer and better way, the way that conduced to permanence and success; while those who ridiculed his notions have gone down in the struggle of life, and disappeared. "Prejudice" should be overthrown by sound reasoning, not by force.

And I think that for the trustees to print only the new translation with the lessons would have no effect in removing prejudice for the old translation; it would only excite prejudice against the lesson leaves.

What I say does not come from my own "prejudice" for the old translation. Because, long before the American Committee authorized the publication of their translation, I was using their translation as issued by the American Baptist Publication Society, having bought a number of copies of it when it first appeared. This I used, except when quoting from memory, (although the Society, from business reasons, soon tried to suppress their edi-

tions), until the American Committee issued their version still further improved.

Our trustees have done well to sustain the S. S. editor in printing the old translation together with the new, because love for the old translation is largely the vehicle that carries the new into use. For many a saint that attends Sunday-school has learned much of the old translation by heart. Its phrases are precious. Its words are his delight. Many of them are connected with his deep spiritual experiences. Many of them had influence over his heart in the days of his conversion. Although he knows as well as anybody that the King James translators made those phrases and shaped those sentences, because of his own history they have become for him the Word of the Lord. It was through them that the Spirit spake unto his heart.

But when the new phrases are substituted for the old, the slight variation often made as if merely to make variation (as it seems to him), jars on his spiritual susceptibilities, and is really offensive. Shall we tear to pieces his prejudices, by depriving him even of the sight of his old loved words in the lesson leaves? It is sufficient shock for him to yield to the general reading. . . . The Golden Rule ought to have influence even in religious things.

If the new version were perfect (laying aside considerations of liberty and spirituality), the argument for suppressing the old translation might not be so weak. But I am not aware that any one contends that the new version is perfect. The only plea is that it is better than the old one. As a matter of fact, we all know that the new translation must work its way slowly; because the number of changes is too great in comparison with the number of improvements.

Although there is no question of the general honesty and delicate conscientiousness of the translators, there are occasional lapses into gross doctrinal mistranslations, evidently intended to harmonize with the belief of the translators, though not supported by the Greek text.

There are mistranslations caused by the personal location or experience or habit of the translators.

There are printers' errors and variations of typography, in various editions of the new translation, which no one would consider in any sense authoritative; not even the present publishers. To illustrate this point, I quote a portion of a letter from the publishers, Thomas Nelson and Sons, where they

(Continued on page 11.)

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**THE CHRISTIAN SUN.**


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Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

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Entered at the postoffice at Greensboro, N. C., as second-class matter.

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**Terms of Subscription.**

One Year .....\$1.50  
Six Months ..... .75  
Four Months ..... .50  
Advertising rates given on application.

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J. O. Atkinson, Editor and Publisher.

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**Important Notice.**—As readers will see, *The Christian Sun* is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

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**THE BOOK OF LIFE.**
**The Higher and The Highest Critics.**

When Sir Walter Scott, that master genius of romance literature, himself the author of a score of books, and one of the most voluminous readers that ever wrote, said when dying, "Bring me the book." Lockhart, standing by, inquired, "What book?" Scott replied, "There is but one Book now. Bring me the Bible."

In that experience, and a thousand similar, is hidden the secret of the Bible's strength. It is a book of life. The lines that go out from it strike deep into the soul of man. Human experience finds its story all told there. As long as the Bible answers to the demands of life, meets the requirements of experience, and yields to the aspirations of heart and soul, no higher criticism need be feared. Having stood the test of the highest criticism, life and experience, it has nothing to fear from higher or lower criticism. The highest critics have gone to the Book, put it to the test, demanded it in the exigencies, and found it not wanting. Since it has stood all the tests of the highest, the higher can have little weight in its undoing.

Life comes first. After that knowledge. And the Bible is more a book of life than it is a book of knowledge. A few scholars apply their knowledge, and say the Book is weak, waning and must fail. A million believers hug it to their hearts, apply it to their own lives, and declare in deed and daring that the Book is the Word of God and must live. The former may be your higher critics; but the latter are your highest critics. The final appeal in this world below is not knowledge and thought, but love and

life. That which increases my love and deepens my life I will have, cling to and abide by, knowledge, or no knowledge.

I passed along the road by a humble cottage the other Sunday afternoon. In the lengthening shadows sat an aged pair, the man and his wife, rich in experience and ripe now for eternity. The husband bent over the pages, large printed pages, of the well worn family Bible. Contentment was there, for they read from the Book the words which were to them eternal life. I said then, I say yet, that here are the highest critics of the Bible on earth, and the arguments of higher criticism must all go down before the demands of love and the requirements of life. When the shams are thrown aside, and the stern realities have come, then the Bible is called for, and it responds invariably with its resources of boundless sympathy, matchless pity and infinite love.

This writer was called to see a dying man awhile ago. The man was rational, looked death in the face like a hero, and had no fear. We drew from a near by table a much handled book, and turning to the twenty-third Psalm began to read, "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me." I looked up and the good man's eyes filled with tears. "You have no idea," said he, "what a strength and stay those words are to my soul now as I walk through the valley of the shadow of death." I said then, I say yet, that men cannot dispense with the Book and its word. It is truly a light unto our pathway. The higher critics may try to darken and becloud it, but these highest critics, these souls that breathe and burn it into their lives, know, feel, realize that it is a light unto the pathway, a light that burns brighter even as the pathway leads down into the valley of the shadow of death.

We can put up with the rant of the higher critics as long as the life and the love of the highest critics abide with and in the Book.

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**ELON COLLEGE CATALOGUE.**


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The Catalogue Number of the Elon College Bulletin for 1909 has been published and is being distributed. We have received and read the Bulletin with genuine pleasure and profit.

Many people look upon a college catalogue much as they do a medical almanac, or government statistical table, that is to say, a dry-as-dust affair. Now in truth it is anything else on earth but that. A college catalogue represents, as a rule, the very finest and best work of the very finest and best scholars. The language is chosen and chaste, the sentences are brief, bristling and comprehensive, and all matters treated are dignified, concise, and to the point. Some of the very finest reading we have ever found is in a college catalogue. Whether a man, woman, boy or girl, is going to college or not, has been to college or will never go, makes no sort of difference. The college is a factor, one of the most important and powerful in all our civilization, and no one can know what the colleges are doing, planning or purposing to do unless one reads the college catalogue.

Why, a college catalogue is the best free reading that ever came to a man's table. This is one great blessing, benefit and favor colleges confer on the public, they issue catalogues for free distribution and for the enlightenment of the public.

The present number of the Elon Catalogue is no exception to the general rule of such good publications, save in its excellence and superiority. It is no discredit to previous numbers to say this is the best the college has sent out, and that is saying much. It is a splendid book of nearly one hundred pages, and from College Calendar to Index there is not a dull page in it. One who will read this book will get such a grasp of what Elon is doing, and how it is growing, and what it is planning, as one can get from no other source whatever. This is indeed a dignified publication with a high motive and a holy aim in view. Young men and women who aspire to a college course should read it for encouragement and inspiration; others should read it for useful information and valuable facts contained therein. President Moffitt of Elon College will, we feel sure, send a copy to any one on receipt of a card with request and address. So valuable a publication cannot otherwise be purchased for a penny.

We congratulate the Elon College Faculty on its 1909 catalogue number and twentieth annual announcement. Such publications cannot be issued and sent forth in vain.

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—Bishop Gallaway, a leading pulpit orator, and the most prominent of the Bishops of the M. E. Church, South, died of pneumonia at his home, Jackson, Miss., May 12.

## SUFFOLK LETTER.

I have just spent a few days with Rev. H. W. Elder, the champion church builder of the Southern Christian Convention. He has just completed his seventeenth church building. It is located on Waverly Terrace in Columbus, Georgia. It is of brick, cathedral glass windows, seated with opera chairs, with lifting doors separating auditorium and Sunday-school department. I presume four hundred could be seated when the whole space is open. The value of the property is estimated at eight thousand dollars, and is located in what promises to be a fine part of the city. The debt on the property is about fourteen hundred dollars and brother Elder assumed this himself so that the house could be dedicated last Sunday. The services continued till Wednesday night with increasing interest, but other duties compelled us to close at that time.

Columbus and its suburbs contain about sixty-five thousand people. It is laid out on a magnificent scale, the avenues being wide and straight for four or five miles in length. A row of trees along the sidewalk then a wide space in grass and another row of trees; then a paved section; then a wide space of grass in the center bordered by rows of trees through which plat of grass the street car lines run; then the other side or half of the avenue finished out in the same way. The streets run at right angles to these avenues. I have seen no city laid out better or more beautiful than Columbus. The Chattahoochee river and cotton make Columbus. Three stone dams within three miles and two of them in the city, harness the never-failing power of the river. The upper dam is seventy-five feet high and generates many hundred horsepower of electricity. The great mills become producers of wealth under the energy of this stream. Much cotton is handled here besides what is converted into thread and cloth. From these falls on to the gulf the river is navigable. Many other kinds of manufactures are carried on. A good street car and railroad service add to the present activity and future prospects of the city. It is growing rapidly and is not overchurched. Good schools, news papers, and trade complete the interesting city life.

Rev. G. O. Lankford is pastor of Highland Christian church in Columbus, and the church in Girard just across the river in Alabama. He is holding a meeting in that church this week assisted by Rev. B. F. Young. It was my good fortune to meet Revs. E. M. Carter, G. O. Lankford, B. F. Young, Whit Elder, and

to eat at brother Lankford's table. My home was with brother J. L. Redmond and wife near the church; and brother Lankford and his wife occupy a part of the same house. Their kindness was hearty and Christian during my stay.

L. G. Biggers of the Columbus Ledger said many nice things about the meeting and published what I said on Sunday in explanation of the Principles of the Christian Church. In consequence of this R. v. Dr. Hugh F. Oliver, pastor of the Baptist church at Buena Vista, Ga., thirty-six miles away, came to hear me two nights, and seemed to enjoy the meetings very much. We all enjoyed his coming and his association, and felt highly honored by his presence and good words. Other ministers were there and took part. News papers can do much good by favorable notice of religious services and giving their influence to the cause of Christ.

I went home with Rev. H. W. Elder on Thursday and preached to a good congregation at night. Brother Elder and his good wife have an interesting family of six children. One son, James Staley, will graduate in the High School next week and will probably enter Elon in the fall.

I left Richland for Savannah at twelve o'clock that night and arrived at nine o'clock Friday morning. I went to Savannah to visit Dr. M. X. Corbin whose father was a Christian minister in Virginia, and who was himself the first convert in our church in Suffolk after I became pastor. He still holds membership in our church and sends a fifteen dollar check every Easter. He is a successful doctor in Savannah, keeps two automobiles, wastes no time, and is one of the prominent physicians of the city. He carried me over the city, over the twenty-six mile race course, where the great automobile races were held last fall; to Bethesda, an orphanage founded by Rev. Geo. Whitfield in 1739, and which is said to be the oldest in the world. It has been conducted without cessation for one hundred and seventy years and is supported by members who pay five dollars a year. It has two thousand members at the present time and some other revenue. He carried me to the Hermitage, a famous rice plantation on the Savannah river above the city. The place of the mansion, grounds shaded by live oaks, the orderly rows of cottages for the slaves, the widespread fields where the rice was cultivated, all tell of happy and prosperous years when master and slave lived, labored, and dwelt together in peace. Emancipation has changed it all into a solitary ruin almost as desolate as the art-ruins

of Greece. The great river rolls by, the great oaks shade the grounds, a few poor negroes inhabit a house or two, but the glory of that civilization is gone forever. The place ought to be preserved as a splendid ruin of conditions that can return no more.

The roads of Chatham county are perhaps the best in the United States. No doubt that is why they were chosen for the great auto races. They are built of gravel brought nearly three hundred miles. The mixture is so perfect that a good rain, after the roads are graded and the gravel put on, puts the road in perfect condition. In the races some of the autos made two miles a minute or one hundred and twenty miles an hour; that will give some idea of the perfection of the county roads around Savannah. Good roads, including railroads and steamboat lines, have done more to develop the world than any other one thing. Good roads increase the intelligence, the intercourse, the wealth, and the unity of mankind. They reduce distance, time, expense, and inconvenience, and increase values more than taxes. One great enterprise for the next hundred years will be roadbuilding. Savannah has hers already built.

I visited also, Dr. Oscie Brinkley of Nansemond county, Va., the only skin specialist in Savannah; Dr. Lewis A. Hines of Suffolk, and nephew of Rev. James W. Wellons, who is an expert and very successful optician; and Hamlin Saunders, another Nansemond county young man.

I left Savannah on a midnight train after spending fourteen hours very delightfully and profitably with Dr. Corbin and his dear family of a wife and four children. I am now trying to write as our train is rocking and hastening through the pine hills of North Carolina. The world grows upon me as I see more of it. The Book grows upon me as I read more of it, and life grows upon me as I live more of it; but the future of the church may grow into the limitless and endless in Christ.

W. W. Staley.

—Bro: R. S. Petty's appeal, elsewhere in The Sun this week, for help to finish paying the indebtedness of our Greensboro church is a worthy one and should have liberal and hearty response. Our Greensboro brethren have wrought well, sacrificed most nobly, and accomplished wonders. They want to dedicate their handsome house of worship clear of debt first Sunday in June and the response of friends will make such an event possible. Read what Bro. Petty says and feel if you can the deep need that moves him to make such an appeal.

### THE CHRISTIAN ORPHANAGE DEPARTMENT.

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### CHILDREN'S CORNER.

#### The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

**Total Reported Last Week** \$3077.22  
**Monthly Dues**

Charles E. Newman, Jr. . . .10  
Hannah Clare Newman . . .10  
Annie Pearl Way . . . . .10  
Helen S Foster . . . . .10  
T. Clifford Foster . . . . .05  
Susie R Watson . . . . .10

#### Monthly S. S. Offering

Shallow Well, N. C. . . . 1.58  
Youngsville, N. C. . . . .1.00  
Wake Chapel, N. C. . . . 2.06  
Palm Ct. Greensboro, N. C. 1.46  
Timber Ridge, Va.

April and May . . . . 2.50  
Wentworth, N. C. . . . .2.60  
Mt. Auburn, N. C. . . . .1.00  
Graham, N. C. . . . .1.00

#### Special Offering.

Mrs. Bettie Cates on support of children . . . . .3.00  
Mt. Auburn, N. C. . . . .6.44  
Sale of 1 bu. S. . . . .70

Amt. 17th week, 1909 . . . \$23.89

Total . . . . . \$3101.11

Elon College, N. C., May 12, 1909.

My Dear Children and Friends:

We have a nice report this week. We are glad to have amounts under each division (children, Sunday-schools, and specials). It shows that our work touches all departments of the church. Indeed the orphanage work is becoming one of the most hopeful fields of Christian service. We thank these children, schools and friends for their faithful help.

The following donations have been received:

Bros. Geo. and S. Y. Spain, water-mellon seeds, Manson, N. C.; The Proximity Manufacturing Company, Greensboro, N. C., 150 yards of heavy overall goods for our "Farmer boys." This indeed is a splendid gift. It will fur-

nish our boys working clothes for 12 months. The Messrs. Cone, who own and operate this mill gave us a similar gift in 1908, and we wrote asking to buy, but the goods were shipped "prepaid" and "no charges." These gentlemen prove their sympathy for the orphan child by their liberal gifts. We thank them sincerely.

Give us a liberal report for next week and many nice letters. Fondly yours,  
Uncle Jim.

Henderson, N. C., April 30, 1909.

Dear Uncle Jim:

We are lonesome to-night. Daddy is away. We are both fond of daddy. He makes such a good horse. He doesn't whip either. Mother does some times. Hannah Clare has on short dresses and enjoys playing with her pretty bootees Aunt Anna Apt sent her. We send our dimes and love. Hope to see you one month from now. Lovingly,

Charles E. Newman, Jr.,  
Hannah Clare Newman.

Well, if Baby Hannah keeps "growing" she'll be grown before we get a peep at her. Hurry and come. We want to see you both.

Sanford, N. C., May 6, 1909.

Dear Uncle Jim:

Here I come with my dime for May. Our school is out and I am having a good time. We have a little calf. We named it Star. I close with much love to you and all the cousins.

Annie Pearl Way.

A pretty name for the baby calf Annie. Wish you could see our little calves.

Crewe, Va., May 7, 1909.

Dear Uncle Jim:

Here I come with my little mite. Hope the little orphans are enjoying these lovely spring days. Enclosed find 15 cents. Love to you and the cousins  
Your little niece,

Helen S. Foster,  
T. Clifford Foster.

House cleaning is our favorite occupation these days Helen, but base-ball and "I spy" a little more so.

Toro, Va., May 7, 1909

Dear Uncle Jim:

I will write and send my dime for May. My school will close the last Friday in this month.

With best wishes for you and the orphans, I remain,  
Yours truly,

Susie Roach Watson.

Then what a time! Vacation days are bright for the little folks. Tea parties and doll babies under big oak trees is a pretty picture, isn't it?

DO YOU WANT TO GO TO COLLEGE? If so we can help you. We have already put hundreds through college by means of our plan. Write today for full information regarding our offer of a free scholarship in any school or college. Address, Robert J. Sherlock, 29-31 East 22nd Street, New York City.

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.  
Address: F. J. CHENEY & Co., Toledo, Ohio.  
Sold by Druggists, 75c.

#### FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

#### SPRING TIME.

The time for gardening is here and you need garden tools. We can supply you at lowest prices.

#### Poultry Wire.

The best assorted stock in the county Four different styles and weight.

#### Come and See.

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office.

BURLINGTON HARDWARE CO.

**PIEDMONT**

"IS THE BEST."  
Write for Catalogue  
Piedmont Business College  
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**USE OUR MONEY AS A SNAP For LIVE ARGUMENTS**

Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$3.50. We began with nothing; are now worth \$100,000; what we did you can do; we will gladly help you. Big Catalog, Plans and Sample Outfit now ready and ALL FREE. Write now. Consolidated Portrait & Frame Co.  
200-19 W. 4th St. N. Y. C.

#### Self-Sharpening Shears

Always ready to cut anything from wet tissue paper to heavy cloth. New simple idea. Cuts clean and sharp to the points of blades. Will last for years. Don't pay 25c for shears but get this one mailed to your address on receipt of 50c. Positively guaranteed.

(Begun on page 7.)

do not deny any of the points to which I had called their attention:—

“We \*\*\*\*\* are glad to have your favorable opinion of the American Standard Bible. With regard to the typographical errors about which you write, we would say that these have all been discovered previously, and the plates corrected so that the future editions will be all right.”

Instead of shutting up the Sunday-schools to the new version, if it were not impracticable on account of space, it would be better to print still other versions: for one translation is a valuable commentary on another, because of comparison; different theologians having different ideas of the truth, and of the meaning of the original tongue. It is no uncommon thing for me in my own study, to examine the Roman Catholic version, the Baptist version, Alexander Campbell's version, or others.

But to print many versions in the lesson leaves is evidently impracticable. Therefore the S. S. editor does well to print the two which are especially before the public:—the old one because of the people's love for it, and the new one because of its superiority, and the consequent probability that it will make its way to general use, gradually displacing the old.

But the trustees must be governed, not by prejudice, either of scholars or non-scholars; but by business reasons, where such reasons are righteous. And there can be no question that the throwing out of the old translation would result in business loss: for many schools would immediately throw out our literature, and adopt some other, containing the old version. And the profits on our S. S. literature now help the House to bear important losses in other departments. The trustees are correct in sustaining the S. S. editor in printing both versions.

Dayton, Ohio. J. J. Summerhell.

### HIS CALL TO THE MINISTRY.

Awhile since in traveling we fell in with the Rev. T. T. Mutchler, M. D., Corresponding Secretary of the Philadelphia Sabbath Association. Naturally we got into conversation, which led to some questions as to his giving up medicine and entering the ministry. The answer was so interesting that we publish it. This is what he said:

#### My Call to The Ministry.

“Medicine was my chosen profession. I graduated in 1871 and began practicing in Broadway, New Jersey, and succeeded in building up a good practice. For more than two years previous to

December, 1876, I was convinced of my call to the ministry.

When the question of entering the ministry was thought of, I realized that the doors of the conferences were crowded with young men, well equipped for the work, whose education had been directly in the line of the ministry, while my education had been in the line of medicine; then I was married, had three children, had a home, and a practice paying me from \$2,500 to \$3,000 per year, and my friends urged me to remain where I was and not to think of entering the ministry.

Notwithstanding this, as time passed the call to leave the work I enjoyed so well and enter the ministry became more and more positive. At last, almost in despair, having in a great measure lost my appetite and power to sleep, I was brought face to face with the fact that I was disobeying God.

My conviction for sin and my consciousness of forgiveness when converted were not more clear and positive than my call to the ministry. To doubt the latter was to doubt the former. After more than two years of struggle, my temporal interests bidding me stay where I was and my sense of duty before God calling me to the ministry, I yielded and decided to go out, not knowing what was before me.

I sold my practice, instruments, medicine and home, placing my all in the hands of Him who had called me, believing that He who made clear my duty would open the way for me. I procured the necessary books and began my preparation for entering the Conference. One morning, while calling upon Rev. Dr. Ellison, then stationed at Washington, N. J., after we had talked over my experience and what I had done, he said, “I am impressed with the thought that there's work for you in the Philadelphia Conference, and if you desire me to, I will give you a letter of introduction to the Rev. Wm. B. Wood, D. D., presiding elder of the Lehigh District in that conference.”

As I was awaiting orders and expecting the Lord to open a way for me, I gladly took the letter and placed it in the hands of Dr. Wood. After he had read it and heard of my experience he said, “I have an appointment on my district, namely, the Delaware Water Gap, a place the pastor appointed last Spring has left in disgust. The sheriff is about to sell the property on account of a mortgage debt, a constable has levied on the goods in the parsonage and is about to sell them for debts. If you care to go to such a charge you can, but be sure and take enough money along to pay your return fare and go

early enough in the day so you can return the same day if they will not keep you over night. I will allow you to go and take charge of the place if you desire to do so, but I will not appoint you to it, as I would not want in later years to have it said I appointed any man to a charge in the condition in which that one is.”

I felt it was the Lord's leading and went gladly. They received me with as hearty a welcome as could be expected under the circumstances. This was in December, 1876. Before Conference in March, 1877, we had a good revival. Our creditors gave us time in which to pay the debts. The members were encouraged. God blessed us in every line so that when I returned from Conference that March, we all went to work. We paid \$1,400 on the mortgage debt, paid off the small debt and they gave me \$360 for the year as salary. We were deprived of many of the comforts of life, but a happier man than I was that year could not be found.

I was returned the following Conference and remained with that people as long as the time limit would permit. The years were years of sacrifice, but the consciousness of having listened to the Lord's call and of doing his will compensated for all the sacrifices involved, and now, after more than thirty years, I look back with great satisfaction to the time when I received and obeyed ‘My call to the Ministry.’”

To follow conscience is to overtake real happiness. To fight against the Spirit of God is to commit spiritual suicide. The foregoing testimony applies to all situations where men do what they see to be right.—N. Y. Christian Advocate.

—Dispatches of May 13 give this triumph of inventive genius: The Omaha Electrical Show was last night lighted by wireless current, this being the first time that a lighting current has been sent without wires. The current came from the Government wireless station at Fort Omaha, five miles from the auditorium where the show was being held. There were 4,000 incandescent lamps and for four hours those lamps were lighted by the wireless current. The system by which the experiment was made was discovered of Dr. Frederick Miller, wireless expert of the Union Pacific Railroad.

—Several churches in our neighboring town of Burlington are planning improvements and additions to their houses of worship. The News says, among them being the Christian church, which contemplates adding Sunday-school rooms.

**HELP WANTED.**

Dear Friends:—On the first Sabbath in June we wish to dedicate our Christian Church here in Greensboro. Our membership, which is not large or financially strong, raised between eleven and twelve hundred dollars toward the balance due of \$1600.00. And to get the required balance we are compelled to ask our brethren in our various congregations to help us. This assistance and what we can get miscellaneously here in the city is our only hope. I have written some of our friends and others of our congregation are writing personal letters. Let us have your help without much persuasion. It is your church and ours, probably for your son and daughter to use in worship. Probably you will live here and surely for you when in our city. Understand we are asking nothing of the conference. The congregation has assumed the debt, but we need help. To give will be your pride as well as ours. If we fail you will feel it, we will be distressed. This is a critical moment. Help is essential. It will be a good investment as we can in return help our churches and institutions. Mail your contribution to S. A. Caviness or to the writer.

Yours fraternally,  
Greensboro, N. C. R. S. Petty.

**ELON COLLEGE NOTES.**

Miss Bertha Isely of class 1907, who has been teaching in Indiana, spent some time with friends here last week.

Prof. W. A. Harper returned Sunday evening from Damascus, where he delivered a memorial address.

Miss Alma Newman of class 1901, who has been teaching music at Clio, Ala., is home for vacation.

Miss Maud Taylor of Semora, N. C., of class 1905 is here for commencement season.

Miss H. J. Allen of the department of Eloquence, returned from Creedmore Sunday evening, where she gave a recital, Saturday evening.

The certificate recital of Miss Ruth Harriet Steviek (pianist) and Mr. Junius H. Reitzel, baritone, assisted by the college glee club, was a very enjoyable event here Saturday evening. The programme was a varied one, the rendition of each number did credit to the singer and performer.

The graduation recital of Mrs. J. W. Patton, Mrs. W. A. Harper and Miss Ethel Clements, of the music department, will be given in the college auditorium Thursday evening, May 20th.

E. T. H.

—The Suffolk, Va. Herald says that

Suffolk is the largest peanut distributing market in the world, over two thirds of the earth's crop being shipped from that vicinity to both hemispheres.

**NORFOLK LETTER.**

Deacon J. A. Turrentine of the Burlington church visited his son here last week. He is one of the strong friends of the Christian Church. It is a pleasure to talk with him. He can tell you a good deal of the history of some of our oldest and most prominent ministers. We hope to have the pleasure of another visit from him.

I had the pleasure of a very pleasant call one day last week from Bro. and Sister Irvine Weldon, Conneaut, Ohio. Sister Weldon is secretary of the Conneaut church, and called to answer in person my letter relative to the Porto Rico church building fund. They are interested in the work and their church was among the first if not the first to send in a contribution for the Salinas Church after the Quadrennial Convention. They have a daughter living at Farmville, Va., whom they had been visiting. They came to Norfolk from Richmond, down the historic James river, a trip I would advise any one to take if you have never done so. They were favorably impressed with Norfolk and what they saw here. We hope they will come again.

Bro. Ryan received a member at the Temple at the Sunday morning service. He reports a good day at both the Temple and at Rosemont.

Our meeting commenced at the Third Church Sunday and will continue for two weeks or more. As noted last week, Rev. H. W. Elder of Richland, Ga., is to do the preaching. Bro. Thompson filled his regular appointment at Providence. He reports the sick, of whom there have been several in that congregation, improving.

Are you praying about the Porto Rico church fund? Have you faith? The word says, "Faith without works is dead." Are you working then, or is your faith a dead faith? Tell us about it.  
J. W. Manning.

**THE SIN THAT SHUTS CHRIST OUT.**

There is no hope for the man who does not believe that Christ can help him, while he continues in that unbelief. A man who was making the fight of his life to conquer his worst weaknesses, and who was rejoicing in the God-given victories that he was winning day by day, suddenly went down in unexpected and disastrous failure. So complete was his failure that his discouragement was

complete also, and he told a friend that he saw now that God himself could not help him. He paid a costly price for that unbelief, for other failures followed thick and fast, which need not have been had he turned from the earlier failure immediately back to God in the confident belief that God was as ready and able to help him as ever. It has been well said that the unforgivable sin of Judas Iscariot was not his betrayal of Christ,—Christ would have forgiven Judas as completely as he did Peter,—but his refusal to believe that Christ could or would forgive him. That sin Christ himself cannot overcome for us, until we turn from it and seek him again. Let us not for an instant of time, no matter how discouraging and overwhelming our sin-disasters are, yield to the sin of doubting Christ's forgiving and healing power. He is greater than our greatest failures.—S. S. Times.

**CANCER CAN BE CURED.**

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**RALEIGH & SOUTHPORT RY. Co.**

P. M.	A. M.	STATIONS.	A. M.	P. M.
1:15	6:00	Raleigh	8:30	3:45
1:54	6:24	McCullers	7:52	3:03
2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:30	9:15	Fayetteville	5:30	12:30

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—Farming in Italy is attended with excitements and possibilities unknown in America, as Signor Carmine, a Neapolitan, discovered a few months ago. For two thousand dollars he bought a tract of land a few miles from Rome, and used it for raising artichokes. One of his workmen, while digging in the ground, struck a large stone, and called for assistance in getting it out. Signor Carmine responded, but the stone was still too big to be moved. They scraped the soil away and discovered that it was marble, with the figure of a woman

sculptured on one side of it. Two or three other men were called, and they got it out and put it in the barn. Six other similar marbles were found, which evidently formed the base of a statue or part of a foundation. Now the government in Italy has a claim to one-fourth of all such antiquities, and the official archeologists, when they heard of his find, offered Signor Carmine sixty thousand dollars for his share in his marble crop. He refused the offer, and demanded seventy-five thousand dollars. The government has not yet agreed to

pay so much, but the farmer has a good prospect of making a handsome profit from his investment in land in the Roman suburbs. No one knows how many other antiquities are still buried in the artichoke-field—Ex.

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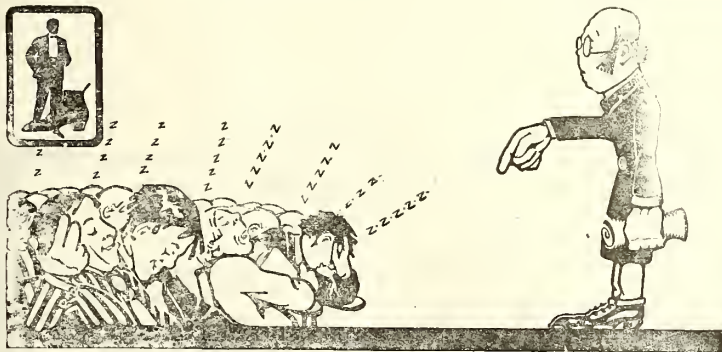
Mrs. S. A. Haskins, Myricks, Mass.

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Do you understand what the church stands for and teaches?  
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**MARRIED.****Madren-Michael.**

April 25, 1909, Mr. Marvin Madren and Miss Lula Michael were united in marriage, in the presence of only a few invited friends and relatives. The ceremony was performed by their pastor, Rev. L. I. Cox, of Elon College, N. C.

**DIED.****Smith.**

Ida Elzora Smith (nee Ida Elzora Fowler), wife of John B. Smith departed this life, April 25, 1909, after a year of declining health. Consumption ended her life. Her parents died when she was very young, and Sister Smith had no record of her age but was about 27 years old. She was married to John B. Smith Oct. 17, 1897 and to them were born four children, two boys and two girls; two of whom, one boy and one girl preceded their mother to the spirit land.

Sister Smith professed faith in Christ only a few years ago, and united with Berea Christian Church. She was fully conscious of the approaching end, and expressed a willingness to go and be with the Lord, in whom she was fully trusting, and died rejoicing. Funeral services were conducted from Bethlehem Church by her former pastor, the writer, and all that was mortal of Sister Smith was laid to rest in the church cemetery to await the resurrection morn. She leaves a husband, one small girl, one little boy, one brother and one sister with many friends to mourn their loss.

May the dear ones left behind live close to Jesus and meet her in heaven.

L. I. Cox.

**Brown.**

Inasmuch as it has pleased the all wise Creator to take from our midst a much beloved and highly esteemed neighbor and friend, a member of Union Grove Christian church, Mrs. Lula E. Brown, we desire to express to relatives and friends our love and sympathy, and our reverent respect for the sacred memory of our departed sister. Therefore be it resolved,

1st. That we deeply deplore the great loss sustained by her family and the community in which she lived.

2nd. That we strive to emulate her life and character with a blessed hope of meeting her beyond the skies.

3rd. That in her death our church has lost a faithful member, the husband a devoted wife and the children a faithful mother.

4th. That a copy of these resolutions be spread upon our church records, a

copy sent to the Christian Sun and each of the county papers.

Mrs. Sefina Brown,  
Miss Mamie Smith,  
Miss Ethel Brown,  
Committee.

**Blake.**

Bro. Frank Blake, son of W. T. and Sarah Ann Blake, died at the home of his father, April 14, 1909. He was born March 2nd, 1885 and was 24 years, 1 month and 12 days old.

He was a member of Ebenezer Christian church having united with this church July 28, 1906. He was a faithful member attending church and Sunday-school regularly as long as he was able. He bore his sufferings with patience and persuaded with those who were not ready to prepare for that journey beyond the skies. He died of consumption. He leaves a father, mother, six brothers and two sisters.

May our heavenly Father who knoweth and doeth all things well comfort those who mourn and draw them closer to himself.

M. J. Carlton.

**Craven.**

Inasmuch as it has pleased our heavenly Father to take from us one of our much beloved and highly esteemed members of Union Grove Christian church, Mrs. Alice Craven, we bow in humble submission to His will, feeling that He doeth all things well. Therefore we submit this tribute of respect:

Resolved, 1st. That in the death of

this member, Union Grove church deeply feels the loss of one whose interest was always made manifested by acts of kindness and deeds of love.

2nd. That her meek and patient endurance of sickness and suffering to which she was so long subjected shall ever inspire us to greater faith and a more complete submission surrender to the will of God.

3rd. That it becomes us to bow with reverence and humility to this dispensation of Providence and say, "Thy will be done."

4th. That we extend our heartfelt sympathy in this hour of sad bereavement.

5th. That a copy of these resolutions be spread on the church record, a copy sent to the family of the deceased, also a copy sent to The Christian Sun and county paper for publication.

Mrs. Zora Brown,  
Miss Myrtice Philip,  
Miss Mina Bird,  
Committee.

**Jordan.**

Fannie Elizabeth, infant of J. S. and S. B. Jordan, born May 21st, 1908 and died May 7th, 1909, at the parental home, Halifax Co., Va. Little Fannie Elizabeth's career was not long on earth, but long enough to deepen the sympathy, increase the love and multiply the devotion of one home at least and bind that earthly home to the heavenly home with ties that time cannot sever. All that tenderness, kindness

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**THE CHRISTIAN SUN, Elon College, N. C.**

and care could do was done to prolong the life of the little sufferer, but God knew best and wanted her as His own among the angel band. May God bless the bereaved family. A Friend.

**Grissom.**

Mrs. Annie Grissom, daughter of John and Julia Grissom, was born August, 1852 and died April 29, 1909, aged 56 years and 8 months. She was married in 1875 to John Grissom. There are three daughters and four sons living—one son died in infancy—and ten grand-children.

About three years ago sister Grissom United with Fuller's church. The writer conducted the funeral from the home on the afternoon of April 3rd and the burial was in Union Chapel cemetery.

The prayer of their pastor is that the faith in which our sister died may be given to sorrowing ones together with the hope of meeting again.

C. E. Newman.

**Lawrence.**

Death has passed through our congregation at Pine Plains and laid claim to one of our members, Sister M. C. Lawrence. We the members of Pine Plains Christian Church humbly bow to the will of Him who doeth all things well.

In her death the husband has lost his bosom companion, the children a

fond mother, the church a member and the Sunday-school one of the most active and useful teachers it had.

She for several years attended the E. N. C. Conference, but will be there no more.

Be it resolved: That a copy of these resolutions be sent to the Christian Sun for publication, a copy to her husband, and a copy spread upon the Sunday-school record. God bless the bereaved family.

Henry G. Franklin, Supt. of S. S.  
Nancy Merchison, Mem. S. S. class,  
P. T. Klapp, Pastor.

Committee.

**CURED OF PERSISTENT CASE OF ECZEMA,**

St. Louis, Mo., Sept., 1, 1905.

Mr. J. T. Shuptrine, Savannah, Ga.

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EDITED BY J. PRESLEY BARRETT, D. D.  
Editor Herald of Gospel Liberty

This is without doubt the most generally interesting publication sent out by the Christians. Its centennial, historical and denominational features make it not only unique in character, but interesting as well. From beginning to end it claims the interested attention of the reader.

We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A Symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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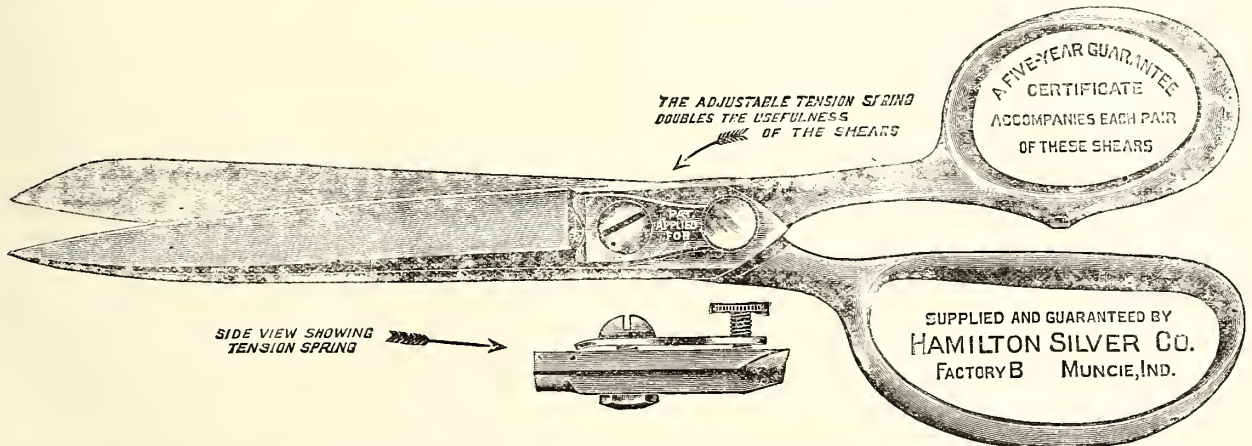
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Dayton, Ohio

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three renewals of The Sun for a year. You may count your own renewal as one of the three. Send us the \$4.50 and you will get the shears, or if you have already paid your subscription since January 1, 1909, send us two renewals with \$3.00 and you will get the shears. Lose no time. This offer may last for only a few days.

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GREENSBORO N. C., WEDNESDAY, MAY 26, 1906

VOLUME LXI. NUMBER 21.

## EDITORIAL COMMENT.

**Church Colleges and Cash.**—The church colleges need money, but they are not yet to sell their birthright, we fancy. Many of them need, and would like to have, several of Rockefeller's and Carnegie's millions, but if they are to pay too dear a price, the millions will have to stay and perish with their owners. It is a bold and daring scheme, this of the two great "educational philanthropists." These brethren are willing to turn loose \$68,000,000 on the denominational colleges provided these colleges may be placed under control of fifteen men who are independent of the church. A great scheme that. We admire it for its audacity. The devil sometimes makes us praise him for his perilous and persistent pursuits. This strikes us as a case in point. This \$68,000,000, with a string of colleges across the continent is the biggest and boldest trust we have read about. Having captured the peoples' purse with "Trusts," they now propose to capture their intellects.

Elon College is poor and weak and needy. Several thousand would be most welcome. But, thank God, it is free and bows and bends to no man. That freedom is worth more than millions. It has through the years struggled along some how and managed to live. Let it struggle for a thousand years to come rather than sell a whit of its loyalty and freedom for ever so many thousands.

**Automobiles.**—A wealthy citizen, a loyal Catholic of course, dying recently, in another State, left in his will a large sum of money to be used in having masses said "for the repose of the souls of victims of automobiles." Some of the papers think that if mass is to be said over every poor soul suddenly sent to the other world by the mad rush of the automobile, the priests will have little time for other duties. What good saying mass for a dead man will do is not for us to decide, but the loyal Catholic's motive was, without doubt, pure and unquestionable.

It has not been decided whether the automobile does more harm than good. There are very many sharp thorns on

the stems of most fragrant roses you know. The good of the automobile has been summarized thus: "The automobile has been a most useful contribution to civilization. It has increased industrial wealth, provided a new source of income for tens of thousands of workmen, added an invaluable convenience to locomotion and a new pleasure to life. It has fostered the development of many minor lines of manufacture, opened other avenues to employment and supplied the state with new revenues."

Its evils have been thus depicted: "The automobile's progress has been accomplished at the cost of many human lives. The automobile has increased the work of the hospitals and the courts, added to the bulk of criminal legislation, made the streets unsafe, furnished a new menace to vehicular traffic, put new burdens on the police, torn up the highways and entailed heavy expenses for street repair, befouled the parks and injected a new element of disorder into the night life of the city. It has aroused class antagonisms and fomented discord in labor relations."

**A Profane Ex-Judge.**—North Carolina suffers the exceeding humility, not to say the deep disgrace, of having upon its roster of ex-Judges—by the grace and favor of the people just an ex now—a man whose chief glory seems to be his ability to use vile oaths and revolting language. We seldom, if ever, see this man quoted in the papers that his speech does not smell of sulphur and teem with profanity. For one we blush to think that so vain and vile a man, in thought and speech, as W. S. O. B. Robinson, Goldsboro, was ever elevated, by the suffrages of a free people, to the position of Judge. If the papers quote him correctly he revels in the anarchy of speech, and glories in his power to swear and curse in the most shocking manner.

If Robinson were only a private citizen, and had been so always, no one would quote or read his ranting, but having once been a Judge the papers quote him and the people read him. We wish he could know that hundreds read him in pity, and in disgust. It satisfies some profane babblers to swear now and

then, but this filthy speech, oath reeking citizen seems to delight, in all his utterances, in dragging his mother tongue to the lowest and in saturating his speech with profanity.

Of late President Taft has done something to displease this self-constituted censor. Forthwith a new collection of oaths is handed out to the papers and vile epithets are hurled at the Chief Executive of the Nation.

Descent citizenship, to say nothing of the Word of God, teaches us to respect our superiors in office, and hold in due reverence the rulers of the people. But this man Robinson would teach every youth, who reads the papers, in this broad land to disregard every high place and hold in contempt, on the least provocation, any official that dares differ with him. But, this man boasts of always saying what he thinks, and fearlessly. We never knew a vain babbling and vile swearer who did not make the self-same boast.

Will the papers not give a suffering public a much needed rest from this man Robinson's vile profanity? Let us hope.

**A warning to Saloons.**—Well did you ever! Actually the saloon folks have turned to preaching, some of them. A saloon paper gives this bit of personal advice to barkeepers: "There is too much cursing and swearing in the saloons, and you give too much credit. Credit urges men to drink to the extent that their wives and children are neglected and made to suffer. If the associations will pledge themselves to uphold the law and drive the bad element out of business, God will bless them and much of the prejudice now resting against you will pass away!" There is a lesson on economy, also one on morality, a further on religion. We would call this good doctrine from a bad source, but for the fact that men cannot gather figs of thistles. The object, therefore, is to elevate the saloon so that it will attract more decent and wholesome and purse-filled people.

If ever the devil made a daring and desperate fight, he is making it in our day to overcome the tidal wave of righteous indignation that is sweeping the saloon off the face of the earth.

## FROM THE FIELD.

**Holy Neck.**

The third Sunday was the annual reunion day at Holy Neck, better known as "May day." The congregation was very large, visitors being present from Franklin, Whaleyville, Suffolk, Portsmouth, Norfolk, etc. The annual offering for conference assessments was \$114.35. A beautiful mission program was well rendered in the afternoon by the children of the Sunday-school. The special music by the choir at both services was appropriate and well rendered. We feel deeply grateful to all who in anyway contributed to success of the day.

Holland, Va. N. G. Newman.

**Spring Hill.**

The annual Memorial service of Spring Hill church was held Tuesday afternoon May 18, 1909. The service was sweet and inspiring. A much larger congregation than the regular attendance was present and each one seemed to contribute to the service in a silent and reverential way. "A note of facts" written by Rev. M. B. Barrett in the year 1854, which is all the history of the church we have from its organization about the first of the century till the date above; and a sketch of history compiled by the present pastor and secretary, were read for the benefit of the congregation. The most of those who have made this history, with particular reference to that of the middle of the last century, now sleep in the church cemetery or elsewhere; therefore the reading was fitting and full of interest. This sketch is spread on the first pages of the new record book recently purchased.

Rev. C. C. Jones of Wakefield, was present by invitation and delivered an inspiring address. Prof. J. J. Lincoln, of the Wakefield High School, was also expected but was not present.

Flowers in profusion and nearly every grave was decorated. As the little groups of families and friends gathered about the mounds of their loved ones, 'twas a solemn picture. The retrospective thought of each one was written in the countenance, while at the same time each was conscious of a sacred nearness to eternity,—that it will not be long before some may be gathered about our mound. A memorial should have its teachings as well as its devotions. The most youthful and the most vigorous of health walk closer to eternity than we are apt to think. There is but a veil, and it has been known that so small a thing as a fly interrupted life and a strong robust man was in eterni-

ty. "Prepare to meet thy God."

H. E. Rountree, Pastor.

Waverly, Va., May 20, 1909.

**Alabama Letter.**

I am serving New Harmony and Rock Springs churches this year. New Harmony has been sleeping for about five years under a heavy burden which has almost sapped its spiritual life and greatly impeded its progress. This case was like many others that have caused the downfall of so many churches. It was of such delicate nature that every one was afraid to take hold of it and the general cry was: "If they don't do something with that thing, I am coming out," or, "I'll quit," when the truth of the business was, they had already "quit," and were "out" so far as practical use to the church and service to God was concerned. But right in the darkest day of her trial, when it seemed that the prophecy of her enemies was about to come true, and in imagination we could hear the funeral procession bearing the corpse and leaving the dear old church house to the bats and the owls, the church realizing its true condition awoke out of its slumber, took on the spirit of progress, placed faith and trust in God for the right and with one united effort set face to the future and to glory.

Our hearts go up in gratitude for the change. Congregations are larger and more attentive. Saturday attendance will compare favorably with any country church. The music sounds better; prayers are more fervent; the spirit of liberality is greater; and, it seems to me that I can preach better. (Now, don't read that last sentence too loud). There is now a brighter day for New Harmony.

Rock Springs held its annual Memorial services last Saturday and Sunday. A large attendance, flowers in great profusion. The dinner was excellent order fine, music grand, preaching Saturday. My son, J. D., spoke Sunday assisted by "Uncle Tom" Elder. Uncle Tom's health is not good but he is much improved to what he was a few months ago, but he is cheerful and full of faith, hope and love—at least, that was his subject Sunday.

We have some as loyal members at Rock Springs as there are anywhere. My work, at present, is in what I call fine shape, and I am expecting great success this year. C. M. Dollar.

**Bethlehem.**

Our memorial exercises at Bethlehem third Sunday in May were attended by a very large concourse of people. The day was pleasant, and every one seemed

to enjoy the occasion. For a number of years the church has observed Memorial Day with increasing interest and attendance. The cemetery had been nicely cleaned off, and many beautiful flowers were placed upon the graves. At the close of the morning service a large number of children formed in ranks, and marched into the cemetery hearing the flowers, and after two songs by the choir, decorated the graves. The great congregation then viewed the decorations and whiled away the time in conversation and hearty hand-shake and friendly greeting. Old friends met and renewed acquaintances of other days. Memorial day is fast becoming a fixed custom with this congregation, and many who cannot attend oftener may be seen at Bethlehem on the third Sunday in May. To such the occasion proves a very helpful, spiritual uplift. It calls up much of life's past, and the review is both inspiring and instructive to the Christian. Pious Christian memorials are a very helpful means of grace. To see again our loved ones is a part of true Christian hope. Reviewing the past inspires the present and fortifies us for the future. In the afternoon Rev. A. F. Iseley preached a good sermon to an attentive congregation. Thus passed our memorial day at Bethlehem. May many more such pleasant days be accorded to the good people who worship there. J. W. Holt.

**Berkley Letter.**

Our revival meeting was a success. Rev. H. H. Butler of Suffolk, was with us two weeks. His sermons were attractive and teemed with feeling illustrations drawn from his own experience with restless sinners and hopeful Christians. The people heard him gladly. The conversions numbered about twenty, and at the conclusion of the meetings nine united with the church. The church is greatly revived and prospects are growing brighter all the time.

Our Sunday-school has increased more during this quarter than since I have been pastor. Our "United Bible Class" now numbers thirty-seven with an average attendance for this quarter of twenty.

The week following 1st Sunday in this month I assisted Rev. R. H. Peel in a revival at Ivor, Va. We had a delightful week. The people there are all brethren and treat one as such. There were about fifteen conversions and nine joined the church. Others will join later. Mrs. Naomi Varner, who used to be our organist here, presided at the organ. Mr. Varner is the principal of the graded school there and is much beloved by the

people. Our church is taking on new life in that vicinity since Bro. Peel accepted its call. M. L. Bryant.

**Valley Letter.**

Some time has elapsed since a letter appeared in the Sun under the above caption. This apparent neglect has not been due to carelessness however, but to heavy work. The writer has been in revival meetings almost continually since last fall. It has been a long season of hard, earnest work, but pleasant and I trust, very profitable. I have just closed the last one for this conference year and am now at home for a few days of much needed study and rest.

All of my meetings have been reported to the Sun except the last two held: viz., at Dry Run and at Linville.

At Dry Run our cause was considered practically dead until recently. The meeting there gave the work new impetus and revived the church considerably. There were eight conversions and nine additions to the church. Nearly all of these are heads of families, and are among the best people of the community. They add much to the strength of the church in many ways. There is a strong probability of others coming into the church before long.

At Linville we were confronted with some conditions rather adverse to a successful meeting, but we have reason to believe that through persistent work and the power of God these conditions were to some extent met and conquered. So far as we were able to count there were twenty-four conversions and reclamations, and sixteen additions to the church. Aside from these, many others appear to have been much revived and strengthened. Rev. W. T. Walters and Edward French each preached two or three able sermons during the meeting.

Second Sunday in this month I baptized two candidates at Wood's Chapel and held communion service at Whistler's Chapel for Bro. French, he filling my appointments that day at Antioch and Linville. Third Sunday we exchanged pulpits again; he preached for me at Mt. Olivet (R) Bethel and Mt. Lebanon, and I preached for him, held communion service and baptized three candidates at Newport. I was glad to meet old friends again at all these places. Bro. French reports packed congregations at Bethel and Mt. Lebanon. The congregations at Bethel have greatly increased since the revival meeting there last February.

Brethren and sisters of the Valley, Va. Central Conference, don't forget about that Conference Missionary Association that was organized at the last

session of the conference. You have been asked to take a membership in it. The fee for men is \$5.00 and for women \$2.50. Have you responded yet? Remember the Association needs you. If you love the church and the cause of Christ in the Valley do your best in giving it your support.

A. W. Andes.

May 18, 1909.

**Windsor Notes.**

A meeting was held at Ivor Christian Church week following first Sunday in May. Rev. M. L. Bryant of Berkley did the preaching. The meeting resulted in several professions and renewals and eight additions to the church. While we have but few members at this church, we have some consecrated members and the church is doing good work for its strength.

Four members have been received at Johnson's Grove since the Annual Conference. This church has a good Sunday-school and is doing good work.

We have received one member by letter into the Windsor Church since Conference. This church is in as good condition as it has been since I took charge, now nearly six years ago. The Sunday school is interesting and the attendance is good, often being nearly double the church membership. The Ladies Aid Society is doing excellent work. Within the last several months the Society has built a nice choir stand and has recently purchased pulpit furniture.

The church at Isle of Wight Court House is progressing nicely. I have been pastor of this church only a few months, but have found here some earnest, zealous, consecrated members. The congregations are good and attentive. At our conference third Sunday in May, the week following third Sunday in September was set apart to hold a revival meeting. The church has an interesting Sunday school with a Teacher Training class.

The church at Barretts is moving on quietly. The Sunday school has been organized for the summer and fall and is starting up with good prospects. We have some earnest members at this point. This is one of the oldest churches in the conference, being over one hundred years old. Rev. Joseph Thompson tells of having preached at this point more than one hundred years ago.

R.H. Peel.

**PROGRAM.**

**S. S. Convention, Ga. and Ala. Conference, Girard Church, June 12, 13, 1909**  
**Saturday, 2:30 o'clock P. M.**

1. Religious Services, Rev. Holder.
2. Organization, Election of Officers.

3. Address of Welcome, Rev. G. O. Lankford.

4. Response, Rev. E. M. Carter.

5. Address, The Sunday Schools of this Conference and What they Need, Rev. H. W. Elder.

6. Address, The Sunday Schools of this Conference and What they can Do, Rev. E. M. Carter.

7. Missions and the Sunday School, General Discussion.

**Saturday 7:30 o'clock P. M.**

1. Devotional Services, W. T. Beggs.
2. The Sunday School and the Christian Orphanage, Rev. J. W. Elder.
3. Sermon, Rev. J. H. Milam.

**Sunday 9:30 o'clock A. M.**

1. Religious Exercises, Rev. J. W. Short.

2. Address, The Negligent Teacher, Rev. J. H. Milam.

3. Address, Successful Teaching, Rev. G. D. Hunt.

4. Address, The Teacher Improving, Rev. B. F. Young.

5. Address, The School Growing, Rev. H. W. Elder.

6. Sermon, Rev. E. M. Carter.

**Sunday 2:30 o'clock P. M.**

1. Devotional Services, Rev. B. F. Young.

2. Song Service, Revs. E. M. Carter and J. L. Cox.

3. Praise Service and Heart to Heart Talks.

**Sunday 7:30 o'clock P. M.**

Sermon, Rev. G. D. Hunt.  
Adjournment.

J. F. Hill, Jr.,

C. B. Terrell,

Committee.

**PERSONAL.**

Dear Brother Atkinson:

Allow me to say to the readers of The Sun that I am now at Fuquay Springs on a short vacation with my wife for her health. She has been suffering since last September. We arrived yesterday. She stood the trip very well. We ask an interest in the prayers of the beloved church for her recovery. The singing of the birds and the running of the little brooklet remind one of days of yore, in the absence of noisy street cars and the constant rumbling of the wheels on hard paved streets. One is almost inclined to be lonesome, notwithstanding the pleasant breeze and the cool shade in which we rest and rejoice. The pleasant people and cordial welcome are all that is necessary to make one feel at home around the often visited and long cherished spring where health flows in liquid form. A. P. Barbee.

—Our Greensboro first church is to be dedicated Sunday, June 6.

## NOTES AND PERSONALS.

—The Senate has defeated an amendment to the tariff schedule to bring in free lumber. The house already having spoken for protection, assures a vote for a duty on lumber.

—The New York Tribune is authority for the statement that Mr. Roosevelt has sixty skins of wild animals to his credit and is still in the jungles slaying the fierce and vicious.

—The Georgia railroad is (Monday 24) completely tied up by a strike, all trains on the lines being cancelled. The Georgia Ry. is 171 miles long from Atlanta to Augusta and branch lines and employs over 2,400 men.

—This is commencement season. Schools and colleges are closing for the summer. The closing of school a commencement, the commencement of practical work-a-day life. To the hundreds who are to commence shortly we wish all success and usefulness.

—R. v. G. O. Lankford, Columbus, Ga., writes, "We are having an interesting meeting with our Girard church. Bro. Young assisted us a few days last week, but I have no help this week, Bro. Hunt failing to reach us on account of sickness in his family."

—A short while before his death H. H. Rogers, the capitalist, gave to his son, and each of his three daughters, \$4,000,000. The bulk of his estate is to be divided by his will, not yet made public.

—The Press says Philadelphia has a greater diffusion of its realty ownership than any other city in the world. Now York has 100,000 tax-payers; Boston, 8,000; Chicago 97,100, Philadelphia 150,000. Philadelphia is a city of home owners.

—Next Tuesday, June 1, the "world's fair" at Seattle, Washington, "The Alaska-Yukon Exposition," will be formally opened. The managers claim that the exposition in all its parts is complete, a thing not known heretofore at the opening of expositions.

—Dr. Charles William Elliot, President of Harvard University for forty full and eventful years, laid aside the robe of his office May 18, and became a private citizen. Dr. Elliot is seventy-five and has more than earned the rest that his remaining years may bring.

—Have you read, and have you in your home for reference, a copy of the recently revised Government and principles of the Christian Church? It is a book worth knowing. Cloth 50 cts., limp cloth 35 cts., paper 25 cts. Send us your order. The Christian Sun Elon College.

—The Young People's Convention and the Elon College commencement Saturday p. m., May 29-June 2, will attract many agreeable and delightful visitors to Elon, and here is hoping that all will have a glorious and happy time.

—Of the 15,000 people who live in Raleigh, the State capital, only 5,000 are church members, says the assistant pastor of the Second Baptist church. This being true, some of Raleigh's very many churches might with profit do home mission work.

—Clifford W. Hartridge, attorney of Hary K. Thaw in his trial for the murder of Stanford White, being called upon by court to itemize his \$70,000 expense account declares that he spent \$40,000 in trying to defend and protect Thaw's reputation. Which may be called high protection for a low purpose.

—Kansas is moving some on the tobacco question also. A new law in that State forbids the manufacture and sale of cigarettes and cigarette paper, forbids the use of tobacco in any form to minors, any minor using tobacco in any form in any public place being liable to a fine of \$10.00. Score another for Kansas.

—Among the lecturers at Defiance Christian College, Defiance, Ohio, at the commencement this week we note the name of the venerable and beloved Dr. Thomas M. McWhinney, Yellow Springs, Ohio. This indicates that Dr. McWhinney is in better health and strength than was reported recently, a welcome item of news to his hosts of admiring friends.

—A private letter brings the unwelcome information that Col. A. Savage is in quite feeble health at his home in Norfolk, Va. In planning and building the Memorial Temple, Norfolk, Col. Savage was one of the leading and most useful laymen. He has served his day and church in many influential capacities and is held in highest esteem by a great circle of brethren and friends who will wish devoutly for his recovery.

—Three-fourths of the tariff revenue is collected on twelve classes of articles, including sugar, manufacturers of cotton, wool and silk, leaf tobacco and manufacturers of iron and steel. Sugar paid sixty million dollars' duties in 1907, the cotton manufacturers nearly forty million dollars, manufacturers of wool and of silk about twenty millions each, and iron and steel twelve millions. But sugar yields more revenue than any other two groups of imports.—Ex.

—Mr. H. H. Rogers, vice-president and acting head of the Standard Oil Company, also builder and owner of the Virginia Railroad, died at his New York home, from a stroke of apoplexy May

20. The interment was at Mr. Roger's home town, Fairhaven, Conn., May 22. Mr. Rogers was a philanthropist as well as a great capitalist and did much to help many charities. His greatest work was that of building the Virginia Railroad from Norfolk to Roanoke.

—President Taft's visit to Virginia and North Carolina last Wednesday and Thursday was received with cordial welcome by tens of thousands, and his speeches at Petersburg and Charlotte, the two objective points, were sane, sensible, seasonable and were received with hearty approval and applause. The consensus of opinion is that so far Mr. Taft has made good as President and that his public utterances last week added to, rather than subtracted ought from, his good name in these parts.

—Secretary Wilson, Department of Agriculture, Washington, declares emphatically that there is no shortage in the wheat crop, if reports made to him are correct. The present crop is estimated authentically at 140,000,000 bushels. True the crop last year went to 148,000,000 bushels but that was unusual. Secretary Wilson says the only theory that he has for high wheat is the manipulation of the market by the Chicago operators. The high price, however, seems firmly entrenched, and shows no sign of declining.

—The Supplement to The New York Financier just received gives the honor roll of the 619 State Banks of the United States with surplus and profits in excess of capital. On this honor roll it is pleasing to note that The Farmers Bank of Nansmond, Suffolk, Va., occupies first place, having a larger percentage of surplus than any State bank in the United States, the capital stock being \$20,000, the surplus and profits, \$613,000, a percentage of 3,065. Hearty congratulations to Cashier W. H. Jones, Jr., and the core of able and efficient officers who have carried this Institution to first place and seem determined to keep it there.

—Following is from the Greensboro Daily Record: "Mr. and Mrs. Silas Aldin Holleman announce the engagement of their daughter, Martha Pearl, to Mr. Charles C. Robbins, of High Point, the wedding to be solemnized Wednesday evening, June 23, at eight o'clock at the home of the bride's parents, 301 Wainman street, Greensboro, N. C." The bride-elect was for some years a resident and student of Elon College, her father being several years the popular Professor of Mathematics in the institution. Miss Martha Pearl has a host of friends among Sun readers who will join with us in extending very best wishes.

—Three young men are contemplating earning a Christian Sun scholarship in Elon College, N. C., for next session, one from the Western N. C. Conference, one from the Ga. and Ala. Conference, one from the Eastern Va. Conference. No one has yet written about a contract to work the Eastern N. C. Conference, and the N. C. and Va. Conference, thus leaving open as yet two fine opportunities for some ambitious and worthy young man or young woman who wants to go to Elon at The Sun's expense next year. Read our proposition on fifth page of Sun and write us at once. The workers should begin at an early date now.

—The recent trial against the American Sugar Refining Company brought out evil practices the like of which we had not known before. No wonder the company on a verdict of \$134,000 has paid already \$2,000,000 and would be glad to get off at that. This description of the steal is given by an exchange: "It was shown at the trial that each of the company's 17 scales at the docks in Brooklyn, where sugar was weighed prior to the payment of duty, was provided with a spring, which the company checker pressed with his left hand, while with his right he recorded the weight, the effect being to reduce the weight registered. Hence the suit was known as 'the case of the 17 holes.'" The government was preparing to press its claims to a much larger sum, as the frauds had extended over many years; but it accepted the \$2,000,000 as a compromise. The arrangement does not affect criminal prosecutions, which the government now intends to press."

—Some wild, as well as domestic, animals like music, some do not. There is no scientific basis of grouping. A friend of the writer said recently that he was sure his hog enjoyed the gramophone. It was recently discovered at the New York Zoological Gardens that uncivilized dogs, or wolves, are displeased with music. A gramophone was taken about the garden, and selections, vocal and instrumental, were played upon it before the cages of the lions and tigers, elephants and camels, birds and monkeys, as well as the wolves. The wolves did not like it, but the tigers and lions were delighted. One lion rose on his hind legs and kept time with his front paws. The camels crowded round the instrument and listened with rapt attention. They even stuck their noses in the horn to discover where the music came from. The elephants kept time to the harmony by flapping their ears, and would now and then trumpet their applause. The orangoutang listened in ec-

stasy, although a blue-nosed baboon was manifestly offended, and scolded all the time. A blue-coated macaw in the bird-house danced a cake-walk to the "Wearing of the Green."

#### NOTICE.

Those who expect to attend the S. S. Convention at Girard, June 12, 13, will notify J. F. Hill, Jr., Phenix, Ala., so that entertainment can be provided for you. Write Bro. Hill not later than June 5th stating what time you will arrive in the city.

G. O. Lankford, Pastor.

#### DO NOT FORGET.

Last week we made a request through this paper to our friends and brethren for some help with which to cancel our church debt. We now have less than two weeks in which to finish this work. Please mail us your \$25.00 or your \$15.00 or your \$10.00 or your \$5.00 or your \$2.00 or your \$1.00. The last two named amounts may ease your conscience but will not do much in raising our debt. Send your contribution now. Bring your self and see the church dedicated the first Sabbath in June. R. S. Petty.

For Committee.

#### OBEDIENCE THE KEY.

Disobedience is the only real destroyer of power. God intends us all to have power; he creates us with power, and he

continues to make it available for us so long as we live. Yet few have power in any such conspicuous way as they ought. Paul had it,—to a greater degree, perhaps, than any one after Jesus Christ. And it has been pointed out that Paul revealed the reason for this. In laying his whole life before King Agrippa, he described the vision which had challenged him into the unconditional service of Christ, and then he added, "I was not disobedient unto the heavenly vision." That was all that was needed to make him both a spiritual and a temporal dynamo whose force shook the Roman empire and is felt to-day after nineteen hundred years. That is all that we need to realize our highest longings for power. We have all had our heavenly vision; we have a fresh one every time a duty presents itself for our attention. Are we obedient to our vision?—S. S. Times.

Willie (coming into the house breathlessly)—Papa, hurry up! There's a man with a wagon outside to see you about putting in the coal."

Slimson—"Tell him I'm busy just now, Willie. I'll go out to see him in a few minutes."

Willie—"But you mustn't keep him waiting, papa. You don't know who he is. He is the father of the pitcher of our base-ball team."—Woman's Home Companion for June.

#### DO YOU WANT TO GO TO COLLEGE NEXT YEAR?

##### Then Here is Your Opportunity.

We want to help you: You can help us, and by so doing help your self.

##### READ OUR OFFERS.

To any young man or young woman, approved of good moral character and recommended by his or her pastor, sending us 300 new subscribers to The Christian Sun for one year at \$1.50 each, by Sept. 1, 1909, we will give a scholarship in Elon College for the scholastic year of 1909, and 1910—one full school year. This scholarship will include Board, Furnished Room, Tuition, Matriculation and Library Fees. (Board and Room at either of the college dormitories, or with private family as individual may prefer):

Or, For 225 New Subscribers \$1.50 each, Board and Room at any place individual may select; or Board, and vacant room at Young Men's Boarding Club, Tuition Matriculation and Library Fees.

For 180 new subscribers at \$1.50 each, Tuition in Literary Branches and in Music, Matriculation and Library Fees.

For 140 new subscribers at \$1.50 each, Board and Vacant Room at Young Men's Boarding Club.

For 120 new subscribers, Tuition, Matriculation and Library Fees.

This is a golden opportunity to any young man or young woman desiring to go to college next year who hasn't the means to go upon. By doing the work you give the individual subscriber full value received for his \$1.50 and he in turn helps you in a most estimable and worthy manner. You can ask your friends to help you in such a work as this—and they will be glad to help.

Further, If you work you shall not lose out. For, if you fail to get the required number we will give you a liberal cash reward on all work done. See your Pastor at once and ask him for a letter to send along with your own to us. Write today. No time to be lost.

THE CHRISTIAN SUN, ELON COLLEGE, N. C.

**YOUNG PEOPLE'S DEPARTMENT**  
—of the—  
**SOUTHERN CHRISTIAN CONVENTION.**

W. P. Lawrence, Editor, *Elon College.*

**HOW TO TEACH THE S. S. LESSON**  
**FOR JUNE 6, 1909.**

**A Few Suggestions.**

**The Power of the Tongue.**

Jos. 3:1-12.

**Golden Text:**—Whosoever keepeth his mouth and his tongue keepeth his soul from troubles, Prov. 2:33.

**Review.**—Review the previous lesson thoroughly and also what has been taught regarding the life, character, and influence of James.

**Incidental Instruction.**—It will be well to explain to the class the ambition of the Jews to be teachers or masters, which ambition many of them had, when converted, carried into the Christian Church. This ambition, especially when it possessed men who were narrow bigots or otherwise disqualified to teach, was doing the Church incalculable harm and it is against this practice that James raises his voice. A teacher should never be self-appointed.

**The Lesson.**—The lesson to-day divides into three parts, which write on the board as an outline as they are developed in the teaching.

I. The Power of the Tongue, verses 1-5. (Before the questions on the lesson begin, call for the recitation of the lesson by the two pupils to whom you assigned alternating verses of it last time. This exercise might, however, be postponed until after the lesson has been recited.) Find what James exhorts his brethren not to be, why, how we offend, who is the perfect man, why, how we rule horses, how govern ships, how these are types of the tongue. Here call for assigned work on the power of the tongue from Prov. 18:21 and Jas. 3:2-13.

II. The Nature of the Tongue, verses 6-8. Find what the tongue is like, what it defiles, what it sets on fire, of what it is itself set on fire, what man has tamed, what he has not tamed, why.

III. The use of the tongue, verses 9-12. Find whom we bless by the tongue, whom we curse, what proceed out of the same mouth, what statement James now makes, what illustration of this principle is cited from the fountain, from the fig tree, from the vine, what statement is then made respecting the fountain. Here call for assigned work on Right Speaking from Psa. 145:5-12; Prov. 12:-

22; Eccl. 3:7; Mal. 3:16; Gal. 4:6; I Pet. 3:9-10; on Ignoble Speech from Job 38:2; Psa. 70:3; Prov. 18:7,13; Matt. 12:36-37; I Tim. 5:3; 2 Pet. 2:10; on swearing from Ex. 20:7; Lev. 19:12; Jer. 23:10; Matt. 5:33-37; Jas. 5:12; on How to Govern the Tongue from Judges 8:1-3; Job 13:5; Matt. 5:22; 12:34; Eph. 4:29-32; Jas. 1:19,26.

Review the lesson by the topic method.

**For Class Discussion.**—The Responsibility of the Religious Teacher. Whether the Man who Controls his Tongue is a Perfect Man.

**Truths and their Application.**—1. James seems to be speaking as much to present day men and women as to those of the first Christian century. Two thousand years have hardly changed the human tongue. Slander is just as prevalent now as then and just as harmful. There is no way to get restitution for calumny. You may prove yourself innocent, you may gain a verdict in the courts, still the evil reports continue to damage your reputation, and will make against you perhaps where you least expect it. It is a frightful thing to speak evil untruthfully of the good name of a fellow being.

2. A thing may be true, and yet it may be sinful to tell it. A man may have made a mistake and may have heartily repented of his deed and be leading a consistent Christian life. The recollection of his past sin is source of shame and humiliation to him, even if the community forgets it. But if it is the talk of the town, if it is constantly buzzing in his ears, the Christian life is much harder for him to live. We need to forgive and to forget—we cannot truly forgive unless we do forget. No true Christian will tell of the past sins of a fellow Christian in a detracting way.

3. It is equally wrong to withhold the good report which a friend or neighbor deserves. A man who does not bestow praise where it is deserved is not the honest man he thinks he is. He is unwilling to pay his debts. The Bible enjoins us to pay our debts. Not eloquent eulogies said over the corpse, not fragrant flowers placed on his bier, will answer the demands of the Christian tongue for praise that is deserved of it. Praise can become flattery, sycophancy; it is then sinful. But deserved praise, expressed with becoming grace, is a Christian duty.

4. Out of the same mouth proceed praises to God and curses to man, said James. And he was right. This is true of every good thing: it can be perverted. The height of our heaven measures the depth of our hell. There is no virtue which may not become a vice by per-

version. We should be very watchful that our tongues should always be a blessing to our fellows and to ourselves.

**Assignments for Next Sunday.**—Ask one to be prepared on Abraham's offering of Isaac, Gen. 22:1-19 and James 2:21; a second on Isaac's blessing of Jacob and Esau, Gen. 27:1-40; a third on Jacob's blessing of Joseph's sons, Gen. 48:1, 5, 16, 20; a fourth on Joseph's command concerning his bones, Gen. 50:24-26; Ex. 13:19; Josh. 24:32; a fifth on Moses' life as an illustration of faith, Ex. 1:16-22; 2:2; 2:11-15; Psa. 89:50-51; Heb. 2:2; I Cor. 2:9; Ex. 12:50-51; 13:17-22; Num. 12:7-8; Ex. 12:21-29; Psa. 106:9; 114:5; Isa. 43:16; 51:10; Ex. 14:22-29.

W. A. Harper.

Elon College, N. C.

**THE S. S. LESSON FOR MAY 30, 1909.**

**Believing and Doing.**

James 2:14-26.

**Golden Text:**—Faith without works is dead, James 2:20.

Doing is an outward expression. For happiness to be more than a sham, there must be something within. There must needs be faith believing. To depend for happiness upon works with believing is to assume a great risk and happiness is apt to wane as you make much of doing. When the heart believes and is filled with love it is happy. You need not hide your tears and put on smiles. You cannot help being happy.

In regard to faith or believing that a good or wicked heart is the result of previous bad conduct, which has formed a habit of sin, perhaps it is yet independently of the conduct whether external or internal acts are meant by that term, there is a state of heart from which that conduct flows.

The heart is not independent of our control in such a sense as to free us from moral obligation or accountability. We must look to God with a feeling of distrust of ourselves and a conviction that help can only come from him. Then we are ready for Christian action. Faith will not only show itself by works but works will increase faith. Let a person make an effort to relieve a sufferer and he becomes more and more interested. He first sends him a little food or a little fire when he is sick, and he finds that this does good, it relieves the pressure and brings cheering encouragement to the family, before just ready to despair. The benefactor then becoming interested, sends a physician when the patient is cured he procures business for him, and he goes on step by step until perhaps he feels a greater interest in that one case of suffering than probably in all the misery of the entire town.

This sympathy was brought about by a benevolent effort. Go forward in doing good; set your heart upon it, and cause your faith to grow.

G. W. T.

### DO YOU HEAR JOY AND GLADNESS?

I never saw nature adorn herself in a mourning dress. It puts on green—the figures, painted with so many admirable colors, representing life, growth, development, make the heart glad as they are seen in the sunlight and rustle with such modest pride in the soft air as it floats on swift wings all around us. Even when the leaves turn loose their native stem in the autumn and fall off forever, their departing beauty and attractive colors are still objects of much admiration. They look cheerful to a lover of nature as they close their short and beautiful life, making the earth richer for a more luxuriant growth of leaves for each returning spring. No black, unhealthy costume do the trees wear when their foliage is dead. They never put on mourning but appear bright in their last departing hour.

Weeping—mourning is not conducive to health, neither is dress nor anything else that is an unpleasant reminder of a happy past. When those, who are near, pass over the great divide, think of them pleasantly, but not sadly. For it is only a matter of time and all will be on the other side of the dividing line.

While sojourning here stay on the bright side of life, air yourself in the breezes, stay much out of doors, take in the sunshine, and live in the realms of joy and gladness as much as possible. Your own heart must cheer you. However, much will depend upon right eating and drinking, good deep breathing, elevating thinking, proper bathing, enough cleanliness, and right living to insure the greatest amount of earthly happiness. There is a charm in these things which practice alone can give, but it will pay a liberal reward to every one who applies himself with persistence and industry. A suggestion may move to thinking and then cause action to perform its duty. For action, action, action, is the great means by which the world is moved on to success. If each would act his part well on the stage of life it would be a beautiful and attractive play.

David said, Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Do we listen for gladness? Or do we listen for that which will bring sadness? Whatever we sow we will be most likely to reap. Sow good, clear seed if you expect a good crop. Be as careful as you may, some

thistles and weeds will spring up. It is difficult to keep clear of them. Some time an enemy puts them in your field while you sleep—those dangerous, rapid-growing thistles that bear nothing but thorns. These thistles are to be feared, because they are senseless and dangerous. It takes care and toil to cultivate a crop—to keep down the weeds—for they grow and grow so fast, and spread and spread all over the field, until you have trouble in rooting them up.

Amid the din of the conflicting elements of the world hear the trumpet voice of joy and gladness ringing out above the noise in welcome tones. Let not your heart be troubled, neither let it be afraid. And at once it inspires fresh hope and new courage to engage in the conquest for a just and righteous victory. All up and down the line of march from this to the better land the refrain is caught and echoed in thunderous tones from end to end. You must be charmed by inspiration and charged with confidence to grasp the superlative joys that invite you upward. Then when you are filled with the fullness of joy and gladness you may rise to the highest height.

The whole of this fifty-first Psalm is filled with penitential supplication. Its author had a very sore, broken heart. He prays for complete pardon, for he knows full well that the way of the transgressor is hard. The pain here of a bruised, broken heart is compared to broken bones, but He who smites and wounds, heals and binds up, cleanses and causes the broken bones to be set that they may grow together and be whole again. If any one is suffering with broken bones, with a broken heart apply the bandage of faith and the lotion of salvation, and bind the glad promises around your heart and get well. It is not worth while to go with broken bones all of life when you can have them mended and made whole.

You are not always glad, neither do you feel like rejoicing every day. Some time your physical condition will depress you, but keep right on cultivating a spirit of joy and after a time streams of gladness will flow into your lives, and you will be greatly refreshed by them. Listen for it, until you hear its cheerful sound, and feel its helpful presence. Be on the lookout for it to come to you. Rejoice evermore. Make melody in your heart. Let the elevating themes which you consider cause you to hear joy and gladness.

Do not be satisfied with present attainments in any department of life—look for better, brighter and more joyful times, let the past alone, and give more and better attention to the present, remembering as you go onward that, after

pain comes relief, after sorrow comes joy; after night comes day; and after death comes life. You rather hear joy and gladness than anything else—because they fill your life with peace.

Do not stop because one victory has been gained. There are other battles before you, and other engagements to meet. Some more problems to work out, which demand more thought and investigation before the work is completed. One thought suggests another, one step prepares the way for others to follow, one experience qualifies you for more and better work. Arm yourself therefore with confidence and bravery that you may be able to go right through to success.

Cause me to hear joy, make me to hear joy. Keep your heart in proper tune. Unstop the ear that is deaf to joy, so that the sweet melody of joy may be wafted into it. Listen to have the discord displaced by the presence of joy. Then when rapture and peace take possession of the soul it will exult in a stronger faith and a full assurance of grace. If you can get joy in trouble it will give more spiritual power. "Every bird can sing in a clear heaven in a temperate spring, that one is most commended that sings many notes in the midst of a shower or in the dead of winter." As these words plead with God for joy and gladness may every one who uses them be drawn to Him for a new and a full supply. Once a woman sought all her happiness in worldly pleasure till a profound melancholy seized her which nothing could relieve. One day a shoe maker waited on her in compliance with her orders. A single glance at his countenance as he took her measure showed her that he was as happy as she was miserable. She could not forbear saying, "My friend, are you happy?" To which he replied with a face on which peace sat enthroned: "I am the happiest of men." His looks and his words deeply impressed her, nor could she rest until she had sought him out, and learned the secret of his joy. He was a devout man and gladly sought the opportunity of preaching Christ to her. She also received the "anointing," and to the close of her life served the Lord with gladness, diffusing in her turn the same saving blessing to others—the sick and the titled among whom she associated.

May our meditation of the Lord be sweet and pleasant and as we look up to Him from whom every blessing comes, may the joy of His great salvation help us to pray,—“Make me to hear joy and gladness that the bones which thou hast broken may rejoice.”

Windsor, Va.

J. T. Kitchen.

## THE CHRISTIAN SUN.

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Organ of the Southern Christian  
Convention.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### THE PRESENCE OF EVIL.

Thoughts and opinions vary much as touching the principle, and the promoter, of evil. What and who is Satan? What of his origin, and how did he come to be in a system of "free grace and never dying love?" Some how the devil has always been a disturbing factor. Men of thought do not know how to locate and explain him: men of love and emotion cannot analyze him: and men of wickedness and sin fear and dread him; and we all feel uncomfortable about him. He is a strange, disturbing element in all the events and issues of men.

So our modern thought has about abolished him. Some are declaring that it was all a myth and a figment to have had him. He should never have been. Science, philosophy and religion could have all gotten along so much better and easier without him. It is a pity he ever was. In order to make the books plain, life easy, and this world a happy abode for merry mortals he, satan, the wicked one, will have to be ruled out, should have never been ruled in, came in fact as the idle dream of a mistaken race and ignorant theologues. How easily philosophy and history could have been written if ignorant ancestors had not made the egregious blunder of supposing into being a hideous monster called the Devil. He is all too low and base and vulgar for this delectable and highly cultured age. A Devil? Perish such a mythical thought of an age that is dead—Bah!

But, dear brethren, what are we going to do about this evil that abides. I saw in the paper this morning that a son did his father to death in a dual of bullets yesterday. I saw yesterday that a husband brained his innocent

wife with an axe the day before. I saw the same day that a mother deserted her husband and forsook her children to go off with another man. I saw in the same paper that a wife had poisoned her husband, and that four men in a drunken spree had two of their number shot to death. I see every day that they are waging a terrible war for the open saloon on the Sabbath in New York, and the low dives and gambling places are wide open nights, Sundays and all in a hundred places of our Christian land. I see sons going to wreck, daughters plunging into ruin, fathers staggering to the mire and mothers reeking with shame and sin and crime.

What are we going to do about these? It is well enough to argue away Satan from the thought and theory of things. What are we going to do with this sin and wickedness and shame and crime that is dragging man down to the low and vile depths? Oh, my brother, sin and shame do yet abide, devil or no devil.

### RELIGION AND LIFE.

It is about the forms and ceremonies of religion that men differ. About religion itself, not fame, but as life, men are forever agreed. That which raises the fallen, cheers the faint, heals the sick and leads the blind is universal, is life, is real religion.

About this men cannot differ. For, as we are told, religion is the life of God in the soul of man, God expressing Himself in human facts and relationships. Here there is no religion and life: religion is life.

So many come to think of religion as a narrow, mean, meager thing. How vain indeed the thought. Religion means life: that which gives the mind new energy, the heart new hope, the soul new aspiration, and every day new and untold joys and delights.

Religion is not barren, but fruitful. It continually opens up new fields for further flights and larger pursuits. New delights engage the mind and heart each day. There is no sameness; and the way is not a weary one. It is sweeter and sweeter as the journey advances and the religion of today is always sweeter and better than that of yesterday. This because it is life, even the life of God unfolding itself in the soul of man.

### THE GRACE OF GIVING.

Many do not get any pleasure out of their giving. That is because they have not cultivated the art and grace of giving. All good and useful arts come by cultivation and practice. Giving is no exception. It is an art that must be

carefully and persistently cultivated if it is to bring best results.

Two men sit beside each other when the collection is taken. Both are equally able and each contributes a dollar. One goes away glad, the other sad. One enjoyed the collection, the other regretted it and really suffered pain from its consequence. The difference? One had cultivated the art of giving, the other had not. One gave willingly, the other grudgingly.

How acquire the art? The great Moody was not far wrong, "Give until it hurts, and then keep on giving until it stops hurting." Many give just enough to make it hurt, and stop there. That is the reason they think giving a bad practice.

Some one has said that to feel you have given too much is right good evidence you have not given enough. There is a limit. But few indeed come close enough to the limit to get the real joy of giving. Giving as a part of church service, should be enjoyed as much as any other part of the service, and it may be, if the art is acquired and developed.

### THE CHURCH ORDINANCES.

We shall never understand them, these sacred rites and ordinances established of our Lord for and in His church. Baptism seems an insignificant thing. Some water, a brief ceremony, a candidate and a minister, and the work is done. All natural, simple, visible, tangible. Yet the weight and the wonder of this simple service through the ages. Somehow it is, it abides, and its power is invincible. By it men are made more loyal to the church, more willing to obey, more ready to yield and to do for Christ. And through it the church is built up and magnified.

The sacrament of the Lord's supper, a very silent, quiet, unobtrusive sort of service. It would look like this could not prevail. Yet, it abides with wondrous worth and weight. It unites the brotherhood, drives out unselfishness, keeps the church in unison and brings heaven closer earth. Strange, wonderful, majestic, mysterious. Demons have ranted, fiends cursed, and the powers of hell have thundered against it. Yet it is, abides, is steadfast. It will one day in its silent majesty and might shake the foundations of hell and put to flight all forces of evil.

These quiet, silent, salient, church ordinances, simple and insignificant in their seeming: how wondrous, how mighty, how majestic in their deep reality. It behooves the children of God to properly and appropriately observe these sacraments.

### SUFFOLK LETTER.

Monuments are erected, orations are delivered, and books are written to commemorate the deeds of heroes in war, and it is well that it is so. The unveiling of the Wirz monument at Andersonville, Ga., May 12th, and of the Hart-rauft monument at Petersburg, May 19, are recent examples of what states do for their dead heroes. The air of the Republic is full of music praising the men who have suffered or achieved great things for their country. Heaven knows that no honest man would take down a single shaft, blot out a single line, or hush a single note in all that this nation has done to honor Revolutionary or Civil War heroes; but there is a class of heroes unhonored and unsung—the plain, every day tiller of the soil. I am not now thinking of the man who owns many acres and has them tilled; but am thinking of the man who owns a small farm, has a large family, does his own work chiefly, pays his bills from the proceeds of the field, and looks only to his land for all that he buys and all that he enjoys. This small farmer is a hero equal if not superior, to any who lead armies in time of war. This farmer rises early, works late, follows the plow in the field, feeds his horses, hogs, and cows; cuts the wood to cook the meals; goes to town and to mill; fixes the fences, gates, and doors; greases the wagons and buggies; helps his neighbors when they are behind with their work; sits up with the sick at night; and goes to Sunday-school and church on Sunday. He has no capital but his energy and his faith in God and the soil. He buys his fertilizer on time, runs an account at the store; borrows money for special purchases, and promises to pay "in the fall." If his crops fail, he is two years behind. When sickness comes on top of this load or he loses a horse or a cow, then days look dark and times seem hard, and they are. To lead an army when backed by a nation and cheered by an host of soldiers is easy compared with the courage such a farmer needs. Yet thousands of men go forth to the field with such burdens and plow when the crops give no promise of good harvests. With poor stand, poor growth, and no rain, it takes a hero to plow; a hero in courage and a hero in faith. Such a man must have faith in the field, faith in himself, and faith in God; and there are millions of such heroes in this great country. And beside every such hero is a heroine who might be mentioned with Florence Nightingale and Joan of Arc. These farmers' wives share in all the struggle and toil of their husbands and eat with him the bread

made sacred by honest work. The soldier in the camp has an easy time compared with this daughter of care. No wonder she enjoys an hour in God's house, the sermon that tells of rest, and the songs that tell of joy and the heavenly home. The rigid demands of life upon such honest souls develops character more solid than refined. No wonder their children are trained to obedience, temperance, and economy; they need no book on economy, because their life is the author of economy every day. God has raised the mountains as monuments to the sons and daughters of toil, and the flowers of the earth mark their graves. It seems to be a pity that the firm does not give a larger return to those who plow and hoe; but, as "virtue is its own reward" so honest work seems to be its own reward. The appetite, the sleep, the contentment, the independence that belong to the tillers of the soil may contain riches that profit and luxury know nothing of. The lowing of cattle, the bleating of sheep, the squealing of swine, the barking of dogs, the crowing and cackling of fowls, and the song of birds may be as good for the soul as the screaming of whistles, the clatter of wheels, the tramp of feet, and the music of the playhouse where city folk lose their sleep and their strength. To live in touch with Nature's great heart may be as good as to live in touch with the engine and dynamo. The heroes and heroines of the farm deserve a place in fame's best temple, and a seat high up in the temple of God.

Rev. J. W. Wellons of Elon College dropped in and was with us at Wednesday night service, May 19th, took part by making a good talk, spent the night with Col. J. E. West and family, and left Suffolk Thursday morning for Smithfield, N. C. He is gathering material in the history of the Wellons family and carries his eighty-three and a half years as gracefully as a daisy carries a dewdrop, and enjoys life and friends with all the vigor of a young man.

W. W. Staley.

### NORFOLK LETTER.

Bro. Ryan reports the largest congregation at Rosemont that they have had for quite a while. A good day at the Temple, with one young man uniting with the church at the evening service.

The many friends of Col. A. Savage will regret to know that he is very ill with a trained nurse attending him. He has been a strong, loyal friend to the Christian church. He realizes that in the natural course of events he can not be with us much longer and is just waiting the call to come up higher.

The meeting at the Third Church, under the preaching of Rev. H. W. Elder, is growing in interest. He is preaching some powerful sermons, full of rich thoughts. His effort has been principally directed to the strengthening of the church.

The weather was very inclement the last three nights during the week, which interfered with the congregation somewhat. The Sunday evening service had a fine congregation. In the afternoon Bro. Elder spoke to men at the Naval Y. M. C. A. His subject was "True Manhood." He handled it in a masterly way, and was listened to with rapt attention by the men present as he showed to them what constituted true manhood. J. W. Manning.

### THE SUNDAY SCHOOL CONVENTIONS NEXT.

By the time this week's Christian Sun reaches the majority of its subscribers delegates will have left their homes for the Young People's Convention at Elon College, May 29-31. A much larger delegation has been reported to the entertainment committee than I had expected. The Convention promises to be of considerable interest. An account of its proceedings will appear in the Christian Sun of June 9th.

The next gatherings among the young people of the church are the Sunday-school conventions. These are to be held during the summer months. It is time the various secretaries of these conventions were earnestly at work on the attendance from the various schools. This department of the Sun is open to the presidents and secretaries of Sunday-school conventions, and also to other interested brethren for the purpose of working up the best possible conventions.

There is a feeling among the laity in many parts of the Southern Christian Convention that a large part of the ministers have been too careless about attending the Sunday-school conventions. The most aggressive churches have good Sunday-schools and are usually represented in the Sunday-school convention. If the pastor is also in the Convention and takes an active and helpful part, this conduct of his endears him not only to his Sunday-school but to his church, as well. Let it become so strongly demanded of pastors that they attend the Sunday-school Convention, as to make it necessary for them to do so, or else forfeit prospects of the highest usefulness in the church, and forfeit also the prospects of promotion to better churches. W. P. L.

—Government and Principles of the Christian Church; cloth 50c., paper 25c.

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“He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again.”—Prov. 19:17.

**Total Reported Last Week. \$3101.11**  
**Monthly Dues.**

Iola Timberlake ..... .05  
 Jessie Penny ..... .05  
 Pauline Penny ..... .05

**Monthly S. S. Offering.**

Burlington, N. C. .... 6.17  
 Rosemont, Va. .... 1.06  
 Suffolk, Va. .... 15.19  
 Shallow Ford, N. C. .... .40

**Special Offerings.**

Amelia Chris. Ch., N. C., 2.26  
 Miss Beulah Fowler ..... 8.00  
 on support of brother.  
 1 bu. S. potatoes ..... .70  
 Mt. Hermon Christian Church:  
 Mrs. John Broughton .... 1.00  
 J. J. Sanderford ..... 1.00  
 A. C. Penny ..... 1.00  
 Miss Elsie Penny ..... 1.00  
 C. T. Bryan ..... 1.00  
 Mrs. Geo. Williams ..... .50  
 Collection ..... 3.40

Amt. 18th week, 1909 ..... \$42.83  
**Total ..... \$3143.94.**

Elon College, N. C., May 19, 1909

My Dear Children and Friends:

This has been a very busy week at the Orphanage. The farm work is on in full force; with stumping, ditching and breaking of new land for late planting. We will have about 12 or 14 acres more for cultivation this year than last: this extra land is new-ground, thickets and old meadow land. My it takes work!

The Supt. was at Mt. Hermon 3rd Sunday and had a good day, presenting the orphanage work in the p. m.—owing to threatening rain many men left or possibly we would have received more money. We are thankful to the kind friends who helped us, and enjoyed the visit. The dinner served was great, and the neighbors and friends co-mingled and seemed

to enjoy the day and were happy.

In looking over books we find that quite a number of Sunday-schools are contributing monthly amounts, which would equal or nearly so \$1,000.00 endowment; i. e., over \$60.00 per year or \$5.00 about what we claim actual cash spent per month. The Suffolk, Va., leads, averaging about \$15.00, Burlington, N. C., makes the next largest, with Ber: a Nansemond close up, sometimes a little over \$5.00 and again under; with Greensboro, Henderson, Wentworth, Catawba Springs, Wake Chapel, Waverly, Va., all averaging up well; with many others with different amounts. If all schools would join in it would give the Orphanage a much more continuous and liberal support—for which we would be thankful.

With best wishes to all,  
 Yours for work, Uncle Jim.

Wake Forest, N. C., May 17, 1909.

Dear Uncle Jim:

I am a little late this time. I will try to do better next time. We had an ice cream supper Saturday night for the sunbeams. We had a nice time. Enclosed find five cents. Iola Timberlake.

I guess the little “sun beams” melted the cream too, and made it go fast. Didn't they, Iola?

Raleigh, N. C., May 14, 1909.

Dear Uncle Jim:

Since we wrote to you last we have had a great sorrow in our home. Our oldest brother, Garland, died with pneumonia, May 1. Enclosed find our dues for this month.

Your little nieces,  
 Jessie Penny,  
 Pauline Penny.

Ah, girls, Uncle Jim's heart goes out in much sympathy for you and your family in this sorrow which has darkened your home in the early spring time.

**MEDICINE.**

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

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1:15	6:00	Raleigh	8:30	3:45
1:54	6:24	McCullers	7:52	3:03
2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:30	9:15	Fayetteville	5:30	12:30

JNO. A. MILLS, Pres. and Gen. Mgr

**DR. JNO. H. BROOKS,**  
 —DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

## THE REPLY.

(We published recently the greetings from Christian Churches in the South to Christian Churches in New England, which resulted in all becoming one body. Below is printed the reply of the New England Churches.)

The Elders of the Christian Churches, in the New England States, assembled at Portsmouth, N. H., June 23rd, 1809. —To their brethren in the Southern States, in Christian fellowship,—sendeth Greeting.

Beloved Brethren in Christ Jesus our Glorious Lord,—Your epistle dated May 27th, was received by us with the same spirit of love by which it was dictated; and it rejoices our hearts, that there are such a number of our brethren in the Southern States, who receive Christ as only King and Head of his Church, to the exclusion of Popes, Cardinals, Bishops, Archbishops, or any body of men invested with legislative authority for the Church of God.

We understand according to the New Testament, that the Church is the "Body of Christ," and Christ the "Head of the Body," and we praise our God that he has given Jesus, "a leader and commander to the people;" that "the government is upon his shoulder;" that we have a law-giver who is able to save and to destroy;" we therefore have, and do reject all human heads, laws, articles of religion, confessions of faith, disciplines, creeds, catechisms, etc., etc., etc., which have been invented by men, not only because they are the foundation of the unhappy disputes which have arisen among the children of God, and a lessening of the divine authority of our master Jesus to command us in all things; but because we find his law perfect in all things and sure, a "perfect law of liberty," not of bondage—yes brethren, liberty to obey him in all things, whose yoke is easy, and whose burden is light.

We have not rejected these things without mature consideration, and were not altogether unapprised of the opprobrium which would be cast upon us for our conduct, by those who are so closely attached to them; but believing in our King as a Saviour as well as law-giver—we ventured upon him with the same confidence we did when we found him a deliverer from sin, firmly believing we should see an increase of those, who take Jesus for their commander, and his law, as contained in the New Testament as their only rule, without addition or diminution; and we have not been disappointed in our expectation, for

"Although despised by men  
A little feeble band,  
Protection we've obtained,  
From our Redeemer's hand,  
Though oft' our foes would us devour  
We've stood upheld by Jesus' power,"

and God has very gloriously increased our numbers, to the praise of his holy name; and while our dear brethren are groaning under a yoke which they are not able to bear; we rejoice that we can raise the Christian standard, proclaim Jesus as our King, and Jesus as our Law-giver, to the exclusion of all others, and praised be God we see the ensign waving farther and farther, and volunteers coming from far off and near, while the North gives up, and the South does not keep back.

We feel willing with you, yea, we rejoice to take the despised name of Christians, because the Church which is the Lamb's wife should be called by his name. "He was despised and rejected of men" and "the servant should not be above his master."

We firmly believe the happy time will arrive when there shall be one Lord, and his name one through all the earth; and it is our fervent prayer, that we be not Christians in name only, nor almost persuaded Christians as Felix was, but that we be Christians indeed, that is disciples of Jesus partaking of the divine nature.

Dear Brethren, we do most sincerely desire your prosperity and happiness. O, that the God and Father of our Lord Jesus Christ may pour out his holy spirit upon us, that we may honor the Christian name, serve God acceptably, finish our course with joy that when he who is our life shall appear, we may be presented with you immortal, being the children of God and the resurrection to praise God and the Lamb in perfect strains, world without end, Amen.

We are, dear brethren, yours in the kingdom and patience of Jesus.

William Ramzey, Ebenezer Levet, Uriah Smith, Moses Safford, Elias Cobb, John Rand, Douglas Farnam, Elias Smith, Zephaniah Crossman, Peter Young, Joseph Boody.

The following Elders not being at the above meeting, having since seen, and approving of the above letter, add their names with the others.

Daniel Hix, Phillip Hathaway, John Lawrence, Ira Phillips, Ebenezer Easty.

(The conference framing the above met at Portsmouth, N. H., June 23rd, 24th, 1809, thus showing the letter to be almost one hundred years old. It was printed in The Herald of Gospel Liberty, Vol 1, page 95. Respe. H. E. McClenney, Suffolk, Va.)

## THE CONDUCTOR'S BUSINESS.

One night on our way from Dubuque, Ia., to Cedar Rapids on the Illinois Central Railroad, our attention was called to young ladies who seemed to have come from rural regions. Another woman entered about whose face there was something sinister and deceitful. From their conversation we gathered that the girls were going to Cedar Rapids to work. The woman directed them to a boarding place.

After a while we looked back and saw the conductor in conversation with them. They were crying. When he came for our tickets I said, "What is the trouble back there, Mr. Hart?" He and I had been good friends for a number of years—ever since I first boarded his train and, with a smile, he said cheerily: "Good morning, sir! May I see your ticket?" I remembered that I looked up to see from whence the sunshine emanated and gazed into a face round and clean and as smiling as a May morning. Then I noticed also that on his sleeve he wore a number of gold stripes, marking him as one of the oldest and most faithful of employees. On the lapel of his coat was a little button with a pitcher on it, telling me that he belonged to that splendid corps of traveling men, "Gideon's Band," who have done so much to lift the traveling men to a place of honor and respect. That button became the link which bound us and our hands clasped in real brotherhood.

In reply to my question he said: "I found that those girls were going to work in the Cedar Rapids factory and had been directed by some woman to a boarding house which has an evil reputation. I knew if they ever went there, they would be lost before morning. My wife is with me on the train and we will take them home with us over night and find them a safe home." I said, "That is a fine thing for you to do and rather exceptional for a man in your busy life." He replied, as he put his hand on my shoulder: "That is my business. I feel that I am not only responsible to the Illinois Central for the fares of my passengers, but I am responsible to Jesus Christ for their souls. My business is to serve Jesus Christ—I am working for the Illinois Central to cover expenses."

A few months after I again boarded the train of my friend and asked him about the fate of the girls. There came a light of a greater joy than I had seen in his face before as he said: "We took the girls home and the next day found them a safe boarding place. We took them to our church and last Sunday

they were baptized into our communion as members. They belong now to Him." I was not surprised a little later to find that his first name was "Andrew," for I remembered: "And Andrew first findeth his own brother-Simon and saith to him, We have found the Christ. And he brought him to Jesus."—Congregationalist

#### MEMORIAL DAY OBSERVATIONS. Bethlehem Church, Alamance, Co., N. C.

There are 670 graves in the cemetery at Bethlehem.

Julius Tickle (Son of Lewis and Sallie Tickle) was born June 17, 1836, died Nov. 20, 1851, aged 15 years. His was the first grave made here.

June 21, 1852, Sarah Simpson, daughter of Tobias Waynick and wife of Faucitt Simpson was buried here. The second grave.

The cemetery was begun in November, 1851.

Peter Geringer was the oldest man buried here, he being 90 years and 3 days old.

Sarah Strader, Daniel Waynick and Wm. Ireland date back for their birth to 1790.

Possibly Rev. Alfred Iseley and Peter Geringer were the two most prominent men of their day that are buried here. Susan Gilliam was the oldest person buried here. She was 98 years old, and lived in her last days at Geo. Kernodle's. She was an aunt of Mrs. Kernodle who raised her..

Men buried here who made history for this immediate section, previous to and during the Civil War were Rev. Alfred Iseley, Peter Geringer, John Ireland, Michael Strader, Daniel Waynick, Michael and Lewis Tickle, and Jas. Gilliam. Characteres more prominent during the civil war and since, who saw the wounds of the war, lived to almost or quite see them healed, are Samuel Ireland, Asa Iseley, James Barber, George Kernodle, Philip Waynick and others

In my way of looking at it, the death of Bro. David Michael and Sister Ida Kernodle was as great a loss to this church organization as it has sustained in recent years.

The deaths of Bro. Daniel Geringer, Sisters Essie Gilliam and Daisy Shepherd, were the saddest to me, of all the recent deaths in our church, dying as they did just at a time when it looked to me that we were so much in need of young men and women of character. At the time of Miss Daisy's death I wrote, "for a girl so pure in life there could be no home but heaven.

Sister Margaret McCray's death was a great loss to Bethlehem though she

was a member of Union. She lived near Bethlehem and was a regular attendant and a faithful and well read Bible student. A good worker in our Sunday-school.

L. D. Rippey.

Alamance, N. C.

#### DIMPY DOT AND HER IDEALS.

My Dearest Angy:—A thousand blessings on your sweet self for answering my letter so soon. Don't, please don't, scold me any more for having different tastes from you in the matter of worship. You are the darlingest of saints, I know. But, Angy, I am perfectly miserable sometime when I think that you are not a society Methodist like poor little me. I somehow feel that you are missing the best of life.

How can you stand that old-fashioned service in your church? The time I was there the sermon took up at least one-half of the service. That was simply awful—not the sermon, because I didn't listen to the man. The sermon was not over thirty-five minutes, but just think of its having taken so much of the time that might have been given to the beautiful service that we have in our church!

I just know that you are all making your church too serious a thing. We young people here believe that the church is just a kind of frill on the garment of life. (I nearly dropped into poetry, didn't I, and I just hate it?) I don't think a sermon ought to be allowed to mar our beautiful service by its length or its nature. Our preacher doesn't preach on anything that brings an unpleasant thought. He is a true follower of—what do you call him? Arnold Matthews who said something about—oh, I can't remember it, but something about sweetness in light. That's my idea, Angy dear.

You ask me about George C. Why, I hardly know him, you silly thing; and, Angy, you positively must not use my name with his when you are talking to any of my set. He did call on me one time, and that was the last. He is good-looking, and they say he is mighty smart. Uncle John says he is the most promising young man in town. What do you reckon he wanted to talk about when he called? Nothing but plain, dull things like books, and travel, and politics, and things you read about in the horrid old reviews. He happened to mention Wilbur Wright and his machine, and I positively laughed in his face when I told him I had never heard of Wilbur Wright in my life. But, oh, Angy, would you believe it? When I yawned and proposed a game of cards,

he said that he didn't know one card from another. Hadn't had time to fool with such things. Oh, Angy, that was the straw that broke the elephant's back. Just think of a man in this day that won't and can't play cards. Ain't that the limit? He must have saw the disgust in my face, for he soon left, and I ain't seen him since. Uncle John told me next day when I spoke of it, that George was capable of taking a big part



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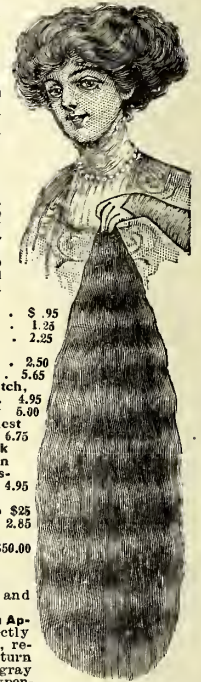
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in the game of brains and energy and manhood (I believe they were the words). But, Angy, dear, deliver me from the man that can't play cards and dance.

That last word reminds me of Laney. Now, there's a darling for you. Poor boy! He's not much of a business man and won't let his mother and sisters sponge on him. But, Angy, you ought to see him in a ball-room. He is positively delicious when you see him in full dress and leading the German. He's the dearest man in a dance and other functions I know of. Mamma don't like him. She says he has got no money and owes nearly everybody in town. Uncle John don't like him because he's got no brains, he says. But he's just a darling of a dresser and dancer, and that's enough for this girl. I'll catch him if I can.

But you are tired of this, I know, dearest of girls. I may run up to see you in a few days. I don't see how I'm to stand it here until we go to Atlantic City for the summer. (Oh, Laney is going, too!) I'm out nearly every night at some card party or dance, but that is getting dull, as it is the same people. I stay in bed till eleven. Then I get up and manage to worry through dinner. Then I take a nap. Then I go shopping or driving, and then it is time for some social function at night. It is dull, but I feel that I am learning a heap, and that I am developing what Uncle John calls womanhood. Don't you think so?

But, dear, this is positively the last line of this letter.

Your own, Dimpy Dot.  
—In Raleigh Christian Advocate.

In the chapter on "Giving" in the Mahabharata, the great epic of India, it is written: "A man who has ten cows should give one, and the man who has one hundred cows should give ten, and the man who has one thousand should give one hundred, all giving proportionately."

Die! no; God's children never die,  
But after this brief life is spent  
They live 'mid possibilities  
Made perfect and with power to grasp  
The infinite.  
Nor is this all—when the green sod  
Hath hid from mortal eye the form  
Of clay, they still live, by impress  
They have made on lives of others.  
Every upward aspiration is God's angel  
undefiled;  
And in every "O my Father," slumbers  
deep a "Here, my child." —Sel.

**TO KEEP LIGHT DRESSES CLEAN.**

Magnesia may be obtained either in powder or in square cakes, and it is very effective in cleaning laces and delicate fabrics. Sift or rub it on the parts to be cleaned, and lay them away in a box or drawer where they will be undisturbed for a day or so, and then shake them out. It is a very good plan to apply the magnesia in this way when putting away party dresses that have become slightly soiled. The magnesia absorbs the dust, and when you take

the dresses out to wear them the next time, they will be fresh and dainty. The magnesia is also effective, when applied in the same way, for removing grease-spots.—Woman's Home Companion for June.

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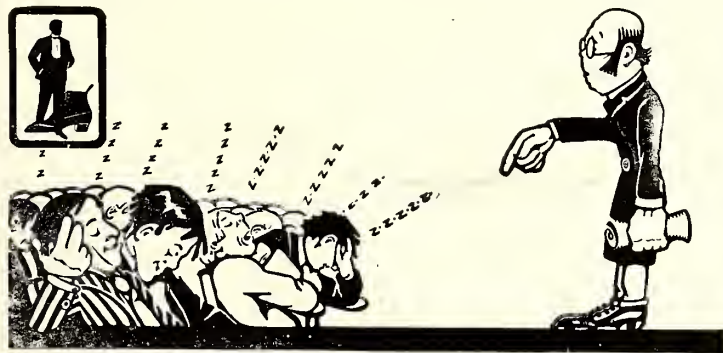
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**DIED.****Hofler.**

In Gates Co., N. C., March 25, 1909, Townsend Mofler departed this life. Born in 1842. On June 11, 1862, he was married to Miss Sallie A. Holfer, who survives him. May the grace of God comfort and sustain her in these dark hours of sorrow and bereavement.

J. M. Roberts.

**Hamlet.**

Little Virgie Hamlet passed from time to the great beyond on Saturday before the first Sunday in May. She was three years old, a sweet, bright little girl, loved by every one that knew her.

On Saturday before third Sunday, Vernon Hamlett, 21 months old was called from the same home to join his sister in praising the heavenly Father in song, this being the last child in the home of Brother Benn Hamlet and his wife.

**Felton.**

Richard Felton died March 3, 1909, in the 75th year of his age. For about 30 years he had been a devout member of Eure's Christian church, Gates Co., N. C., and for a number of years one of her most faithful deacons.

His devoted wife and five dutiful children are left to mourn their loss. Four children have gone before. May God bless and comfort them in their sorrow.

Sunbury, N. C. J. M. Roberts.

**Hensley.**

William Finley Hensley, infant son of Edward and Pattie Hensley, of Burlington, N. C., May 2, 1909, aged 10 months, and 9 days. The little one had been sick since about the first of the year. He was a bright little child and a great joy to his parents. The funeral services were conducted by the writer at Bethel, Caswell county, and the interment was made in the church cemetery at that place. May God bless and comfort the bereaved parents.

P. H. Fleming.

**Mebane.**

Whereas the supreme Ruler of the universe has in his infinite wisdom removed from among us our worthy and esteemed brother, Joseph H. Mebane, and whereas his faithful duties in helping to support the church have ceased, making it eminently proper that we record our appreciation of his service,

Be it resolved, 1st, That the wisdom and ability which he exercised in the aid of the church will be held in high remembrances of him.

Resolved 2nd, That the removal of

such a member from among us leaves a vacancy and a shadow that will be deeply realized by all the members and friends of the church of which he was a faithful member.

Resolved 3rd, That we extend to the bereaved family and relatives of our deceased brother our deepest sympathy and express our hope that even so great a loss to us may be overruled for good in this world by Him that doeth all things well.

Resolved 4th, That a copy of these resolutions be spread upon the records of the Church book, a copy printed in the Christian Sun, also a copy in the South Boston News, and one sent to the bereaved family.

Respectfully submitted.

R. D. Thompson, Sr.,  
N. T. Farmer,  
Committee.

**Self.**

The infant daughter of Mr. and Mrs. J. J. Self, of Burlington, N. C., May 17, 1909, aged 3 years, 4 months and 2 days. Her death was quite a shock to her fond parents. She had been sick, but was thought to be doing well until Sunday before she died on the following Monday. She was the baby in the home, and will be greatly missed by those who knew her and loved her. The services were conducted from the home by the writer, and the interment was made in Pine Hill cemetery. May the God of consolation comfort the hereaved.

P. H. Fleming.

**A NIGHT OF PRAYER.**

Just out of Boston a young girl came to me and asked: "Do you believe that God would save my brother, if my mother and I should pray all night for him?" I told her that I believed God had put the question in her mind, and that I would advise her to put Him to the test.

She told me afterwards that they returned from the meeting about ten o'clock, and that they began their prayer at that hour. They continued in prayer until midnight, and until two o'clock, and almost three. Then, believing God had heard and would answer, they went to sleep.

To my certain knowledge that young man had not before that been within four miles of the place of meeting; but the next night, with never a word spoken to him, he was in the meeting, and at the first opportunity he arose and said: "I wish you would pray for me. I have been deeply convicted of sin, and all night I felt the greatest desire to be a Christian." The young man was converted that night, and has since been a consistent member of the church.

Such illustrations might be multiplied without limit and they all prove this—God only waits for us to prove Him, and He is more willing to give than we are to receive.—(Author unknown)

—Ex-Governor Glenn, in his recent tour, raised \$25,000 for home missions. He is engaged to help New Jersey and South Carolina in their fight for prohibition.

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**FOLKS, PLACES AND THINGS.**

A Chicago attorney who says modestly that he tries to improve every fair opportunity for conversation on religion with men of his acquaintance testifies that men are constantly growing more and more willing to talk about religious matters. "One rainy day some years ago," he recalled, "going down one of the principal streets of Chicago, I suddenly ran into a member of the City Council. 'Say,' he said bluntly, 'are you a candidate for any-thing this campaign?' I didn't really intend to say it, but quick as a flash the words popped out of my mouth: 'Me? I'm a candidate for heaven.' The man gripped my arm nervously and pulled me into a doorway out of the rain. 'Look here,' he said tensely, 'what made you say that to me?' 'I don't know, I'm sure,' I answered. 'It flashed into my mind all of a sudden. I wasn't planning it. I mean it, though.' 'Well, you've knocked me all in a heap,' he said huskily. 'I'm a candidate for heaven too, but I've come pretty near forgetting it. I'm a church member, and I thought I was a pretty good Christian when I went into politics. I haven't done anything very shameful yet, but I have been losing sight of my religion and getting awful careless. This Council business hasn't been good food for me. I've been kept out late nights, and I always go with the boys for supper at some restaurant after Council meetings are over. They're a hilarious crowd, and we go bumming around the town more than is good for anybody. I've neglected my family and neglected my church, and this thing you've said brings it all back over me. I'm going to do better. I don't have to let this political business lead me off. I'm glad that thing was put into your head to say to me. I needed it.'

"One day," continued the attorney. "I had been working with another lawyer over a case; and when we finally wrapped up the papers and he was ready to leave, the words slipped out of my mouth sort of musingly: 'Well, all so; 'the wages of sin is death.'" He whirled around and stared at me fiercely. "What do you mean by that? You trying to preach to me?" "Not a bit of it," I answered. "What are you getting excited about? That's in the Bible. Don't you think it's true?" He paused and studied several seconds. "Yes, it is true," he answered slowly. "I know it's true. And I haven't been living like I ought to; I know that. There are a lot of things I have been doing that I wouldn't dare to have my wife know. I'm going to try to cut them out. I don't want the wages.'"—The Interior.

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# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JUNE 2, 1909.

VOLUME LXI.

NUMBER 22.

## EDITORIAL COMMENT.

**Idiots and Missions.** There came down a man from the mountains the other day who tells the Lexington Dispatch a very shocking story of an idiot near Round Knob, in McDowell County, N. C. This pitiable and helpless mortal is tied out to a tree, says the informant, in the day time and led back to the parental cabin and tied in one end of it at night. This has been going on for years, and the State takes no steps to take and keep the unfortunate being.

Now all that is very deplorable, and our sympathies are with the idiot and our condemnation is for a system that allows such. But the informant, concludes The Dispatch, "grew sarcastic in his reference to the matter and spoke of the idea of sending money to heathen countries for foreign missions 'while we allow such human suffering as this, allow an idiot to be cared for in this style, hitched out like a beast, right under our noses.'"

When we read that conclusion we decided there were two idiots instead of one in the story. No sensible and sane man, if half informed, and capable of any sort of logical reasoning, could possibly connect the "poor heathens" with this North Carolina idiot.

We wonder if this informant could possibly conceive of how a single dollar withheld from foreign missions would have helped or benefited in the least this poor unfortunate mountaineer? And we wonder if it ever entered the wisdom of this Solomon to consider that the very folks who give most liberally to foreign missions would be the very first and foremost to give for the benefit and blessing of this poor idiot?

Once there came a woman bearing an alabaster box of ointment, precious, fragrant, costly. This box the woman brake and anointed the Master. Immediately protest was made that here was waste, that this woman had wrought wrongfully, that her money could have been put to better use. The Master rebuked them and said let her alone. The greed of that gang, not the desire to save and benefit, called forth the Master's protest. That same protest

has been sending up its howl ever since.

If ever any money was spent to good intent and purpose, that money was for missions. But how the worldly and the idiotic have howled and protested against it. And you may put it down, when and where you will, that those who give for missions are the readiest and the willingest to give for other good and benevolent purposes; and conversely, those who withhold most closely from giving to missions will withhold most closely in giving to other good and benevolent purposes. There is serious doubting if the "sarcastic" informant of The Dispatch ever gave a dollar to foreign missions in all his life. He talks like a man who has not given to that, and that poor mountain idiot will stay chained to that tree the rest of his unfortunate and unhappy life if men like this are to be depended upon to give him support and comfort in better quarters.

**Missionaries and Men.**—Many otherwise wellinformed people persist in having their own beliefs about missions and missionaries without stopping to consider or trying to find out. There has been so much soft sentiment in connection with missionary effort and enterprise that many will not read what a paper prints, or hear what a speaker says, about missions. They think that the whole business is one of sentiment.

Now in truth there is no problem more practical than that of missions. There is no money, from a business point of view, that brings larger returns. The sentiment is only the outgushing of over anxious souls. The practical fact abides. We found this noble sentiment in an editorial of the Youth's Companion recently and it appeals so forcibly to heart and mind that we give this portion of it:—

For weeks the papers have been teeming with news of slaughter in Asia Minor. No one knows how many Christians the Mohammedans have killed, and no one ever will know; but one thing is known of all men: that the American missionaries, as usual, stayed at their posts. Some of them lost their lives. All endured hardship; but not one flinch-

ed or ran or weakened; and during the worst period of the massacres the missionary compounds were the only refuge for thousands of Christian men, women, and children.

It was the same in China during the "Boxer" outbreak; it has been the same everywhere and in all times, so that to speak of the courage of missionaries is to utter a commonplace.

But that is not all. Wherever Christian missionaries are stationed—and especially American missionaries—they are sowing seeds of patriotism; cultivating a spirit of love for country and implanting the idea of duty toward country among natives who never dreamed of it before. They are healing the sick and supplanting old superstitions with a scientific knowledge of medicine. They have stopped the ravages of smallpox in China. They are lifting the burden of centuries of oppression from the shoulders of mothers and giving to children the only possible hope of education. The atrocities of Congo were brought to public attention by missionaries, and such measure of alleviation as has been attained was due to the efforts of missionaries.

Men give money cheerfully and lavishly to the sufferers from a Johnstown flood, and San Francisco fire or a Messina earthquake. The money contributed to foreign missions in any one year relieves more physical suffering and creates more material happiness than the funds raised for all three of those great disasters.

—A ten months old child at Roanoke, Va., fell into a dishpan in which the water was two inches deep, and drowned May 27.

—Petersburg, Va., has the unhappy distinction of voting "wet" by a large majority in a local option election last Thursday.

—The International Reform Bureau, of Washington, D. C., has sent out a call to all Sunday schools of our country to observe June 27 as Temperance Sunday.

—Count Zeppelin, the German inventor, staid in the air with his dirigible airship 22 hours, traversing in the time 256 miles and alighting at will. This surpasses all previous records of the dirigible type of balloons.

## FROM THE FIELD.

## Shiloh.

We held memorial services on last second Sunday. The congregation was large and the tribute of flowers placed on the graves impressed one with the love and respect that is cherished in the heart for those who have passed over. "Dead, but not forgotten," is the message that loving friends bring in their beautiful wreaths on memorial day.

I am now well into the second year of my work with the Shiloh people, and my association with them in the Master's work has been pleasant. Increased interest is manifested along some lines, especially in the Sunday-school. Under the superintendency of Prof. T. M. Wright the Sunday-school has greatly increased in numbers and interest. A successful Baracca class has been organized, which adds great interest to the work among the young. An adult class has also been recently organized.

## Antioch.

The membership here is not large, but we have some earnest and faithful workers. The congregations are good, and we are praying for a great harvesting of the young people into the Lord's garner.

## Shady Grove.

I am serving my second year with this church. We held impressive memorial services here on last third Sunday, with a large congregation. The work here is moving on in an even tenor. We have some good people here who have treated us very kindly, and seem willing to stand up for Jesus and fight the good fight. We pray for a gracious and powerful outpouring of the Holy Spirit that shall bring the entire membership into the Lord's service.

## Liberty.

I find here a small, but faithful and loyal band of workers. They seem to have the cause of the Master at heart, and are striving to build up His kingdom. The kind reception and consideration they have given me is a source of cheer and inspiration to greater service.

I ask the prayers of the brotherhood that I may be a faithful under shepherd of the flocks over which He has placed me.

R. L. Williamson.

## Alabama Letter.

When at Lanett I promised to write at an early date to the Sun. We had in many respects a fine meeting at Lanett, in which great good was accomplished. The closing service was truly inspiring. I shall never forget that occasion: God be praised for such meetings. Since then I have been with Rev.

B. F. Young at Riverview for a few days where we had a good meeting, but do not know as to results. I have held good meetings at all my churches the past month and in some respects my work is in fine condition. That was indeed an impressive service at Antioch last second Saturday, Memorial Day. Antioch observes this occasion on Saturday before the second Sunday in May of each year. I think the last was the most impressive of any that I have attended. The recitations were appropriate and to the point, the music was excellent. In fact I may say for Antioch in many things they are doing well.

We hold memorial services next third Saturday at McGuire's Chapel and at New Hope on the fourth Saturday. All parties interested will please observe the date and meet with us and help make the service a success. We will meet early in the morning and put the cemetery in order, and begin service at 11 a. m. and decorate the graves in the afternoon.

We are expecting a great service at each place. We are expecting a fine meeting at Pleasant Grove next Sunday. The Missionary Rally is to be at that church at that time.

Our Mission Work at Wadley is in a very hopeful condition. We are getting ready to build a house of worship at that place. The committee on plans will meet tonight, and make definite arrangements as to the kind of building we will erect. It is our purpose to build a neat, comfortable house, and while we know it will require an effort, we are determined by the help of the Lord to succeed.

Now brethren if there is one in the church north or south, east or west that feels an interest in our work at Wadley, Ala., and can do so, will you please aid us with a contribution the size of which you may determine yourself with God's help. I assure you it will be appreciated. We are expecting to have our building ready for dedication by the time our conference meets next fall.

I have been very busy this year, Bro. Editor, but will try to write more often in future.

G. D. Hunt.

Wadley, Ala.

## Columbus, Ga. Letter.

The dedicatory services at the Waverly Terrace Christian church the second Sunday instant was an occasion of joy to many a heart. Mention of Dr. W. W. Staley's being present to conduct these services has already been made through the Sun. While in the city Dr. Staley preached five sermons at the new church. On account of being engaged in a series of meetings in Girard, it was the writer's privilege to hear him only once. It was indeed a pleasure to have Dr. Staley in

our midst and those who heard him preach were edified, uplifted and inspired by his earnest, masterly discourses. Of his sermons one of our daily papers said:

"Last evening at the new Christian church on Waverly Terrace, the Rev. W. W. Staley of Suffolk, Va., edified and entertained a congregation of earnest men and women with one of the most lucid expositions of the character of Matthew the evangelist it has ever been the pleasure of the writer to hear.

Dr. Staley is a minister of great force and power, appealing as he does to the intellect, reason and judgment of his audience rather than to their emotions, and with the earnestness of teacher of righteousness who is absolutely sure of his position, he leaves impressions on their minds and hearts that cannot but make deeper and more consistent believers in the religion he expounds. His simplicity of manner, purity of diction, clearness of expression, soundness of logic, all appeal irresistibly to a thinking man and makes his sermons gems of the first water. To listen to him expound the eternal truths of the Word once is to create an unquenchable desire to hear him again."

Our meeting at Girard began on Sunday night, the 9th instant. Rev. B. F. Young of Lanett, Ala., came to our assistance on the following Tuesday and remained until Saturday. Bro. Young was at one time pastor of this church and is much beloved by the people. His sermons were greatly enjoyed. We had planned to have with us the second week Rev. G. D. Hunt, Truett, Ala., who, on account of not being well and there being sickness in his family, failed to come. The meeting continued, however, until the fourth Sunday night, the writer doing all the preaching during the last week. Today we are thankful because the church was much revived and a good meeting was ours to enjoy. Seven members were added to the church.

Last Sunday at 11 a. m. and again at 7:30 p. m., Rev. J. W. Elder preached for North Highland church. His sermons were much enjoyed and highly appreciated by the congregation.

Bro. C. B. Terrell, Treasurer of our North Highlands church, is very feeble. He has been in poor health for several months. We are hoping and praying for his recovery.

The writer is under special obligations to Bro. J. F. Posey for a handsome twelve-dollar set of the "Self Interpreting Bible" received as a present a few days ago. Bro. Posey is Supt. of our Girard Sunday-school.

G. O. Lankford.

Columbus, Ga., May 26, 1909.

**Greensboro.**

Bro. Editor:—Please excuse me for failing to write oftener. The work here is holding up very nicely. Several members have been received since my last writing. We are looking forward with much interest to our dedication the first Sunday in June, hoping it may be a kind of reunion of those that were identified with the work in its early history. Come one, come all, and let us have a grand time, but above all, pray for the Lord's blessing upon the work.

J. W. Bolton.

**CHURCH LOAN FUND.**

We wish to acknowledge receipt of the following; O'Kelly's Chapel: Jessie Massey, \$1.00; Vallie D. Massey, \$1.00. Bethlehem church: Sunday-school, \$5.00; total \$7.00.

Thank you R. S. Petty Sec.

**TIME.**

Turn to the third chapter of Ecclesiastes and study the first eight verses, and learn what they say about time. The first verse is a natural introduction to them and begins with, To everything there is a season, and a time to every purpose under the heaven. If these verses are studied they will be found very interesting and instructive. It will take too much space to comment on these verses, so will consider mainly the one leading thought, time.

The children of years ago were fond of playing with the hour glass to see the sand run out the limited hour. Then they would turn it on the other end of the glass time piece to repeat the same over again. Thus they would play and turn until they tired of it—not thinking how fast time was running away and bearing them on the other side. When life was new and feet were nimble how glad were they to be jolly and playful—waiting with glad hearts for the years which would bring maturity, accomplishment and success. Bounding over the way on quick errands, or romping in the lawn amid flower beds and sweet sented breezes the happy days of many a child was spent. They excelled each other in thoughtless acts and natural simplicity.

We have a past, and a living present but no future time is given. This very moment is all we have of it—and it will be the last and only time to many. Have heard it stated that "time is money." But it is better than money—it is worth more than anything else we possess, because it gives us the opportunity of being rich in the faith of Christ, and to abound in the fullness of his grace. It waits for none but conveys them silently on

to the end. While it is passing it will be a wise thing to make the very best use of it.

For more than six thousand years it has been running into the ocean of eternity—it has been an everflowing stream draining the centuries and flooding the ages for eternity. The meaning of time is not so well understood nor its worth so fully realized and appreciated until it is gone—flown from our reach forever. Then some begin to wish it had been better spent and more wisely improved, as they see its true meaning and better understand its proper relation to them. So much of it has been wasted in unnecessary sleeping and dreaming that we wake up to its responsibility with great fear and much trembling. A dying pilgrim was once heard to repeat the word "lost," as he rolled in restless confusion on his bed. It was a surprise to his companion, and she inquired of him what he meant by using the word "lost," as he was a professing Christian. "I," said he, "I feel that the Saviour loves me and I love him, but I have lost so much time, so many golden opportunities have passed forever away from me—I have lost so much in doing nothing, it troubles me and disturbs me when I ought to be taking a peaceful rest before entering the unknown state." No doubt this will be the unpleasant experience of many more; it is the regret of so many to-day. It will be a blank place in their lives, and a deep sorrow down to the last. If any one is touched by these reflections let him try to redeem his time and shun the days which are evil and full of anxious forebodings. As these lines flow from an anxious pen some one looks up to our Father breathing prayerful thoughts somewhat like these: "Our Father, I want to be true and pure. I love Thee and desire to have the indwelling of Thy spirit. Help me, cleanse me, save me. Give a sweet-spirited life, and bless me now and forever."

Time has been a friend to us and lavished many blessings upon us. He has become very gray with the passing ages, but will not die until, "The angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

Time never turns backward—on its wheels it continues to go forward—they cannot be reversed, and unlike all other wheels they never stop by the way until their race is run. The right name would be perpetual motion until stopped by the

power which first gave the motion. "The wheels of nature are not made to roll backward, everything presses on toward eternity, from the birth of time an impetuous current has set in, which bears all the sons of men toward that interminable ocean. Meanwhile Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth and collecting within its capacious bosom, whatever is pure, permanent and divine." So then while on the journey never look backward, nor think backward too much but look to Him who tenderly says, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. This has been done, can be, and will be done again by great multitudes who love and serve their Leader. It will require thought, time, faith, prayer, and a strong will to follow Him on to victory, but through Him all things can be done which are necessary for salvation.

Time may be compared to a ring cut in two. Thus giving it two ends, one end representing the beginning of time, and the other one showing its final ending. Then cometh the end of everything mortal, when this mortal will be robed with immortality, and the things which are seen will give place to the things which are not seen. Eternity may be compared to a solid ring, it being round has no end. Eternity is round forever. It has no beginning of days nor ending of years, but will exist in a perennial state. The circle of time will be broken, but the circle of eternity is like one endless chain.

J. T. Kitchen.

Dr. Cocheran, of Philadelphia, Secretary of the Presbyterian Board of Education, made these rather pointed, not to say caustic, remarks before the Presbyterian General Assembly at Denver, May 24:

"Why can't we get the young men to preach?" asked Dr. Cocheran. "I'll tell you. In the first place, there is but little Christianity in the home. If there is any, it is gone by the time the young man is ready for an education.

"Does he go for his education to a Christian school? A Presbyterian school? No. He goes to a Godless State university, and when he returns to his home town he puts religion at low ebb. And if you ministers find your churches at low ebb, know where to place the blame.

"The need in this board of education is not for more money, but for men. We cannot christianize these State universities, but we can put a shepherd in charge, and in this way keep these boys in the flock.

## NOTES AND PERSONALS.

—The Board of Trustees of the Christian Orphanage hold their annual session at the Orphanage this week.

—The Sun will carry next week full accounts of the Young People's Meeting and the Annual commencement at Elon College.

—The Elon College Commencement is on this week. The hosts are foregathered from far and near. The Sun will tell next week of the exercises.

—Rev. S. L. Baugher, pastor of the historic Christian church of Conshohocken, Pa., delivered last Sunday afternoon the memorial address at Valley Forge. Bro. Baugher is a busy, consecrated and successful pastor.

—"A Christian Endeavor Society in Every Church, a Teacher Training and Organized Class in Every Sunday School of the Southern Christian Convention." How is that for a motto for the young people of our churches and Sunday schools? To that end we are to labor with determined zeal till the work is done.

—We acknowledge with appreciation an invitation of Mr. and Mrs. Elisha Lee Everett, to the marriage of their daughter, Lucifine Jennings, to Mr. Alexander Savage Hargroves Wednesday June 9, 1909, 3 p. m., at Berea Christian Church, Driver, Va. We extend hearty congratulations and the best of good wishes to these good friends.

—Among the interested and faithful pastors who attended the Young People's Convention at Elon Saturday, Sunday and Monday last we were glad to meet and have conversation with Revs. S. B. Klapp and W. H. Bolton, Greensboro, Revs. W. T. Walters and A. W. Andes, of the Virginia Valley Conference, Rev. H. Scholtz, of Macon, Revs. C. C. Jones, C. H. Rowland, and C. E. Newman, of the Eastern Virginia Conference, and Rev. J. D. Wicker, of Sanford. These are among the pastors anxious and deeply interested about the work of young people in their churches.

—Mr. and Mrs. Charles G. Maynard have issued invitations to the marriage of their daughter, Mary Alice, to Mr. D. L. Boone Wednesday, June 9, 1909, at 3:30 p. m. The marriage will be solemnized at the bride's home, near Mebane, N. C. Miss Mary is a most charming and accomplished woman, a graduate of Elon College and held deservedly in high esteem by a host of friends and admirers, and our friend "De" Boone, reared and educated at Elon College, and now a very prosperous and successful druggist of Durham, is to be congratulated in winning a hand and heart so fair and gracious.

—Bro. R. S. Petty, Greensboro, N. C., writing for the Committee of his church makes this worthy and meritorious appeal:—

"Our church is to be dedicated next Sunday, June 6. We need some more subscriptions and cash. Will you, kind reader, send yours in this week. We will greatly appreciate it if you will do this. The Greensboro Christian Church responds to every call and always will. So help us to pay off this debt that we may be of more service in the general work." Bro. Petty makes this appeal not without cause, for the Greensboro people have wrought to good purpose.

—We were mistaken in inferring last week from a printed program that Dr. McWhinney was well enough to be at a college commencement shortly. A personal letter brings the unwholesome news that Dr. McWhinney is a very sick man and that his condition is serious. The grand and good old man is full of years, honors, loyalty, and love.

## NORFOLK LETTER.

Rev. J. W. Barrett and his people at Lambert's Point enjoyed a good meeting which closed about a week ago. Bro. Barrett was assisted by Rev. Mr. Ramsey of Berkley. There were fifteen or more conversions.

Sunday was a big day for our South Norfolk brethren. They were celebrating their fifth birthday. They have a good, strong, healthy young church, with a nice little house and church property costing them about \$4,000 with all paid out except about \$1,000.

They had prepared a special program covering the whole services for the day. Mr. C. W. Baines, Sec. State Sunday School Association, made the main address of the morning. Col. J. E. West, of Suffolk, Chairman of the Home Mission Com. of the E. Va. Conference, made a fine address in the afternoon on the subject of "Tithing."

Revs. W. H. Thompson, C. C. Ryan, and H. W. Elder participated in the afternoon service. Rev. M. L. Bryant of the Main St. Church, Berkley, filled the pulpit at night, preaching on the subject "Seeing Both Sides."

The Memorial Temple and the Third Church Sunday schools will join in their annual picnic on Tuesday, June 22, at Cape Henry.

The Third Church Sunday school had the largest attendance of its history as a morning school.

We have just closed a splendid meeting. Bro. Elder has preached some strong, forceful sermons. They were well received by those who heard them. The attendance has not been large. That is one of the greatest troubles with get-

ting men and women saved in our cities today. They are not willing to put themselves under the influence of the gospel message and under the influence of a powerful meeting. In other words so many are not willing to be saved just yet—"not tonight, I'll get saved by and by" seems to be the thought of so many.

I am also persuaded that the modern methods of evangelists have had much to do with driving men and women from attending the services during revivals, not content to "preach Jesus and Him crucified," and depend on the Holy Spirit to cause conviction, but by every conceivable sort of proposition compel one to take a stand whether he will or not—thereby making them conspicuous before they are sufficiently under the power of the Spirit to rest under it, but it makes them resentful and they stay away from the services altogether. Bro. Elder's method of work is free from that, but he presents the message, gives an opportunity to accept or reject, and leaves the result with them and God.

We had fifteen conversions during the past week and all from our Sunday schools except three. Sunday we had a glorious day; at the close of the morning service ten united with the church and five more at the close of the evening service. For the special benefit of their friends and acquaintances that they may bear them up in prayer, I give their names: Mrs. May Green, Mrs. Margaret Green, Miss Evaline Deans, Lois Nichols, Ethel Nichols, Roy Nichols, Ruth Nichols, Vaneta Green, Robert Fanny, Addie Moore Davidson, Willmer Dennis, Edward Chroder, Wymer Manning, Lucile Manning, and Aurelia Manning.

We feel that the power and influence of this meeting will be felt in the years to come.

Bro. Ryan received two young men in the Memorial Temple Sunday night.

J. W. Manning.

## FIELD NOTES.

## Pleasant Hill.

The first Saturday and Sunday in May I filled my regular monthly appointment at Pleasant Hill. On Saturday we held our regular quarterly conference. The deacons reported the work of the church as being in a favorable condition.

On Sunday we had two services. In the morning service we made a special effort to raise funds for our conference apportionments. Uncle Welborn was with us, and gave us a very pointed talk on the subject of giving, after which a collection was taken, to the amount of about fourteen dollars. This collection with the amount that we already had on

hand, brings our conference apportionments up to a little more than half. We expect to go up to Conference this fall with the finances of our church paid up in full, and if every member will do his or her part, as they ought to do, Pleasant Hill will be a banner church.

In the afternoon we had preaching by the pastor, and communion service, which was beautifully and impressively conducted by Uncle Wellons, who is much loved by the people of Pleasant Hill. And we all would be glad if he could honor us with his presence more often.

We have decided to hold our protracted meeting at Pleasant Hill week following the first Sunday in September, and I am hoping and praying that we may have one of the best meetings that we have had there for a number of years. We hope by that time to get a recess pulpit built, the aisles carpeted, and the interior of the church painted. These improvements will add greatly to the beautifying of our church. I am glad to say that we have the money in hand to do the work.

This is the second year that I have been serving these people, and I feel very much encouraged with the progress that we have made for the advancement of God's cause, and pray that God may continue to bless us and use us for still greater usefulness in extending His kingdom.

#### Shallow Ford.

On the second Sunday in each month I go to Shallow Ford. Here I meet with a very faithful and loyal people. The work here I consider as being very encouraging. The Sunday school and Christian Endeavor Society are doing noble work towards training the young people in active church service, and I pray that the good work may continue, for we need more young people to take active part in the work of the church.

The second Sunday in May we had a splendid Memorial Day at Shallow Ford. Uncle Wellons and Prof. Harper, of Elon College, were with us, and they both added considerable to the success of the occasion. At eleven o'clock Prof. Harper favored us with a very able and instructive memorial address, which was thoroughly enjoyed by the large congregation present. After the address, the children and many of the older people gathered up the many beautiful bouquets of flowers and marched to the well-kept cemetery, and after an appropriate song and prayer service, a bouquet of flowers was deposited on each grave. And then after an intermission of an hour or more, we returned to the house and had preaching and commun-

ion service. Uncle Wellons conducted the communion service, and it was done in a most impressive manner. A very large number communed, and the most of this number were young people. I don't think I ever felt the solemnity of such an occasion more in my life, and I trust that the impressions made in that service may be lasting to us all.

This is my first year to serve the Shallow Ford people, and so far I am favorably impressed with the work we have been able to do. My prayer is that we may be able to do even greater things for the Lord in the future than we have done in the past. There is one thing about the Shallow Ford people that I think is worthy of mention, and that is, they are up and ahead with their pastor's salary. If this could be said of all churches, the preachers would feel more like smiling.

W. J. Wells.

Elon College, N. C.

"The stars shine over the earth,  
The stars shine over the sea.  
The stars look up to God above,  
The stars look down on me.  
The stars shall shine for a thousand  
years,

A thousand years and a day,  
But God and I will live and live  
When the stars are passed away."

#### THE ALTERED QUESTION.

Voices, sad with sin and suffering,  
From the lands beyond the sea,  
Ever came in pleading accents,  
Till they seemed to call to me;  
But I strove to answer, "No,"  
As I questioned, "Must I go?"

Still I mused, till growing pity  
Touched and filled my inmost soul,  
I could tell the "old, old Story"  
Of the Love that maketh whole;  
Yet I wavered to and fro,  
Pondering always, "Shall I go?"  
Then I saw as in a vision,  
One who stood with outstretched  
hands,  
And a face of tender yearning  
Turned towards those heathen lands;  
At his feet I bent me low,  
Whispering softly, "May I go?"

There I leave it—*anxious questions*  
Are forever more at rest,  
Here or there, or work or waiting,  
His the choice, and that is best,  
For I know that day by day,  
He himself will show the way.

—Alice J. Jarvin.

If a man be a pillar in the temple of his God, by and by, he must be some kind of a prop in God's house today.—Babcock.

#### DO YOU WANT TO GO TO COLLEGE NEXT YEAR?

##### Then Here is Your Opportunity.

We want to help you: You can help us, and by so doing help your self.

##### READ OUR OFFERS.

To any young man or young woman, approved of good moral character and recommended by his or her pastor, sending us 300 new subscribers to The Christian Sun for one year at \$1.50 each, by Sept. 1, 1909, we will give a scholarship in Elon College for the scholastic year of 1909, and 1910—one full school year. This scholarship will include Board, Furnished Room, Tuition, Matriculation and Library Fees. (Board and Room at either of the college dormitories, or with private family as individual may prefer):

Or, For 225 New Subscribers \$1.50 each, Board and Room at any place individual may select; or Board, and vacant room at Young Men's Boarding Club, Tuition Matriculation and Library Fees.

For 180 new subscribers at \$1.50 each, Tuition in Literary Branches and in Music, Matriculation and Library Fees.

For 140 new subscribers at \$1.50 each, Board and Vacant Room at Young Men's Boarding Club.

For 120 new subscribers, Tuition, Matriculation and Library Fees.

This is a golden opportunity to any young man or young woman desiring to go to college next year who hasn't the means to go upon. By doing the work you give the individual subscriber full value received for his \$1.50 and he in turn helps you in a most estimable and worthy manner. You can ask your friends to help you in such a work as this—and they will be glad to help.

Further, If you work you shall not lose out. For, if you fail to get the required number we will give you a liberal cash reward on all work done. See your Pastor at once and ask him for a letter to send along with your own to us. Write today. No time to be lost.

THE CHRISTIAN SUN, ELON COLLEGE, N. C.

YOUNG PEOPLE'S DEPARTMENT  
—of the—  
SOUTHERN CHRISTIAN CONVEN-  
TION.

W. P. Lawrence, Editor, Elon College.

HOW TO TEACH THE S. S. LESSON  
FOR JUNE 13, 1909.

A Few Suggestions.

Heroes of Faith.

Heb. 11:1-3, 17-29.

**Golden Text.**—Faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1.

**Review.**—Review the previous lesson and impress its practical teachings for our present-day life. Review Paul's first sermon as recorded in Acts 13:13-52, and see its doctrinal centre, justification by faith. Review the Lesson of May 30th, "Believing and Doing." Jas. 2:14-26, and see how James' idea of Christian works and Paul's of a vital faith agree. State that today's lesson is a protest against not having any faith as well as an encouragement to faith by citation of notable examples.

**Chronology.**—The epistle to the Hebrews is the last of the doctrinal letters of St. Paul (if, as most scholars believe, he is the real author.). In it he is addressing the Christians of his own race and showing them how the ritual of the Mosaic system is fulfilled in the priesthood of Christ. He warns them to exercise vital faith and cites examples from their own race of men whose lives were beautiful by faith. The epistle was written while Paul was in prison at Rome in the year 63 A. D. or thereabouts.

**Incidental Instruction.**—Explain the place of the staff in the patriarch's life. It was the ensign of his authority and he kept it always near him. It was for old age also a stick for assistance in walking and in resting. In Gen. 47:31, Jacob is represented as bowed upon his bed's head, but as the word bowed also means the attitude of worship and as the word for bed is very much like the word for staff, there is real agreement between the Genesis account and that in verse 21 of the lesson. How could Moses esteem the reproach of Christ great riches? Easily. The Egyptians among whom he was reared and educated would scoff at his coming Messiah. Then the Jews thought of three classes of "reproach of Christ"—those which He would Himself suffer, those which his followers would suffer before his advent, and those which would suffer after his advent. Explain the Passover and its

modern representative in the sacraments of the Church.

**The Lesson.**—The lesson divides naturally into two divisions which write on the board as the outline as they are developed in the teaching.

I. What Faith Is, verses 1-3. Ask what Paul's definition of faith is, what the elders attained through it, how the world was framed, with what result.

(Verses 4-16 inclusive of this Roll-Call of the faithful are omitted. Open your Bible and read them or have one of the pupils to do so, adding enough comment to make the meaning clear and illuminating.)

II. What Faith Has Done, verses 17-29. Find who is cited as the first instance of faith, in what way his faith was tested, how he stood the test, how he received Isaac restored to him, the meaning of this, (Here call for assigned work on Abraham's Offering of Isaac, Gen. 22:1-19; Jas. 2:21), who is cited as the second instance of faith, in what his faith was shown, (Here call for Isaac's Blessing of Joseph's Sons, Gen. 48:1, 5, 16, 20), who is the fourth instance, the manner in which his faith was shown, (Here call for Joseph's Command Concerning his Bones, Gen. 50:24-26; Ex. 13:19 and Josh. 24:32), the fifth instance of faith, the circumstances of Moses's birth, his decision when a man, why he forsook Egypt, how he kept the passover, the circumstances of the passing of the Red Sea, (Here call for assigned work on Moses' life as an illustration of faith, Ex. 1:16-22; 2:2; 2:11-15; Psalms 89:50-51; Heb. 2:2; 1 Cor 2:2; Ex. 12:50-51; 13:17-23; Num. 12:7-8; Ex. 12:21-29; Psalms 106:9; 114:5; Isa. 43:16; 51:10; Ex. 14:22-29.)

(Verses 30-40 inclusive are also omitted from our lesson, but be certain to read these verses and explain briefly to the class.) Review the lesson by the Topic Method.

**For Class Discussion:**—The Authorship of the Hebrews. Is Faith on the Decline? How the instances cited are illustrations of Faith. Modern Heroes of Faith.

**Truths and Their Application:**—I. Faith is not only the foundation of religious experience. It is the foundation of everything, material or intellectual. There can be no knowledge where there is no faith. Even the most exact science—mathematics—presupposes faith, faith in verity of certain axioms. No physicist or chemist can do without faith, faith in the verity of his molecule in the one case or in his atom in the other. We would never sleep at night nor journey by day nor eat a meal, did we not have faith—and thus "faith is the substance of things hoped for, the evidence

of things not seen" just as Paul declared it was. Pity the man who has no faith. Nay, can such a man exist?

2. Faith manifests obedience. The truly obedient child obeys its parents not through fear, but through faith. It is a poor sort of parent that you are, if your children do not have faith in you. The true Christian obeys Christ not through fear of the grave and hell, but through faith in his ability to save. This was the source of Abraham's obedience to God, the inspiration of Paul's obedience to the heavenly vision. Do you have faith? Do you obey because of it?

3. Faith lays hold on the precious promises of God's Word. Isaac had a large faith through which he was enabled to bless his sons concerning things to come. So of Jacob. We today are paupers in faith. We try to run the Church on business and social principles. We consequently lose the blessing pronounced on the cheerful giver. We in many ways rob ourselves of spiritual blessings, because of unbelief. Our faith is not large enough to allow us to prove the promises of God.

4. Faith is essential to great leadership. This has always been true. John D. Rockefeller and Andrew Carnegie are instances of men of great faith among the captains of modern industry. Moses was a man of monster faith. So was Joseph. So was David. So was Paul. Men of faith are always leaders; no man can be a capital leader who is not profoundly faithful. Men of great faith can see plainly where men of limited horizon grovel in the dust. Be a man of large faith.

**Assignments for Next Time.**—Next Sunday is review Sunday. Ask all to bring their note-books. If you announced three months ago that you would give an examination. Otherwise you may use the lesson method or the spiritual teaching method, or the "recitation" method or review, or any other that may suggest itself to you. Whatever your method, make assignments ahead that the review may be an interesting one. I think the other methods suggested would be plain to any one; perhaps a word of explanation may be in order relative to the "recitation" method. According to this method the teacher will write off the facts of the lesson and of the interviewing events in this own words in from 15 to 20 sections of equal length and assign them to the class to be memorized and recited the next Sunday. This would make an ideal review method before the whole school instead of the superintendent's talk.

W. A. Harper.

Elon College, N. C.

**THE S. S. LESSON FOR JUNE 6, 1909.****The Power of the Tongue.**

James 3:1-12.

**Jolden Text.**—Whoso keepeth his mouth and his tongue keepeth his soul from troubles, Prov. 21:23.

The fault which James reproves in the greater part of this chapter, is a natural manifestation of the egotism of sinful human nature, a fault which, although suppressed was by no means fully overcome among the Christians. It would seem that as elsewhere, there were many among the first readers of this Epistle in particular of whom the author knew, or at least was afraid that they were more fond of speaking and teaching than of receiving instruction themselves. He therefore seizes the fault by the root, at the same time pointing out that those who set themselves up as teachers, are in the greatest danger of bringing upon themselves greater condemnation than their hearers.

**The Power of the Tongue.**

The tongue was intended for an organ of divine praise. This little member is small but by it all the thoughts and purposes of the heart are made known. By its use the affairs of the family, or the nation are disclosed. It acts as naturally as thought. It can proclaim good or evil. It has the force and power of fire within itself. It is capable of many uses.

**The Untameableness of the Tongue.**

Man can exercise his superior power over the animal kingdom and institute devices by which unruly animals are to submit, and become tame; but his own tongue he cannot tame. He cannot get at the power back of that little member. When he would speak well, his tongue utters perverse things. His soul must be redeemed from the exceeding sinfulness of sin, and by a power outside of his own. A gracious father, a merciful redeemer, a silent comforter, must unite to help the man to rule his spirit and find power to control the tongue. The Father, Son and Holy Ghost are charged with changing his vile nature and purify his heart and thus prevent the existence of evil within and thereby control the tongue. Only divine grace is sufficient for the training of the tongue.

Reason may be convinced that God lives to bless mankind while the heart remains unchanged; therefore the heart may declare the mercy of God and in the same breath blaspheme his holy name.

A person may know much and declare his great knowledge and yet not have wisdom or that power to bring to his use those things that make for him security in this life and the next. To be positively a Christian is to be single-

minded having one great purpose ever before his eyes to glorify God in his body and spirit which are his. This will make the song of praise one sweet strain from day to day and year to year. There is no other way open, no power given, but that which the Almighty Father has provided, in which the powers of man can be brought into harmony with God, and his life a constant proof of that inwrought work.

"Discretion in speech is more than eloquence," says Bacon.

"The tongue, because it is full of evil, should not be silenced or destroyed, but it needs the correcting, renewing power of divine grace. As on the day of Pentecost, it can be filled and inspired so as to be a tongue of celestial fire.

G. W. T.

**CONVERSION OF OUR SUNDAY SCHOOL CHILDREN— HOW IT MAY BE SECURED.****Personal Preparation.**

Having seen that the Holy Spirit is the only Worker (John 3:5); that the Saviour solved the problem of how best to fit His disciples for the Holy Spirit to work through them, by leading them to become filled with the Spirit (Luke 24:49, Acts 1:8 and 2:4); whereupon 3000 were converted at the first sermon (Acts 2:41); and Dr. Torrey having pointed out the steps by which each of us may obtain the Holy Spirit in personal experience, and how to retain Him; and having seen some of the ways in which to profit by Him in the inner life, we have come to

**II. How to Profit by the Great Helper;—in One's Work.**

1st. Undertake nothing without first asking God to fit you for it.

2nd. Ask Him for a fresh filling for each special matter. Don't even speak to a person on religion, or write a letter on that subject, without first asking for a special fitting and a special filling for that purpose.

Before asking Him for this, if you have aught against anyone,—ask God to help and cause you to forgive him; and then forgive him. Ezek. 36:27, R. V., "And I will cause you to walk in my statutes, and ye shall keep mine ordinances and do them." Mark 11:25, R. V., "And whosoever ye stand praying, forgive, if ye have aught against anyone, that your Father also who is in heaven may forgive you your trespasses."

And if any have aught against you, go and first be reconciled to him. Matt. 5:23, 24, R. V., "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be re-

conciled to thy brother, and then come and offer thy gift."

Then ask God to forgive you; to cleanse you (Acts 15:9, R. V., "Cleansing their hearts by faith"; to grant that the Holy Spirit fill every part of your nature; and if He has aught to say through you to anyone, to empty of self; to fit you so that He and the Holy Spirit can make use of you; to speak through you; that the Holy Spirit may go before and prepare the hearts to receive His message; and that it may sink deep into them and bring forth fruit to Life Eternal.

A short prayer will cover all this.

"Heavenly Father, help and cause me to forgive all against whom I have aught, as Thou forgivest me,"—(and then forgive them);—"and forgive me my debts as I have forgiven my debtors. Cleanse me and grant that the Holy Spirit take possession of every part of my nature."

"And now, Heavenly Father, if Thou hast aught to say through me to anyone, empty me of self; fit me so that Thou and the Holy Spirit can make use of me, and wilt Thou and the Holy Spirit speak through me, and I not utter a word Thou wouldest not have me say; and may the Holy Spirit go before and prepare the hearts to receive Thy message; may it sink deep into them and bring forth fruit to Life Eternal, for Christ's sake. Amen."—Contributed.

**TREASURE IN HEAVEN.**

Every coin of earthly treasure  
We have lavished upon earth  
For our simple worldly pleasure  
May be reckoned something worth;  
For the spending was not losing,  
Though the purchase was but small;  
It has perished with the using,  
We have had it—that is all.  
All the gold we leave behind us  
When we turn to dust again—  
Though our avarice may blind us—  
We have gathered quite in vain,  
Since we neither can direct it,  
By the winds of fortune tossed,  
Nor in other worlds expect it,  
What we hoarded we have lost.  
But each merciful oblation,—  
Seed of pity wisely sown,—  
What we gave in self-negation,  
We may safely call our own;  
For the treasure freely given  
Is the treasure that we hoard,  
Since the angels keep in heaven  
What was sent unto the Lord.

—John G. Saxe.

The Mohammedans have a saying the threshold weeps forty days when a girl is born.

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE YOUNG PEOPLE'S  
CONVENTION.

The first session of the Young People's Convention under the auspices of the Young People's Department of the Southern Christian Convention convened in the Elon College Chapel Saturday P. M. May 29 and held several successive sessions adjourning finally, Monday P. M., May 31. The Minutes of this Convention should go before Sun readers in full and will be so given next week. This is a movement full of vigor, vim, and vitality and the whole Sun family should know what was accomplished. This explains why there is this partial report this week.

But this must be said. Our young people have met in convention and a great work has begun. There was determination. There were plans. There will be execution. Here is the object and the motto of the Convention adopted by unanimous vote: A Young People's Society of Christian Endeavor in every church, a Teacher Training and an Organized class in every Sunday school of the Southern Christian Convention. To the accomplishment of this task the young people of our churches are to bend their efforts and utilize their energies. There were many plans laid and much actual work done, but deciding upon this definite purpose was the great climax of the Convention. To this end Committees were created, addresses delivered, collections taken, secretaries and officers elected.

A Field Secretary and Editor of the Young People's Department in the Christian Sun was provided for and a hundred dollars raised in cash and pledges with which to partly compensate such officer for his services.

There was intelligent and interesting discussion as to methods of organizing and conducting Endeavor Societies, Missionary Societies, Teacher Training classes, and class movements in the Sunday school. There were enrolled nearly a hundred delegates and the interest in the Convention deepened as the sessions advanced. It is enough now to say that the Convention was held and was a success. Much good will come of it and a brief report of all its proceedings will appear in the columns next week.

## THE PURCHASE PRICE.

Many think that if salvation could be purchased they would buy. Since it is a matter of free gift (free grace) and not one of purchase price it is considered too cheap to be worth much.

Let it be borne in mind that the highest price ever paid for anything was paid for the salvation of the souls of men. Jesus the Christ paid the purchase price with his own unutterable pain and suffering on the cross. Salvation is cheap, free, to the receiver, but it cost an untold and infinite sum to the giver.

This incident is related in a current magazine: A preacher entered a mine to talk to the miners about their souls. At the end the foreman accompanied him out. The preacher asked him, "What think you of the Gospel I gave the miners?" "It's too cheap," said he. The preacher then said, "What do you do to get out of this mine?" "Nothing but enter the cage." "Don't need to draw yourself up even?" "No." "But the managers had great expense to make this possible." "Yes, thousands of dollars to go a thousand feet to the depth of the mine." "Then," said the preacher, "remember too, while Christ is offered you for believing, it cost Him the infinite price of dying before the race could receive the offer."

A TEACHER TRAINING CLASS AT  
WORK.

There is no speech as eloquent as success. And there is no plea as powerful as achievement.

With that preface in mind let us note again that much has been said in these and other columns of late about preparing Sunday school teachers to teach. But, after the saying, what of the doing? All admit that what the Sunday school of today needs is efficient teachers. What is being done in actual fact to fit and furnish these teachers?

With this in view the editor has thought it worth while now, after a season of service, to give in detail the actual work done by one class at work

in a teacher training course. We had such a class at Elon College. Going to the secretary of this class we asked for the record, without coloring or comment, as it stood in the recording secretary's book.

Here it is as then written verbatim:

The Elon College Teacher Training Class began work November 29, 1908, with Prof. W. A. Harper teacher and Ivie D. Andes, secretary. Twenty-two members were enrolled. Four left the class for good reasons, and one other was added, leaving an enrollment of nineteen. Average attendance, sixteen.

January 10, 1909, the following officers were elected: president, E. T. Hines; vice-president, W. G. Cobb; corresponding secretary, Nannie B. Farmer; treasurer, Bessie McPherson; organist, Ruth Stevick; chorister, Nannie B. Farmer; chairman of social committee, Affie Griffin; chairman of membership committee, R. P. Crumpler.

We are using the book on teacher training prepared by the committee authorized by the Southern Christian Convention at its last session.

We have studied it as far as the end of the fifth chapter. We have taken three tests on the work gone over. All who took the first test also took the others and have done creditable work.

Subject of chapter 1: "Seven Lessons on the Sunday School Teacher." The test questions were:

1. What should be the teacher's fundamental purpose?
2. What are the chief characteristics of the teacher?
3. What should be the teacher's general preparation include?
4. How should the teacher prepare his lesson?
5. What are the methods of testing?
6. What are the three kinds of questions to be avoided?
7. What are the three methods of designating the pupil to recite?
8. What is the ideal question?
9. What are the steps in teaching the lesson?
10. What means of self-improvement are open to the teacher?

The average grade of work was 94 percent.

Subject of Chapter II: "Six Lessons on the Pupil." Test questions were:

1. Why is it necessary for the teacher to understand the pupil?
2. How may the teacher understand the pupil?
3. Define by age limits the four classes of pupils.
4. How does the infant develop?
5. What is character and how may the teacher assist in its development?
6. What are the chief characteristics

of childhood? What kind of Bible characters most interest pupils of this age?

7. What are the chief characteristics of youth and how may the teacher assist here? Why do the boys leave the Sunday school at this age?

8. What are the types of religious experience?

9. How may the teacher be of assistance to the adult? Why do so few adults attend Sunday school?

10. What are the methods of acquiring knowledge? How do these methods affect the teacher?

The average grade of work 99 percent.

Subject of Chapters III and IV: "Three Lessons on the History and Organization of the Sunday School," and "Three Lessons on the Institutional Sunday School," respectively. Test questions:

1. Give a brief account of the origin and development of the Sunday school.

2. Name the chief officers of a Sunday school and give their qualifications.

3. What is the relation of the Sunday school to the home?

4. What is the relation of the Sunday school to the church?

5. What part should the pastor take in the Sunday school?

6. Define the Cradle Roll and give the method of its organization as well as its advantages.

7. Do likewise of the Home Department.

8. Do likewise of the organized class movement.

The average grade of work was 98½ percent. Total average on all tests, 97 percent.

The above will answer the question, Is a teacher training course practicable?

Prof. Harper, the teacher, informs us that he has been a teacher in schools and college many years, but has never had a class in any branch that took the interest and deep concern that this class in teacher training has taken. He has employed the same methods of grading this class that he employs in college work, but this class has made far higher grades than any class he has ever taught.

Prof. S. M. Smith, of Raleigh, head of the Teacher Training Work of the Southern Christian Convention, declared publicly that if all the work and agitation in teacher training had produced nothing else but Prof. Harper's class at Elon College, the results were worth the pains and the price.

Will teacher training work? The above record answers that as nothing else can. And what it will mean to have even these nineteen young men and young women go out into our Sunday

schools as teachers eternity alone can reveal.

#### SUFFOLK LETTER.

I visited a man in jail condemned to death. He told me of his early religious experiences; how he was converted at sixteen and joined the church; how he had wandered from the true path; and how he had reviewed his life in prison and saw the folly of evil-doing. Among other things he said: "I started to pray this morning, and I found I had bad feelings in my heart toward a person for something he had said about me. I knew I could not pray with that feeling in me; so I set to work to get that out of my heart. Later in the day I succeeded and then went to my knees with nothing in my heart against anybody and I enjoyed my prayer." Then I remembered what David said in the sixty-sixth Psalm: "If I regard iniquity in my heart, the Lord will not hear me." That is the common experience with Christians. This work of removing hate from the heart is man's own work. One thing is essential to real prayer and that is right feelings towards men. The expression, "Get right with God," is very common in these days; but "Get right with man" is often fully as important. The Christian needs a "conscience void of offense toward God and man." Nothing is more unsatisfactory in religious experience than trying to pray when we have hard feelings towards others. It is mockery—it mocks God and mocks our own conscience.

Herein lies much of the evil in the church. All sorts of real and imaginary insults, neglects, injustices, rise up in human hearts and estrange people in their thought and feelings and then it grows. People attend church, try to pray, work in the vineyard, and yet do not enjoy worship nor peace. They pray more and try to work off the bad feeling by religious effort. Real forgiveness toward some person would relieve the situation, bring peace into the heart, and make prayer a delight. You often hear people say: "Pray for me that I may be a better Christian," when they know that they are not on good terms with a neighbor or a member of the church. "Be ye reconciled" applies to our relation to men as well as to God. Jesus carries it still further in His sermon on the Mount: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Do all in thy power to restore good feeling between thyself and others

before thou presume to worship God whose love was made manifest in this, that while we were yet sinners Christ died for us." "Love one another" is the key phrase to larger happiness and truer religion. There is no tenable ground on which Christians can entertain hard feelings toward others; and yet the church is cursed with this gross form of sin. It is often the worst evil in a community. It separates old friends. It divides families. It disrupts churches. It prevents revival meetings. It creates factions. It shuts out God and robs the soul of peace. Hate in the church is equal to war in the state. Brethren, if some one has offended you, forgive; if some one has snubbed you, forgive; if some one has injured you, forgive; for "if ye forgive not men their trespasses, neither will your Father forgive you your trespasses." You cannot treat men right until you have forgiveness in your heart; and nothing gives such sweet relief as forgiveness.

W. W. Staley.

**The Boers and Christianity.** That "God works in a mysterious way, His wonders to perform,"

is not more fully demonstrated than by certain events and issues of the late war in South Africa between Boers and Britons.

Recently great revivals have broken out and accomplished great things in the churches of South Africa. During the Boer war hundreds of South African farmers were captured and sent as prisoners of war to Ceylon, St. Helena and some other places in the colonies. These prisoners having abundant leisure gave much time to hearing the Gospel and were mightily moved thereby. After the war was over these prisoners were liberated and returned to their homes, not a few of them preachers and advocates of the gospel of Jesus Christ. Many of these became earnest evangelists among their own people, with the result that thousands have been saved by the power of the Word. The work grows and spreads, and the full results are not yet seen. War is awful, deadly, destructive, ruinous. Yet God overrules its evil consequences to many good results and issues.

—Well the Commissioner of Immigration has done one wise thing under the sun. He barred an immigrant and his wife from landing whose avowed object and single means of support was to exhibit a child born without arms or legs. The morbid curiosity to look at and gloat over "freaks" and the abnormal is degrading in the extreme.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$3143.94

Monthly Dues.

- Willie Jackson Everett . . .10
Baird Moffitt . . . . .15
Catherine Moffitt . . . . .10
Maryon Saunders . . . . .20
Sallie Dollar . . . . .50
Jesse Dollar . . . . .05

Monthly S. S. Offerings.

- Waverly, Va . . . . . 8.92
Linville, Va. . . . . .72
Henderson, N. C. . . . . 2.55
Dendron, Va.
Mar., Apr., May . . . . 8.25
Greensboro, N. C. . . . . 2.23

Special Offering.

- Plymouth church . . . . . 2.26
Jr. C. E. So., Elon College .27
19 bu. S. potatoes . . . . 12.10
4 bu. peanuts . . . . . 5.50

Amt. 19th week, 1909 . . . . \$43.45

Total . . . . . 3187.39.

Elon College, N. C., May 26, 1909.

My Dear Children and Friends:

Still our work continues nicely, and a good financial report. The past week has been one of rain, and clouds. The weather has been very fine for some crops, but too cold and too much rain for others, but on a whole crops are looking well, and we have a nice prospect for harvest.

The commencement at Elon College will be on when this letter goes out, we expect some company and many visitors. We shall welcome all to inspect the work being done at the Orphanage.

We are grateful to the following friends for donations:

Edward J. Briekhouse, Jr., Norfolk, Va., one box books, magazines, and play things for the children. Thank you Edward—the children are already busy. Mr. C. H. Buchaunon, Monroe, N. C., one

fine 2 month's old "O. I. C." pig. We thank you, Mr. Buekhannon and hope the pig will grow well. It is certainly a fine one now. Mrs. Annie Faucett, Altemboro, N. C., 2 chickens. Chickens are always in order says Dr. Atkinson, even for a preacher, but children love them as well. Thank you, Mrs. Faucett.

Say, friends, we have heavy bills for new furniture (it's too hot for 3 to the bed) and a few dollars would help us just now. Thank you in advance.

With best wishes, I am, Yours for the work, Uncle Jim.

Wedowee, Ala. May 18, 1909.

Dear Uncle Jim:

I will send my dues for May. I missed last month. I will try and do better next time. Papa has sold five gallons of strawberries. Enclosed please find five cents, my dues for may. Love to all the little cousins. Your nephew, Jesse Dollar.

Well Jesse, I would love to have eaten strawberries with you. We had some this year. Hope next year the yield will be greater.

Elon College, N. C., May 20, 1909

Dear Uncle Jim:

I have been so busy playing out doors and working in my garden that I failed to write my April letter. Didn't mean to April-fool you. I'll send dues this time for April and May.

Devotedly, J. Maryon Saunders.

Dig away, old man, that's what makes strong men out of little boys. Hope your garden is doing well.

Holland, Va., May 24, 1909.

Dear Uncle Jim:

I am that same little six years old girl. I am a little late this time. I have been home with mama for the last few weeks. Auntie had fried chicken yesterday for the first time. My chickens are growing fast, they will soon be ready for market. I have missed eating strawberries with auntie this spring, but never the less I expect to enjoy some of the good things yet. Enclosed please find ten cents for the cousins.

Your loving niece, Willie Jackson Everett.

You are ahead of us Willie, with your fried chicken. Ours do not grow so rapidly.

Wedowee, Ala., May 14, 1909.

Dear Uncle Jim:

I will send my dues for May. I haven't written but once. I will try to do better next time. You and the little cousins ought to be down here to eat

strawberries with me. We certainly have a nice strawberry garden. Enclosed please find 5c for the little orphans. With much love to you and all the little cousins, Your loving niece, Sallie Dollar.

We hope this little Ala. cousin will write more often for we love to hear from the Southland.

Asheboro, N. C., May 17, 1909.

Dear Uncle Jim:

I will write and send you mine and sister's money for the band. How do you like this spring weather? My Sunday-school teacher is going to take us on a picnic tomorrow and I do hope it will not rain. I go to the Methodist Sunday-school now, since our church was blown down by the storm.

Love for you and the cousins. Your little nephew, Baird Moffitt.

Hope you enjoyed your picnic, Baird. The weather here lately is so cold and rainy we have had to have fire. Hope soon to see the sun and have the warmth of spring.

DO YOU WANT TO GO TO COLLEGE? If so we can help you. We have already put hundreds through college by means of our plan. Write today for full information regarding our offer of a free scholarship in any school or college. Address, Robert J. Sherlock, 29-31 East 22nd Street, New York City.

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**"OPPORTUNITY."**

They do me wrong who say I come no more

When once I knock and fail to find you in;

For every day I stand outside your door,  
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,

Weep not for golden ages on the wane;  
Each night I burn the records of the day,  
At sunrise every soul is born again.  
Laugh like a boy at splendors that have sped;

To vanished joys be blind and dear and dumb;

My judgments seal the dead past with its dead,

But never bind a moment yet to come.  
Though deep in mire, wring not your hands and weep,

I lend my arm to all who say "I can."  
No shamefaced owest ever sank so deep

But he might rise and be again a man.  
Dost thou behold thy youth all aghast?  
Dost reel from righteous retribution's blow?

Then turn from blotted archives of the past

And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell!

Art thou a sinner? Sins may be forgiven.

Each morning gives thee wings to flee from hell,

Each night a star to guide thy feet to heaven.

—Robert B. Malone.

**BRINGING FORTH FRUIT.**

Bring forth therefore fruits worthy of repentance. St. Luke 3:8.

A tree is not considered as meeting expectations, tho it be profusely covered with leaves, or yet blossoms. Not till the ruddy fruit, inviting to the gratification of the appetite, develops its character and worth, is it highly esteemed. Barren trees are worthless trees, cumberers of the ground only.

So in religion. As we look upon a tree God looks upon us. We may profess what we please, God sees only leaves. We may inwardly resolve, but God sees only blossoms. Until we come to acts, works, out-and-out deeds, all goes for nothing. Then, however, life is widened.

Our doings are our fruits. Doings which God and men may taste, so to speak. Real, living actions that go from us, as the fruit hangs on the bough.

We must "bring forth fruit worthy of repentance." Such actions as will obliterate from the mind of God and man all trace of the remembrance of the evils committed against them.

It does not follow that we must always accomplish great deeds, for we may be so situated that such are impossible; but in the little daily opportunities of life we must strive to do as we think our Saviour would have us do. A kindly word spoken when needed, a tender look, or tear of sympathy to some sorrowing one, a hand outstretched to aid the feeble, even the cup of cold water given for the Master's sake, are "fruits worthy of repentance."

Unkind acts, revengeful feelings, criminal conduct, all go to show that the heart is not right in the sight of God. sin has not been repented of, and that the tree is utterly barren.

When sin is not genuinely repented of, it must stand against the sinner. Repentance is only genuine when we not only cease to do evil, but strive to do good.

May we repent our evil ways,  
And nevermore wrong things pursue.  
Lord! let us spend remaining days  
As Thou wouldst ever have us do!  
—Christian Work and Evangelist.

**BIBLES FOR SALE.**

I am selling, in Alamance County, Wilmore's New Analytical Reference Bible, the most thorough and complete Book for all who wish to study and understand the Bible on the market today. Sold only by subscription and I shall be glad to show it to you. Thousands of copies are being sold. Alfred Apple, Jr., Elon College, N. C.

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**"THROW OUT THE LIFE-LINE."**

By Amos R. Wells.

Dr. Cuyler, when he heard Mr. Sankey sing the stirring song, "Throw Out the Life-Line," remarked, "There is more electricity in that song than in any other I have heard." It is indeed a rousing appeal, and it has done and is doing a mighty work in moving the consciences of men.

The writer of the song, Rev. Edward Smith Ufford, is still alive, travelling widely and giving illustrated religious lectures based upon his great hymn. He uses his fine collection of life-saving apparatus as a series of object-lessons, pressing home spiritual truths in a very forceful way. He is a man of noble Christian character, and personal contact with his strong faith, and burning zeal has been a tonic for many thousands.

Mr. Ufford was born in Newark, N. J., in 1851. He was educated at Stratford Academy in Connecticut, and at Bates Theological Seminary, Maine. He has held several pastorates in Baptist churches, and has edited several song-books.

"Throw Out the Life-Line" was prompted by a drill which Mr. Ufford witnessed at the life-saving station on Point Allerton, near Boston. A ship had been wrecked near the place, and the memory of that, together with the sight of the life-line flung out far over the water and the energetic action of the

life-saving crew, put the thought of the song into Mr. Ufford's mind.

When he reached home he wrote the song rapidly, and then sat down to his organ (for he is a musician as well as poet), and in fifteen minutes he had composed the world-famous melody. In 1888 the song was published in sheet-music form, and in 1890, harmonized by Mr. Stebbins, it was published in a song-book. Here are the thrilling words:

Throw out the life-line across the dark wave;

There is a brother whom some one should save;

Somebody's brother: oh, who then will dare

To throw out the life-line, his peril to share?

Throw out the life-line with hand quick and strong:

Why do you tarry, why linger so long? See! he is sinking; oh, hasten to-day

And out with the life-boat! away, then, away!

Throw out the life-line to danger-fraught men

Sinking in anguish where you've never been;

Winds of temptation and billows of woe Will soon hurl them out where the dark waters flow.

Soon will the season of rescue be o'er; Soon will they drift to eternity's shore;

Haste, then, my brother, no time for delay,

But throw out the life-line and save them to-day.

Mr. Ufford tells many stories of the results that have come from the singing of this hymn. Once in Pennsylvania a set of men were playing cards and drinking in a club-room. Another room in the same building had been rented for religious meetings, and suddenly the words of "Throw Out the Life-Line," sung sweetly by a young woman, with a strong chorus taking up the refrain, broke in upon their merriment. The revelry was hushed. At last one player threw down his cards. "If what they are singing is right," he said, "then we are wrong." He went home, and before long the others followed his manly example. The club was broken up by that one song. In countless other instances the hymn has been used to arouse men to a sense of their sin.

But of course its chief use has been to prompt Christians to take up evangelistic work. In this it has been exceedingly successful. Thousands of Christians have been moved by its tender pleading to leave their selfish endeavors, go down to the tempest-torn beach, and do their best to rescue those that are battling with the waves of sin. How many "Life-Line Leagues" and similar organizations have been named from this hymn no one knows. It has done a glorious work.—In C. E. World.

**A PARTIAL PASTOR.**

Many a pastor has made a great mistake by being distinctly partial in his attentions to his people. He has shown a marked preference for certain members, even to the extent of neglecting others whose claims on his services were just as great and reasonable as were those of the specially favored ones. I have always regarded this course as being censurable, and also very detrimental to the pastor himself. Some pastors, who make a practice of calling upon their people, will confine such calls to a comparatively few members,—those whom they particularly like. It is difficult for me to understand how it is that a genuinely Christian pastor can allow himself to act thus. Rev. Dr. Smith Baker, in an article in *The Morning Star*, says: "It is not good sense to be a partial pastor. A minister recently lost his church because he called upon only about one-fourth of his parish; and we presided at a council once, where the great fault found with the pastor was, as the chairman of the church committee said, that about a dozen women in the church had a minister, and the rest of the people wanted one. It is surprising how common an occasion

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of dissatisfaction this is, that about a quarter of the congregation are called upon, and the rest neglected. The minister goes where it is agreeable. Such is not good sense, and it ruins many a pastorate." It would be much better for a pastor not to make any calls at all than to be so partial as to make only a comparatively few calls. And what does a partial pastor think about in relation to his office? It would appear that he has a very narrow conception of it. It seems that he is not thinking of his obligations to all of his flock. He is not concerning himself about the spiritual welfare of all members. Really, is he actually concerned for the highest good of those whom he does visit? Is he not regarding his own pleasure as the chief object of his visitations? The true pastor will serve all without partiality.

C. H. Wetherbe.

**A MOTHER TO HER BOYS.**

I hope that neither of you will drink or smoke. Drink has wrecked and ruined many homes. It leads downward and you will make no mistake to leave drink and tobacco alone.

It may be, often, difficult at the club or dinner to decline, and you may feel that an exception to the rule can be made this time; but don't do it. As time passes you will be the more respected, and retain your own self-respect, which is the important point, by being the abstainer rather than the drinker. You will also again and again realize the wisdom of your choice. Better never smoke; it is an injurious, expensive and unnatural habit, and difficult to indulge at all unless to extremes. To become which not to chara kind and to w

of self-control may grow and increase in its power. Live simply and within your means and strength. Begin and end each day with God. Spend all the time you can out-of-doors. Choose your books and your friends carefully; they have vast influence over your life and future. Make your home a foretaste of heaven—love its atmosphere; refuge of peace and trust from the world. God will help you in the battle against the flesh, the world and the devil, and to continue His faithful servant to your life's end.—Southern Churchman.

Recently, in Liverpool, England, twelve Chinamen were baptized in the presence of a large congregation. This ceremony took place in Christ Church, connected with the Reform Episcopal Church of England. Religious services are now held in Liverpool for the Chinese, their own language being used.

"The storms that gather round my path way,  
May hide the next step from my sight,  
But faith can walk with God in darkness  
And He will guide that step aright."

**Books for Every Christian Home.**

Do you know why you are a member of the Christian Church?  
Do you understand what the church stands for and teaches?  
If not, send and get a copy of the "Principles and Government of the Christian Church," just revised and greatly improved by order of the Southern Christian Convention.

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**MARRIED.****Loflin-Hayes.**

May 20th, Mr. A. B. Loflin and Miss Fleta Hayes were united in matrimony in the presence of a few friends at the home of the bride's parents, Mr. and Mrs. J. W. Hayes. Mr. and Mrs. Loflin will reside in Concord, N. C. May God's blessings attend them.

**Cox-Moffitt.**

Mr. R. E. Cox and Miss Josie Moffitt drove to the writer's home on the 17th inst. and were joined together in love's sacred bond. Mr. Cox is in business in Greensboro. The bride is the daughter of Rev. H. T. Moffitt.

May the Lord bless and keep them in all their ways. R. L. Williamson.

**DIED.****Roney.**

Mrs. Sallie Roney, wife of C. H. Roney, departed this life May 24th, 1909, aged 52 years, 7 months and 14 days. Her husband and four children are left to mourn her death. Sister Roney had been a worthy member of the Christian church since early in life, and at the time of her death was a member at the First Baptist Chapel. Funeral services were held at her home by Rev. P. H. Fleming, and Rev. J. W. Holt, both former members of the church. Her body was buried in the cemetery in Burlington. May God comfort the bereaved. J. W. Holt.

and.

and departed this

the home by the writer and the little remains laid away in the family cemetery beneath a profuse bank of lovely flowers. Little Margaret was a bright, attractive child and a host of friends enter into sympathy with the fond parents, and especially Mrs. Norfleet whose aged father passed away near the same hour. May our loving Father bless and keep them. N. G. Newman.

**Kelly.**

Whereas the Creator in His divine wisdom, has removed from our midst Sister Sallie B. Kelly, wife of J. T. Kelley, born August 17, 1837 and died January 9, 1909, aged 71 years, 4 months and 22 days,

Resolved 1st, That in this death Sanford Christian Church has lost a faithful and consistent member, the husband a dear wife, the children a fond mother and the community a friend.

Resolved 2, That we, the members of Sanford Christian church, extend to the bereaved husband and children our sympathy, and commend them to our dear Heavenly Father, who doeth all things well.

Resolved 3rd. That these resolutions be entered upon our church record, and a copy be sent to the family of the deceased and a copy to The Christian Sun for publication.

Mrs. G. R. Underwood,  
Miss Hattie Way,  
Miss Minnie Wicker,  
Committee.

**Wilkerson.**

Whereas in the death of our sister Nany P. Wilkerson, Union Christian Church, has lost one of its oldest and most faithful members,

Be it resolved, That though our hearts are sad because of the death of our sister, yet we bow in humble submission to the will of God and plead with Him for His help, His mercy, and His love for both the beloved ones of our sister and ourselves. That we extend to the relatives of our sister our love and sympathy in their bereavement and that we all bear in mind that God doeth all things for the best and will care for and bless His own as none other can. That these resolutions be spread upon the minutes of this church, a copy be sent to the family and a copy be sent The Christian Sun for publication.

W. S. Gregory,  
Alfred Hayes,  
Anna Apt,

Committee.

**FOR MEN ONLY.**

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Spring and Summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9½ 10, 10½ and 11. Retail at all stores at 20c. and 25. per pair. Special offer to readers of the Christian Sun; 1 dozen pairs

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(any sizes) for only \$1.40 postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

**ONCE A MONTH.**

The slow growth and general debility of the average country church is due to the fact that it is content to hear the preaching of the gospel on a dozen Sabbaths throughout the year and to get along without any pastoral service at all; and the vigor and efficiency of the average town church is the result of from three to five services each week and constant watchcare, admonition, encouragement and direction of a pastor. It is surprising how slow so many of our churches in the country have been in recognizing this fatal blunder. They have in their membership the best and most conservative element of our population. They are honest and courageous. Liquor left the country districts long before it left the towns and cities because the country people would have none of it; and the contemptible effort made by certain discredited and unprincipled politicians to create prejudice against the Watts law because it discriminated in favor of the towns and against the country on this liquor question, was a monumental failure. The fact is, the country districts must continue to furnish men who do things in town and everywhere else. As a wise and witty business man recently remarked to us, "The town dud-

es must surrender to the R. F. D's." The failure of our country churches to appreciate the importance of religious training, in view of all the elements of power they possess, is perfectly distressing. We rejoice, however, to note a wonderful awakening in this respect. The once-a-month-service is playing out. Several country churches of our acquaintance enjoy preaching every Sunday and have a pastor living in their midst. In each case the desert is blossoming like the rose. The farmers are more prosperous and the boys and girls are going to college. In a great many others two Sundays in the month the pastor faces his congregation, and the more they hear of the gospel the better they like it. There is no excuse for any church having a hundred members to put up with twelve sermons a year. They think they are too poor, but they employ the wrong word. We will not say what that word is but it is certainly not "poor." We hope the growing sentiment in favor of more and better preaching will spread all over the State until our rural churches will be ashamed to confess that they come together in the church service only twelve times a year.—Charity and Children.

—The Pythian Lodge of N. C. has decided to build an Orphanage at Durham, that town having given sixty-five acres of land and \$7,000 in money to secure the same.

We note with sorrow the death of Bro. R. J. Lassiter, at his home near Bruce, Va., May 25. The interment was at Damascus, Gates Co., N. C. Bro. Lassiter was a good citizen, a consecrated man, a devoted church member. He was brother of Rev. L. L. Lassiter, Broadway, Va.

—The strike on the Georgia Railroad, in which the white firemen struck because colored firemen were employed, has been settled, though the terms of the settlement are not made known, though concessions were made by the Road and operatives.

—The newspaper fraternity of this State, as well as the unnumbered hosts of friends and readers, rejoice in the announcement that Editor Caldwell, of the esteemed Charlotte Observer, who suffered some weeks ago from a paralytic stroke, is so much improved as to announce that he expects to resume editorial work about the first of July. If there is a sweeter-spirited man, and a more thorough gentleman, in North Carolina journalism we have not been given to know him, and his pen has been rarely and sadly missed during these weeks of enforced silence.

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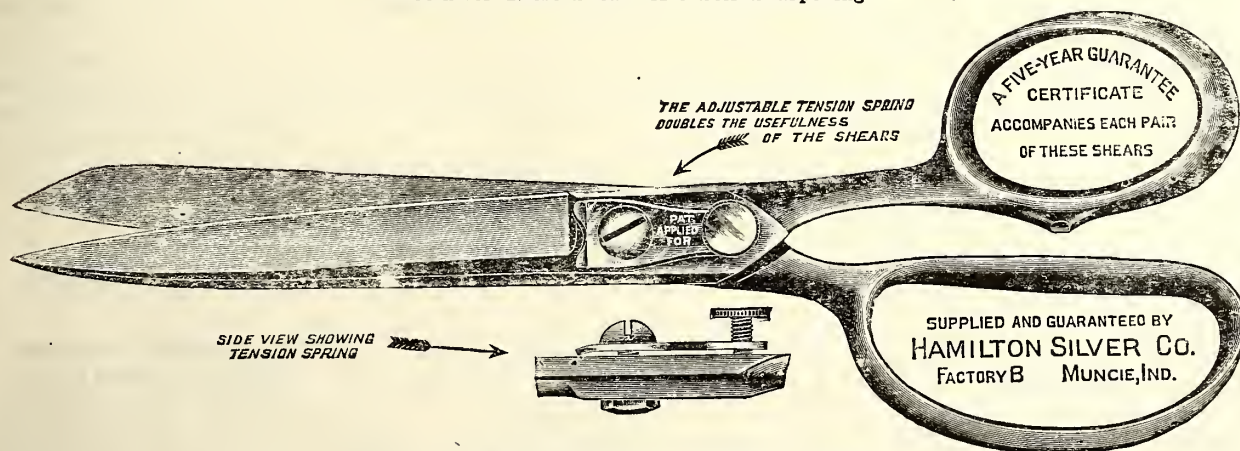
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—Deacon Charles A. Ayscue, the last charter member of Liberty Church (Vance County), died May 19. A history of his very useful life will appear in Sun at a later date.

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# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JUNE 9, 1909.

VOLUME LXI. NUMBER 23.

## ELON COLLEGE COMMENCEMENT.

(Graduating Class, see page 5).

The gay commencement season, with its gallant youths, gracious girls, and charming humor and merry-making laughter, has come and gone at Elon and our town is now that place of calm, serene repose so dear to mind in search of rest or of intellectual concentration. There is no spot quite equal to our Elon for those who desire rest or those who desire to use the mental faculties without let or hindrance—an ideal place this for the dreamer or the thinker.

This was the 19th annual recurrence of the commencement time—and it proved to be our "Best Yet." The Young People's Convention coming just before and intertwining with it gave a large attendance from the first. The weather was ideal—it rained up till the first day of the Convention,—then there were six glorious days; the day after commencement the heavens opened and the floods descended. So man and nature and nature's God combined to make the commencement just past a record-breaker and a standard maker.

There are numerous changes announced for next year. Prof. P. J. Kernodle, for ten years in the Math. chair, resigns to enter the publishing business in Richmond, Va. Prof. N. F. Brannock goes to Johns Hopkins University for a year's graduate work and will return next year as Prof. Mathematical Sciences. Prof. V. C. Pritchette goes to the University of Va. for graduate work. Miss Elise Ramsay retires from the faculty after nine years of successful work in the music department. She is succeeded by Miss Linda Barnes, who goes to the New England Conservatory for the summer, as do Misses Wilson and Pitt also of the music department. Miss Allen of the Department of Expression will not return. Miss Bryan, of the Art Department, studies in Washington during vacation. Prof. T. C. Amick of West Maryland College was elected principal of the preparatory department.

Steps were taken in regard to the \$50,000 endowment, of which mention has frequently been made in the Christian Sun, which it is hoped will insure its success within the year. Gen. Julian S.

Carr gave the College \$1,000. Mr. C. D. West, Newport News, Va., gave \$500. General Carr has endowed the Rev. J. W. Wellons scholarship medal. Dr. R. M. Morrow, Burlington, N. C., Mr. J. Beale Johnson, Cardenas N. C., Mr. W. H. Jones, Jr., Cashier Farmer's Bank of Nansemond, Suffolk, Va., and Mr. D. S. Farmer, News Ferry, Va., were elected to membership on the Board of Trustees.

But aside from these innovations, the commencement exercises were of such high order that they alone would make the Commencement an excellent one, of which we now begin to give a rather meagre account.

### May 31.

Sunday morning at 11:30 the baccalaureate sermon was preached in the college chapel by Rev. J. O. Atkinson, D. D., from the text, "God forbid that I should glory, save in the cross of our Lord, Jesus Christ." Beginning the preacher said that "to glory means to take excessive pleasure, delight in, boast of. Now Paul, the author of this text, had all the advantages of learning, scholarship, position, and prestige. He had entered life with uncommon advantages, with ability, but he gloried only in the cross.

"And yet the cross represented the most cruel crime of the ages. We have no crime in history equal to that of the cross. But considering Paul's writing we see that for him the cross represented three things, (1) the sin of the world, (2) the pain of God, (3) the outpouring of the life of the Son of God, that he might save men from their sins."

It was a masterful discourse telling the origin of sin in the world, the power of the atonement and the marvelous love of God for a lost soul and a sinful world. For more than an hour the orator held his vast audience spell-bound. Of all the baccalaureate sermons yet delivered at Elon College there is none that surpassed this one in depth of thought, vivacity of conception and eloquence in delivery.

Concluding, the speaker addressed himself directly to the young men and young women of the graduating class as follows:

"Young men and young women of the graduating class! I do not know the secret chambers of your heart, cannot read the hidden mysteries there, the temptations you are to face, nor the low depths to which you may descend. But this I know: The Son of God reads every line written there, knows full well every secret that is enshrined there, and measures the heights of your temptations and the depth of your daring. He knows it all. You need not tell Him of yourself. He knows what is in you. Standing before Him as a great light, you smite your breast in disappointment and say, I am nothing. I am weak and poor and needy. I am slow and stupid and dull. I have toiled and trudged and tugged for four years and I seem less and I am less than I was four years ago. That is the estimate you place upon yourself. You feel that you are worth little and can accomplish little. That you have spent your money and time and your energy, and that now you are empty and bare and needy.

"Will you hear me, in confias', as to the estimate others have placed upon you. Why, sirs, your fathers and friends and creditors have esteemed you so highly that they have denied themselves again and again in your behalf. They have taken their earnings, and their energies, given their prayers and employed their sacrifices, not because they thought you were empty and bare and bruised, but because they thought, they knew you were men and women, worthy of the best that learning could give, capable of the highest that culture and Christian service could bring.

"Why, sirs, years ago when there was less of promise in you than there is today, pious souls and anxious hearts esteemed you as worthy of college buildings, laboratories, and libraries, and built them for you. For these four years a Christian faculty have labored and wrought and toiled, not because you were broken and bruised, and nothing, but because they knew there was something in you, that you were men and women made in God's image, capable of great and good lives.

"And then most of all, back yonder, Jesus Christ, even then knowing all your

(Continued on page four).

## FROM THE FIELD.

## NEWPORT NEWS LETTER.

Many of the best and most substantial things of life, if not the most essential even, are often found in groups. That it true of the potato root, up through sweet flowers, juicy fruits, social circles, occasions of joy and gladness, of sorrow and distresses. Marriages, funerals, revivals, and reformations often come in the same line. If on the strength of that I call attention to the manner in which I write for the Sun, in groups of long letters with long silences between, perhaps some will smile and call me immodest. Well, just smile right on and keep on thinking of such vanity (?) in this connection. The reason for writing now (among other reasons) is that the editor gives me an occasional hint, and some of my members and friends outside touch my little lump of vanity (?) frequently by asking me to write, and declaring that they actually search for my letters. Well, that is just what the members and friends of all the pastors do. They want to hear from us in the church paper, and I say that more censuringly to myself than to many others. Back to the thought of "groups" again. Until a pastor has been in a settled pastorate for some time, especially in a small pastorate in the city, he gets but few marriages and conducts but few funerals. After several months of patient waiting I recently struck my first "group" of two marriages and one funeral. If the editor does not rule them out here to another column will give them. (But how much better they would seem and sound in their proper place. —Ed). The first marriage was that of Comd't. Geo. Mallison, of the U. S. Navy and Miss Anne C. Wilson, of Petersburg, Va. The ceremony was performed in this city by the writer April 28th; was a very quiet home affair and witnessed by just a few of the immediate family. After the ceremony they left at once for a tour, and on their return will reside at the Warwick Hotel, this city. Comd't Mallison presented a handsome personality, and was excelled only by the beauty of his bride. Both are popular and will carry with them the best wishes of a large circle of friends. May heaven's blessings crown their lives. On the following day, April 29th, at the home of the bride, this city, Mrs. Carrie Virginia Tyree became the bride of Mr. Ernest Combs, of Portsmouth, Va. The bride was handsomely attired and carried roses, and the groom wore black with white tie. Another beautiful bride and happy groom. After

the ceremony, which was witnessed by a number of friends and neighbors, refreshments were served and a delightful evening spent. May their lives be blessed.

Last Sunday I exchanged pulpits with Rev. J. W. Harrall, of Portsmouth, who came over in the interest of his church building fund. The weather was inclement so that both he and I had small congregations. I learned that he raised about one hundred and nine dollars and preached a good sermon. His canvass among the churches will mean more to his work than the money he raises, for it will create an interest and consideration for his work and cause that could not be secured in any other way.

I shall not promise for the size or character of this "group" of letters beginning with this, only that it will probably be a "group."

Murdoek W. Butler.

Newport News, Va., May 28, 1909.

## NOTES FROM THE FIELD.

Second Sunday in May, by invitation of Rev. J. L. Foster, I was with him and the good people of Mt. Auburn, Warren Co., N. C., in their memorial service. The congregation was very large, so large that we were compelled to conduct an overflow meeting morning and afternoon. After the morning services the congregation went to the cemetery and after prayer by the writer and appropriate and touching remarks by Bro. L. R. Crocker and the pastor, Rev. J. L. Foster, flowers were placed upon all graves. Bro. Foster has a splendid people to serve at Mt. Auburn, and I am glad to know of his good success as pastor. I am always glad to be with Bro. Foster in his work. We were classmates at Graham Normal College and there ties of friendship were formed which have never been broken, but I believe have grown stronger in service in the Lord's work.

Rev. D. A. Long, D. D., very kindly consented to fill my pulpit at Burlington, thus enabling me to be at Mt. Auburn. Dr. Long pleased my people very much that day. His subject was "Jerusalem the Holy." Those who know Dr. Long, know that he is an orator of no mean ability. He is a delightful and forceful speaker, and it has rarely been my privilege to hear any one surpass him when he is at his best.

The fifth Sunday in May was a great day in the history of the Union Christian Church, Alamance Co., N. C., the occasion being the opening of their new church of worship. On Saturday before they had services and the laying of the corner stone, but it was not my good fortune to be present. But on Sunday I

was present and preached the eleven o'clock opening Sunday service. Bro. C. C. Peel preached an interesting sermon that afternoon. Rev. A. F. Iseley and the pastor, Rev. J. W. Holt, took appropriate parts in the services. The Lord's Supper was administered after the morning sermon. The congregation was variously estimated. The largest estimate that I heard was 5,000. I do not know how many people were there. The house and grounds were full of people. Everybody seemed in a good humor, and appeared pleased to be present. Bountiful dinners were served on the grounds and at neighboring houses.

The church building is of concrete blocks, nicely put together, and within the church is beautifully and tastily finished and furnished. Bro. Holt and his excellent congregation are to be congratulated upon the erection of such a splendid structure. The sympathy of our community goes out to Bro. Holt and his wife in her long and painful illness. Sister Holt has been sick for more than twelve months and is at this writing not able to be up. Bro. Holt himself has not been very well for the last few days.

It is sad to chronicle the death of Sister Sallie Roney, wife of Bro. C. H. Roury, who fell asleep on May 24, 1909, at her home a few miles from Burlington, in the 53d year of her age. Her husband and four children survive. Sister Roney was an interested and faithful member of the Christian Church from early life. At the time of her death she was a member of Long's Chapel. The funeral services were from the home, conducted by Bro. Holt and the writer. The burial was in the cemetery at Burlington. Bro. Holt gives notice of her death, but I desire to add the above word, for truly a good woman has passed from earth to her reward. The Lord bless her bereaved ones.

P. H. Fleming.

## WITH OUR NORFOLK CHURCHES.

On the second Sunday in May Dr. Staley was with us at Columbus, Ga. It was a treat to us to hear him. The doctor did fine work while with us. His sermons were profound and powerful. We only regret he could not stay with us longer. Maybe at some other time we shall be favored with his presence again. We want to begin a revival there in June, about the second Sunday. Pray for us. I have spent two weeks with the Third Church, Norfolk, with Bro. Thompson. This has been indeed a feast and a rest for me. I have been so pressed for the last months with cars and business, that I needed rest. While I have not been idle here, yet it

has been a change. The meeting here was hindered by rain. It rained six nights during our meeting, but we just held on and had a good meeting after all. Dr. Manning will write of the meeting and will speak of other things. I found Bro. Thompson a fine yoke fellow. My work with him was pleasant. He is a good, consecrated preacher. The members that constitute this church are a loyal band of faithful, consecrated men and women. A good church edifice is soon to become their pressing need. The church is located in a fine residence section and is fast being filled up with nice homes. With proper care and leadership this church is destined to be a power for good. We need a church building fund to help such places to build them a house. More about this later. The church here paid me \$90.50 for my services. Also Dr. J. W. Manning and his most excellent wife made me a present of a \$30.00 suit of clothes. For these expressions of appreciation I bow my head and give thanks to Him from whom all blessings flow. I had the pleasure of visiting Bro. Cox and his people at South Norfolk. It was good to be there. Col. West preached a good sermon, or lectured a good sermon, to a large and attentive audience. He spoke to good acceptance. The South Norfolk Church is quite vigorous for a child of five years. I had the good pleasure of meeting Bro. Ryan, of the Memorial Temple. I admire his pluck and energy. I met Bro. Harrell and went over and saw where he is soon to erect a beautiful church. Bro. Bryant was with us one night. Rev. J. W. Barrett was with us several nights. We were pleased to meet these brethren and we ask God's richest blessings upon them in their different fields.

I leave for my Georgia home and work today.

Fraternally,

H. W. Elder.

#### MUSING.

While meditating, these thoughts took hold of my mind, and the thought that if even one could be helped by them, they ought to be put on paper.

While traveling over the way it is so very pleasant to meet friends—those who have been friends in need and in deed. This has been a very happy year to many—in several ways. They have traveled more than usual and seen more of the world and things it contains. More homes have been visited, where and when just a few, earnest, friendly, pleasant words were passed. Short, sweet greeting is often so much better while meeting. And it sometimes happens that the long distance between the

visits, and the short conversation, gives enchantment to the meeting.—Folks wear themselves out, in a degree, by being seen too often; some folks specially, if they are not congenial. Even then do not waste time by tarrying too long and talking too much. Politely bow and pleasantly smile as you pass. In illustrating long and short visits, it may be noticed here, that a noted phrenologist on a certain occasion waited upon a subject who presented himself for examination and in the course of his lecture after due examination said to him, "When you call upon your affianced be sure and not stay too long—but leave with one of the best smiles you can put on, and she will be gladder to see you on your next visit."

Some one said, "Short visits make long friends." That will depend upon the surrounding conditions. If there is abundant congeniality, you might remain a little longer—but even then do not stay too long, because in that time some tell all they know, and put more to it than they do know, especially if they have itching ears and a cultivated tact for portraying in lucid style the latest by tongue. And the message by tongue is not always written up with the best diction, the most prudent thought, nor in a correct way. Catch words, by words, and disgusting slang, are often used until people of refinement get tired. Say what you mean, and mean what you say. Do not, under any condition prevaricate. Be manly, just, and truthful, and never in the fair name of honesty say a thing, and then when put to the test, come up with the plea, "I didn't say it." A deceiver is very likely to be caught, and of all the infamous characters he may be placed among the worst. Truth is one of the brightest ornaments that can adorn character. It is like gold—it will stand the test. When you have faith in a person's truthfulness and honesty, you have a firm foundation to build your confidence on, but if these are lacking you are building on the sand. You have met many sandy people—they are easy to be blown away and to be washed away. Instances have been known, and the world was better when they left.

Boys and girls, men and women all over the world are being liberally educated. Primary schools and colleges have been established and a great many are being educated in them. Many are receiving Christian education, and they are diligent making preparation to make the world better, and it makes us glad to think they are progressing. But there are so many who are being educated in the school of sin, with its hundreds of classes studying day and night

for the different degrees in sin. This school has thousands of busy students studying hard to see who can excel in the different fields of sin. The first may be called useful education, the last named worthless education, and yet there are more in the schools of the last than in the first. A good education and a bad education is just the right name for them. They may be called idlers, spongers or suckers, either one or all three names may be given. A sponge absorbs all the liquids it can, whether they are pure or not. There is, however, one exception with them, they absorb all the impurities and dregs, and leave out the pure things. Purity of thought, purity of life is out of their consideration. One of the sleek, fat, grunting animals wallows in the mud and water, and it acts like it desires such a place better than any other. Idleness is the trouble with so many people. It has ruined thousands, and will ruin millions more unless they repent, rise up, "shake off the dust," and rub off the rust with the proper use of their time and talents. Have something to do and then go about that business like one who strikes out for success and an honest living. The idler has a hard time keeping from work and doing nothing. He begs from place to place, he bloats with indolence and gloats with the loungers, reveling in dirt and uncleanly habits until his dim light goes out in the darkness of eternal death. Some there are who can begin to live if they only try—put off, lay aside forever the old garments of sin, and put on, be clothed with the garments of righteousness. Go right to work for yourselves, for others, you will feel better, look better, and be happy. Work is the one way to feel well and happy. It polishes the mind, exercises the body—gives tone to the system, makes purer blood, and gives better health. Try it; begin now. you get tired, rest awhile, then start again. Thus little by little you will gain strength and endurance for better and greater achievement in the large field of human activity. There are places which will be waiting for you—look for them, prepare yourself for them—for you are able to go up and occupy and possess them if you will. You may have to dig long and deep in the mine before you reach the shining metal, but what is that, so you get it and get paid for your work? Try beats idleness every time. There is great competition, but you may be a successful competitor. Get in line with duty and it will lead you up the useful and beautiful way, and then waving your banner decked with the stars and stripes of industry you can

(Continued on page fourteen).

(Begun on page one.)

weakness and folly and sin, considered you worth dying for, esteemed you so highly that He laid down His life for you.

"You may not esteem yourself. As such you may say there is nothing good and great in store for you. Tell me, if that were so would loved ones have sacrificed, interested ones taught and toiled, and the Son of God have died for you, suffered the humility of the cross and the horrors of death and the grave in your behalf that you might shine as the righteousness of God?"

"Oh, my brothers and my sisters, can you go down to nothing and to ruin, when others have done so much for you, and the Son of God has placed such value upon you? God of my fathers forbid it.

"Hear me, you know you are nothing now, but you expect some day to be great. No bad man was ever a success. No good man was ever a failure. You may not be great; but by the grace of God you may be good, and only a man's goodness abides at all times and stands the tests of the eternity of God. As Jesus Christ valued your life, so may you value and, by His grace, measure up to the requirements of a life in Him, and through Him shine."

Monday evening at 8 o'clock in the College Chapel, the representatives of the three literary societies in the institution gave their annual program of essays and orations to a vast and appreciative audience. The program rendered was as follows:

Oration, "Conservation of Resources." A. L. Lincoln, Harrisonburg, Va., representing the Clio Society; essay, "A Voice in the Night," Miss Nannie Baker Farmer, News Ferry, Va., of the Psi-Phi Society; oration, "Strength out of Weakness," A. C. Hall, Burlington, N. C., of the Philologist Society; oration, "Striving for the Mastery," L. E. Holland, Franklin, Va., of the Clio Society; essay, "The Taj-Mahal," Miss Virgie Cobb Holland, Suffolk, Va., representing the Psi. Society; oration, "Shall We Take Down the Balances," C. C. Fonville, Burlington, N. C., of the Phi. Society.

#### Tuesday, June 1.

Tuesday morning at 11:30, to a magnificent audience, Senator F. M. Simmons, senior Senator from North Carolina, delivered a thrilling oration before the literary societies, which he was pleased to call "North Carolina and Her People." No man can speak with authority on North Carolina and her people equal to that of the gifted and profound Senator.

Senator Simmons said in part:

"I want to talk to you about North Carolina and its people, about ourselves. What we have done, what we are doing, what remains for us to do, and what we hope to do.

"North Carolina is by no means an empire, yet with people possessed with highest attributes of manhood and womanhood she has for more than two hundred years almost stood still compared with the progress of other States, we moved so slowly that we seem to stand still—moved so slowly that we won the title of the Rip Van Winkle of the Union.

"Why did we move so slowly? That is what I want to talk to you about. North Carolina has never suffered at any time from lack of patriotism on the part of her children. During these years of slumber we were not stagnant, because our people did possess patriotism and the energy necessary to develop our resources; we could not develop them only because we could not see them. But we see them now and have made more real progress in the last two decades than we have made in all our previous history.

"What were the causes, I ask, of our lethargy? First, the Civil War. Second, the action of 1868, which introduced an alien political element into our population, which retarded our progress for more than a generation. The adoption of the amendment of 1898, which reversed this action, was a great step in the right direction, and then the wonderful victory which we won last year over the bar and distillery, removed the last hindrance to our progress as a State.

"But there is work for us yet to do, in connection with our material welfare and in connection with our social culture and our intellectual advancement. The most enduring monuments of any people are its intellectual and literary advantages, and it is my sincere hope that we shall not develop in material wealth and social culture only; but in intellectual achievements also.

"I pray for aggressive individuals in our State in thought as well as in action."

Concluding, the Senator said that North Carolina is to be a great and powerful State and her people live and progress even beyond the expectation of the optimist. "But let us hope that her greatness may consist in intellectual achievement, in the creative genius of her sons and daughters, as well as their material accumulations.

And to this end in conclusion I appeal for a deeper and broader culture

and higher intellectual life, for a training and culture that will smite the spring of our greatest victories. I appeal for a broad catholic North Carolina, for a spirit to serve and sacrifice for her."

At 3 P. M. on Tuesday the annual recital of the Department of Expression occurred. There were in the program nine select readings by as many young ladies and a "pantomime of dignity" in which all the class participated and for which Messrs. R. A. Campbell and P. C. White served as accompanists.

At 8 P. M. of this same day to the usual thronging audience which greets our public music programs the Annual Concert was given. Thirteen choice selections from the master composers in all languages, voice and piano, were rendered with utmost perfection. Each number was greeted with generous applause. It is no disparagement of previous concerts to chronicle here the universal verdict, that it surpassed all of them and erected a new and higher standard for the future.

At 10:30 o'clock Wednesday morning, June 2, the graduating class, accompanied by the faculty, trustees, and alumni and many distinguished visitors entered the chapel and took their places on the rostrum and the graduating exercises of the class of '09 had actually begun. Music for the occasion was furnished by the college band and was interspersed throughout the program. The class was represented by nine speakers, six orators, and three essayists.

Miss Julia Maud Pritchard led the exercises with an essay entitled, "A Warfare of Ideals." Mr. Samuel McCoy Patton came second in an oration, "The Parting of the Ways." Then came Mr. Simeon McClellan Atkinson who delivered an oration entitled "The March of the Flag," being a history of our colonial policy. Miss Iola Graham Johnson followed with an essay, "Uttered Melodies." She was followed by Mr. Ralph Parker Collier in an oration, "A Crumbling Wall," who was in turn followed by Mr. Richard Perry Crumpler in an oration, "A View from the Summit." Miss Pearle Gertrude Welker read an essay, "The American Girl's Heritage." She was followed by Mr. Stanley Claudius Harrell in an oration entitled "The Imprint of Destiny." The exercises on the part of the class were closed by Mr. Percy Glyndon Gunter, who delivered an oration, "The Republic's Advance," concluding with a farewell to the institution delivered as valedictorian of the class. The diplomas were then presented by President Moffitt in choice words. Dr. Moffitt said in part:



ELON COLLEGE GRADUATING CLASS, 1909.

Reading from left to right: Julia Maude Pritchard, Richard Perry Crumpler, Simeon McClellan Atkinson, Percy Glyndon Gunter, Iola Graham Johnson, Stanley Claudius Harrell, Samuel McCoy Patton, Ralph Parker Coble, Gertrude Pearl Walker.

"It is a great privilege you young men and young women enjoy today. Only about one out of every 650 of our total population go to college, only about one out of 150 who go to school at all ever go to college and only a small per cent of those who go to college ever graduate, about one out of nine or ten. But the mere fact remains that your college education will not place your names on the roll of the marked men and women of your time. It is not by your diplomas but by your fruits that men shall know you.

"Today as never before the world measures men and women by the degree of service they render. Do not then expect the best of everything just because you are the fortunate few who have entered the blessings of a college education. The majority of you expect to enter the teaching profession. A noble calling this and one that in this age of wonderful educational awakening is fast coming to its own. There is no circle of society so exclusive as to refuse admittance to the teachers. The teacher is a leader in every professional movement. Some of you will enter the legal profession and some the gospel ministry and some will go into business, but wherever your life's work is to be, I

plead with you to carry with you the high ideals which you have imbibed during the four years you have spent in this institution."

The Bibles were presented to the graduating class by Rev. C. H. Rowland of Franklin, Va., General Julian S. Carr, of Durham, presented the medals to the orators and essayists. The orator's medal was won by Mr. P. G. Gunter. The essayist's medal was won by Miss Iola Johnson.

The scholarship and thesis medals were delivered by General Carr to Mr. Percy Glyndon Gunter, the valedictorian of his class. The subject of Mr. Gunter's thesis was the "Single Tax System," written in the Department of Social Sciences.

Degrees, diplomas, and certificates were then awarded as follows:

#### Bachelor of Arts.

Percy Glyndon Gunter, Samuel McCoy Patton, Ralph Parker Coble, Richard Perry Crumpler, Stanley Claudius Harrell, and Simeon McClellan Atkinson.

#### Bachelor of Philosophy.

Julia Maude Pritchard, Gertrude Pearl Walker, and Iola Graham Johnson.

#### Master of Arts.

Virgil Clayton Pritchette, John Thom-

as Kernodle.

#### Diplomas in Music.

Mrs. Donie Rich Patton (piano), Mrs. Estelle Walker Harper (voice), and Miss Mary Ethel Clements (voice).

#### Certificates in Music.

Miss Marriet Ruth Stevieck (piano), Mr. Junius H. Reitzel (voice).

#### Certificates in Art.

Miss Pearle Gertrude Walker, and Miss Jennie Lee Williams.

The following honorary degrees were conferred: Rev. Martyn Summerbell, Ph. D., Lakemont, N. Y., was given the degree LL. D.; Rev. P. W. McReynolds, Defiance, Ohio, president of Defiance College, was given the degree D. D.

Rev. W. W. Staley presented to the college as a love offering from the friends of Dr. W. S. Long, a life size oil portrait of the distinguished founder and first president of Elon College. The benediction was pronounced by Rev. J. W. Wellons.

At three p. m. occurred the society reunions in their respective halls, which were largely attended and thoroughly enjoyed.

At 4 p. m. the art exhibit occurred. This was the best exhibit that has yet been given in this department.

(Continued on page twelve).

## YOUNG PEOPLE'S DEPARTMENT

—of the—

## SOUTHERN CHRISTIAN CONVENTION.

W. P. Lawrence, Editor, Elon College.

## HOW TO TEACH THE S. S. LESSON FOR JUNE 20, 1909.

## A Few Suggestions.

## Review Lesson.

**Golden Text:**—With great power gave the apostles their witness of the resurrection of the Lord Jesus, Acts 4:33. There are various methods of conducting a review. We can suggest only a few here. The main point is to plan thoroughly for it and then carry out your plan. Get full of the quarter's work yourself: then your class will enjoy the review lesson. The way not to conduct the review is the method so often practised of asking of each lesson: What is the subject? The Golden Text? and then adding a few musing words of your own. This is to put your class to sleep: to make what ought to be a green, grassy meadow into a barren Sabara.

**1. The Method of the Written Examination.**—This method is not to be followed, unless you gave notice three months ago to that effect. If you do not hold an examination this time, please arrange to do so next time. Is is a sure test of your excellence as a teacher; it will reveal to you the strength or the weakness of your teaching. By all means try it. A few illustrative questions for such an examination might well be given here: Where did Peter have a vision that taught him the gospel was for Gentiles as well as for

Jews? Describe the conversion of Paul. What are the steps of the progress of the Church during this quarter? Who went on the first Missionary Journey? Draw an outline map of this journey and write an account of it. Describe the Jerusalem council. Contrast Paul's and James' fundamental teachings. The church at Antioch. The Church at Jerusalem.

**2. The Lesson Method.**—To use this method you should assign a lesson to a pupil expecting all to be prepared on the golden text. When the class meets call for Lesson 1. If all the facts are given, ask some one for the golden text and its application to present day life, then give the intervening events, and pass on to the second lesson. If all the facts are not given, bring them out by questions skilfully put; as a last recourse, give them yourself.

**3. The Outline Method.**—To use this method, ask all the class to be prepared on all eleven of the lessons. When the class has assembled, with chalk in hand go to the black board and write "Second Quarter: The Church Continues to Spread." Then say we will study the "great things" of the quarter. "Lesson 1. Peter and Cornelius. A Great Lesson," (write on the board under two columns as you talk), then ask some one who Peter was, another who Cornelius was, a third what brought them together, a fourth what the great lesson was, a fifth the golden text. Do likewise with the others. At the conclusion your board will look thus:—

**Second Quarter: The Church Continues to Spread.**  
Peter and Cornelius. A Great Lesson.

## Chief Persons.

Lesson I. Peter and Cornelius.  
Lesson II. Peter and the Angel.  
Lesson III. Saul and Ananias.  
Lesson IV. Barnabas and Saul.  
Lesson V. Saul and Sergius Paulus.  
Lesson VI. Paul and the Antiochians.  
Lesson VII. Paul and the Lystrans.  
Lesson VIII. Paul and the Judaizers.  
Lesson IX. James and his Readers.  
Lesson X. James and his Readers.  
Lesson XI. Paul and his Hebrew Reader<sup>s</sup>

## "Great Things."

A Great Lesson.  
A Great Deliverance.  
A Great Conversion.  
A Great Name.  
A Great Mission.  
A Great Doctrine.  
A Great Persecution.  
A Great Concession.  
A Great Truth.  
A Great Power.  
A Great Faith.

In this exercise the teacher should gather up the threads and show how the Church grew in numbers, in extent, in spiritual power, in Christian liberality, in grasp of the fundamentals of the Christian Religion.

**4. The Biographical Method.**—To use this method, assign to individual pupils for report the following: Peter, Cornelius, James (the apostle) Herod (Agrim-

pa I), Saul (Paul), Ananias, Barnabas, John Mark, Silas, Sergius Paulus, Bar-Jesus (Elymas), James (the Lord's Brother). When the reports are made, if there are omissions, bring them out by questions; as a last recourse give them yourself.

**5. The Geographical Method.**—To use this method, assign to individual pupils for report the following: Cesarea, Jop-

pa, Jerusalem, Damascus, Antioch, Cyprus, Paphos, Antioch in Pisidia, Iconium, Lystra. If the reports are not full enough, bring out omissions by questions: as a last recourse give them yourself.

**6. The "Spiritual Teachings" Method.**—To use this method, assign a lesson to each pupil and expect him to bring in at least three spiritual teachings for his lesson and to be able to apply the same to present-day life. Hold all responsible for the golden text.

**7. The "Recitation" Method.**—To use this method, write off the facts of the lesson of the quarter and the intervening events in from 15 to 20 sections of equal length. Assign a section to each pupil to be memorized. When the class assembles, have them stand in a row. Call for number one, two, three, and so on. Between every four or five sections, an appropriate song may be sung, or a stanza from some song. This entails much work on the teacher, but gets especially good results in primary and intermediate grades. It would make a very excellent exercise before the entire school, taking the place of the superintendent's talk.

**8. The Chart or Picture Card Method.**—If you have a chart of pictures illustrative of the lessons or picture cards covering the same, they can be very successfully used by exhibiting the picture, the subject of the lesson and the golden texts being concealed. Ask your class what each picture represents, who the persons are, and what part each had in the lesson.

**9. The Illustrative Story Method.**—A good method for young men and young women would be to ask each one to find a good story illustrating some spiritual teaching of the lesson assigned to each.

**10. Manual Work Method.**—Have the note books read, at least one or two of them. Get the class to talk about them, pointing out where improvements can be made. Take the books home with you for correction, grading, and detailed suggestion. If you use either of the other nine methods, do not fail to call for the books and to take them home for the purposes suggested above.

**Assignments for Next Time.**—Ask one to read the book of Romans and tell what it is about; a second to report on Matt. 22:34-40 in connection with verse 8; a third to report on the parable of Jesus teaching neighborliness, Luke 11:25-37; a fourth to memorize the description of the Christian Armor in Eph. 6:13-18.

Elon College, N. C., W. A. Harper.

—Trust in the Lord and do good.

**THE S. S. LESSON FOR JUNE 13, '09.****Heroes of Faith.**

Heb. 11:1-40.

**Golden Text.**—Faith is the substance of things hoped for, the evidence of things not seen, Heb. 11:1.

Paul's letter to the Hebrew Church is one of great interest and marvellous beauty. In this lesson many truths are presented which may be read with great profit by all Christians. We can only attempt a few suggestions concerning the choice of Moses, verses 24-26.

This passage sets forth a very astonishing instance of self-denial and devotedness to God. It is indeed a striking evidence of the power of faith and is well calculated both to instruct and profit the contemplative mind.

Notice—

1. Moses' Renunciation.
2. His Choice.
3. The principle by which he was influenced.

His renunciation respected those things which have ever been held in the highest estimation by the world. He renounced:—

1. The honors of a prince. "Refused to be called the son of Pharaoh's daughter." There are few things more attractive than honor. What sacrifices men make to obtain it! Ease, time, health, and even life are daily hazarded for it. Princely honor is the summit of human ambition. Yet the dignities of an Egyptian prince had no attractions for Moses, and he freely and cheerfully laid them aside.

He renounced—

2. The pleasures of a court. The courts generally abound with them. Whatever can gratify the senses, or pander the imagination, may be expected here. Eastern palaces and courts are generally scenes of all that is luxurious and gross and dissipated. Hence they are styled in the text "pleasures of sin." They originate in sin and invariably tend to the increase of sin.

He renounced—

3. The riches of a kingdom. And that kingdom was Egypt, so greatly famed for its grandeur and treasures, and which for many ages was the most distinguished nation on earth. Yet the treasure of this wealthy nation found no place in the heart of Moses.

This renunciation took place at the period of his maturity. When he was quite capable of judging and righteously estimating them. When they might have been expected to have presented the greatest attraction. When he was capable of enjoying them.

Notice his choice. He made choice of the people of God as his associates. They are the wisest companions. They

are the most honorable. They are the most useful.

He chose the afflictions of God's people. The reproach of Christ.

The principle by which he was influenced—by faith rightly to estimate the things of this world.

With respect to honors, pleasures, and riches, he was aware that they were unsatisfying in their nature, uncertain in their possession, evanescent in their duration, and sometimes evil in their influence.

His faith had particular reference to recompense of reward. The world is divided into two classes—the votaries of pleasure and riches, and those who are renouncing these and, by faith, having respect to a future recompense of reward. The possession of love to both is impossible. Let the preciousness of the soul, the riches of heaven, and the joys of eternity decide your choice.

G. W. Tickle.

Elon College, N. C.

**MINUTES OF THE YOUNG PEOPLE'S CONVENTION.**

Held at Elon College, N. C., May 29-31, 1909. The opening of the Convention consisted of a 15 minute song service led by Mr. W. W. Elder and the College choir, followed by a few remarks by Prof. S. M. Smith, of Raleigh, N. C.

The roll of registered delegates was called, and other delegates present not previously registered were enrolled.

A temporary organization was effected by the election of Rev. W. T. Walters as chairman, Rev. Herbert Scholz Secretary and Bro. A. L. Lincoln assistant Secretary.

Rev. W. T. Walters, on taking the chair, requested Rev. C. H. Rowland to lead the audience in prayer.

The congregation was favored with a vocal solo by Miss Ethel Clements.

On motion the program as previously printed was adopted as the one which the Convention would follow, with the exception of the first item on page two.

Prof. P. J. Kernodle then read an interesting paper on the Losses and Gains of the Christian Church in the Past.

This was followed by an open discussion of the purpose of this Convention. W. P. Lawrence emphasized the social feature of religious bodies and stated that this was one of the purposes of the Convention. Rev. C. H. Rowland emphasized unity of prayer, thought, feeling, and action. Rev. W. C. Wicker spoke of the necessity of young people's assisting themselves in religious work and not holding back for older ones to go forward.

Rev. W. T. Walters declared the purpose of this Convention is to arouse our

people to see and grasp their opportunity. Prof. S. M. Smith spoke of the necessity of organizing our young people to keep our efforts from running to waste. Prof. W. A. Harper spoke of the necessity of having some definite work, and sticking to that work.

On motion, Professors S. M. Smith, W. A. Harper, and W. P. Lawrence were appointed as Com. on motions, resolutions, and constitution.

Fifteen minutes were spent in a quiet hour service after which the Convention adjourned for the evening.

**Sunday Morning.**

The Convention spent the time from 9:30 to 10:30 observing the conduct of the various departments of the Elon College S. S. and from 11:30 to 1:45 in attending divine worship in the College Chapel.

**Sunday Afternoon.**

A short time was spent in song service, after which several new delegates were enrolled.

A round table discussion conducted by Rev. C. H. Rowland occupied nearly all the session. The main topic was, Why has C. E. not succeeded in our church?

On motion, Rev. C. E. Newman, W. E. McClenney and H. C. Simpson were appointed a Committee on Nominations.

On motion of Rev. W. C. Wicker a Com. was appointed to consider the question of conducting a C. E. Department in the Christian Sun and raising the necessary means with which to remunerate such an editor, and for the general promotion of the work.

Revs. W. C. Wicker, A. W. Andes, and Miss Effie Iseley were appointed on this committee.

Prof. W. A. Harper was extended the privileges of the Convention.

On motion, the Convention adjourned to meet in evening session at 8 o'clock.

**Sunday Evening.**

Song service led by Elon College choir. Prayer by Rev. C. C. Jones. New delegates were enrolled.

Report of Committee on motions, resolutions and constitution was received and on motion referred back to Com., until Monday morning.

Report of Committee on Nominations adopted.

Report of Com. on C. E. Department in the Sun tabled until Monday.

The matter of Teacher Training was taken up in a round table, conducted by Prof. W. A. Harper. Miss Ivey Andes read a record of the work in the Teacher Training class at Elon College. Mr. E. T. Hines told of the meaning of the Teacher Training work to him. Prof. S. M. Smith told what he purposed to do as the head of the S. S. Board

(Continued on page eleven).

## THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### THE ELON COMMENCEMENT.

We make no apologies for the large space which we give this week to Prof. W. A. Harper's account of the Elon College commencement. A commencement is like a marriage, intensely personal, delightfully social, and marks an epoch in individual life. We shall read the account of commencement to see what was said and done to start nine men and women off into the actual and practical pursuits of life. And the account will further interest us as showing what our intellectual pursuits and aspirations are carrying us to. Commencement is educational life on dress parade for inspection; it is culture and refinement under scrutiny. It is the high water mark of the college life of a year. It is a display on the platform of what has been done in lecture room, library and laboratory during a year. All this, and more, is a college commencement, with the highest and happiest social enjoyment thrown in.

Because Christian Sun readers everywhere are interested, and justly, in all that Elon College does for progress and achievement, the full and lucid account of the nineteenth annual commencement by Prof. Harper will be read with pleasure and profit.

### THE ORPHANAGE.

The annual meeting of the Board of Trustees of the Christian Orphanage was held in the Superintendent's office at the Orphanage Tuesday June 1. All members of the Board were present except Bro. E. Moffitt, of Asheboro who was kept away by sickness. The farm and equipment were found, on inspection, to be in good condition. Several acres of land have been cleared the past

winter and spring, some building had to be done and farm implements purchased which required heavy expense; but it means permanent improvement which the future will most probably justify.

The roof of the main building is found to be leaking and this was ordered repaired. No window blinds or screens have ever been put in, and these are a necessity. The Board felt compelled to have these put in even at the hazard of going into debt for them for a few months. Superintendent Foster, with his efficient help and assistants, was re-elected to the position which he has so ably filled since the orphanage began. The Board commended the management, believing it to be thorough, capable, and satisfactory. Some applicants to receive other children were voted upon and the number now in the orphanage, twenty-seven in all, will soon be increased.

The thousand dollars recently given the institution by an unknown friend was put to permanent investment as the beginning of an endowment fund.

### THE YOUNG PEOPLE'S MOVEMENT.

That a movement has been launched to organize the young people of the Southern Christian Convention for effectual Christian service will be doubted no longer by any who read in other columns of this paper the proceedings of the Convention of Young People recently in session at Elon College.

That we have been content to drag along these years without effort to organize and use, to some good purpose, the energies of our young people, is nothing less than deplorable.

How many of our young people are we training for Christian service? Go to almost any congregation and you will see dozens, not to say scores, of bright, intelligent, ready young men and young women, who are capable and willing enough; but nothing of Christian work, no church or Sunday school duties are given them to do.

These young people will be needed shortly to take the place of older heads in the church. Are they being trained for these places and for such service?

So our recent Convention made a beginning. Here is the motto, here the aim: A Young People's Christian Endeavor Society in every church and a Teacher Training and organized class in every Sunday school of the Southern Christian Convention.

Could this aim be reached, and it can be, our young people will mean a mighty factor for righteousness in church and school.

### LIFE OUT OF DEATH.

Construction follows destruction. Life, all life, springs out of death. Vegetable life flourishes at the expense, and upon the strength of mineral. Animal life feeds on vegetable life and animal life. The lower feeds the higher: life flourishes and feeds only on death. Mutual life enters into the sustenance of the body. And the mind builds up and develops only at the expense of nerve tissue and brain-effort.

Death is the great gateway to life. Our spirits will not begin to live until the body has shaken the shackles in death.

So, moreover, does our spiritual life begin in and depend upon the death of Christ. In His death we begin to live. Out from the cruelty of the Cross comes life for every one who will believe. Christ there accepted the issues and penalties of sin and death and the grave, and in Himself fought out the battles of life and death and danger, that men through that death and suffering might begin to live. From His death comes our life.

We shall not know the real life until we have tasted the death we are to die. Life springs from death. When the body dies the soul leaps forth into larger, better, sweeter life. All life comes from death.

### GREENSBORO CHURCH DEDICATION.

Our Greensboro First Church was dedicated with appropriate ceremony last Sunday. The program was fitting and efficient. The opening address of the services, which began at 10 A. M., was by Prof. S. A. Holleman of Greensboro who was one of the prime factors in beginning the work here. His theme was "The Mission Board in the Organization of the Work," of which Board at the time Prof. Holleman was an active member. His address was timely and much enjoyed.

Rev. L. I. Cox of Elon College who organized the work and was first pastor of the church then read a timely paper on "Our First Three Years of Missionary Work in Greensboro." This paper set forth in succinct and comprehensive manner the sacrifices and successes of those early years in the history of the work. This paper will be printed in next week's Sun.

Rev. L. F. Johnson, pastor of the church for six years, told of the work with the church during his pastorate, of its trials and triumphs. Bro. Johnson's remarks were much enjoyed by his former parishioners.

A collection of \$450 was taken which liquidates all indebtedness on a build-

ing which has cost, with the lot, about \$12,000.00. There may be a more liberal and loyal people than these somewhere, but we have yet to find them. They have sacrificed again and again and again, until they seem to rejoice in the privilege.

After a brief dedicatory sermon by the Sun's editor, Rev. W. H. Bolton, the present pastor read the dedicatory formula, thus formally dedicating the house to the service of God, and Rev. L. I. Cox led the dedicatory prayer, Rev. L. F. Johnson, at the conclusion, pronouncing the benediction.

The music was well chosen, prepared with care and rendered with great efficiency and satisfaction. The congregation was large, intelligent, appreciative. It was, all in all, a good day for our cause in Greensboro and the work there under Bro. Bolton does well and moves forward.

Rev. L. I. Cox preached for the congregation at night to the delight of the entire congregation who heard him gladly.

#### SUFFOLK LETTER.

The Commencement at Elon College was very good this year, the society representatives, graduates, and those who took part in the musical concert, all showing signs of good training and careful preparation. I am sure the editor will give a full write-up of the exercises, and hence I will not cover the same ground, though it would furnish me good material for a letter.

To meet old friends, to keep in touch with young life, to breathe the atmosphere of a college campus, and come in touch, once a year, with the college spirit it is to refresh with history and prophecy. Schools are creators of ideals and tendencies in thought, and any age can be estimated by its college spirit. Nobody sleeps well at a college commencement. The excitement is in the atmosphere and all breathe it and become influenced by it.

On Wednesday afternoon, Dr. Atkinson and I answered a very kind invitation of Mr. J. Beale Johnson, Cardenas, N. C., left Elon College and went to Raleigh. Mr. Johnson took Dr. Atkinson and Mrs. Zeb Atkinson in an automobile, and Mr. K. B. Johnson took me in his auto, and away we sped over the good highway leading out south from Raleigh. In less than an hour we were guests of Mr. and Mrs. J. Beale Johnson in their splendid mansion overlooking a great mill-pond. Dr. Atkinson recently wrote an architectural description of this splendid home, and I can underwrite his description after enjoying the luxuries of its hospitality. Mr. and Mrs. Johnson and her sister fill the house

with a hospitality that surpasses all that the architect has done in massive Doric columns, wide hallways, ample rooms and stairways, elegant furniture and electric lights.

The woods at break of day were full of birdsongs of many species, and the rain in the night left the air as clean as white linen from the washtub. A good breakfast and then Bro. Johnson, Dr. Atkinson, and I put off to the pond. The clouds served as umbrellas and the breezes fanned our cheeks. Sleepless nights passed into oblivion. Dull care was drowned in the deep waters. All differences between Dr. Atkinson and myself faded into their forgetfulness. We were reconciled to each other and to our lot. Soon the corks began to pop, not the pop of beer bottles, but of corks on the surface of the lake. The bites were not rapid, but just frequent enough to keep up expectation and surprise. It rained some, but rain cannot drive a true fisherman ashore. When the forenoon ended we had a good catch, then a good dinner, and then I took the Raleigh and Southport train for Raleigh where I joined Willie Staley and we reached home in a rain Thursday night about nine o'clock. A prince could not sleep better than I did that night. I left Dr. Atkinson at Bro. Johnson's and the pond.

I am now in my study, having spent a day and two nights at home.

These rambles amid classic groves and beside quiet lakes, and these friendly associations in Christian homes, the deep sense of unworthiness that creeps over us when hospitality is lavished upon us, the rest and love that home furnishes, all speak of better things than present enjoyment; they point us to heaven's love for us, heaven's bounty to us, and heaven's endless provision for our souls. June with all her wealth of beauty and good things is only a foretaste of that fadeless and endless summertime where no flowers fade and no fruits fail. God's provision for the soul is as ample as His provision for the body; and the soul is as wisely and fully adapted to the best in the spiritual world as the body is adapted to the best in this present material world. When disease or misfortunes render this world unpleasant to us, we see what sin does for us in the spiritual world; it renders all that God has done for us useless—it breaks that perfect adaptation and adjustment without which all life is a burden and all nights have no stars.

W. W. Staley.

—There were two ministerial students in the graduating class of nine at Elon College last week.

#### NOTES AND PERSONALS.

—The heroes of the Confederacy, that splendid host whose numbers now grow less year by year, are holding their annual re-union and jubilee at Memphis, Tenn., this week.

—Of every \$1. earned in Italy, 20 cts. goes to the tax collector. Yet it is proposed to spend \$200,000,000 by that nation in increasing its navy. The nations seem intoxicated with the mania for great navies.

—The Eastern Virginia Sunday school Convention meets in its coming annual session at Weverly July 21-23. The Program Committee is busy now preparing a suitable program for the occasion. One of the secrets of this Convention's success is that a suitable and instructive program is carefully prepared beforehand.

Mr. S. M. Atkinson, who graduated from Elon College at the recent commencement, is again in the field in behalf of the Christian Sun. This is the fourth summer Mr. Atkinson has solicited for the Sun so that he is no stranger among our subscribers. If, when he calls, any reader and friend will kindly receive him and speed him on the way the favor will be deeply appreciated.

—There is no end in sight of the tariff debate in Congress, a debate now carried on in large measure for purposes of home consumption. If Congressmen would just hand their speeches over to the printer for a place in that staid old journal, the Congressional Record, and then vote, as they already know they are going to vote, and adjourn immediately, the country would feel greatly relieved and business would increase, we are persuaded.

—The many ministers and friends who attended the Young People's Convention and commencement at Elon College last week were pleased to meet and form the acquaintance of Rev. W. H. Bolton, pastor of our Greensboro First Church, and his good wife, whom many of our people had not met before. These two came amongst us since last Conference and the privilege afforded to many of greeting them last week was appreciated.

—Rev. L. W. Johnson, Suffolk, by no means a strong man in health for some months, ventured to put his strength to the test at the call of duty and attended the Orphanage Trustee meeting last week, of which body he is secretary. The task proved too heavy, we regret to learn, and Bro. Johnson was laid up for some days after his return home and was compelled to forego his usual appointment at Liberty Spring last Sunday.

(Continued on page thirteen).

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

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**Superintendent**—Jas. L. Foster, Elon College, N. C.

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

“He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again.”—Prov. 19:17.

**Total Reported Last Week** \$3187.39  
**Dues.**

Brawner Floyd ..... .05  
 Mary Lee Foster ..... .10  
 James L. Foster, Jr. .... .10

**Monthly S. S. Offerings.**

Antioch, Va. .... 2.26  
 Berea, Va. .... 6.16  
 Bible Class 1 East End  
 Christian S. S., Newport  
 News, Va. .... 10.00  
 Pleasant Grove, Va. .... 3.00  
 Oak Level, N. C. .... .65

**Special Offering.**

C. D. Johnson ..... 5.00  
 F. M. Carlton ..... 5.00  
 Mrs. Bettie Gates (on support of children) ..... 3.00  
 Happy Home Christian Church: .....  
 Hettie Richmond ..... .05  
 Eunice Richmond ..... .10  
 Preston Richmond ..... .10  
 M. E. Richmond ..... .25  
 Ruth Richmond ..... .10  
 J. H. Richmond ..... .50  
 Collection ..... .95  
 W. E. Trogler ..... .25  
 1 picture ..... .25  
 Miss Ruth Stevick ..... 1.00  
 Rev. J. D. Wicker (on blinds for building) ..... .50  
 Mr. Young (for same) ... 1.00  
 Miss Perkins (for same) ... .25  
 Mr. Cobb (for same) ..... .10

Amt. 20th week ..... \$40.72  
**Total** ..... \$3228.11

Elon College, June 3, 1909.

My Dear Children and Friends:

The great commencement of 1909 has passed into history. It was fine all the way through—sermon, speech, orations, essays, music, art and elocution. Not often at any institution do you hear and see those things of greater merit

than was given at Elon College, our own beloved institution this week! And the orphan children did their part nicely, for they furnished a nice program to about 200 people.

We are glad to have so nice a report this week. Where are our three friends who were going to join Bros. Carleton and Johnson in the \$5.00 plan? We are waiting to hear from you.

The following donations have been received:

Miss Dora Ballentine and friends, Cardenas, N. C., 2 quilts. We are very grateful to Sisters Ballentine and Cotten and friends for three good quilts. Quilts are very necessary where so many children live.

We are sorry that the printer got his spelling so bad last week as to make me say Mr. Buchanan was from Monroe instead of Manson, N. C., and Mrs. Faucett from “Altensboro” instead of Altamahaw, N. C.

The Board of Trustees had a busy session, attending to many items of business. One very helpful item they voted was to place blinds on the windows of the building and screens where necessary. This act will be greatly appreciated by all living in the Orphanage, and we have already had a few dollars handed in to pay on the “blinds.” Who else will help?

We greatly appreciate the many kind expressions from friends who visited the Home as to the work and about the efforts of the children in their exercises.

Uncle Jim.

ChIPLEY, Ga., May 27, 1909.

Dear Uncle Jim:

I am late this time and have not written in several months.

I am eight years old and in the fourth grade. Our school ended about four weeks ago and we had a concert, and I will send you a program of it.

Enclosed please find five cents for June.

With love to all,

Your nephew,  
 Brawner Floyd.

We are certainly glad to hear from this little southern cousin again. Now for another letter from Brawner!

Dear Cousins:

Commencement has come and gone and we enjoyed having so many people visit us, for we want every one who is interested to be sure and come to see us when they visit Elon.

Wish all the cousins who write for the Corner now, or who have written in the past could see our little orphan boys and girls and the home in which they live.

We send our dimes with love.

Mary Leg Foster,  
 James L. Foster, Jr.

**A HOME FREE** At Denton, N. C. We propose to give away (no cost whatever) on Dec. 24, 1909, to some person who desires to settle in the best town in North Carolina, a beautiful home-building lot in the beautiful and rapidly-growing town of Denton, N. C.—absolutely free. Denton is one of the loveliest, most aggressive—in short, one of the “coming” towns—of North Carolina. It is the temporary terminus of the Piedmont Railway, which connects it with the main line of the “Southern” at Thomasville, and will soon push through to Wadesboro, where it will connect with the “Seahoard” and “Coast Line.” A moral, cultured town, with a splendid school system, and attractive church advantages in the heart of the N. C. furniture-making belt—and backed by a splendid farming country. Already has 7 wood-working factories, prospective bank and cotton mill, 10 retail stores, 3 churches and more to be built. Population has doubled itself twice in the last 24 months. Centrally located in the midst of the hardwood belt, has three daily mails, and connected by telephone with the neighboring towns.—30 miles from Troy; 27 miles from High Point; 22 miles from Salisbury; 22 miles from Asheboro; 20 miles (by Piedmont Railway) from Thomasville; 20 miles from Lexington; 13 miles from Whitney, the great water power development. Now we are giving away, absolutely free, a beautiful home-building lot, to some one who wishes to make his or her, or their, home in this beautiful town. All readers of this paper and all other first-class people invited. None but the best people invited to reply. Write at once for particulars. **HUB LAND COMPANY, Lexington, N. C.**

**DR. JNO. H. BROOKS,**  
 —DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

**SONG WRITERS and POETS**

We arrange, compose, revise and publish vocal and instrumental music. Send us your poems and manuscripts for free advice and best terms. **VICTOR BREWER, 100 N. WABASH, CHICAGO**

**DO YOU WANT TO GO TO COLLEGE?** If so we can help you. We have already put hundreds through college by means of our plan. Write today for full information regarding our offer of a free scholarship in any school or college. Address, Robert J. Sherlock, 29-31 East 22nd Street, New York City.

**YOUNG MEN!** If you want to know why you should become telegraph operators and what school to attend, write to **SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga.**, for free Catalogue “A.” **EVERY BOY** should read it. Positions positively guaranteed.

**FREE DEAFNESS CURE.**

A remarkable offer by one of the leading ear specialists in this country, who will send two month’s medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address **Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.**

**RALEIGH & SOUTHPORT RY. Co.**

P. M. A. M.	STATIONS.	A. M. P. M.
1:15	6:00 Raleigh	8:30 3:45
1:54	6:24 McCullers	7:52 3:03
2:11	6:59 Willow Sp’gs	7:37 2:45
2:23	7:14 Varina	7:27 2:34
2:35	7:26 Fuquay Sp’gs	7:19 2:25
2:55	7:45 Kipling	7:00 2:05
3:15	8:05 Lillington	6:41 1:44
3:41	8:28 Linden	6:15 1:17
4:30	9:15 Fayetteville	5:30 12:30

**JNO. A. MILLS, Pres. and Gen. Mgr.**

(B gun on page seven).

of the Southern Christian Convention in regard to Teacher-Training. Several short addresses were made relative to this work.

At the conclusion of the round table twenty-two young people agreed to organize Teacher-Training classes when they returned home.

Round table on S. S. was conducted by Prof. S. M. Smith.

On motion the Convention adjourned to meet Monday morning at 9:30 o'clock.

**Monday Morning.**

The Young People's Convention was called to order by the Pres. at 9:30 o'clock. Song and prayer service.

A. W. Andes was appointed Secretary pro tem.

On motion the visit to the Orphanage was postponed.

Moved and carried that the report of the Committee on Revision of the Report Blanks became official upon approval by the Executive Com. of this Convention.

The following report was read and adopted by items (Report concerning an editor and field Secretary).

On motion Dr. E. L. Moffitt was invited to a seat as a deliberative member.

The Com. on Motions and Resolutions reported as follows: We, your Com., recommend 1st, That the office of Young People's Department Editor and Field Secretary be created.

2nd. That this officer shall edit a Young People's Department in the Christian Sun and conduct the correspondence of the field work.

3rd. That this officer be paid a salary of \$100. per year for editorial and office work and expenses for stationery and postage.

4th. That a subscription from individuals, Sunday schools, C. E. Societies, and churches be taken tonight, and that each Christian Endeavor Society be requested to pay ten cents per member per annum for the support of this work.

5th. That all funds and subscriptions be paid to the Recording Secretary of this Convention, and that he pay the money over to the Treasurer and take his receipt for the same.

6th. That the Executive Committee of this body be empowered to elect and employ a competent man for this office, supervise his work, and enlarge his duties in the field work, as sufficient funds may be secured.

- W. C. Wicker,
- A. W. Andes,
- Effie Iseley, Com.

On motion the report was adopted.

On motion Rev. C. O. Durant was introduced to the body as a visiting Bro.

from the M. E. Church.

Round Table, How can we have a missionary organization in every church?

What part ought our young women to have in the mission work of the church?

Discussed by Miss Effie Iseley and Rev. C. H. Rowland.

How can the Missionary idea be taught in the S. S.? Discussed by Rev. C. C. Jones and Mrs. J. A. Bolton.

Why do we have so few young men entering the ministry? Discussed by Dr. J. O. Atkinson, Revs. C. H. Rowland, L. E. Smith, C. C. Jones, J. D. Wickler, J. W. Wellons, and L. I. Cox.

Standing Committees were announced as follows:—

**Teacher Training.**

Prof. W. A. Harper, Rev. H. E. Rountree, W. E. McClenny, Rev. G. O. Lankford, Rev. C. H. Rowland, Rev. L. F. Johnson, Miss Effie Iseley.

**Moral and Civic Reform.**

Rev. J. O. Atkinson, Rev. L. I. Cox, Rev. C. C. Jones, Rev. C. E. Newman, W. H. Carroll.

**Missions.**

Rev. J. W. Harrell, Rev. W. T. Walters, Rev. A. W. Andes, Rev. T. E. White, Rev. H. W. Elder.

**Layman's Movement.**

Dr. J. W. Manning, C. D. West, Prof. J. T. Cobb, Prof. P. J. Kernodle, Prof. W. P. Lawrence.

**Home Department and Cradle Roll.**

J. O. Wiggs, Mrs. J. W. Bolton, J. H. Wilson, Rev. L. E. Smith, Rev. E. M. Carter.

Adjourned for dinner to meet at 3:00 o'clock.

**Monday Afternoon.**

The Young People's Convention was called together by the president at 3 p. m. Song and prayer service by the congregation.

It was moved and carried that the time and place of next meeting be left with the executive committee.

It was moved and carried that we extend a vote of thanks to this church, the college and friends for their hospitality to us during the session of this Convention.

A subscription was taken to defray the expenses of the editor of the Young People's Department in the Christian Sun, including office work, stationery and postage, the full amount asked for being secured.

On motion the Treasurer was instructed to pay certain bills of expense presented.

It was moved and seconded that the Secretary be allowed to purchase a record book to record the proceedings of this Convention.

Moved and carried that we extend a vote of thanks to the Elon College choir for their services in the Convention.

On motion the minutes of the Convention as a whole was adopted, as read.

On motion the Convention adjourned to meet two years hence.

Prayer and benediction by Rev. J. O. Atkinson.

- S. M. Smith, Pres.
- L. E. Smith, Sec.

**MEDICINE.**

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

**FREEMAN DRUG CO.,**  
Burlington, N. C.

**SPRING TIME.**

The time for gardening is here and you need garden tools. We can supply you at lowest prices.

**Poultry Wire.**

The best assorted stock in the county. Four different styles and weight.

**Come and See.**

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**BURLINGTON HARDWARE CO.**

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

**BIBLES FOR SALE.**

I am selling, in Alamance County, Wilmore's New Analytical Reference Bible, the most thorough and complete Book for all who wish to study and understand the Bible on the market today. Sold only by subscription and I shall be glad to show it to you. Thousands of copies are being sold. Alfred Apple, Jr., Elon College, N. C.

**RAISE MONEY FOR YOUR CHURCH.**

We offer you an easy method. Send us a photograph of your church or your pastor, and we will send you 500 high grade post cards, with photograph on each card, and scripture verse if desired. Sell these cards at 10 cents each. When sold, remit us \$20.00 and keep the balance. You can do this in a week. We will return photograph.

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225 Broad St., St. Joe, Michigan.

(Begun on page one).

At 8 p. m. the alumni oration was delivered to a magnificent audience by Rev. C. E. Newman, Henderson, N. C., a member of the class of '99, whose subject was "The Mission of the Nation".

The speaker began by showing the ideals which had actuated other nations in their careers. And then in well-chosen words he described the marvelous development of the United States from thirteen colonies along the Atlantic coast to a nation that spans a mighty continent and reaches out into the seas.

"The educational reforms instituted in New England by Horace Mann have influenced the world of education in this country. The United States is also the industrial leader of the world and with 5 per cent of the world's population she is supplying 30 per cent of the world's needs.

"A new era is already beginning to dawn and the United States having gained the supremacy will lead in the world of co-operation, because in the three generations just past the civilized nations of the earth have passed from what is akin to an individualistic state to a socialistic relation and in this the American people have had and will continue to have a leading part, and through America's instrumentality the kingdoms of this world are fast becoming the kingdoms of our Lord."

Immediately after the alumni oration the annual alumni banquet occurred in

the dining halls of the west dormitory, where a banquet in courses was served to all the alumni present.

The Alumni Association appointed Prof. W. P. Lawrence to solicit funds for the establishment of an alumni Scholarship to be awarded to that member of the Junior or Senior class who shall best deserve it from the standpoints of scholarship, actual need, and previous conduct. Prof. S. M. Smith was appointed by the same body to look after the proposed Memorial Arch at the entrance to the campus.

The officers of the Alumni Association for next year are: Pres., Rev. C. H. Rowland, Franklin, Va.; Vice-Pres., Rev. C. E. Newman, Henderson, N. C.; Secretary, Mrs. W. A. Harper, Elon College, N. C.; Treasurer, Mrs. W. P. Lawrence, Elon College, N. C. Miss Jennie Herndon was elected to deliver the Alumni Address at the 1910 commencement, with Miss Effie Iseley as alternate.

W. A. Harper.

—Bro. J. Willis Barney who has been in Elon College the past year is conducting a summer normal and training school for teachers at Clearville, Pa. On the day of opening Brother Barney writes: "School began today. I have thirty-six students now and several more are to come in." Brother Barney is a successful teacher as well as a very efficient and thorough pupil.

#### NORFOLK LETTER.

The pastor of the Third Church, Rev. W. H. Thompson, is at his old home, Sidney, Ohio, at the bedside of his mother, who is very ill, possibly in her last illness. The prayers and sympathy of the church and friends are with them in this hour.

On account of his being away the morning service took the form of a song and prayer service. There was no service at night.

The friends of Dr. T. C. Baird will be glad to know that he continues to grow stronger all the while now and is actively engaged in the practice of his profession again.

How about that birthday bank offering for the Ponce Church, brother? I take it for granted that a great deal of work is being done along that line. Certainly not much is being said about it. Brother minister, if you believe in it, why don't you say so through our papers and give the matter encouragement? Brother Supt., if it meets your approval, tell us about it that it may help others to a correct decision. Bro. Sect., if you got one of my letters, did you write to me as I requested? A good many did, but very few, compared with the 1276 letters I sent out. If this is to be a success we must keep it moving. What say you?

J. W. Manning.

—It was a pleasure indeed to meet and greet again at the College last week some of the younger, active, and successful ministers who, having gone from Elon into the field of service, are giving good account of themselves. Revs. W. T. Walters and A. W. Andes form the Valley of Virginia, Revs. C. H. Rowland and C. C. Jones from Eastern Virginia and Rev. C. E. Newman from Henderson, N. C.

"A wonderful thing is a seed!  
The one thing deathless forever.  
The one thing changeless, utterly true,  
Forever old, and forever new,  
And fickle and faithless never.  
"Plant blessings, and blessings will blow;  
Plant hate, and hate will grow.  
You can sow to-day; to-morrow shall bring

"There are many kinds of love, as many kinds of light,  
And every kind of love makes a glory in the night.  
There is love that stirs the heart, and love that gives it rest,  
But the love that leads life upward is the noblest and the best."

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ADVANCE ORDERS AT 75 CENTS

Christian Publishing Association

J. N. Hess, Agent, Dayton, Ohio

(Continued from page nine).

--Rev. S. B. Klapp, Greensboro, writes June 7: "Several inquiries come to know the condition of my son, Russell, who has been ill with typhoid fever in Bartow, Fla., for two months. I am glad to say that Russell is improving, has been moved to Pablo Beach, Fla., and it is thought that he will be able to return to Greensboro in a month. \*\*\* We had a great day at Pleasant Ridge, near Guilford College yesterday—missionary rally day. The largest congregation was present that has been there in several years. The missionary offering was good."

—The South Norfolk Church celebrated its fifth anniversary Sunday, May 30 with an elaborate and interesting program. The offering was \$165., a most liberal one indeed for this loyal host. Note was due June 9 and Pastor J. O. Cox thinks to make the offering \$200. On the occasion of their anniversary there were services morning, afternoon, and night. In the morning service Mr. C. W. Bains, State Sec. of S. S. for Va. delivered the principal address; in the afternoon Col. J. E. West of Suffolk delivered the anniversary address, and at night the sermon was delivered by Rev. M. L. Bryant, of the Berkley Church.

—Bro. J. F. Morgan, a worthy young man studying in Elon College to prepare himself for the Christian ministry, accepts service with the Christian Sun in the Western North Carolina Conference, in the contest for a scholarship in Elon next year at the Sun's expense. Will not friends in the Western North Carolina Conference assist this deserving brother in his most commendable endeavor? Every \$1.50 paid him carries the Sun a year into a home not now receiving it and at the same time goes as a fund to defray his expenses in school next year. He gets the profit, the subscriber gets the paper, the editor joins with the subscriber in the satisfaction that he is assisting a good brother in a good cause and hopes to so interest the subscriber this year that he will naturally want the Sun another year to come.

—It is a pleasure to call attention to the advertisement of the North Carolina College of Agriculture and Mechanic Arts. The State greatly needs industrially trained men, and the college is rapidly helping to supply this need. Its graduates are busy and successful in many lines. Many of our farms show the practical value of their training. The railroads, public highways, drawing rooms and shipbuilding plants call on the College for Civil Engineers. Our lighting and water plants and our ma-

chine shops are being manned by its graduates. Not a few of its men are superintending or managing cotton mills and dyehouses. Its chemists are taking high rank in experiment stations, industrial plants and departments of agriculture. Young men cannot do better than fit themselves for their vocations at the same time that they are being educated.

—The free will offering, on the part of many brethren, which made possible the large oil painting of Rev. W. S. Long, D. D., unveiled and presented to

Elon College on commencement day last week, shows something of the high esteem in which the founder and first president of Elon College is held by his brethren. Dr. Long did a most noble work at a time and under conditions most trying and the full gratitude of generous and gracious hearts will never be expressed in word or deed.

—Blessed are the pure in heart, for they shall see God.

"God works in a mysterious way, His wonders to perform,"

### Books for Every Christian Home.

Do you know why you are a member of the Christian Church? Do you understand what the church stands for and teaches? If not, send and get a copy of the "Principles and Government of the Christian Church," just revised and greatly improved by order of the Southern Christian Convention.

Cloth binding per copy, post paid 50 cts.

Limp Cloth binding per copy, post paid 35 cts.

Paper binding per copy, post paid 25 cts.

Handsome Persian Morocco, with name in gilt \$1.25.

The Southern Christian Convention also Ordered Another Book Published, **PREPARING THE SUNDAY SCHOOL TEACHER TO TEACH.** Edited by Profs. W. A. Harper, W. C. Wicker and W. P. Lawrence.

The book is neatly printed and bound and is invaluable to the Sunday-school worker, 236 pages.

Paper binding per copy, postpaid, 60 cts.

Cloth binding per copy, postpaid, 90 cts.

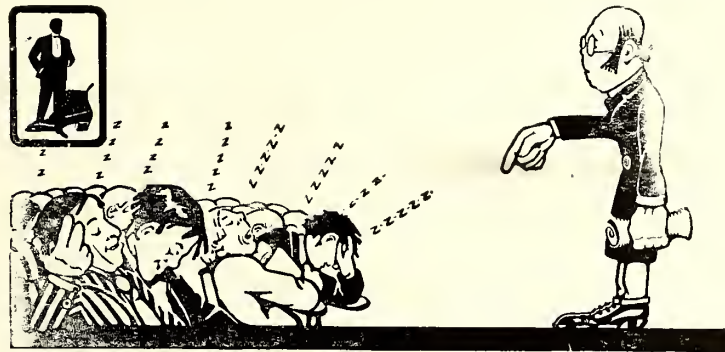
To Sunday-schools, paper binding 50 cts. cloth 75 cts.

Have You Read That Thrilling and Inspiring Story of His Own Life, **MOTHER'S ANSWERED PRAYER, BY REV. P. H. FLEMING, D. D.?**

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Come, See, Be Convinced.

B. A. SELLARS & SONS, BURLINGTON, N. C.

**DIED.****Arnold.**

Mrs. Ida Prince Arnold, wife of Mayor R. W. Arnold and ex-judge, died at her home on Main St. Wednesday morning at 6:15 o'clock. She was fifty years old and for many years suffered from internal cancer.

Her death, although not unexpected, having been confined to her bed much of the time for two years or more, creates a feeling of irreparable loss among her wide circle of friends. She was a Miss Prince of this county and the youngest of sixteen children, all of whom are dead except one sister, Mrs. A. A. Allen, of Petersburg. Having lived in the county the most of her life, she had been intimate with all the leading families of the county and many other counties even distant in Virginia. Her death is the first to occur in her own family. She was married to Mr. R. W. Arnold at the age of sixteen and to their union were born four daughters and eight sons, all of whom survive her and are doing well: Mrs. H. C. Seabury and Mrs. A. S. Wilkins, of Norfolk; Mrs. W. H. Calhoun, of Christianburg; and Mrs. Harvey Fleetwood, of this place. The sons are: Hugh W., of Norfolk; Robt. W., of Waverly; Jno. M., of Norfolk; Richard H., of California; Arthur W., of Roanoke; Virginius L., of Norfolk; George P., of William and Mary College; and Claiborne, of Waverly. All were present at her burial except Richard who could not be reached.

During her several years' sickness, the writer was visitor to her bed-side and endeavored to minister to her in spiritual things. She was a member of the Episcopal church and lived unto the faith in the Lord Jesus Christ. But each day, added to her life, seemed to increase that faith. When death came she was ready awaiting the Lord's time. A pall of sadness enshrouds the town as well as the grief-stricken family. When death comes there are but few circumstances that diminish grief. If young, it is sad; and if old, it is just as sad. If sudden, it is exceedingly sad; if expected, it is just as much so. Yet, "In the midst of life, we are in death." By such we are daily warned of our own end. May the Lord's merey rest upon us; may His love and comforts overshadow the grief stricken ones forever.

H. E. Rountree.

Waverly, Sussex Co., Va., May 24, '09.

If a man be a pillar in the temple of his God, by and by, he must be some kind of a prop in God's house today.—Babcock.

(Begun on page three).

unfurl it to the world and admire its waving glory while you gladly and proudly repeat, "I have found it."

Every one has an influence some way. It impresses some one either for good or bad. A blank you cannot entirely be. No matter how high you may go, nor how low down you may fall, some one will see you and be impressed in some way by you. "Every man is a missionary now and forever, for good or evil, whether he intends or designs it or not. He may be a blot radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over all the length and breadth of the world; but a blank he cannot be. There are no moral blanks: there are no neutral characters."

You know many farmers who have made mistakes—lost much time and money because they did not properly prepare the land and cultivate it at the right time and in the best way. In a like manner have multitudes lost years of most precious time by not properly cultivating the mind and the soul, and when old age overtook them it found them with fruitless lives, with nothing but leaves—and a hopeless future.

J. T. Kitchen.

Windsor, Va.

The Mohammedans have a saying the threshold weeps forty days when a girl is born.

**ALUMNI SCHOLARSHIP.**

At the meeting of Elon College Alumni Association June 2, it was decided to establish a scholarship of the value of fifty dollars per year. The scholarship is to be available to a member of the Junior class in Elon College and is to be good for two years, covering literary tuition. The Executive Committee of the Alumni Association and the President of the College constitute the committee of award. Three considerations enter into the awarding of this scholarship: (1) scholarship; (2) financial need; and (3) character and previous department of the candidate in college.

The funds are to be provided by six per cent. notes payable within five years from June 1, 1909. Several pledges ranging from \$25.00 to \$100.00 have already been made by alumni. W. P. Lawrence, who was appointed a committee to complete the work of raising subscriptions, will mail a copy of the blank note to each of the one hundred and thirty-eight living alumni. The notes are to be made payable to the Board of Trustees of Elon College, only the interest being available for the payment of the scholarship. The full text of the resolution looking to the establishment of the scholarship will accompany the letter of the committee to each alumnus.

W. P. Lawrence, Committee.

—Recent rains have done much damage to crops in Western North Carolina.

**"The Oxford Teachers' par excellence**

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**Teachers' Bibles and S. S. Scholars' Bibles**

With New 20th Century Helps arranged in One Alphabetical Order.

**THE HELPS**

The Christian Advocate, Nashville, says: "The helps are real helps. Unlike those in many of the cheap Bibles, they are not simply thrown together in hodge-podge fashion, but represent the freshest and ablest work of the foremost modern scholars."

Address Christian Sun  
Elon College, N. C.

**Bible is the Bible of the World."**

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**Black Faced Type BIBLES**

Three on Oxford White Paper. Three on the famous Oxford India Paper.

**Pearl 32mo.** A wonderful clear type in a small-size book.

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THE CHRISTIAN SUN, Elon College, N. C.

**SAMSON.**

By M. S. B.

Once upon a time there lived a man named Samson, and he was the strongest man in the world. He was an Israelite, and his father's name was Manoah. I don't know his mother's name—she was just called "Manoah's wife."

Samson was so strong that one day he killed a lion, just with his hands.

At that time the Philistines ruled over the Israelites. They had been very mean to Samson and he hadn't behaved very well to them, so they were always quarreling. One day a whole lot of them came to get Samson, and the other Israelites were afraid and didn't want to get into a fight just on account of Samson's quarrels, so they bound him with two strong, new ropes and took him to the Philistines. When they saw him coming all bound with ropes they were very glad and meant to kill him. But Samson broke the ropes as if they had been little cords, and picking up a great, heavy bone that lay on the ground, hit right and left among the Philistines as hard as he could and killed ever so many of them. Then how they did hate him!

In those days the cities had walls around them and big heavy gates that were locked at night. There was a town like that called Gaza. One night Samson went there and when the men of Gaza, who were Philistines, heard he was in the city, they said to themselves, "When the morning comes we will kill him." They never thought Samson would leave the city that night, because the gates were locked. But at midnight Samson decided to go home, and when he found the gates locked, what do you think he did? He picked them up, posts and all, and carried them on his shoulders up to the top of a mountain! Wouldn't you like to have seen him do it?

Now Samson had never had his hair cut since he had been born, and it was a secret only he knew, that if his hair was cut his wonderful strength would leave him. This was just what the Philistines wanted to find out, and there was a Philistine named Delilah, who made believe she was a great friend of Samson's, and she teased him and teased him to tell her what made him so strong. And Samson believed she was his friend, and he was tired of being teased, so he told her. But she was a wicked woman, and when he was asleep she cut off his hair and called the Philistines. When they came to take him, Samson found his strength had gone and he couldn't save himself.

The cruel Philistines put out his eyes; and they bound him with fetters of brass, and made him grind corn in the

prison house. But his hair began to grow again, and the Philistines forgot to keep it cut.

One day they were having a great feast on the roof of one of their palaces, and all the lords of the Philistines were there and a great many women. Some one said, "Call for Samson that he may make sport for us." So Samson was brought out and they looked down over the railing of the roof and laughed at him.

He had to be led by a boy because he was blind, and he said to the boy, "Lead me to the pillars whereon the house rests that I may lean upon them. Then he stood between pillars, and took one in his right and one in his left arm and he leaned over with all his might, for his strength had come back, and the whole house, with three thousand people on the roof, fell down, and Samson perished with the Philistines. If Samson and the Philistines hadn't been so quarrelsome and so mean to each other, it would never have happened.—N. Y. Christian Advocate.

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—Here was the deed of a brave and devoted husband, told of in the dispatches, the hero after a long struggle being rescued, though his wife died in his arms:

Niagara Falls, N. Y., June 6.—Louis

Cohen, of Buffalo, saw his young wife leap into the swirling river between Second and Third Sister islands at 5 o'clock this afternoon, only 150 feet above the brink of the cataract. Without a moment's hesitation he followed and struggled to save her.

—It is safer to hear and to take counsel than to give it.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JUNE 16, 1909.

VOLUME LXI. NUMBER 24.

**Edward Everett Hale.**—In the death of Edward Everett Hale at his home, Roxbury, Mass., June 10, our country loses one of its best known, most useful and highly esteemed citizens. He is known as preacher, lecturer, journalist, author and philanthropist. He has been chaplain of the United States Senate for the past several years and his custom of calling on the Senators, at the conclusion of his prayers, to join him in the Lord's prayer marked him as a man of piety and devotion.

In his death our country loses the last of that brilliant coterie of New England writers who, in the last century, established a real American literature and made themselves felt and famous not only in their own country, but among men of letters in all lands. Remember that Edward Everett Hale was contemporaneous with, and an intimate friend of, Emerson, Hawthorne, Lowell, and Holmes and by the power and potency of his pen won laurels for himself and country as perishable as they. While he lived we kept on reading him year after year and month after month, for his pen was busy to the last, and we did not stop to esteem him with the rest and measure the might of his works in the past. It would take this whole column to give the bare titles of the products of a pen that was busy and bustling for three score years. Whether in history, fiction, or current journalism, Dr. Hale was equally at home and famous in all. His "Chautauquan History of the United States," "A Life of Washington," and "Franklin in France" mark him as a historian of no mean ability; while his "Man Without a Country" and "My Double" show him to be a master in fiction and romance. His "Ten Times One Is Ten" was the most fruitful of results of any book written by him, causing as it did the organization of unnumbered "Lend-a-hand clubs," "Kings Daughters," "Look-up-legions," etc.

And be it borne in mind that the long list of books that flowed from this fertile pen was incidental. Edward Everett Hale was first of all and through it all a preacher of righteousness. He clung to his pulpit. He was born in 1823, graduated at Harvard 16 years

later and by the time he was twenty-three he had taught school, completed his course in theology and was pastor at Worcester. He remained a pastor to the day of his death, for since failing strength would not let him preach every Sunday at his "Old South Church," Boston, his parish held him as pastor emeritus and had him there as often as he was able and when he could and wished.

Dr. Hale was a Unitarian, but this writer never heard a preacher who presented the story of the Cross with more tenderness, pathos, and power than he; and in all our lives we have never seen the Lord's supper, the holy communion service, administered with as much solemnity, dignity, and true reverence as by Edward Everett Hale in the course of his ministrations as preacher and pastor. He preached, we are told, to the most fashionable, wealthy, and cultured audience in Boston, yet we have never seen a congregation more simple in dress, more cordial in bearing, and more kindly in greeting than that of Dr. Hale's which with their vast wealth led all other Boston congregations in charitable and philanthropic enterprises. It was a benediction to worship in his church where he delivered the evangel of hope and told in his own original and powerful and solemn manner the story of the blessed Christ.

In the death of Edward Everett Hale, D. D., L. L. D., a great and good man, a brilliant writer, an eloquent speaker and a faithful expounder of the gospel of the Son of God has gone to his reward. And the country is poorer for his going.

**Grant and the Gray.**—When the men in gray, I mean the fellows who fought, laid down their arms at Appomattox, the war was over then and there, as far as they were concerned. They had fought bravely, heroically, with a courage and daring seldom equaled, never surpassed in all history; and they had fought for the cause that they believed, with all their heart and soul, was just and right. So, when the battle was done they had nothing to regret, nothing to be ashamed of, and returned to their homes to take up the pursuits of peace. With them the war was over.

These brave soldiers have ever since maintained that attitude. The spirit of hostility, sectional jealousy, and partisan prejudice, has been kept alive, and now and then stirred to fever heat, not by the brave men who wore the gray and the blue, but by those who did not see service on the field.

The spirit of the men who wore the gray was markedly manifest at Memphis, Tenn., last week, when the battle scarred veterans of the Confederacy were in annual session and on parade. On the reviewing stand was General Frederick Dent Grant, of the United States Army, and son of General Ulysses Grant, before whom Lee's flag was furled at Appomattox.

When the Veterans during the parade caught sight of, and recognized the son of, the man against whom they had fought in the '60's, pandemonium broke loose and the gray went wild with cheers and hurrahs for Grant. "Come on," yelled one of the officers in command, "here is General Grant come to life in his son." And then the dispatches say this scene ensued:

"With one of the old time rebel yells the division remnants of Forrest's cavalry charged upon the stand and jostled one another for an opportunity to shake the hand of the son of their old time enemy. From that moment every gray-clad veteran who could reach the stand rushed up to shake hands with General Grant. The stocky officer's eyes filled with tears, and his body shook with emotion as he said:

"God bless you all, boys, God bless you," giving each a cordial hand grasp.

Battle torn banners were grouped at his feet and waved over his head in salute. One old officer rode up to the stand, seized General Grant's hand and kissed him on the cheek, exclaiming:

"God bless you, boy, I fought your father, of whom you are the image, but he was a gallant, magnanimous foe and I love his son."

These were the men in gray, not bowing in fear or favor before the son of the man to whom they had surrendered, but paying that splendid, gallant, homage to the name and memory of a brave man whom they had fought—and had learned to love.

## FROM THE FIELD.



REV. L. I. COX.

## OUR FIRST THREE YEARS OF MISSION WORK IN GREENSBORO.

By Rev. L. I. Cox, Missionary and First Pastor.

(Read on the day of Dedication, Sunday, June 6, at Greensboro).

I am indeed glad to be present on this happy occasion, in response to the kind invitation of this church and pastor to be present and take part in this service. Gratitude is the memory of the heart. It is more than nine years since we began our Home Mission efforts in the city of Greensboro.

The greatest need of the enterprise of missions is prayer. It comes before "go" and "give." Our Home Mission Board prayed and Conference prayed before they said go, and we prayed before we said that we would give ours:lf to the home mission work in your great city.

The secret of the marvelous triumphs of the early Christian church was that every undertaking was begun, continued and ended in prayer. With the ever increasing population, accumulation of wealth, and growing cities, our people began to deplore the fact that our fathers did not build a Christian church in Greensboro twenty-five years ago. So realizing that the hope of the mission enterprise is not in the strength and extent of the conference, not the number and power of the missionary force, not the fullness of the treasury, not in far-sighted policies and plans, "not by might, nor by power, but by my spirit," saith the Lord of hosts," I entered upon the work here in your city in December 1899 as Conference Missionary. The Conference sent me here for one-fourth of my time at a salary of \$100,

and it was expected that I simply preach one Sunday in each month and do prospective work, with a view to establishing a Christian church, in case the prospect should justify the expenditure of further time and money.

At the end of the first year, such an interest had been awakened that an organization had been affected with twenty-six charter members. The lot on which this substantial church edifice stands had to be purchased at a cost of \$750. The congregation rented the Friend's church in which to hold services with an afternoon appointment. They paid all running expenses and paid for the lot during the first year. With an expenditure of \$100 preaching was provided for a period of one year to this congregation which added 26 members, a new church to Conference, and \$750 worth of property in this prosperous city. Conference decided that the experiment had proved to be profitable, one wherein missionary effort richly paid. \$100 invested in Home Mission work in the city brought in return at the end of one year 26 members, a church organization and \$750 worth of property, with a flattering prospect for a larger work in years to come.

This new organization was welcomed into the conference, the one who led in this work was returned a second year and the enthusiasm in conference was so great over the success of the work that \$500 was appropriated toward a church building. The Conference decided to return the same missionary the second year at a salary of \$200 for two Sundays per month. They also provided a building committee as follows: Rev. L. I. Cox, Chairman, Rev. J. W. Holt, John W. Truitt, L. M. Clymer, Secretary, and R. S. Petty, Treasurer.

During the winter and early spring of this year (1901), I visited quite a number of churches throughout the conference in the interest of the work here, and for the most part, they responded willingly and liberally, which encouraged the congregation here. Plans were laid and work was begun early in the second year of the work towards the erection of a suitable house of worship. During the year the membership grew to 42, the basket collections amounted to more than \$100., and \$50 was paid on the pastor's salary besides all conference apportionments and current expenses.

The work moved forward with unexpected progress. Up to the close of the second year more than \$3000 had been spent on the house and lot. A total of \$300 spent by Conference appropriations towards the pastor's salary had resulted in over \$3000 worth of property

for the church in the city of Greensboro besides two years service rendered by the pastor, all current expenses met, all apportionments to conference paid, and a good church added to Conference, with bright prospects for the future. When these facts were made known, a wave of Christian enthusiasm swept over the Conference, the same pastor was reelected at a salary of \$200, and over \$600 was raised by personal donations on the conference floor to be applied to the building fund. With the \$200 appropriated by Conference and \$100 pledged by the church to the pastor, preaching was provided for the first and third Sundays in each month. A Ladies' Aid Society of more than 20 members was organized early in the year, and began at once active service. The work at this time had not only attracted the attention and commanded the respect of the people of the city, but it was so widely and favorably known in other conferences and sections of the country that quite a number of unsolicited donations were received, among which was one from the late Hon. F. A. Palmer of New York City, of \$100.

Feeling that we as a denomination should ever cherish with long remembrance the sacred memory of those who had labored and sacrificed to establish the church we so much love, and that especially should we appreciate the untiring efforts, and be willing to honor and stand ready to commemorate the names of those who first defended the principles and doctrines of what is now known as the Christian Church; we decided to place a memorial window in this house of worship in honor of our worthy, and should be honored, founder and pioneer of the Christian Church, South, Rev. James O'Kelly. Others believed with us, and our undertaking was consummated, and we have that large window there, to the memory of the ever to be cherished name Rev. James O'Kelly. During this year the memorial windows were placed in the building.

In March, 1902, very neat printed invitations were sent out by the pastor, which read as follows:

**"OPENING SERVICES OF GREENSBORO CHRISTIAN CHURCH.**

The pastor invites you to be present at the organization of a Sunday school in the new Christian Church Sunday afternoon at 3 o'clock, March 30, 1902, also to attend the opening church services, Sunday, 3 p. m., April 6, 1902, Corner Walker Ave. and Eugene St."

The Sunday school was organized on the appointed day. There was a large company of children and grown up people present, and the enthusiasm and

spirit of the occasion was all that could be desired. Prof. H. C. Simpson was chosen Supt., L. M. Clymer, Asst. Supt., R. S. Petty, Sec. and Treas. Seven classes with good enrollment were organized.

Such appreciative notices as the following, in public print, encouraged both pastor and people:

The Christian Sun of April 16, 1902, says: "We congratulate the brethren at Greensboro in their prosperity. Rev. L. I. Cox deserves great credit for his untiring energy and successful efforts in the establishment of the Greensboro Christian Church, and the building of the best church edifice of our denomination within the State of North Carolina. Why can't other cities in North Carolina have a Christian church where there is none?"

To those who attended the opening services of the Greensboro Christian Church, April 6, 1902, the occasion will never be forgotten. The day was pleasant. The Greensboro brethren were enjoying the first fruits of their sacrifice and devoted service. A sweet spirit of Christian fellowship pervaded the services. Denominational lines were forgotten, and brethren dwelt together in unity.

At three o'clock in the afternoon the first service was held in the Sunday school room, Rev. J. U. Newman, D. D., of Elon College, preaching the opening sermon. This room was seated to its full capacity (which is about 400) and many were turned away for want of room. The pastors of the Methodist Episcopal, Methodist Protestant, Wesleyan Methodist, Presbyterian, and Friends churches were present, and took part in the services. The music was led by the Elon College choir. Four new members were received at this service. Rev. J. W. Holt, Chairman of the Committee of Home Missions, preached at night.

The quiet way in which we had done our work, the steady progress made, the faith and consecrated service of our members, so much accomplished by a small band of workers depending not on the city nor resorting to any questionable means of raising money, but trusting in God and willingly giving their means according to the Bible plan, was the favorable comment of many.

In the Sun of April 23, 1902, the editor says, "The Sunday school at Greensboro is growing by leaps and bounds."

November, 1902, without ministerial assistance, we held the first series of meetings for this church, which resulted in a gracious revival.

At the close of the third year the work had grown to such proportions, under the restricted efforts (restricted to one and two Sundays a month) of the present missionary, that it was necessary to employ a pastor for all his time, which the church has continued to do from the end of the third year till this glad day of dedication.

This is a somewhat detailed history of a single city mission. It is the common story of the few city churches which we now have.

It has been no easy task, either upon the part of the pastor or the members, to establish and maintain these organizations. It has cost money, sacrifice, suffering, and tears to build them. But thank God, they are worth all they have cost. Every church organized and sustained in a city means a home and place for work for the constantly increasing rural population. Every church organized and sustained through missionary effort becomes itself a missionary church.

It is true, speaking figuratively, that the Red Sea was before us, when we came to Greensboro, but its waters of difficulty were divided and we crossed over as on dry ground. Because of the smiting of the rock when we should have spoken to it, we were not permitted to lead the flock out of the wilderness over Jordan into Canaan, but this was left for one of the successful spies. After years many and full of trouble, after wandering far, at length the hero—Moses—brought the pilgrim host into the borders of the promised land. But others saw that which he desired to behold.

It was not given him to enter into the fruitage of his labor. His hand had sown; others reaped the harvest of happiness. His hand had planted; another generation sat under the vine and fig-tree. Such is true of the pioneer missionary.

Do you say that his—Moses'—life was a failure? His work is not dead.

It is not necessary that patriot or parent, teacher or preacher, should harvest his own sowing. All truth is immortal. Good work survives.

The right example lives, and like a torch, is passed from hand to hand. Then, if, indeed my worthy successor has been the Joshua to this people, I feel sure that the present beloved pastor will prove to be the Samuel; and the great work of Christian missions will go steadily on among our people in this, the gate city of North Carolina.

—Be not envious of evil men, nor desire to be with them.

## TO THE CHURCHES AND SUNDAY SCHOOLS OF THE VA. VALLEY GENERAL CONFERENCE.

At the recent Convention of the young people held at Elon College, the following motto was adopted, "A C. E. Society in every church and a Teacher Training and organized class in every Sunday school in the Southern Christian Convention." I want our Conference to be the first to put this into practice. We need more aggressive work among our young people and better equipped teachers for our Sunday schools. Let us get to work and organize a Teacher Training class in every Sunday school before our next Sunday school Convention which meets in July. The Christian Endeavor will be given a place on the Convention program and we hope to have as many societies reported as possible.

Order your books for your Training classes from the Christian Sun, Elon College, N. C.

W. T. Walters, Conf. Pres.

### WAKEFIELD, VA.

It has been some time since the writer has reported the work in this pastorate. The work, however, has been going on in a most harmonious way. Our new church here has been completed for some time, except seats and lights. The pews were set up last week. They are circular and made of quartered sawed oak. A handsome Acetylene Gas Lighting plant was installed a few days ago. So we are about ready for dedication. We have decided to dedicate on the 4th Sabbath of this month (June), Rev. J. O. Atkinson, D. D., of Elon College, N. C., editor of the Christian Sun, has consented to be with us and preach the dedicatory sermon. We are to have all day service and public dinner. We are hoping for a most glorious and profitable service. We want our friends and acquaintances to come with hearts full of grace, and their pockets full of money. The good friends who have contributed to our church since my last report are as follows: M. V. Martin, \$8.00, J. T. Atkinson, \$5.00, Hugh Barrett, \$2.50. We thank these brethren for these gifts. God will bless them.

C. C. Jones.

—General Evans is again elected commander-in-chief of the Confederate Veterans, and Mobile, Ala., was chosen as the place for the next annual reunion.

—The Senate is still wading through the middle of tariff reform and many speeches are being made for "home consumption." Revising the tariff is a gigantic task.

## NOTES AND PERSONALS.

—When air-ships are effective, what will become of custom house officers? If international boundary lines are to be abolished, we will need no tariff.

—A California lady fell when alighting from a street car and wounded both her person and her pride. When in her suit against the company for damages it was discovered that she had on high heel shoes, the court dismissed the case, making the lady pay cost, because "no lady could step safely with high heels."

—It is given out authoritatively that one opera house in New York will pay its singers, next season (of only a few weeks' duration), two million dollars in salaries. It would be interesting to know what the hundred or more theatres in the same city will pay its singers for the same period. Evidently an enormous total.

—Monday, June 14 was flag day. It was on June 14, 1777 that the American Congress resolved that "The flag of the United States be thirteen stripes, alternate red and white; that the union of thirteen States be so many stars, white in a blue field, representing a new constellation." Except to add a star with each new state this legislation has never been changed, giving us the most beautiful flag of earth.

—Mrs. Prof. W. A. Harper, who was carried last Saturday to St. Leo's hospital, Greensboro, for a serious operation, passed through the ordeal successfully Monday A. M., and at this writing (Tuesday A. M.) is reported doing well. The physicians give good hope of her recovery, a most welcome message to hosts of anxious friends. Her address for three weeks will be St. Leo's Hospital, Greensboro, N. C.

—Mr. E. C. Hines, McLeansville, N. C., is the first of Prof. Harper's class of trained teachers to order a supply of Teacher Training books for a Sunday school class on his return home from college, Mr. Hines sending in last week an order, with cash, for six copies. Mr. Hines was vice-president of the Elon class and was an interested student making, for the first time in his college career, he said, a percent of 100 on examination in Teacher Training.

—Elsewhere President Moffitt of Elon College, lays before Sun readers this week "A Plan for Increasing the Endowment of Elon College," which should have wide reading and serious thought. If our college is to continue its upward career of usefulness and influence, hold its own in fact among other institutions of equal rank and endeavor, the endowment must be increased and means must be furnished. Higher education

always comes at dear cost in dollars, but no investment of a people pays so much in beneficial returns.

—Orders for our teacher training classes book, "Preparing the Sunday school Teacher to Teach," have been received from the following states: North Carolina, Virginia, Georgia, Alabama, Pennsylvania, Porto Rico, Ohio, New York, New Jersey, Illinois, Indiana, Missouri, Kentucky, Kansas, and we presume teacher training classes now using our book have been organized in quite all of the above named states. Orders continue to come in and the book is just beginning its great mission of preparing better teachers for our Sunday schools.

—The magnificent West Dormitory at Elon College having been opened to summer boarders, no doubt many will take advantage of this fine opportunity for rest, quiet, or recuperation and spend some weeks here this summer. Full details are given in an advertisement elsewhere. Rates are certainly reasonable, the place is all that could be desired, and the accommodations are comfortable, attractive and ample. It would be difficult to find a more ideal spot for a summer resort than Elon College and the management has, we believe, acted wisely, in giving this opportunity to the public.

—Mr. S. M. Atkinson, now traveling in the interest of the Sun and of our publications, is in Halifax Co., Va., this week and is to be with Pastor T. W. Strowd at Senora, N. C., Sunday, 20th inst. Between the 20th and 25th inst. he will be in the vicinity of Sanford, Jonesboro, and Pittsboro. Besides the Christian Sun list, Mr. Atkinson carries a supply of Principles and Government of the Church, also our Teacher Training Book, which he will furnish at the regular prices. If our people would acquaint themselves better with our literature they would be more loyal to their church and more devoted to its interests.

—The Gastonia Gazette comments, with favor and gratification, upon the fact that one half the graduates, of an unusually large class, from Davidson College at the recent commencement, will enter the ministry. When Elon College was beginning many thought that we would soon have more preachers than could be found place for, and now after nineteen years of successful history, the regret, often and repeatedly expressed is that the percentage of ministerial students is so very small. Two of the recent class of nine were ministerial students and while grateful for these, the only regret was that the number was not larger. Our church has

never felt the need of active, strong, capable, willing men to enter the ministry, as it feels it today.

—The Huntington, Ind., "News-Democrat," in its issue of June 8, speaks thus of that fine man and Christian scholar, Rev. Warren H. Denison:—

"Rev. Warren H. Denison, pastor of the First Christian Church of this city, was highly honored by the Christian Biblical Institute of Defiance, Ohio, by being elected a non-resident professor of that institution.

Rev. Denison will deliver lectures during the coming year to the Bible students and those preparing for the ministry upon practical questions of pastoral work. No better selection could have been made as Rev. Denison has been an active pastor for many years and is up-to-date in all his methods."

### TO THE SUNDAY SCHOOLS OF THE EASTERN NORTH CAROLINA CONFERENCE.

The Eastern North Carolina Convention will meet this year at Henderson. I am sure all of our Sunday school workers will be glad to learn that we have made this arrangement. The good people of our Henderson Church, have given us a very cordial invitation, which I hope we will accept, and show our appreciation of by sending a large delegation from each Sunday school.

I want to ask each Superintendent in this conference to begin now to make arrangements to be present. We want to make this the best convention we have ever had. A program is now being prepared and will be published soon.

The time is July 20-22. Let every Sunday school worker do his part, and will have a fine convention.

R. spectfully,  
S. M. Smith, Pres.

—Be not envious of evil men, nor desire to be with them.

### EXCURSION TO NORFOLK.

The Seaboard announces the first excursion to Norfolk, Tuesday, June 29, 1909.

Train leaves Raleigh, at 9:30 A. M., Durham at 9:30 A. M. Takes on passengers at Oxford, Henderson, and Louisburg. Arrives at Portsmouth 3:30 P. M., returning leave Portsmouth 9:00 A. M., July 1st.

First class excursion, fine opportunity for short recreation at the popular Virginia sea-shore resorts. For information see the Ticket Agents or address:

C. H. Gattis,  
District Passenger Agent,  
Raleigh, N. C.

### A PLAN FOR INCREASING THE ENDOWMENT OF ELON COLLEGE.

As is known to many of our friends, it has for some time been the desire of those in charge of the administration of the affairs of Elon College to inaugurate a movement that would result in a substantial increase in the endowment of the institution, or in the creation of a sinking fund to take care of the funds that were issued for the recent improvements that have been made when they shall become due. Either plan would materially increase the income of the college—and this is what we most need at this time, to put us on a footing to properly direct and conserve the various forces that are just now tending to bring to our institution a period of growth and influence that has never before been paralleled in all its history. The real friends of the college who are in close touch with its affairs feel that we have passed the experimental stage, that the institution has taken its place among the best colleges of the country, and that it will hold this place; for it has the backing of the church at large, and our friends will see to it that its needs shall be met, and that its strengthening and growth shall continue throughout all the years to come.

Nearly two years ago now, with the sanction of the Board of Trustees, I worked out a plan looking to the raising of \$15,000 or \$20,000 for the college; but almost immediately upon the launching of the plan, the panic came on, and it was deemed best to stop and wait until the financial situation should become more favorable. I had previously approached only three men on the subject, and they responded liberally—gave me what I asked them for: Bro. K. B. Johnson, \$500; Bro. J. Beale Johnson, \$250; and Bro. W. Z. Atkinson, \$250, all of Cardenas, N. C. This gave me great encouragement in my work, and I felt very hopeful as to results; but I was then making the rounds of the conferences, and before I got through with them, the panic was on in earnest; and, as above stated, I stopped, and waited—and have been practically waiting ever since. A short while ago, however, anxious to get something definite on foot by the time of the meeting of the Board of Trustees, I made a sort of quiet preliminary canvass of the situation, to ascertain how the people felt about the endowment question, and what they wanted us to do.

As a result of this preliminary investigation, I have become firmly convinced that the time is now ripe for a forward movement—a vigorous cam-

paign for raising, not simply \$15,000 or \$20,000, but \$50,000 for Elon College. To the few who are not especially interested, or not in close touch with the situation, this may seem impossible; but I believe that the majority of our people not only think it possible, but stand ready to make it a fact. It will not be an easy task, but it is a possible one; and, if every friend of the institution will lend a word of encouragement and a willing hand, the entire \$50,000 will be raised, and that without working a hardship on any individual or any church.

The plan proposed to the Board of Trustees, and now endorsed by them is as follows:

First of all, before making any general canvass, we want to find ten men who will give \$200 a year each for five years (or a thousand dollars each in five years), which will make ten thousand dollars; and twenty men who will give \$100 a year each for five years (or \$500 dollars each in the five years), which will make another ten thousand dollars. This will give us a starter of \$20,000 and with this as a basis, it seems that the entire \$50,000 ought to be raised. After these thirty men are found, then we will want to find a still larger number who will give \$50 a year each for five years, and a still larger number \$25 a year for five years, and so on down until every friend of the college is given an opportunity to contribute according to his means and his desire, so much a year for the five years, and then the work will be done, and the end accomplished.

I believe the hardest part of the task will be to find the first ten one thousand dollar men, and then the twenty five hundred dollar men. In fact, it is a part of the plan that, unless the ten one thousand dollar men can be found, those who subscribe to the movement will not be bound by their subscriptions. So it is imperative that this number be secured, and it behooves the friends of the college who can by any means help to insure this number, to do so, and to do so at the earliest possible moment, so that the good work may go on, and that at the earliest possible date.

The terms are easy, \$200 a year for five years, and it seems to me that we ought to get, not only the ten, but even more, in this class. And then, not only the twenty, but even more, at \$100 a year each for five years. The first payment need not be made until Jan. 1, 1910.

It seems to me that, under this proposition, there ought to be volunteers enough to fill out these two classes at

once, so that the general canvass may be entered upon without further delay.

I am glad to announce that the movement has already been launched most encouragingly, and the following brethren have started the subscription:

In the \$1000 list (\$200 a year):

Col. J. E. West, Suffolk, Va.; Mr. C. A. Shoop, Suffolk, Va.; Mr. G. W. Truitt, Suffolk, Va.; Mr. W. H. Jones, Jr., Suffolk, Va.; Mr. K. B. Johnson, Cardenas, N. C. (\$500 added to former donation).

In the \$500 list (\$100 a year):

Dr. Job G. Holland, Holland, Va.; Mr. John King, Suffolk, Va.; Mr. C. D. West, Newport News, Va.

In addition to the above, one other friend, not a member of the Christian Church, has said he would give \$1000 and two others have said they would give \$500. Their names will be announced as soon as I can get the regular subscription blanks to them for their signatures.

I may also state that two of the above named brethren have expressed the hope that they may be in position to double their subscriptions in the near future. I call attention to this to show the spirit with which our friends are taking hold of this matter, and at the same time to suggest to any one who may subscribe, that if they feel at any time that they would like to do more, as these brethren say they want to do, an increase will always be "in order" and appreciated.

Meanwhile, are there not others who will volunteer, and let us make another encouraging announcement in the next few days?

Do not wait for a personal visit, as the field to be covered by me is a large one; and, in connection with my other duties as President, it will take me quite a while to make a personal call on all those who might be able to come down in one or the other of the above lists.

This is the greatest movement educationally we have ever undertaken in the Christian Church, South, save that which resulted in the establishment of the college, and its successful accomplishment will send a thrill of enthusiasm into every heart, in every church, and every conference, throughout our borders; and new life and new interest will be awakened, not only in our educational affairs, but in every phase of our church work.

I ask for the hearty cooperation and the prayerful sympathy of every friend of Elon College and the Christian Church in this important work.

Cordially yours,

E. L. Moffitt, President.

Elon College, N. C.

**YOUNG PEOPLE'S DEPARTMENT**  
—of the—  
**SOUTHERN CHRISTIAN CONVEN-**  
**TION.**

W. P. Lawrence, Editor, Elon College.

**HOW TO TEACH THE S. S. LESSON**  
**FOR JUNE 27, 1909.**

**A Few Suggestions.**

**Temperance Lesson.**

Romans 13:8-14.

**Golden Text.**—Put ye on the Lord Jesus Christ, Rom. 13:14.

**Review and Chronology.**—Review the life of Paul, especially the part covered by the First Missionary Journey. Then state that Paul made two other missionary journeys, at the conclusion of the latter of which he was at Corinth, collecting alms for the Jerusalem Church. While these alms were being collected, he wrote this epistle, A. D. 58.

**Facts about Romans.**—It is the longest of Paul's Epistles and the first in order in the New Testament. It forms the basis of the Pauline Theology. It is also his master-piece, combining in highest degree divine inspiration and the noblest efforts of human reasoning. It covers the great doctrine of faith in its first eleven chapters. In its last five chapters it abounds in numerous practical suggestions on the duty of Christians. Our lesson comes from the practical part. Paul wrote the epistle as a sort of preparatory text-book for the colony of Christians at Rome and expected to follow it up through teaching in person. He dictated it to an amanuensis, Tertius, and sent it to Rome by a deaconess, Phebe. Here call for assigned work on the book of Romans.

**Incidental Instruction.**—It may be well to explain the Greek metaphor in the golden text. It means to assume the interest of another, to enter into his views, to live him. It is in origin a theatrical term and means to assume the name and garments and act the character of the person represented. In this sense we are to put on the Lord Jesus Christ.

**The Lesson.**—The lesson today may be divided into three parts, which write on the board as they are developed in the teaching:

1. **Love and Law**, verses 8-10.—Find what injunction is given, what exception there is to it, why, (Here call for assigned work on Matt. 22:34-40 as compared with verse 8), what other commandments are now repeated from the Old Testament, how they are all summed up, love's relation to one's neighbor, what the fulfilling of the law is. Here call for assigned work on Christ's Parable teaching neighborliness, Luke 11:25-37.

2. **Love and Death**, verses 11-12.—Find what it is now high time to do, why, what is far spent, what is at hand, what we are exhorted to cast off, what to put on. Here call for assigned work on the Christian Armor, Eph. 6:13-18, to be recited from memory.

3. **Love and Life**, verses 13-14.—Find how we are exhorted to walk, how not to walk, what to put on, what not to provide for.

**Review the lesson by the topic method.**

**For Class Discussion.**—The Epistle to the Romans. Substitutes for the Saloon. The Christian View of Debt. Intemperance as a National Foe. Soft Drinks as a Source of Intemperance.

**Truths and their Application.**—1. If the Christian standard, "owe no man anything, but to love one another," were in force, this world would certainly be a better one. No man who contracts a debt which he knows he cannot pay is a true Christian. A Christian always pays his debts and will always be very cautious about making them. I know many godly preachers and pious laymen who have permanently impaired their usefulness by looseness just here. Beware.

2. The only kind of credit business which you need not fear is that which originates in love. We should be ambitious to make all men our debtors in love. We need more millionaires of Christian love and fewer millionaires of money. We cannot discharge our debts of love save by loving in return, and when we do this we become our own debtors and so can never discharge the debt in full. Love makes the lover as well as the one loved debtor and is a blessing to both. "All the world loves a lover," and a Christian lover loves all the world.

3. Do not forget that this is our temperance lesson. Show how the law of love to our own fellowmen will make us temperate in all things. No man who loves his neighbor as he should will drink a "social beer" or play a "social game." No man who truly loves his neighbor will favor the saloon or license for gambling dens or brothels or allow "dope preparations" to be sold to innocent persons in drug stores without protest. The law of love will lead all to take all possible precautionary means for his neighbor's welfare as well as for his own.

4. The full appropriation of Christ is the duty of the Christian. We cannot attain our best in the Christian welfare without the putting on of Christ. Such putting on will not only prepare us to do our best in spiritual attainment, but will also carefully guard us against all that may cater to the evil desires of

the hearts from within or without. It will enable us to enter his service heartily and will lead us into new victories for His name's sake.

**Assignments for Next Time.**—Announce that you will hold a written examination at the end of the incoming quarter. Ask all to bring their notebooks next Sunday. Ask one to be prepared on Acts 15:36-41; another on Acts 16:1-5; another to write a short essay on Silas; a fourth a short essay on Timotheus (Timothy); a fifth to tell the story fully of the "First Missionary Journey" from Acts 13:1 to Acts 14:28.

W. A. Harper.  
Elon College, N. C.

**S. S. LESSON FOR JUNE 20, 1909.**

**Review.**

Read Acts 15:5-21.

**Golden Text.**—With great power gave the apostles witness of the resurrection of the Lord Jesus, Acts 4:33.

There has been presented much this quarter that ought to be retained in the mind as an inspiration to Christian activity. The lessons have shown the church operating along missionary lines, sending out its best men to declare of God's Holy Spirit, to give the message of salvation to the Gentile world.

The missionary spirit was the secret of the Church's rapid growth.

Lesson 1. Peter and Cornelius. The lesson shows Peter disarmed of prejudice preaching Christ and receiving converts and Cornelius, an honest worshipper, obedient unto God and gladly receiving the gospel.

Lesson 2. Peter Delivered from Prison. The lesson contains:—

1. The martyrdom of James.
2. The Imprisonment of Peter.
3. The Prayer-meeting for Peter.
4. How the Prayer was answered.
5. How the answer was received.

Lesson 3. The Conversion of Saul. Study: 1. Saul the Persecutor.

2. Saul Arrested.
3. Saul's Conversion.
4. Saul's enlightenment and commission.

Lesson 4. The Gospel in Antioch. This lesson shows the difficulties and successes of Christian work. Paul preaches in the synagogues. Arouses the Jews to opposition. Four effects of opposition: 1. The apostles become more decided. 2. The Gentiles become Christians. 3. The preachers are expelled. 4. Great joy.

Lesson 5. Paul's First Missionary Journey—Cyprus. This lesson exhibits Paul's qualifications for a missionary. He had: 1, A good experience. 2, A love for sinners. 3, An enlightened

mind. 4, Strong faith in God. 5, Undaunted courage.

Lesson 6. Paul at Antioch in Pisidia. This lesson teaches Paul's method of reaching people who are hearing the gospel for the first time. Beginning in the Jewish synagogue with the scriptures, he reaches the Jews by rightly interpreting the words they accept. From the Jews he reached the Gentiles who have so much interest in religion as to go to the Jewish synagogue to hear him.

Lesson 7. Paul at Iconium and Lystra. This lesson travels in new regions and encounters new experiences. Paul again revisits the scenes of his previous labor and returns to his home church at Antioch.

Lesson 8. The Council at Jerusalem. This is an account of a religious controversy and how it was settled. There was a division in the Church. The Jewish element and Gentile representation had a free discussion. They finally agreed and accorded to each liberty of conscience.

Lesson 9. Believing and Doing. In this letter James deals with the question of practical Christian living in contrast with the mere intellectual acceptance of a body of doctrine. Christian activity is a means to continued justification as opposed to mere assent to what is to be believed.

Lesson 10. The Power of the Tongue. Plain, cautious, and carefully guarded are the instructions of this lesson. The power of the tongue—The tongue's nature—The tongue's use.

Lesson 11. Heroes of Faith. This is a lesson concerning the nature and office of faith and presents some living examples of faith. It is one of marvelous force and beauty and may be read with profit by all Christians.

G. W. T.

#### MY IMPRESSIONS OF ELON COLLEGE AT THE NINETEENTH COMMENCEMENT.

The mutations of time produce wonderful results. Decay and progress are visible on every hand. The decay of the old order, and the progress of the new order leave their impress upon every Elonite of former years who comes back on a visit, and has the audacity to get "mixed up with the boys." During the stretch of time from 1890 to 1909 Elon has developed from a mere high school into a real college. It is now a college with much modern equipment, such as laboratories, a museum, electric lights, water works, a brass band, and a good sized, well equipped faculty, rendering effective and ef-

ficient service. The curriculum has been raised. The departments have been strengthened. The society halls have been more elegantly furnished. There is a well-equipped Y. M. C. A. hall, where the boys gather at stated times for devotional exercises. The music department shows through its students that it has a capable and efficient director. One of the most useful and entertaining organizations of the college is the band, composed of nineteen young men, who know how to discourse sweet music. The band attracts a visitor, perhaps, more than any other new feature that has been introduced into college life. This is so, because most people are charmed by music, and those who are not are certainly deserving of our condolence.

The art department likewise showed that there were those who possessed talent who had been faithfully trying to develop that talent. The walls of the art room were completely covered with pictures that would do credit to any art exhibit. There were snow scenes, pictures of fruits, animals, landscapes, peoples and angels. From the crowds that constantly thronged the hall while the doors were open, it was evident that the pictures presented no small attraction. Then there was the Elocution recital, which we must not pass over in silence. The program was not very long nor very elaborate, but it contained some selections that were well rendered and liberally applauded. Elocution is the art of managing the voice, countenance, and gesture in speaking, so as to produce the most pleasing, appropriate result. All who would be great speakers ought to take elocution.

Perhaps, the most useful improvement noticed by the visiting student of former years is the electric lights and the water works. No longer does darkness reign supreme in the campus at night, nor are all the dangers of fire to be overcome by one small college well. There is natural light produced in an artificial way, and natural water made to disobey the law of gravity and mount to the upper floors of the college building in pipes ready to be turned on, whenever fire happens to break out. These are wise improvements for which the present college management should be congratulated.

In regard to the exercises, we believe that no commencement has furnished better, and so far as our knowledge and observation goes, none have appeared so good heretofore. The society representatives did themselves proud. Not a hitch nor a break in the four speeches

and two essays that were delivered. The musical program was pitched on a high plane, and while to the untutored mind it was not attractive, yet we could not help perceiving that it involved the elements of skill and persistent practice. The graduating exercises were very good. The speeches and essays were well constructed and delivered in a pleasing manner. Of course, it could hardly be expected that all would be equally good, but there was variety and individuality enough to make all interesting without any tendency to be tiresome. The presentation of diplomas and Bibles and medals was interspersed with bright remarks and witty sayings which produced laughter and applause, and after all was over, everyone felt that no better commencement had ever been held at Elon College. The Alumni oration was unfortunately missed by the writer, but was praised by those who heard it. Neither were we permitted to attend the banquet with its joys and reminiscences, but we understand a plan was formulated there which if carried out will result in the establishment of several scholarships for needy students. We are glad this movement has been started, and believe that great good can be done in this way.

We enjoyed our visit, had a good time with former school mates and acquaintances, received some inspiration from contact with the great and brainy ones, and returned home with an accumulation of enthusiasm which we hope will last us some time to come. We are proud of the college and hope to live to see it attain unto a state of development which shall make it second to no denominational college in the South.

Herbert Scholz.

Macon, N. C.

#### A CORRECTION.

Dear Bro. Atkinson: Will you please correct in the next issue of the Christian Sun a mistake that was published in the Sun Jan. 13, 1909, in regard to the amount of money Bro. Brickhouse of Norfolk, Va., presented to help erect the Union Christian Mission building. He presented one hundred and fifty dollars instead of one hundred as it came out in the Sun.

Sincerely,

(Miss) Ella Beaton.

Franklin, Va., R. F. D. 2, June 1, '09.

—The Wright brothers of Dayton, O., inventors of the aeroplane, received, at the hands of President Taft at the White House June 10, medals awarded them by the Aero Club of America.

## THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

### Terms of Subscription.

One Year .....\$1.50  
Six Months ..... .75  
Four Months ..... .50  
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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### ORGANIZED VIRTUE.

Our Savior did not himself organize. But He made organization possible and effective. He inspired men to fraternity and to the fellowship of service. In union there is strength. He taught men to dwell together in unity, to have fellowship one with another, and so made possible the great Christian organizations which constitute the effectual working force for truth and right.

The reason that sin will ultimately go down is because there is nothing in it to organize men to cooperative and fraternal endeavor.

What has the world of wickedness done, what agencies employed, for enlightenment, for instruction and for man's uplift? The world of sin employs the saloon, the gambling place, the low dive, the filth of speech and character and conduct to perpetrate its deeds and institutions with. These are the agencies upon which sin lives and labors and thrives.

Over against these and with which to fight these, our Christianity organizes the virtue of the community into churches, institutions, benevolent societies. These agencies employ the ablest, purest and best men to speak, preach, and teach in their behalf. They secure singers, musical instruments, beautiful houses of worship, all for the benefit and uplift of mankind.

The world of sin is organizing no effort, agency, or institution for man's uplift, enlightenment, and edification.

The world of righteousness labors day and night to employ and use the best and holiest and mightiest agencies and institutions for man's uplift and betterment.

Some boast that they belong to "no

church." A poor and pitiable boast is this. What has "no church" done for education, refinement, moral and spiritual welfare? Nothing.

The Church may be slow and faulty and weak. But it is organizing the world's virtue for conquering the world of Sin. And the gates of hell will not prevail against this.

### THE BATTLE OF THE BOOKS.

Books, like other bodies, have battles for the mastery. Only the fittest survive. The weak, uninteresting, and impotent go down early and often to ready defeat. Weak men often win sympathy and exist at the mercy of pity, piety, and charity. Not so weak books. There are no organized charities in their behalf. They live or die, sink or swim, survive or perish by virtue or vice of their own strength or weakness. Every book must fight its own battles. The strongest, worthiest, mightiest only survive.

Measured by this standard, or by any other, the Bible remains the mighty giant in all contests, the marvel of all the ages, the sure and safe winner in all conflicts. After centuries the Book is stronger than any and all comers. The American Bible Society, just one of hundreds of agencies devoted to printing and distributing this Book, printed the past year, nearly two million copies of the Bible either on its own presses in New York or on other presses in Turkey, Syria, Siam, and Japan. This Society has existed ninety-two years and in that period of time has printed 82,316,322 copies of this master of all books. Any other book that reaches the sale of a million copies is regarded as marvelous indeed. What of this Book whose millions of copies cannot be numbered.

### THE FATHERS AND MOTHERS NOT PRESENT.

The commencement season is over. Hundreds and thousands of splendid young men and charming young women have acted well their parts on the stage, been applauded liberally for their endeavor, and have gone to their homes and places now to begin another sort of life, that life for which they had been preparing at College. All noticed how comely those young men were attired, how spotlessly and flawlessly those young women were gowned.

Did you know that it took the father's best planning, and the mother's mightiest sacrifices, to bring their sons and daughters in this goodly shape to this event? And when the work was

done many fathers and many mothers were not there to hear Tom deliver his graduating oration, and see Mary read her final essay. For more reasons than one these fathers and mothers could not go. They had given Tom and Mary the best to wear and they themselves had "no best" fit to wear to Tom's and Mary's graduating day. They had spent, for these four or five years, all they could "rake and scrape" and spare for Tom's and Mary's schooling and now there was nothing left for them to pay railroad fare with. Besides, the sacrifices of past years had driven them to energetic and constant endeavor and they cannot lay down their work even for a few days' pleasure. Thus for one reason or another, many fathers and mothers could not go to their son's or their daughter's graduating day. Here is sacrifice, here is self denial, here is heroic endeavor, such as never gets itself recorded in public print. These are they who make a country great and a nation strong and mighty. These are they who labor for love's sake and, they themselves being really great and good, make great and good men and women possible in the world. Heaven takes note of their sacrifices and angels aid their heroic endeavor. The fathers and mothers who could not go were at home busy writing their names on heaven's scroll of honor and renown.

Senator Simmons, in his literary address at the recent Elon commencement, related a most touching incident and incidentally paid a high tribute to his father's spirit of noble sacrifice.

When the war was over, said the Senator, and the family had returned to a wasted farm and a depleted home, the father disappeared for an hour and then returned with a tin box of gold and silver coin. Opening this, the father said, "This is all we have, but not a cent of it must be used for bread, clothing, or shelter. All must go to the schooling of our two boys." And so it all went.

The father's spirit of self-sacrifice explains Senator Simmons. The father explains the son—and by his self-deprivation made his son's career possible.

And this same spirit explains the host of noble boys and girls going forth to conquer and triumph in the contests and conflicts of life.

God bless the fathers and mothers who, with sacrifices there and noblest endeavor and pride and joy and hope there could not themselves go. They sent the better part, their spirit of devotion, their love for a life of usefulness and influence and success for their sons and their daughters.

**NORFOLK LETTER.**

Rev. W. H. Thompson of the Third Church returned Thursday night from Sidney, Ohio, where he had been several days at the bedside of his mother, who is very ill, suffering severely from dropsy. The prayers of church and people continue in their behalf.

The Sunday schools of the Memorial Temple and the Third Church are looking forward with pleasure to their annual picnic, which they will hold jointly at Cape Henry, June 22.

This is one day of the year on which I always make a cross mark against my appointments for the whole day, and do not see my office, but give the day to the children and have a good time with them.

The second Sunday in June is an important occasion with the Memorial Temple, being the time for their annual missionary offering. This year, there are various reasons that make it reasonable not to expect quite so large a subscription as in former years. However when the day was summed up and all reports in, I think they have reasons to be encouraged at the amt. subscribed, which will be about \$800.

I regret to note that Col. A. Savage continues quite ill.

Prof. S. M. Smith of Raleigh was a welcome caller one day last week. He was in the city looking into a very important matter that may yet mean quite a good deal to Prof. Smith and some of the rest of us in this vicinity.

J. W. Manning.

**NEWPORT NEWS LETTER.**

It was my privilege recently to attend memorial exercises at Berkley, Va., held under the auspices of the Daughters of the Confederacy. The attendance was large and the exercises impressive. One of the most impressive features was the union in friendly spirit of a large number of U. S. Marines with the Confederate veterans in paying honor to the memory of those who fell in the lost (?) cause. The cemetery is beautifully kept and in that reveals a beautiful sentiment of a refined people. It was an occasion when many an individual, with heavy and anxious heart, tarried at the grave of a loved one to plant another flower and to shed another tear, for the departed. They are sacred places in life's pilgrimage, but only because of the associations in memory for not even the real shadow of what once was is there. It is far from comforting to visit these places and occasions, yet it is helpful. By some of these mounds we sat with uncovered head, and while the heart

beat its grateful throbs for the lives and love which once blessed and cheered amidst life's shadows and lights, memory painted so vividly, and in living colors, the past anew before us. From such places and occasions we turn back to the real, stern duties and experiences of life, with the affections and sentiments of the soul elevated, vain ambitions subdued, and with larger visions of self and the world about us. The most lasting monuments to the memory of the departed are not found in shafts of granite and marble but in the hearts and lives and characters of the living. Goodness, too, as far exceeds mere greatness as the noonday sun exceeds the lurid radiance of a midnight conflagration. Better to be remembered by a life of purity than by marble shafts only. To find a large place in the hearts and lives of those with whom we live is worth life's struggles and labors. But how swiftly are we all hastening to the silent city. It matters not in the end, whether our praise has lived on human lips, our deeds reviewed by orators and shafts placed at our resting place, or whether we fall forgotten and unknown on some field of battle if our lives have been devoted and loyal to God and the gates of glory have received the redeemed spirit. The thought that we walk before God and to Him are responsible for life's gifts and blessings should live with us and inspire us to do our best until life's sunset hour.

Murdock W. Butler.

**CHIPLEY LETTER.**

Dear Editor: I have been serving Mt. Zion and the church at Langdale during this year, this being my second year at Mt. Zion. My work, as a whole, is in as good condition as could be expected.

At our last conference the committee appointed last year, to do some repairing and painting of the house at Mt. Zion, made their final report. This report showed an expenditure of about \$225.00, notwithstanding the fact that some became "tender" on the question of giving (because they don't know any better). Bro. J. S. Sledge has collected \$45.00, ordered and placed a creditable organ in the house. Of course we can always depend on our most loyal members to hold the church up.

We held our annual Memorial services here on the first Saturday and Sunday in May. On Saturday the floral decorations were good. A very appropriate program was rendered of songs and recitations. Then a committee of twelve small boys and girls took the flowers and placed them upon the grav-

es. This was very inspiring scene. While the children moved so quietly in the distribution of those flowers I thought it resembled an angelic band on errands of mercy. We expect to take our mission collection here next first Sunday (June).

The work at Langdale is in equally as good condition. I will be in revival services there next week. All the denominations will work together in this meeting.

But what I want to mention in this letter before it gets too long is the Missionary Rally. At the last session of the Alabama Conference it was decided to hold a rally for the purpose of creating a greater interest in missions. The rally was held with Pleasant Grove church the 29 and 30 of May.

On account of so much rain not more than half the churches were represented. But those who did come had thought on the missionary subject. There were but few vacancies on the program; and each one showed there had been given considerable thought and preparation.

One of the leading topics, "Our Missions and Missionaries," was discussed by Rev. G. D. Hunt who held the congregation like a magnet for nearly one hour and thirty minutes. He gave us many good thoughts of the needs of the people and the sacrifices of those on the fields.

Rev. C. W. Dollar did himself proud in his sermon at 11 o'clock. These two discourses created considerable comment on the subject.

A motion prevailed to give the best hour in the district meetings to missions. We want to keep this constantly before the people.

Just before preaching time Sunday morning Bro. J. J. Carter made a speech and with it a suggestion that we raise \$500 in annual, life time pledges for missionary purposes. Then a motion was made and carried, by a unanimous vote, to appoint a committee of one to solicit these pledges. Rev. G. D. Hunt was appointed. This was the most inspiring scene of the entire meeting. Several enthusiastic speeches were made; and it was decided to divide the money equally for Home and Foreign Missions.

Bro. Hunt took the floor and raised in cash and subscription, \$88. It may be that we will not get the five hundred dollars proposed in this meeting but we are expecting great things of the Lord. We want to be in a position in the near future that our conference can support one or two missionaries, as the case may be, in the foreign field.

E. M. Carter.

Chipley, Ga., R. F. D. 3.

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**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

**Total Reported Last Week \$3228.11  
Dues.**

Susie R. Watson ..... .10  
J. Newman Denton ..... .10  
S. E. Denton, Jr. .... .10  
Charles E. Newman .... .10  
Hannah Clare Newman .. .10  
Warner Carpenter ..... .05  
F. J. Carpenter ..... .05

**Monthly S. S. Offerings.**

Sanford, N. C., Jan. to  
June ..... 6.00  
Oak Level, N. C., May .... .68

**Special Offering.**

"A Friend," Berkley Va. 1.00  
Rev. J. A. Henderson,  
Woodworth, N. C. (to  
buy corn with, col.) ... 2.00  
Wachovia L. & T. Co. (on  
support Brown chil-  
dren) June 1 to Dec. 1. 150.00  
Am't. 21st week ..... \$160.28  
Total ..... \$3388.39

My Dear Children:—

Every thing around the campus is pretty quiet these days; but life at the Orphanage remains the same—everybody busy. Rising bell at 4, breakfast 5:30, and away to work fly barefoot boys and girls, to the different duties assigned them for the day.

Our first dewberries made their appearance at dinner last Wednesday—4 gallons, and were enjoyed very much by the children. They are very nice and if nothing happens we will have quite a quantity of this delicious fruit.

By the time this letter reaches you we will have our big cow pasture wired in, then Tom Walden and the little boys will be glad so they will not have to watch them. There will be about 65 acres in the pasture.

What harvest is just ready and we hope to begin Friday.

We are very anxious that our friends help us liberally this week as we need \$200 at once. Who will help us?

The Hobson, Va., Ladies' Aid Society sends us a memorial quilt, which is very valuable as well as beautiful and by their request we send list of names appearing on quilt. We are very grateful for so nice a gift.

With love and best wishes to all,  
Yours fondly,

Uncle Jim.

Hobson Ladies' Aid Society, Va., one memorial quilt with following names: Mrs. J. C. Louis, Millie Hilliard, Mrs. Lizzie Bingley, Mr. T. D. Moody, Hilda Johnson, Mrs. Priscilla Hackney, John H. Moore, Bettie E. Mattox, Lewis A. Dixon, Edith M. Whitley, Mrs. J. B. Shipp, Maie Winner Bagwell, J. T. Johnson, Jr., Mr. B. L. Coggins, Mrs. J. S. Milteer, Mrs. Hattie Jessie Green, Mr. John F. Higgins, George W. Dixon, Mrs. Jamima Coggins, Mrs. John Maetin, Mrs. T. H. Beale, Asa Johnson, F. A. Spady, Mr. and Mrs. J. T. Johnson, Mr. and Mrs. T. R. Gaskins, Mr. and Mrs. G. T. Rawls, R. M. Melson, Earl Shelton McGee, Mrs. M. E. Beale, Marie Bradshaw, Edna V. Moore, Mr. and Mrs. M. E. Bagwell, Bernice Fields, Mr. and Mrs. W. J. Lee, Fannie Harrell, Marie McNeal, Mrs. R. L. Coggins, Linwood Mason, Mr. and Mrs. W. B. Harrell, Mr. and Mrs. W. R. Lewis, Mr. G. E. McNeal, Rev. and Mrs. I. W. Johnson, Mr. and Mrs. W. S. Matthews, Parker Johnson, Mrs. Geo. E. McNeal, Miss Lizzis Merriek, Louise Johnson, Annie B. Haden, Miss Lugette Edwards, Maie L. Richardson, Clyde Brock, Mr. G. H. Winfrey, Harvey E. Bruce, Mr. T. E. Harrell, Ora L. Fields, Mrs. Marion H. Anderson, Mr. E. L. Moffitt, Mrs. Martha Johnson, Mr. and Mrs. W. C. Matthews, Dr. and Mrs. L. L. Eley, Samuel A. Spragg, John R. Dixon, Mr. Joseph Hillyer, Gladice I. Brown, Bertha M. Corson, Bradford P. Dixon, Mattie L. Crittenden, John V. Evans, Annie Ruth Hogue, Lucile F. Murfee, Mrs. C. E. McNeal, Robt. L. Richardson, Mrs. Sue Jones.

Malone, Ala., June 9, 1909.

Dear Uncle Jim:—

I want to join your band of cousins. I listen to mama read the corner. I enjoy it very much. I am eating plums while mama writes for me. I can write but not well enough to send off.

Enclosed you'll find five cents for n.y. dues.

Your little cousin,

T. J. Carpenter.

Welcome, "T. J." Tell us your full name, and be sure to write again soon.

Malone, Ala., June 6, 1909.

Dear Uncle Jim:—

My papa takes the Sun. I enjoy reading the corner. I feel very sorry for children that have no parents. I appreciate my parents very much. Enclosed please find five cents for my dues.

Love to you and the cousins.

Warner Carpenter.

Two Ala. Cousins join this week and we are very glad to receive them.

Hope you will enjoy reading your own little letter in the Sun.

Elon College, N. C., May 31, 1909.

Dear Uncle Jim:—

We will write our May letter while here and hand it to you. We are having such a good time we can't take time to write much. We like cousin Staley's "Chute de chute" fine. We think it beats our Alabama cousin's "joggling board." We get our kin a little confused, we have two Aunt Patties, and two little cousins named Dan.

Love to all. We enclose our dimes.

Lovingly,

Charles E. Newman, Jr.

Hannah Clare Newman.

So glad to have seen these little cousins while at Elon and had Charles E. Jr. to visit us.

Taro, Va., June 5, 1909.

Dear Uncle Jim:—

Enclosed please find my dime for this month.

With best wishes for you and the Orphanage, I remain,  
Yours truly,  
Susie R. Watson.

Thanks, Susie. Trust you are enjoying your vacation.

Clayton, Ala., May 31, 1909.

Dear Uncle Jim:—

Papa and mama have been so busy Please accept our love and dimes, and pardon delay at commencement times.

Fondly,

J. Newman Denton.

S. E. Denton, Jr.

**A HOME FREE At Denton, N. C.**

We propose to give away (no cost whatever) on Dec. 24, 1909, to some person who desires to settle in the best town in North Carolina, a beautiful home-building lot in the beautiful and rapidly-growing town of Denton, N. C.—absolutely free. Denton is one of the loveliest, most aggressive—in short, one of the "coming" towns—of North Carolina. It is the temporary terminus of the Piedmont Railway, which connects it with the main line of the "Southern" at Thomasville, and will soon push through to Wadesboro, where it will connect with the "Seaboard" and "Coast Line." A moral, cultured town, with a splendid school system, and attractive church advantages in the heart of the N. C. furniture-making belt—and backed by a splendid farming country. Already has 7 working factories, prospective bank and cotton mill, 10 retail stores, 3 churches and more to be built. Population has doubled itself twice in the last 24 months. Centrally located in the midst of the hardwood belt, has three daily mails, and connected by telephone with the neighboring towns—30 miles from Troy; 27 miles from High Point; 22 miles from Salisbury; 23 miles from Asheboro; 20 miles from Piedmont (Railway) from Thomasville; 20 miles from Lexington; 13 miles from Whitney, the great water-power development. Now, we are giving away, absolutely free, a beautiful home-building lot, to some one who wishes to make his or her, or their, home in this beautiful town. All readers of this paper and all other first-class people invited. None but the best people invited to reply. Write at once for particulars. HUB LANT COMPANY, Lexington, N. C.

**WHICH LIVES, THE GOOD OR THE BAD?**

By President Charles A. Blanchard.

The evil that men do lives after them; the good is oft interred with their bones." My friends who read these words will recognize this as a part of Mark Antony's speech over the body of Caesar. He was a great orator if he ever made any such oration as the dramatist credits him with. Probably he did not, and yet perhaps he did; certainly he accomplished his purpose, and drove the enemies of Caesar out of Rome.

My interest in this quotation, however, is not at all historical; I am thinking of the sentiment that it expresses. It seems to me absurdly false; yet I think it has many believers, and that the result in the hearts of men is injurious; so with your permission, brother editor, I should like to take five minutes to put my pin through that falsehood.

The doctrine of the quotation is this: "What you do that is wrong will be remembered; what you do that is good will be forgotten." This is the exact thought that Antony uttered. He said, "Caesar has done much of good; you do not remember it; you will not remember it; he has done some evil; that is what Brutus has been talking about; you will remember that; and that is the way it generally is among men." Now, allowing for the exceptions, I hold that Mary Antony spoke the exact opposite of the truth, and I think I have proofs that he did.

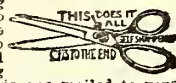
I finished reading last night a book written by a schoolmate friend. It was her own life-story, and covered about fifty years of time. She is remarkably frank. You can see her mind work and feel her heart beat in every page.

She has had what is generally called among men a "hard life;" her father died when she was a mere child; her mother struggled against tremendous odds to gain honest bread for herself and her three children. One brother enlisted in 1864, but died in a hospital from exposure and neglect before he ever saw the battle-field. Another brother lived to manhood, but was a lifelong invalid, and finally died in her arms. She has to-day almost no one whose blood flows in her veins.

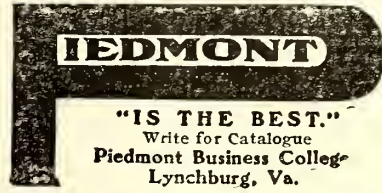
She has been a tremendous toiler, and the financial returns have been extremely small. Wealthy people have often given her rest in their homes, and have many times sent her money gifts; but it does not take long to use up fifty or a hundred dollars in travelling and hotel bills, so that she might, from a human

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standpoint, be excused if she were depressed and cynical.

But in this whole book of almost four hundred pages she speaks over and over again of the kindnesses that have been shown to her, of the excellences that she has perceived in others. It seems as if she has written all the disagreeable and unkindly things in water, but the good deeds that she has experienced in brass.

Now it is my deliberate judgment, founded upon experience and observation, that this is not the exception, but the rule, among men. I believe that Mark Antony would have spoken far more truthfully had he said, "The good that men do lives after them; the evil is oft interred with their bones."

I have been running over a few events of my own life which confirm this thesis, and I should like to share them with the host of young people that read The Christian Endeavor World.

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I was recently visiting in the home of a gentleman who has been for forty years in active life. We were students together in college, but, though friendly, were not very close together in our work. We were two or three years apart in time, and not specially interested in the same things. We never had any differences, but I cannot remember ever having had any special interchange of friendship. He had always been kind and gentlemanly to me; I had tried to be so to him; but in our business lives also we had been separated.

There are two things that I look for when I go into a home; one is the pictures; the other is the books. These two things I think always reveal the soul of the home. So in his home I stood before a bookcase, glancing along the titles. A book attracted me, and I pulled it partly out of the shelf, and mentioned it to him.

He said, "You ought to know that book;" and, surprised, I replied, "How so?"

"Why," he said, "you gave that book to me as a birthday present when we were in college."

I had totally forgotten it; I cannot remember it to-day; but he had remembered it all through these busy manhood years.

The other day I was coming home at ten o'clock at night on an electric car from a neighboring town; a gentleman came into the car where I was sitting from the special car that was carrying a picnic party. He belonged in that party, and had seen me sitting in the car, and came in to speak to me. He said, "This is Mr. Blanchard, is it not?"

I said, "Yes, I am he," and asked his name.

He gave it to me, and said, "You were guest in my home when the church was being dedicated years ago."

I said, "Yes, I know I was guest with some good people there, but I could not quite remember who they were."

He continued: "I had been sick for two years when you came into our home, and you said a few words which changed the sky. I felt as if I wanted to mention it to you."

This is another proof of my proposition. I entered that home in the afternoon, and left it in the evening; God gave me some words that were helpful to that sick, burdened man. After the meeting was over I rushed away into new tasks.

I could not now, if I tried, go to that house without direction; but this dear brother, this dear human soul, remembered the "cup of cold water" only, which I was permitted to bear to him,

and had been grateful for it through all these whirling years.

I remember one day I was preaching in the church of a neighboring city; and at the close of my sermon a man came up to me, and said, "Do you know me?"

I said, "No, I cannot say that I do."

He said, "Do you remember teaching school in a certain town many years ago?"

I said, "I can never forget it."

"Well," he said, "I am the man who engaged you to teach that school."

Then the years vanished, and I remembered him. I was a boy of fifteen years old, wondering whether there was anything in the world for me to do; I went into Chicago, and passed my first examination for permission to teach in the public schools of Illinois. Dear John F. Eberhart, a noble gentleman, dealt so kindly and tenderly with me at that time that I remembered it after more than forty years. I went out with that permission, and taught that school.

It was my first school; I was a boy of fifteen. Conditions were not favorable; we had a long wooden building about thirty feet by eighty inside; the exact figures I could not give. I taught in one end; my assistant taught in the other; there was no partition between us. I was so ignorant that I have often been ashamed to think of it; but I read the Bible with those children, prayed with them, and taught them what I could about the three Rs.

When this gentleman spoke to me in the church, and I had at last identified him, I said, "I am glad to see you; I have often felt as if I ought to go back to your town and apologize to the people for the poor work I did in my school."

"Well," he said, "we who are there do not feel that way. I was talking only last week with a gentleman who is interested in school matters with me there, and he remarked that the best work that had been done for our school was done by that young man Blanchard, who taught here many years ago."

I was astounded; I cannot understand it now. There is only one possible explanation for it to my mind; and that is, that those people saw I was trying to help their children, that I really cared for them; and they had remembered that fact, over more than twenty-five years, and spoke of me among themselves.

How could I ever believe that the good that men do is buried with their bones? I could not believe it if I tried a thousand years.

You know I have always been a teacher; so you will forgive me if I take an-

other leaf out of my book. The last public school that I taught was in a country schoolhouse in Will County of this State. It was a small schoolhouse on the side of a hill. A brook flowed near by, and the schoolhouse was shaded by native trees. There were twenty-six pupils in that school, and among them was a boy of ten or twelve. He was just one of my boys, not remarkable for anything so far as I can tell, but just a boy. I enjoyed my work, did it as well as I could, was fairly paid, and went my way.

I never saw that boy again; I did not hear from him for twenty-six years; but one day twenty-six years after I taught that school I received a letter from a physician employed in a State hospital in Iowa, reminding me of that country schoolhouse and that summer's school. This doctor said, "I have for many years thought I should write and thank you for what you did for me that summer." I cannot tell what I did; I do not remember that I took any particular pains to help him; but in some way or other the young man who was teaching was enabled to touch the soul of the little boy, and he did not forget

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1:54	6:24	McCullers	7:52	3:03
2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:30	9:15	Fayetteville	5:30	12:30

JNO. A. MILLS, Pres. and Gen. Mgr.

it. During the years of professional study and the years of professional life he recalled that time. Why should one say or think that the good that men do is buried with them?

Among the tens of thousands of happy people who will read this bit of a story there will be some scores of weary and discouraged ones, some who find it hard to be patient with themselves and others and even with God. They feel that the good that they would like to do they do not do, and the harm that they do not wish to do they do, and that the evil will live after them when the good has been forgotten.

My errand is to cheer up this minority. The majority do not need me, though they will rejoice in the truth I utter, and think of like experiences of their own; but I wish my downhearted brothers and sisters to remember that Mark Antony is no authority for a Christian. He was a mean man, and did a lot of harm; perhaps in this word that I have quoted he did as much evil as in any one thing that he did.

If you believe in Jesus Christ, you are God's people; God is your Father. Scores, hundreds, perhaps thousands, of persons that you do not know love you well. They have treasured up scores, hundreds, perhaps thousands, of little things that you have done that are good. They think of them, and are glad; they speak of them to other people; some day they will speak of them to you. Look up, lift up, and forge ahead. God and man have agreed together that they will not let one good word you have spoken, one kind deed you have done, ever die. "The good that men do lives after them; the evil is oft buried with their bones;" so shall it be with you and me if we quietly, restfully give ourselves into the loving care of Jesus Christ our Lord.— In C. E. World.

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**DR. JNO. H. BROOKS,**  
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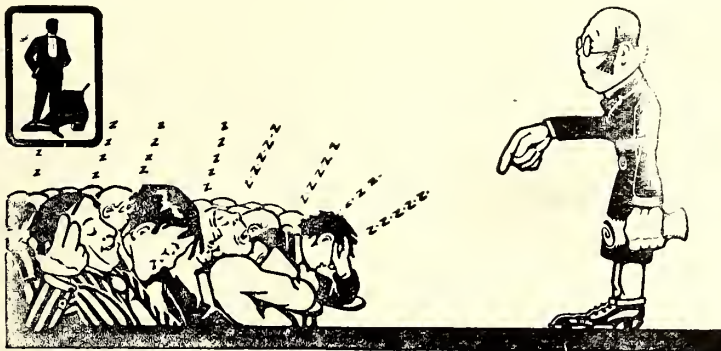
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**MARRIED.****Somers-Franks.**

Married at the Christian Church, Burlington, N. C., by the writer on the evening of the 29th of May, 1909, Mr. Clem N. Somers and Miss Lenora Franks. The marriage was a very quiet one. There were only a few present to witness the beautiful rite. Happy congratulations and many good wishes accompany them from their many friends. The Lord bless and keep them.

P. H. Fleming.

**Boone-Maynard.**

At the beautiful country home of Mr. Charles G. Maynard, seven miles north of Mebane, on June 9th, was celebrated a beautiful marriage when Mr. Maynard's daughter, Mary Alice, was led to Hymen's altar by Mr. D. L. Boone, a prominent and successful druggist and business man of Durham, N. C.

The parlors were tastefully decorated, the house itself being transformed for the time being into a veritable garden of flowers and evergreens, the altar being banked with a profusion of ferns and daisies. Miss Mary Lou Pitt, one of the music teachers of Elon College, presided at the piano, rendering Lohengrin's march as the party entered the spacious parlors as follows, through an aisle of ribbons formed and held by little Misses Elizabeth Anderson and Eunice Morrow; Misses Mamie Robinson, of Charlotte, N. C., and Nannie Carlton, of Paces, Va.; Dr. Dace McPherson, of Haw River, N. C., and Mr. J. Van Patterson, of Durham, N. C.; Misses Mary Pritchard, of Chapel Hill, N. C., and Ellen Watson, of Elon College, N. C.; Messrs. Andrew Maynard, of Richmond, Va., and F. George Hannah, Jr., of Siler City, N. C. Next entered the groom with his brother, Dr. W. H. Boone, of Morrisville, N. C. Then came the bride, leaning upon the arm of her sister, Miss Tessa Maynard, maid of honor, preceded by little Miss Elizabeth Parish bearing the ring on a silver tray.

The solemn words which united the happy pair were spoken by Rev. J. O. Atkinson, D. D., of Elon College, N. C., the ring ceremony being used, while Vought's Nocturne was being rendered softly at the piano. Mendelssohn's wedding march was used as a recessional.

The bride was handsomely gowned in white duchess satin with pearl trimmings, wearing the veil caught with orange blossoms, carrying a shower bouquet of lilies-of-the-valley. The maid of honor wore white silk with black

picture hat and carried La France roses. The bride's maids were dressed in dainty white lingerie dresses, carrying pink sweet peas. The groom and groomsmen were all attired in Prince Alberts, with grey gloves and white ties. Mr. Paul Morrow, of Burlington, N. C., and Mr. Sam Burch, of Durham, N. C., acted as ushers.

Just before the ceremony an elegant three course luncheon was served to the bridal party and about a hundred assembled guests.

The presents were numerous and costly, cut glass, silver, paintings, and beautiful ornaments for the home.

Immediately after the marriage the bridal party was driven to Haw River where the bride and groom took the northbound train for Atlantic City, and other places of interest.

Miss Maynard is a charming and accomplished woman, a graduate of Elon College, and will add much to the social life of Durham, where the married pair will reside. Mr. D. L. Boone, formerly of Elon College, is a member of the well-known firm of Haywood and Boone, druggists, Durham, and deserves the many compliments extended him on the happy occasion of his marriage.

E. V.

**Wilkins-Speight.**

At the home of the bride's father, Mr. John Speight, near Cypress Chapel, Nansmond Co., Va., May 6, 1909, Mr. Benjamin Corbin Wilkins and Miss Ava L. Speight. The young couple are

very popular and have the congratulations of their many friends. H. H. B.

**Bailey-Edwards.**

At the bride's father's, Mr. F. A. Edwards, near Antioch Church, Isle of Wight Co., Va., May 16th, 1909, Mr. Joseph Henry Bailey and Miss Annie Marion Edwards. H. H. B.

**Byrd-Mathias.**

At Mr. Frank Rountree's, near Cypress Chapel, Va., May 23, 1909, Mr. Reuben H. Byrd and Mrs. Missouri Mathias.

After the marriage the parties drove to the bride's home where a sumptuous wedding supper awaited them. They have the best wishes of their many friends.

H. H. Butler.

**DIED.****Pierce.**

Near Suffolk, Va., June 2, 1909, Odie Olive Pierce, daughter of Mr. and Mrs. J. T. Pierce, aged 8 years one month and 29 days. Odie was very bright, sweet, and interesting, and was greatly beloved by the family and all who knew her. The funeral was conducted at Bethlehem Church by pastor and the remains were laid to rest in the church cemetery to await the coming of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Mr. and Mrs. Pierce have the sympathy of their many friends.

H. H. Butler.

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**THE CHRISTIAN SUN, Elon College, N. C.**

**Albright.**

May 25th the death angel came to the earthly house of Mrs. Margaret Elizabeth Farrell Albright and the weary occupant entered her mansion prepared above. Sister Albright was born Nov. 27, 1834. In early life she accepted Jesus as her Savior and united with the church at Hank's Chapel, and remained a member of that church until after her marriage with Rev. H. A. Albright, which occurred Sep. 23, 1866. She then became a member of Shiloh Church. She was the mother of five children: Mrs. Sallie Albright Hattman, R. L., J. W., W. H., and Miss Ida Albright. Six years ago Sister Albright received a stroke of paralysis from which she never recovered. During her long period of waiting she was at times a great sufferer, but bore her affliction patiently, realizing that they were working for her "a far more exceeding and eternal weight of glory." And at

last she departed in the triumphs of a living faith, leaving abundant testimony that all was well. Funeral services were conducted from Shiloh Church May 27, and in the presence of a large number of friends her body was laid to rest under a profusion of beautiful flowers.

The Lord's blessing upon the bereaved husband and mourning children.

R. L. Williamson.

**Braswell.**

Sister Sarah Braswell departed this life at the home of her son, R. F. Braswell, near Leesville, N. C., May 31, '09, after a lingering illness of more than three months.

Sister Braswell was sixty-two years old, and leaves a son and two grandchildren to mourn their loss. The deceased was a charter member of Ebenezer Christian church and attended

church and Sunday school regularly as long as she was able.

During her sickness she never became the least cross; but was always pleasant and kind to those about her. She spoke almost daily of that bright and happy home in the great beyond, and of death as a dream from which she would wake to enjoy the realities of a home in heaven.

May He who knoweth and doeth all things well comfort those who mourn and at last reunite them in the "sweet by and by."

Burial services by the writer.

M. J. Carlton.

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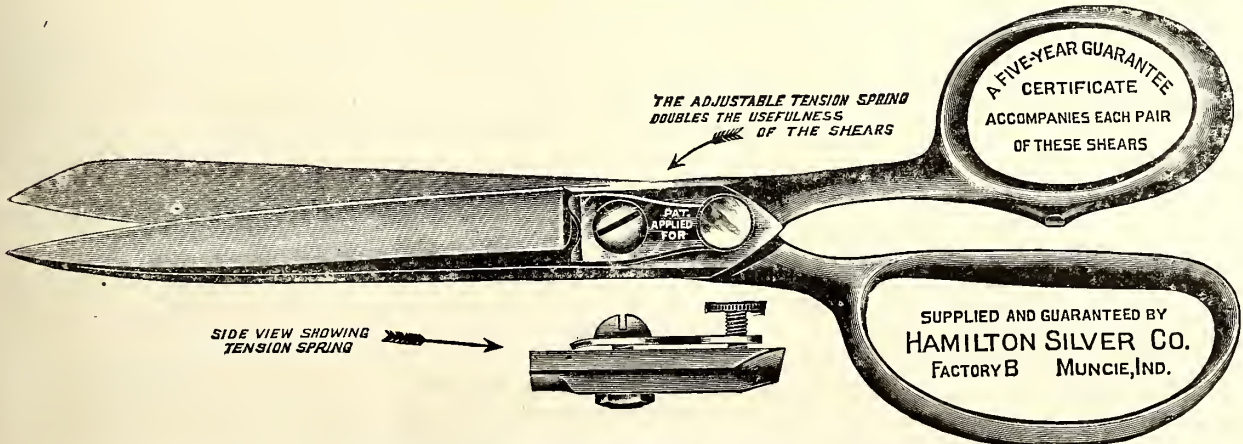
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three renewals of The Sun for a year. You may count your own renewal as one of the three. Send us the \$4.50 and you will get the shears, or if you have already paid your subscription since January 1, 1909, send us two renewals with \$3.00 and you will get the shears. Lose no time. This offer may last for only a few days.

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To any young man or young woman, approved of good moral character and recommended by his or her pastor, sending us 300 new subscribers to The Christian Sun for one year at \$1.50 each, by Sept. 1, 1909, we will give a scholarship in Elon College for the scholastic year of 1909, and 1910—one full school year. This scholarship will include Board, Furnished Room, Tuition, Matriculation and Library Fees. (Board and Room at either of the college dormitories, or with private family as individual may prefer):

Or, For 225 New Subscribers \$1.50 each, Board and Room at any place individual may select; or Board, and vacant room at Young Men's Boarding Club, Tuition Matriculation and Library Fees.

For 180 new subscribers at \$1.50 each, Tuition in Literary Branches and in Music, Matriculation and Library Fees.

For 140 new subscribers at \$1.50 each, Board and Vacant Room at Young Men's Boarding Club.

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This is a golden opportunity to any young man or young woman desiring to go to college next year who hasn't the means to go upon. By doing the work you give the individual subscriber full value received for his \$1.50 and he in turn helps you in a most estimable and worthy manner. You can ask your friends to help you in such a work as this—and they will be glad to help.

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etc., for only ten cents. Thirty cards all different 25 cents. With each order we include our plan for getting 50 choice cards free. Address The Art Post Card Club, 703 Jackson St., Topeka, Kansas.

—Dr. J. H. Daugherty, a physician for the insane at Elgin, Ill., has himself become insane through sympathetic suggestiveness.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JUNE 23, 1909.

VOLUME LXI. NUMBER 24.<sup>a</sup>

**Life in Knowledge.**—Many see only meat and bread, a larger salary and an easier life, in more knowledge. That is the poorest side of learning. To know is to live; to learn is to live more largely. Every useful and valuable thing learned opens a new door into life's larger mansions. A frog hasn't much life, and a snail has less, because neither has been anywhere, seen anything, acquired any knowledge. To them the world is a flat surface measuring a few square yards. Measured from the mollusk up, the world grows larger, and life looms greater, in proportion as knowledge and learning increase. "And this is life eternal," said an inspired one, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To know, then, is not only to live; but to know the right One is to live eternally—is to have a fountain of living waters springing up within.

**The Beautiful.** Ralph Waldo Emerson was not far wrong when he said, though we travel the world over to find the beautiful, we must carry it with us or we find it not. There are those who carry the beautiful with them. And they find beauty everywhere. Green fields look gay to them; clouds are propitious, and sunshine is joyous to them. Each day brings some new pleasure, and no night is without its solace and comfort.

When the charity relief workers go among the poor and needy of Boston and find somewhere a taste and care for the beautiful, they know that all hope is not gone out of the life. Even a potted plant on the window, a withered flower on the table, has carried immediate help to many a home in that city, because where there is yet a sense for the beautiful there is a soul worth saving, and possible to be saved. The one object of beauty yet held in esteem shows what one would do if one could.

Robert Browning was rightly weighing life when he said that it was not what man does which exalts him, but what man would do. What we strive for lifts us up, elevates, edifies, exalts. Reaching out for the beautiful, striving to create it round about us, see it, feel

and realize it, that brings us to find beauty everywhere, and to have in our hearts the beautiful, and to shine, as beautiful souls, to those round about us.

**Tobacco and Other Necessaries(?).**—That inimitable humorist, and incessant smoker, Samuel Clemens (Mark Twain) always includes tobacco in his menu of the "necessaries of life." This, of course, the humorist does to make his sentences funny, and the reader laugh. But what Mark Twain does in fun, the United States Government does in all seriousness. Tobacco in its worst form—cigarettes—is allowed as a part of a man's ration. Surgeon Norton, of the Missouri, gives it out that his crew, of seven hundred men, is allowed as a three months' supply: 1,500 books of cigarette paper, 1,200 pounds of smoking tobacco, and, for those who do not prefer to roll their own make, 37,000 cigarettes. The crew is limited to this when at sea, though of course there are other sources of abundant supply when the men are in shore.

It is no surprise that the Surgeon General of the Navy has recommended that the use of cigarettes be forbidden to all persons, under twenty-one years of age, in the naval service.

The men behind the guns, we should think, need a steady nerve, but we have never yet heard that cigarettes helped either a man's nerves or his mental faculty. Experts and scientists are everywhere agreed that cigarette smokers are unable in all mental, moral, and physical contests to compete successfully with non-smokers.

## GOOD ROADS.

One of the acts of a general nature that was passed by the General Assembly of 1909, relates to good roads and should be the means of greatly prompting and stimulating the construction of improved roads in North Carolina. This act carries with it an appropriation of \$5,000 and, as stated in the act, "the object and purpose of this appropriation shall be to enable the North Carolina Geological Board to advise with the township and county authorities in building and improvement of the public

roads, by sending to the township or county a competent road engineer, who will assist them in locating their improved roads, advise them as to the best road to build and how to build it, and also give advice relating to the best kind of bridge to be built in connection with the improvement of any road. The Geological Board, through the State Geologist, may make inquiries in regard to systems of road building and management throughout the United States and make investigations and experiments in regard to the best methods of road-making and the best kinds of road material, and shall disseminate such knowledge by lectures to be given in the different counties and by preparing, publishing and distributing bulletins and reports on the subjects of road improvement, and shall also gather and tabulate information and statistics on road building in North Carolina and disseminate the same throughout the State."

As will be seen from the above, it is now possible for the Geological Survey to hire engineers who are competent road builders and take up with the various counties and townships who are contemplating the construction of improved roads, what is the best road to build, giving consideration to location, and how to build it. On account of the small appropriation, it will not always be possible for the Geological Survey to send an engineer into a county or township as soon as the request for such assistance is received, but these requests or petitions for engineering assistance will be filed as received and the engineer sent to them in the order of the receipt of their petition.

—Ten persons were killed and forty injured in a wreck on the Chicago, Lake Shore and South Bend Railway at South Bend, Ind., Saturday p. m., June 19.

—Patrick Calloun, a descendant of Patrick Henry, a corporation magnate of San Francisco, has been on trial five weeks and one month for offering a bribe,—possibly the longest continued trial in our criminal records. At the end of the period named the jury declared it hopeless for them to agree upon a verdict and were dismissed, there being a mistrial.

## FROM THE FIELD.

## PORTSMOUTH LETTER.

It is beginning to look as if the new church will be built this year. The houses upon the site are being torn away and we expect to have the lot clear by the first of July. The ground for the church will be broken as early in next month as possible. We are planning to have the contractor ready for his work when the site is ready. Since the church decided, definitely, to build this year we have been pushing the building proposition as rapidly as possible. Our object is to have the house closed in before cold weather.

At this time we do not know what will be the cost of the building we are proposing to erect. It will in all probability not be less than \$20,000. The design will be entirely different from the one that appeared in The Sun about two years ago. The purpose of that was simply to furnish a general idea and call attention to the proposition in a definite way. The new design, prepared by our architect, is considered a very attractive one by all who have seen it.

We are not pushing our canvass among the churches of the Conference at this time, but let no one despair of our coming. We will be around in due time and appeal to you for help. I assure you if ever a people needed help we do. As soon as we get the building on the way, then will come the "tug of war" for funds and we sincerely trust the people will be so thoughtful as to send in donations without personal solicitation. To finance this proposition through is going to require the united effort of the Conference. We greatly appreciate what has been done by many in responding to the appeals we have made. They have greatly aided in the work and made it possible for us to begin the building at this time.

We are sincerely trusting that no one feels that he has given too largely, or even large enough, for it is very evident that we shall have to ask them to give again. The Lord's work must be done, and shall we not count it a privilege to have as large part in it as possible? In our canvass we have secured in cash and subscriptions to date about \$3,100.

Since our last report we have visited the following churches and secured in cash and subscriptions as follows: Suffolk, \$1159.94; Holy Neck, \$114; Holland, \$56.76 and Newport News \$109.50.

## Cash Acknowledgements.

Previously acknowledged on this canvass, \$1043.23.

T. E. Brickhouse, \$25.00; W. H. Parron, \$5.00; J. M. Darden, \$10.00; Geo. T. Rawles, \$20.00; Mrs. H. A. Crockett, \$5.00; Harry Stewart, \$10.00; C. F. Stewart, \$5.00; F. L. Portlock, \$25.00; R. E. Rogers, \$5.00; T. O. Morrison, \$5.00; C. L. Gibson, \$5.00; R. H. Morrison, \$5.00; Mrs. Thomas Clements, \$4.00; R. A. Hyslop, \$25.00; B. D. Crocker, \$25.00; W. T. Gordon, \$5.00; G. W. Bain, \$3.00; Luther Moss, \$1.45; J. S. Persons, \$5.00; W. D. Holland, \$5.00; Lorenza Bailey, \$5.00; I. P. Brinkley, \$5.00; Mrs. W. E. McClary, \$1.00; Richard Klages, \$5.00; T. W. Artman, \$1.00; J. A. Winslow, \$5.00; W. H. Barnes, \$5.00; O. S. Smith, \$10.00; Mrs. H. Woodard, \$1.00; D. C. Lewis, \$1.00; Basket Col. (Suffolk), \$5.44; Miss Florence Harvey, \$5.00; Leonodus Harrell and wife, \$2.00; J. E. Vincent, \$25.00; W. J. Holland, \$8.50; R. C. Norfleet, \$1.00; Mrs. B. J. Beale, \$1.00; Mrs. Julia Cross, \$1.00; Mrs. H. K. Rawles, \$1.00; E. S. Norfleet, \$1.50; E. H. Darden, \$1.00; C. T. Cross, \$1.00; Dr. D. L. Rawles, \$1.00; C. C. Copeland, \$1.00; Master Henry Lee, \$1.00; Basket Col (Holy Neck), \$35; Pressly Magee, \$1.00; J. T. Rawles, \$10.00; I. A. Luke, \$25.00; R. H. Reidel, \$5.00; Basket Col (Holland), \$76; B. R. Dougherty, \$1.00; R. L. Springfield, \$1.00; W. F. Byrd, \$1.50.

## Perez (Norfolk Co.)

The work at this church has been moving on very nicely during the past seven months of the conference year. The brethren always keep the finances in good condition, so that the pastor does not have to perplex his mind with that side of the church work. This is something that any pastor knows how to appreciate. As a usual thing the financing of the church is the phase of the work that is most difficult and embarrassing to the pastor. The laymen should run the finances of the church, so that the pastor may give his thought to the preaching of the Word, and not be perplexed in mind as to how the financial obligations shall be met.

We are much indebted to Bro. J. E. Hall for his thoughtfulness in reference to our church auditorium. It was he that saw the need of some necessary repairs in the papering, etc., and at his own expense had the work done. After Bro. Hall had done his work so well the other brethren thought they would like to do something too, so they proceeded to put on a few extra touches at their expense. We have, now, one of the most attractive auditoriums to be found among our country churches. We are expecting to have our revival services begin first Sunday in August.

June 13, '09.

J. W. Harrell.

## Langdale, Ala.

I was licensed fifth Sunday in June, 1909, to preach the gospel, and have taken hold of the work as I felt impressed by the spirit of God to do, praying unto Him for knowledge and for power, studying His holy Word and meditating both day and night. God is blessing me in the work. I have charge of Bethany, my old home church, a good strong church. I also have a fine work in Hogansville, Ga., on the first Sunday and Saturday before in each month. I am never at home on Saturday and Sunday except the fourth which is my meeting day at Langdale. I will begin a series of meetings in Hogansville Saturday before the first Sunday in July, and begin at Bethany Saturday before second Sunday in August. May God bless every effort that is being put forth for the upbuilding of Christ's Kingdom here on earth. I appeal to the church to remember me in prayer, and especially pray for me in my ministerial work.

Geo. M. Holder.

Langdale, Ala.

## Bethlehem.

Last Saturday, June 12th, we held our third Quarterly Meeting at Bethlehem. All seemed to have the good spirit and the work of the church was done in good feeling and much love, which we trust will all redound to the glory of God and to the building up of his cause at that place. Those who were present expressed by vote a desire to build a larger and a more comfortable house of worship which we hope will be commenced, some time in the near future. As a larger house is greatly needed we trust that all of the members and friends of Bethlehem will put forth an effort and make some sacrifice for the much needed and worthy cause. First, give us your prayers, and then give us your means, as much as you may feel, after you have earnestly prayed over the matter, that the Lord would have you to give and the work will go on and soon be completed. Do this, my beloved brethren, and after the work has been completed you will be proud of it and you will give God all the glory. There was a committee appointed consisting of five, who will look after the interest of the cause. They will, as soon as possible, visit the members and friends of the church to see what they are willing to do toward building a new house of worship. Look out, brethren, I expect you will see your pastor coming with the committeemen.

Our protracted meeting was appointed to commence the 2nd Sunday in Sept. We are looking forward for a gracious revival of religion and I trust the mem-

bers will pray and get fully prepared for the work that the Lord may bless us abundantly.

Sunday was Children's Day. The congregation was very large and the program was very beautifully and interestingly carried out by the young people with much credit to themselves and to those who trained them for the occasion.

In behalf of Sunday school we want to thank all those who took any part whatever in arranging and getting up the program.

#### Cypress Chapel.

Our protracted meeting will commence, the Lord willing, the fourth Sunday in July at Cypress Chapel. We are looking forward for a good meeting there, and hope that the church will fully prepare for the work that the victory may be theirs. H. H. Butler.

#### SOUTH NORFOLK.

The South Norfolk Christian Church celebrated its fifth anniversary May 30th with three splendid services. The morning hour was given over to the Sunday school. This was a delightful service. Misses Rena Humphries and Gladys Hanbury had charge of the musical part of the morning program. Five very beautiful and appropriate songs were sweetly sung by members of the school. Mr. C. W. Baines, of the State Sunday School Association, was speaker at the morning hour. He delivered one of the most practical Sunday school addresses that it has been my privilege to hear. His theme was "Sunday School Conquests," and his plea was a conquest for co-operation, a conquest for numbers, a conquest for souls.

In the afternoon, 3:30 o'clock, Col. J. E. West, of Suffolk, delivered the anniversary address, which was well received by the large congregation present. The Christian churches in this vicinity were well represented by both pastor and people. A goodly number from the Methodist and Baptist churches of the place were also present, and all seemed to enter heartily into the service, and to rejoice with us on our fifth birthday.

Rev. H. W. Elder, of Richland, Ga., was with us and added to the inspiration of the occasion in relating some of his experience in church building in his own conference—having made an average of one new church each year for sixteen years.

Rev. M. L. Bryant, of the Berkley Christian Church, preached a very pleasing and eloquent sermon at night. The combined offerings of three services amounted to \$165.14, by private and personal soliciting, \$37.48 was after-

wards added to this amount, making the total offering \$202.62.

For some time the Ladies' Aid had been at work and saving and they were able to increase this amount \$102 more; making the final standing on the day of note paying \$304.62. This enabled us to pay off some current expense accounts, reduce our indebtedness to \$1,000, and give the pastor a broad, pleasing smile that will not, easily, come off.

We have property worth nearly \$4,000 with only \$1,000 indebtedness. I think this doing very well in five years, especially when you consider the panic through which we have passed and our small numeric and financial strength. But the membership has worked faithfully and sacrificed nobly, especially is this true of our ladies. The Apostle Paul never had more faithful helpers than the ladies of the South Norfolk Christian Church. Such faithfulness is an inspiration to the pastor as well as a great help to him in his work.

J. O. Cox.

#### COLUMBUS, GA., LETTER.

The recent session of the Sunday school convention held in Girard was an eminent success. While the representation was not as large as we desired, this want was largely supplied in having present others whom we did not expect. Rev. L. E. Smith, LaGrange, Ga., Rev. J. H. Milam, Abanda, Ala., Prof. S. E. Denton, Clayton, Ala., Bro. C. A. Hinton, Norfolk, Va., were in our midst during the session. These brethren by their presence and earnest, thoughtful addresses added greatly to the interest and success of the convention.

In the past it has been difficult to maintain a sufficient interest in the convention of this, the Georgia and Alabama, Conference, to keep the work going. In saying this no offense to any one is intended, but it is the writer's only abiding purpose here, with an abiding interest in this work, to declare in the name of the Sunday schools that this condition ought not to exist—it has no right to exist and the people of the conference ought to see to it this time that the convention is not allowed to perish merely from the lack of interest and support. It is the writer's opinion, however, that the convention of this conference is on a firmer basis and a more progressive platform than formerly. If this be true, there is a greater reason to hope that our schools in the future may do more definite, aggressive work. The people of the conference need to come together in the building up and support of the Sunday school convention that the individual schools

may be awakened and aroused to more earnest endeavors along the various lines of the Sunday school work, than which there is no more important field connected with the church. Let it not be said any more that it is difficult to maintain the Sunday school convention here.

Last Sunday night, at the close of our regular services, we received three members into the church in Girard. Our work at this place is in a more hopeful condition than before our revival services. The Sunday school is almost three times as large as it was eight months ago and there has been a steady growth since the early part of the summer, the latter being a rather unusual occurrence for the summer, I am told. The church is about up, with their pastor's salary. Conference appointments have not yet been raised, but will be in hand soon.

Rev. H. W. Elder is this week engaged in a series of meetings at the Waverly Terrace Church. The inclement weather has been a hindrance so far. Yet, those who have attended the services have seemed very deeply interested.

An unusual delivery wagon came our way a few days ago, there being no charge made for the good things left in our pantry. Mrs. Alice Kimborough, a most loyal member of our North Highlands Church, out of the goodness of her heart remembered her pastor in this substantial way, for which we are truly grateful. G. O. Lankford.

Columbus, Ga., June 16, 1909.

#### SUNDAY SCHOOL CONVENTION.

The Sunday school Convention of the North Carolina and Virginia Christian Conference will hold its twenty-seventh annual session with the New Lebanon Sunday school, Rockingham County, North Carolina, on Tuesday and Wednesday after the second Sunday in July, 1909. It being the 13th and 14th of the month.

Superintendents see to it that delegates are chosen at once to attend. Select only those who will go and let us by a hearty cooperation of ministers, superintendents, officers and all others interested make this our most successful session.

A program is now being prepared and will appear in these columns next week.

Representation is one delegate for each twenty-five enrolled.

Further notice concerning entertainment and the meeting of delegates at railroad station will be published soon in the Christian Sun.

J. F. Cobb, Secretary.

Elou College, N. C.

## NOTES AND PERSONALS.

—Her hosts of friends will be pleased to learn that Mrs. W. A. Harper, who has been under treatment at St. Leo's hospital, Greensboro, for two weeks is doing well, and the prospects for her speedy recovery are favorable.

—The Christian Church, Main Street, Suffolk, Va., shows up well on a postal card, in colors, which we received through the mails. The hand of the painter, as well as that of the printer, is busy in our time, pleasing the eye and enlightening the mind.

—Palm Street Church, Greensboro, has decided to put in quartered oak circular pews, much of the money for the same having been raised and the seats ordered. Pastor W. C. Wicker conducted a series of meetings at this church last week resulting in several conversions.

—In our editorial on Edward Everett Hale last week we said he was first of all a minister of the gospel and clung to the pastorate to the last. In an interview given on his eighty-fifth birthday Dr. Hale himself said: In my case my vocation was first, second and last that of a minister of the Gospel. My avocation has been literature. I would be sorry not to be remembered first as a minister of the Gospel. I have always been glad that I chose my profession as I did."

—Prof. W. A. Harper's "How to Teach the S. S. Lesson of July 4th" in this paper is a masterpiece and must be read and appreciated by very many who are not teachers. The idea is well brought out as to how teachers may seize a popular date and make it of weight and worth in teaching a lesson. No teacher who reads The Sun may follow the suggestions of Prof. Harper, but every teacher who reads these suggestions will certainly find some ideas advanced that he or she can certainly follow with profit.

—Rev. H. G. Cowan, who came into the Christian Church a few years since from another church or so, and who was sent later by our Mission Board to Montana, has left the Christian Church and united himself with "The Pentecostal Church of the Nazarene." Of the local Christian church of which he has been pastor for some time he writes: "Except for a Sunday school and a C. E. Society, which are carried on feebly, the church here may be said to be defunct." We sincerely trust, therefore, that our good brother may be more successful in his new church relationship than he seems to have been in the Christian Church.

—In its issue of June 10 the New York Christian Advocate, in the depart-

ment of its book reviews, says: "The Teacher-Training Course of the Southern Christian Church presents a condensed guide for the Sunday school teacher as a result of its committee's specialized work. In 'Preparing the Teacher' suggestions are given as to the equipment which a teacher needs in mind and motive as well as in method. A brief summary of courses of study in Bible History, Biblical Geography, Church History and Bible Text is rapidly sketched. (Christian Sun Print. Paper, postpaid, 60 cents.)"

—No, Mabel, we most vehemently aver that we did not write, indite, cut, carve, print, or paint that great L. L. D. after Dr. Edward Everett Hale's name on first page of The Sun last week. We did write LL. D., but never L. L. D. (which is awful) after any man's name, living or dead. By the way, Mabel, did you know that in correcting one error behind a linotype machine many larger errors in the same line may occur than that you have corrected? A linotype, you know, is like some men you have read about; if you will not let it have its way in some pet folly or foible it will go off and commit more sly mischief and madness than can be atoned for or repaired in a whole year. Ever see man—I say men now, not women—of that disposition? I have heard tell of such men.

—We learn with deepest regret and sorrow of the death, at Norfolk, Va., Wednesday night, June 16th, of Dr. Legare Hargroves, of Driver, Va. The funeral was by Rev. N. G. Newman, and the interment in the Suffolk, Va., cemetery. Dr. Hargroves was a man of quiet dignity, gentle manners, high morals, willing charity and great worth. Our recollection is that he was a member of Berea Church, Driver, and we had regarded him for years as a Christian gentleman of splendid character. His patience was inexhaustible and his physical and mental endurance wonderful. He was devoted to his calling, that of a physician, and was widely patronized and beloved. There was grief in the editor's home when the news of this untimely taking off reached us. While our two girls were sick with continued fever last summer, how very anxious Dr. Hargroves was, how patiently he toiled and how skilfully he wrought for their recovery. They learned to love him then as the great hosts of those had to whom he ministered for those several years.

—Bro. J. W. Short, Chipley, Ga., is working for one of The Christian Sun's scholarships in Elon College next year. We understand that Bro. Short is a worthy young man and is seeking to pre-

pare himself for the ministry. Rev. G. O. Lankford, of Columbus, Ga., has caught so well our own idea in making this offer to deserving young men that we reproduce here a few lines from a personal letter just received from Bro. Lankford:

"My Dear Brother Atkinson:

"Recently I received four letters for The Sun and will send the names and money to Bro. J. W. Short, Chipley, Ga., to assist him that much on his way to Elon next fall. I expect to do all in my power to assist this young man. By the way, it seems to me that your proposition offering a scholarship carries with it this idea: Help the young man and that means a benefit to him now; helping the church paper next year, and a blessing to the world in the years that are yet to be. It gives the young man a chance to prepare himself for life's work, and at the same time places or offers to place The Sun in homes where little is known of the Christian church, perhaps winning subscribers for life. This most liberal offer on your part ought to be the means of carrying several worthy young men to Elon, and I trust the plan may prove eminently successful."

—Attention is called to the advertisement of the State Normal and Industrial College, Greensboro, N. C., which appears in this issue. Every year shows a steady growth in this institution devoted to the higher education of the women of North Carolina. During the past year the McIver Memorial Building was erected and used for class purposes. This addition to the material equipment of the college greatly increased the efficiency of the work. The college last year had a total enrollment of 979 students.

—The most prominent tuberculosis specialists in the country agree that alcohol will not cure consumption. Dr. S. A. Knopf says: "Alcohol has never cured and never will cure tuberculosis. It will either prevent or retard recovery." Dr. Frank Billings, of Chicago, and Dr. Vincent Y. Bowditch, ex-presidents of the National Association for the Study and Prevention of Tuberculosis; Dr. Lawrence F. Flick, of Philadelphia, and Dr. Edward L. Trudeau, of Saranac Lake, the founder of the anti-tuberculosis movement in this country, are all of the same opinion.

—The number of deaths during the four years of the Civil War was 205,070. During the past four years 800,000 deaths have resulted from tuberculosis alone in the United States.

**ELON COLLEGE NOTES.**

The Elon College Summer School was organized Sunday, June 6th, with Mr. D. W. Brown for superintendent, Mr. Moses Atkinson as his assistant, Mr. W. W. Eldér for secretary-treasurer, Mr. J. W. Patton pianist, and Mrs. J. L. Foster chorister. The enrollment was one hundred and twenty. Prayer meeting has been changed from Wednesday evening to Sunday evening. Junior C. E. has its meeting at the usual time and place.

Mr. and Mrs. Jones have moved into the West Dormitory for the summer and have opened it up for boarders. Those who wish an ideal place free from all excitement could do no better than to spend their vacation here. Plenty of good pure well water, fresh vegetables, cool, clean, airy rooms, and every surrounding that could tend to coax one to health and vigor.

The following is clipped from the News and Observer of Saturday, June 12th: At a luncheon given yesterday afternoon at the home of Mrs. Frances Ramsey, in Monroe, announcement was made of the coming marriage of Mrs. Ramsey's daughter, Miss Elise, and Mr. Hugh McLean McAlister, of Lumberton. The marriage will take place at the Presbyterian Church in Monroe at 7:30 o'clock Wednesday evening, June 30th. Invitations will be issued next week.

Misses Mary Lou Pitt and Nannie Carlton are guests at Dr. Watson's. Miss Laura Wilteer is with Miss Allene Patton. Miss Mamie Hobby Witt, Mrs. Moses Atkinson, her sister, Dr. W. H. Boone and his sister, Mrs. Avent, have been with their parents, Rev. C. A. Boone and wife.

Prof. V. C. Pritchett, who has been in Greensboro since commencement, is in town and will leave soon to spend the vacation with his parents near Altamahaw, N. C. He is making his arrangements to take work the coming year in some university to better prepare himself for his chosen work.

On Wednesday, June 9th, at Stainback, N. C., Miss Mary Maynard, class of 1903, was married to Mr. Dee Boone, son of Rev. C. A. Boone, of this place. Mr. Boone is a successful druggist of Durham, N. C., where they will make their home.

Mr. J. W. Barney is at Clearville, Pa., where he is conducting a very successful school—training teachers for the better performance of their duties. Mr. Barney is well prepared for his work. He is thorough, honest, and devoted to the work of teaching in which he is experienced.

Mr. J. John Lawrence and three children, of Mineral Wells, Texas, are at West Dormitory for the summer. Mr.

Lawrence, who is a brother to Prof. W. P. Lawrence, will join his family in a few days.

Mrs. O. L. Sapp, of Greensboro, spent the day with Mrs. Moffitt last Wednesday.

In a private note from Prof. W. A. Harper he says Mrs. Harper is improving quite rapidly and the hope is expressed that her stay in the hospital will not be a long one. The professor will return to Elon on business in a few days.

Notice of the meeting of the North Carolina and Virginia Christian Sunday School Convention with the church at New Lebanon, Rockingham County, N. C., appears elsewhere in this issue. The time is July 13-14. Bear time and place in mind.

Dr. Moffitt requests all ministers, superintendents, and friends of Elon College, who know of any boy or girl, young lady or gentleman, who contemplates going off to school at present or in the near future, that the name and address of such persons be sent to him and he will be glad to furnish them with a catalogue of Elon College.

Among visiting students this week we have had Mr. R. P. Coble, class of 1909, Miss Maggie Maie Pitt, who has been in Gibsonville with Miss Lois Davidson, and Mr. C. E. Durham, of Chapel Hill.

Prof. Amick will be at Elon on Tues-

day, June 22d. He will come prepared to go to work. This will give us one more good strong man in the teaching force and a man experienced in gaining students and holding them.

The final reports will soon be out announcing the degree of efficiency reached by all. These may not and never have been entirely satisfactory to all, but the general standing is higher than usual. The teachers think it's because of the Easter examination which cut the long term from Christmas to June in two.

It may be rather early to predict what the next school year has in store for us, but from the requests for catalogues and letters asking for information the coming year bids fair to be our best and most largely attended. The fields to be covered by the various professors have not yet been definitely fixed but will be announced in the Sun as soon as it is decided. J. T. C.

—Every thought which genius and piety throw into the world, alters the world.—Emerson, Essay, Of Politics.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

**DO YOU WANT TO GO TO COLLEGE NEXT YEAR?****Then Here is Your Opportunity.**

We want to help you: You can help us, and by so doing help your self.

**READ OUR OFFERS.**

To any young man or young woman, approved of good moral character and recommended by his or her pastor, sending us 300 new subscribers to The Christian Sun for one year at \$1.50 each, by Sept. 1, 1909, we will give a scholarship in Elon College for the scholastic year of 1909, and 1910—one full school year. This scholarship will include Board, Furnished Room, Tuition, Matriculation and Library Fees. (Board and Room at either of the college dormitories, or with private family as individual may prefer):

Or, For 225 New Subscribers \$1.50 each, Board and Room at any place individual may select; or Board, and vacant room at Young Men's Boarding Club, Tuition Matriculation and Library Fees.

For 180 new subscribers at \$1.50 each, Tuition in Literary Branches and in Music, Matriculation and Library Fees.

For 140 new subscribers at \$1.50 each, Board and Vacant Room at Young Men's Boarding Club.

For 120 new subscribers, Tuition, Matriculation and Library Fees.

This is a golden opportunity to any young man or young woman desiring to go to college next year who hasn't the means to go upon. By doing the work you give the individual subscriber full value received for his \$1.50 and he in turn helps you in a most estimable and worthy manner. You can ask your friends to help you in such a work as this—and they will be glad to help.

Further, If you work you shall not lose out. For, if you fail to get the required number we will give you a liberal cash reward on all work done. See your Pastor at once and ask him for a letter to send along with your own to us. Write today. No time to be lost.

**THE CHRISTIAN SUN, ELON COLLEGE, N. C.**

## YOUNG PEOPLE'S DEPARTMENT

—of the—

## SOUTHERN CHRISTIAN CONVENTION.

W. P. Lawrence, Editor, Elon College.

HOW TO TEACH THE S. S. LESSON  
FOR JULY 4, 1909.

## A Few Suggestions.

## Antioch to Philippi.

Acts 16-15.

**Golden Text.**—Come over into Macedonia and help us: Acts. 6,9.

**Review.**—Review Paul's First Missionary Journey, or, if you assigned it last time, call for it now, Acts 13:1 to Acts 14:28, and fill in omissions, preferably by questioning, as a last resort by statement. Call for the note books; make suggestions; have one of them read.

**Approach to the Lesson.**—This being the "patriotic season it may be well, if you teach a class of "big boys," to secure their attention by connecting this lesson with the fourth of July idea. Tell them that Paul planted a larger kingdom than Washington and that the noblest patriotism is to help a man or a nation to higher ideals. Such work the missionary does, and we are to study the Second Missionary Journey of the world's greatest missionary.

**Connecting Links.**—After the Jerusalem Council, Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch and delivered the findings of that body. Silas abode at Antioch, but Judas returned to Jerusalem. After some time Paul proposed to Barnabas to revisit the Churches of their First Missionary Journey, but this and the other intervening events come under the assigned work, Acts 15:36-41 and Acts 16:1-5, which call for now. Fill in omissions and make explanations. Also call for assigned work on Silas and on Timothy (Timothy).

**Chronology.**—In 49, after the Jerusalem Council and the journey back to Antioch, Paul and Barnabas preached there before Paul began his Second Missionary Journey in the same year. This journey extended from 49 to 52.

**Geographical.**—Locate on the map or draw a map of your own, placing on it: Syria, Cilicia, Derbe, Lystra, Iconium, Phrygia, Galatia, Asia, Urysia, Bithynia, Troas, Macedonia, Samothracia, Neapolis, Philippi, Thyatira, and tell the class enough about these places and countries to make them live. Have the pupils draw maps and locate these on the same and on them trace the course of the missionaries. "Preparing the Teacher," chapter IX, Book One, will be found very useful on this point.

**Incidental Instruction.**—The custom

of Jews in cities, where there was no Synagogue, of going out on the bank of rivers to pray on the Sabbath day is well known and will call for explanation here. The reason seems to be that it furnished ample water for their ceremonial ablutions. A word in explanation will also be needed in reference to the authority of the household brought out in verse 15. The head of the family could choose the religion of the household as well as direct its temporal affairs; this was done by example and leadership, not by compulsion. The freedom of woman will also claim attention, which is so foreign to the common opinion of the supposed restrictions under which they eked out their existence. The place of purple, and selling of purple garments in oriental life, will need a passing word. Of course, Lydia sold other articles besides those purple in color, just as a jeweler sells more than diamonds today.

**The Lesson.**—Our today's lesson falls naturally into two divisions, which write on the board as they are developed in the teaching: 1. Paul Revisits his Old Field, verses 6-10. Find through what region they had gone, where they were forbidden to preach, to what region they next came, whither they assayed to go, why they did not go, to what place they came, what Paul saw at it, what was said to him, what he immediately proceeded to do.

2. Paul Enters Europe for Christ, verses 11-15. Find by what means they left Troas, who joined him and Silas there, whither they sailed the first, the second day, to what city they then came, the importance of this city, what they did on the Sabbath, where the prayer-meeting was held, who were in attendance at this meeting, what particular woman is mentioned, her occupation, what is said of her, how she received Paul's message, what rite she submitted to, what is said of her household, what courtesy she extended the missionaries.

Review the Lesson by the **Topic Method**.

**For Class Discussion.**—The contention between Paul and Barnabas. Paul's companions on the two missionary journeys. The divine leadership in Paul's Career to date. Christian work in the New Testament in which the women are first.

**Truths and Their Application.**—1. Prayer meetings have not changed much from 49 to 1909, for the women today make them up mostly. What would the church do without the dear, good women, anyway? The place of holding this prayer meeting is also suggestive. Consider the iniquity to which river sides are today dedicated. How much better

it would be, were they even yet used for prayer meetings, at least on the Sabbath. Is there a suggestion here for you?

2. We do not know how the Spirit told Paul not to preach in Asia nor to go into Bithynia, and to pass by Nysia, but we know that the Spirit came to him. The beauty of it is that we can have this same divine leadership, if we are willing to pay the price, communion with and submission to God.

3. Many people consider that patriotism consists in fire works, drink, and boisterous conduct. Many others consider that the highest test of patriotism is to be willing to die for one's country. But the noblest patriotism is to live, not for one's country only, but for the wide, wide world, to do whatever lies in one's power to elevate the world's ideals, to beautify its living and sweeten it. There is no better way to do this than through Christian missions. No true patriot can oppose missions, either home or foreign. Are you a true patriot or are you a provincial partisan, with narrow view, with horizon close at hand? How, then, should you celebrate the Fourth of July?

**Manual Work.**—Besides drawing the map and locating the places suggested above, have the pupils record in their note-books to be filled out at home, the following outline:

Life of Paul (Saul) (Continued).

49. Returns to Antioch, Acts 15:30. Tarries there, Acts 15:35.

Proposes the Second Missionary Journey, Acts 15:36.

Separates from Barnabas, Acts 15:37-39.

Chooses Silas, Acts 15:40.

Visits his own field, Acts 15:41-16:5. Takes Timothy (Timothy) as a companion, Acts 16:1.

Visits various places, Acts 16:6-8. Sees the Macedonian vision, Acts 16:9-10.

Is joined by Luke, Acts 16:10.

Goes to Philippi, Acts 16:11-12.

His first European convert, Acts 16:13-15.

**Assignments for Next Time.**—Ask one to be prepared on life of Mark after Acts 15:37, another on Luke's association with Paul from Acts 16:10 to the end; a third on the life and character of Barnabas; a fourth on Philippi in the Acts; a fifth on Christ and his treatment of demons from the four gospels, using concordance; a sixth on Acts 16:16-25.

W. A. Harper.

Elon College, N. C.

—Wickedness takes the shorter road, and virtue the longer.—Latin proverb.

**THE SUNDAY SCHOOL.**

Lesson for Sunday, June 27, 1909,  
**TEMPERANCE LESSON.** Rom. 13:1-14.  
**Golden Text:** "Put ye on the Lord Jesus Christ." Rom. 13:14.

The lesson text was written from Corinth, just before Paul's final journey to Jerusalem, with alms collected from the various churches he had founded. Being hindered from going to Rome, he writes to the Christians in that city setting forth the Gospel as the power of God unto salvation to every one that believes to the Jew first, then also to the Greek.

In the beginning of the section devoted to the lesson Paul comes to the principle which must control the Christian in his relation toward all men, that of love. The debt of love is one which he must ever be paying but can never discharge. Not alone does it prevent the kind of difficulties which arise from rivalry, but it goes to the very root of all kinds of evil. It sums up all moral precepts in one. When anyone asks what he ought to do, he has only to apply the test of love. He must do what he would be glad to do for those very dear to him. One in whose heart this spirit of love persists has no need of laws.

As a motive for adopting this principle of life the apostle urges the nearness of the day of salvation. He meant, of course, the day of the second coming of Christ. The gloomy night of trial is to be followed by a bright morning. It is to be a serious business. The Christian must cast off all sloth, lay aside every evil deed, cease from self-indulgence and determine to make the character of Christ his own.

In this the drunkard fails—the drunkard—that is, any man who is drunk so long as he is drunk, whether it be once a week or once a life time. Drunkenness is an insane combination of cunning secrecy and noisy publicity. Drunkenness is emphatically one of the works of darkness. The saloon of course is lavishly lighted, yet the doors and windows are heavily screened and curtained. He is then among his own kind.

**Facts Teaching Temperance.**

1. Personal Liberty. President Eliot, of Harvard, says the collective good in excluding saloons from Cambridge justifies the abridgment of personal liberty.

2. Social Demands. The practice of total abstinence by President Taft surely ought to silence the argument of those who claim that social life demands social drinking.

"A man managing a flying machine cannot afford to risk his self-control or

mental clearness by any indulgence in alcohol."—Wilbur Wright.

When the sale of liquor stops, general business improves. There is a reason—money that buys wet goods can not buy dry goods.—S. S. Times.

G. W. T.

**CHRIST AND HIS FRIENDS.**

The friendliest life the world has ever known came to an end in the great ingratitude of the cross. In our fragmentary records of this life we see our Lord ever in the center of a changing group of men and women, walking with the little company of His disciples, accepting hospitality, seeking solitude only for communion with his Father. There was an attraction in his presence which drew the crowd and he had always a response for the individual need and question. The cry of the heart for a sympathetic understanding seemed nearer satisfaction when he spoke than ever else in the experience of those who met him. We have the witness of his immediate followers of what that friendly life meant to their souls. And in the stories which have come down to us we catch glimpses of other unrecorded friendships—like that with the three in Bethany, of which we know so much less than we desire. These friends of his were not all well-to-do householders like Martha, or even reputable folk. By his own witness, his enemies called him a friend of publicans and sinners.

The significant element in these personal relations is that Christ's presence seemed always to become either an uplifting helpfulness or a sentence of judgment. When sinners drew near and learned to love and trust him, they ceased to be sinners. Zaccheus was converted in the boughs of a sycamore tree and Levi in the publican's booth. And the religious leaders of the people—or many of them—heard him only to be condemned and to go on to greater evil. The charm of the presence of Jesus did not depend on a lax toleration of questionable ways. He was a light of self-revelation for the hearts of men. To be with him was to learn the eternal difference between right and wrong in one's own life and not in a book of theories. And that light of knowledge, as we have seen, resulted either in an uplifting repentance and new purpose of right living, or in a growing hatred. No man can really live with Christ and be a neutral in that war. He ends by giving rest of heart; but he finds it needful to begin by tearing up the roots of our blind and careless self-satisfactions. And he does this by no violence of reproach, but simply by revealing us to ourselves as we really are.

We have much to learn from the manner of Christ's friendship. We are too apt to presume upon intimacy for neglect of the consideration which we show to strangers and to forget at home the tact with which elsewhere we handle delicate situations. We may well study, therefore, Christ's intimacy with Peter and the few glimpses we have of his relations with his mother, after he had left the home for public ministry. And we may study his tact and consideration to advantage also in our present experience under the guidance of the Holy Spirit. As he respects our individuality and rather leads than compels, as he is ever waiting to respond to our advances, as he is patient with our weakness but uncompromising on all questions of true and false, of right and wrong, as he seeks rather to enlighten than command—so we should strive to be like him in our relations with the friends whom he has given us and with himself in the high and reverent friendship to which we are invited by his love.—Phesbyterian Standard.

**MANY A MICKLE MAKES A MUCKLE.**

On June 8 Charles Miller retired from his post as a waiter at the Astor House with a fortune of \$200,000. For thirty-three years he presided over the southeast corner of the north lunch counter in the hotel rotunda, and in that time has made personal friends of two generations of bankers, merchants and lawyers. It has been estimated that the lunch checks he handed out over the counter to customers represented a value of nearly two million dollars. His wages were not large, but he was thrifty and made it a point to save up his "tips." He owns three apartment houses which he erected in Brooklyn, and other plots of real estate which he bought in years past. Take care of the pennies and the dollars will take care of themselves. The harrowing condition of many persons in old age is frequently the result of carelessness. There are two kinds of thrift: thrift and spendthrift. The waiter sailed on Saturday with his wife and his sister. They will spend a month touring through Ireland and will then settle down for the remainder of the summer in County Kildare, where he was born nearly sixty years ago.—N. Y. Christian Advocate.

—According to the U. S. Agriculture report, June, just issued, there is only about 95.6 per cent of the area planted to cotton this year as last, there being a decrease of about 1,452,000 bales.

## THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

## Terms of Subscription.

One Year .....\$1.50  
Six Months ..... .75  
Four Months ..... .50  
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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## THE YOUNG PEOPLE'S MOVEMENT.

This line is written, not as a word of pessimism or despair, for we never despair of any good cause or thing. But from the heart there shall come this utterance—call it a wail if you wish—of friendly fear and wistful warning. Unless somewhat be done to stem the tide, a tide already too stubbornly setting, our our young people's movement dies from the pains and pangs of birth. A funeral must needs be where a christening should have been.

What is the matter, young men, young women, advocates and adherents of this good measure? Are ye all dreamers, revelling for the moment in the delusion of a phantom, whiling a few hours together with a mirage called a convention, only that the dreams may be flavored with fickle fancy?

Have the young men and young women of our good Christian cause no practical ideas, notions, plans which make for their common weal and an organized effort for Christian uplift and betterment? If they have such ideas, notions, plans, where are they and what of them?

Let us have it out in our hearts and hearing now, and then have done with it forever: No set of Resolutions, Motions, By-Laws, Constitutions ever drafted and lodged in a secretary's book ever moved mortal men, organized or affected them, for better, for worse, in life or in death. Men act by Resolutions, from Motions, with By-Laws, under Constitutions. These are in themselves the very deadest things that ever came to this vile world of disease and

Shall our new resolutions and such,

recently written in black upon the white page of our record book, be left to wane and die here? My brother, they were already dead before they were written there, and shall be dead forevermore, until, by God's favor, some man or men shall breathe into their cold clay the breath of life and bid them live and move and be.

What has become of our convention fervor? (Or must it be named fever?) A Young People's Movement? Well, how many young people are moving now from the fact and favor of it? Who has hold of the Young People's Movement? And is he or she moving and in what direction? We invented and adopted a motto: A Christian Endeavor. Society in every church, and a teacher-training and organized class in every Sunday school of the Southern Christian Convention.

Have men and women gone home to organize, plant, and foster these? Let us hope? But who can tell how many. How are they organized, where and when? This is a serious matter, my brother, and one that should have some deep concern and abiding interest. A Young People's Movement? Whither moving?

## THEIR VERY BEST.

It is easy to say we have done our very best. It is sometimes said all too quickly; or if not, the very best was not even very good. Even the brewers and whiskey dealers are now declaring that they "are doing their very best." That at least, is encouraging. Hear them. Mr. Liebmann, the president of the annual meeting just adjourned speaks: "We are doing our very best to bring about a betterment. \* \* \* We have of late years been particularly outspoken and uncompromisingly aggressive against disreputable places." Well, now, that sounds good. And it is good. There just isn't enough of it. Mr. Liebmann's liquor men's "very best" is just not quite good enough.

"Disreputable places." There are several of these yet for the saloons to operate against. If all depends, we suppose, upon the point of view. We suppose the low dive is the disreputable place for the saloon. But what has made the low dive? And what has made men and women and boys possible and fit for the low dive? Nothing else under the high heavens than the saloon itself. The saloon breeds, fosters, shelters, and supports the low dive.

But why go to the low dives? If the saloon itself is not a place of disrepute we don't know. What, has not that yet fallen into disrepute which makes sober

men drunken, honest men dishonest, truthful men liars, and successful men failures, outcasts, and paupers? Has not that fallen into disrepute which robs the home, steals away the heart, and damns the soul? If that which does these things and a thousand things worse and more than these, is not disreputable, then our moral age has not carried very far. That which breeds vice and crime and misery must ever be and remain of ill-repute. The saloon does this.

If the brewers mean to do their very best they will have to do better than to attack the low dive: they will have to shut up the saloon itself. That alone is the very best they can do, both for themselves, and for this weak, wavering, struggling humanity of ours.

## AN ANNOUNCEMENT.

The Executive Committee of the Young People's Convention was entrusted with the duty of electing a Field Secretary and Editor of the Young People's Department in The Sun. The committee has elected Prof. W. A. Harper, of Elon College, and, after mature deliberation, he has consented to undertake the work in connection with his other duties at the College. This means that the young people's movement is not dead, but will begin to live and to move. Prof. Harper is an electric dynamo. Whatever he consents to undertake, goes. Mark it: You will hear of the work; you will find our Christian Endeavor Societies increasing in influence and multiplying in numbers; teacher training and organized classes in Sunday schools will spring up where now they are unknown. And the department in The Sun will sparkle and glow under his busy and magnetic pen. No better choice could have been made, and the committee has acted wisely and well.

## OBSTACLES AND OPPORTUNITY.

God does not send obstacles to defeat and confuse us, but He gives strength to defeat them, and turn them to good purpose, when we call into play our courage, and ask God to help us in the conflict. A kind Father did not mean to be ungenerous or unjust in giving to us a sharper tongue or a harsher tone and temper than to others. These are our weaknesses, it is true, and are doing much to keep us down. But God is willing to help us turn these elements of our weakness into mighty factors of strength and energy. If our weakness is greater than that of others God has the larger, richer blessing in store for us when we yield to Him and ask Him to rescue us. God can—and He will—

turn our weakness into strength when we are willing to let Him. Our failure is His opportunity.

### SUFFOLK LETTER.

On June 12th I conducted the funeral service of a little child for Rev. H. H. Butler who had a church meeting at Bethlehem at the same hour, and the localities were ten miles apart. It was the only child of Mr. and Mrs. Floyd W. Harrell. The father is the son of Deacon Joshua Harrell of Cypress Chapel and the mother is the daughter of the late Major James N. Saunders, and the child was named James Saunders Harrell after his maternal grandfather. The child was born January 13, 1908, and died June 11, 1909. A babe of less than two years may not be much to the stranger, but it is the largest thing in the world to its parents. He filled their heart, their home, and their thoughts. Nothing so completely fills parents as their only child. When the disciples asked Jesus, "Who is the greatest in the kingdom of heaven?" Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Those who are the greatest in the kingdom of heaven should be the greatest in the home and in the world; and they really are, because they contain all the possibilities of the race with the least of the evils of the race. It is not surprising, therefore, that parental hearts are crushed and that every thought and feeling magnifies the importance of the child, when it is taken away. God himself attaches supreme importance to the child. That "Cath loves a shining mark" is no fiction, for when the mind develops too rapidly the body is retarded in its normal development and is more liable to disease and death. It will take heaven to satisfy this father and mother, for heaven contains their child; thus the death of a sweet babe often enlarges the heart to embrace heavenly thoughts and hopes in a new and holier sense. Innocent babyhood does more to purify human thought, chasten human passion, dignify human conduct, and sanctify human affection than any other factor in human experience. It is the child that makes home and it is the child that makes heaven a home.

Another Confederate soldier has fallen! Joseph Oliver Lancaster was born in Nansmond County, Va., December

4, 1846 and died in Suffolk June 12, 1909. He was the son of Henry George and Martha Sarah (Gwathney) Lancaster, who came from Isle of Wight Co. to Nansmond.

He entered the Confederate service April 21, 1861, by joining the "Nansmond Rangers" commanded by Captain William J. Arthur. The company was first assigned to the first Virginia Infantry; then to the third Infantry; as Co. F. He re-enlisted in Richmond, April 21, 1862, and the regiment was then assigned to Kemper's Brigade, Pickett's Division, Longstreet's Corps; and this company took gallant part in all the subsequent movements of the Army of Northern Virginia. Mr. Lancaster shared in thirteen general engagements with his regiment, including Yorktown, Williamsburg, Hagerstown, and Gettysburg, and the memorable charge of Pickett's Division at Gettysburg. Ten days before Lee's surrender at Appomattox, he was captured at Amelia Court House, sent to Point Lookout, and held for five months, receiving his discharge in August, 1865. Company F. went into the battle of Gettysburg with only 25 men, having been in ten great battles before that great fight. Of this number of 25 who entered the battle of Gettysburg 8 were killed, 9 wounded, 7 captured, and only one, Dr. Robert E. Riddick, who died at Whaleyville last year, came out of the bloody fight untouched. His brother William was with him in this battle, was wounded, taken prisoner, and died in the hands of the enemy. The "Nansmond Rangers" had four captains: William J. Arthur, C. C. Phillips, A. P. Gomer, and Dr. P. H. Arthur. Captain A. P. Gomer is the only surviving member of that Company who went through the entire war.

J. O. Lancaster was married first to Sarah E. Griffin at Berea Christian Church, Nansmond County, Va., Dec. 21, 1870, and she was the mother of five children and died March 7, 1879. Only one of these children, Joseph O. Lancaster, who resides in Norfolk, survives.

He was married a second time to Miss Nannie Lee Matthews of Nansmond County, January 7, 1892, and there are three children, Charlie, Margaret, and Rosa, all living in Suffolk. They have been living in Suffolk about three years and all members of Christian Church.

He was a good man, a good soldier, a good husband and father, and a good friend.

He entered the army in his sixteenth year contrary to the wishes of his parents and this was one of the regrets of

his life, because they passed away before his return from prison; but that act was the act of a lad influenced by the spirit of war that broke down the normal conditions of civil society.

The war battered down his boyhood; poverty continued the blows after the war; and when prosperous times came to others, his strength was too far gone to join the procession; hence his whole life was a struggle. But it is all over now and he went to his rest in the early morning when others were going to their work, and that rest is eternal.

W. W. Staley.

### A WRONG THEORY.

It is maintained by a large number of Christian people that it is one's privilege to interpret the Bible to suit himself. They say that one is not obliged to accept any other person's exposition of the Scriptures. It is to be admitted that there is a measure of truth in such a view, and yet this is not altogether a safe one. It is indeed true that one is not obliged to be governed by the interpretations which some people give to some passages in the Bible, for those interpretations may be radically erroneous, and in many instances they are so. It is also true that it is the Christian's privilege to read and study the Bible without dictation from other people; but it is not true that a Christian has a moral right to put such constructions upon words and passages of the Bible as may harmonize with some doctrine or opinion which he holds, and which is contrary to the real teaching of the Bible, and it, therefore, false. But this is just what is being done by very many professedly Christian people, and it largely accounts for the existence of many different denominations in the land, and for the wide differences of belief in doctrine and religious practices. By wrong interpretations of the Bible, it is made to appear to teach things which it does not teach, and does not warrant anyone to believe nor teach. What is to be said of the man who would interpret the laws of the land to suit himself? We say that the one who would assume such a privilege would be outside his rights. We say that it is preposterous to give a criminal the privilege of interpreting the law which he has violated, according to his own view of it. If he could have this privilege he would so construe that law as to make it appear in his favor, rather than against him; and this is just what many unconverted people are trying to do with the Bible, but it is in vain.

C. H. Wetherbe.

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Amt. 22nd week ..... 35.73

Total .....\$3,424.12

My Dear Children and Friends:

This has been a busy week—in wheat and oat harvest, planting and cultivating. It's hard work to handle wheat and oats in hot weather but it has to be done. Our wheat did not ripen well; we hope to make half enough to bread us this year. We have some fine oats this year from the seed given us by Bro. Phillips last fall.

Bro. M. H. Hayes, of Mt. Auburn Church, N. C., found a two dollar bill and could find no owner, so he sends it to Uncle Jim and asks that it be used. Yes, Bro. Hayes, we can use it and just 200 more like it right now would enable us to pay all our bills to date, including all the furniture we have recently bought. May you be fortunate again, Bro. Hayes, with more 00's added. We are very grateful to our faithful and

liberal Sunday schools this week for their help.

With very best wishes to those who have so liberally helped us and with hope that others may come to our relief in the discharge of all bills by July the first, I am,

Yours for the work,

Uncle Jim.

Lacey Springs, Va., May 11, 1909.

Dear Uncle Jim:

I am enclosing ten cents for the Orphanage. I am fond of other little folks, especially of those who need some one to love and help them.

I enjoy my new home in this beautiful section and among these kind people.

Very truly yours,

E. Tyree French.

Your first letter, little man, and amount received and duly credited. Hope you'll prove a faithful member and when you are a man, do great things for the little ones who need friends so much.

Sanford, N. C., June 12, 1909.

Dear Uncle Jim:

I will write my letter and send my dime for June. With love for you and the cousins,

Your niece,

Annie Pearl Way.

Are you quite busy these days, Annie Pearl? Tell those little folks of yours we would like to get a line from them some time.

Holland, Va., June 14, 1909.

Dear Uncle Jim:

I am five years old today, and I send one dollar for the Orphanage. Will's birthday was over a month ago, but he forgot to write, so he sends one dollar now.

Our Orphanage pigs are growing finely. We are trying our best to make them outgrow papa's.

Now Jack and Will and little sister are out of school and we have a fine time fishing. Papa put a nice little trap in the pond for us, and Jack and Will can take the fish out themselves.

Your little nephew,

Harvey Leonard Vincent.

My, how our boys would love to go fishing with you! They caught an eel the other day and were as proud as if they had found a gold mine.

**NATIONAL EDUCATIONAL ASSOCIATION, DENVER, COLORADO,**

July 5-9, 1909.

Prof. F. C. Griffith, State Director, Salisbury, N. C., has selected the Southern Railway via Asheville, Knoxville,

Louisville, and St. Louis, as the official route to Denver and return for the above occasion, passing through the mountains of Western North Carolina and the Blue Grass region of Kentucky.

Prof. Griffith, and a number of the delegates, will extend their trip to Seattle, Washington, taking in Yellowstone Park enroute, returning via San Francisco, Los Angeles, Salt Lake and Chicago.

Through Pullman car to leave Goldsboro at 2:05 p. m., July 1st. Circulars showing full itinerary of the route will be furnished on application.

For further information, and Pullman car reservations, please write

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The Greensboro Daily News, the new State paper, is worthy of a trial. Associated Press service, special correspondence, clean, newsy, liberal. One year \$6.00; three months \$1.50.

GREENSBORO DAILY NEWS,

Greensboro, N. C.

**A HOME FREE At Denton, N. C.**

We propose to give away (no cost, whatever) on Dec. 24, 1909, to some person who desires to settle in the best town in North Carolina, a beautiful home-holding lot in the beautiful and rapidly-growing town of Denton, N. C.—absolutely free. Denton is one of the loveliest, most aggressive—in short, one of the "coming" towns of North Carolina. It is the temporary terminus of the Piedmont Railway, which connects it with the main line of the "Southern," at Thomasville, and will soon push through to Wadesboro, where it will connect with the "Seaboard" and "Coast Line." A moral, cultured town, with a splendid school system, and attractive church advantages in the heart of the N. C. furniture-making belt—and backed by a splendid farming country. Already has 7 wood-working factories, prospective hank and cotton mill, 10 retail stores, 3 churches and more to be built. Population has doubled itself twice in the last 24 months. Centrally located in the midst of the hardwood belt, has three daily mails, and connected by telephone with the neighboring towns—30 miles from Troy; 27 miles from High Point; 22 miles from Salisbury, 22 miles from Asheboro, 20 miles (by Piedmont Railway) from Thomasville; 20 miles from Lexington; 13 miles from Wilkes; the great water-power development. Now we are giving away, absolutely free, a beautiful home-holding lot, to some one who wishes to make his or her, or their, home in this beautiful town. All readers of this paper and all other first-class people invited. None but the best people invited to reply. Write at once for particulars. HUB LAND COMPANY, Lexington, N. C.

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**Raleigh Letter.**

The Hillsboro Street Christian Church continues its work with interest and good success. The prayer meetings are very interesting of late. We hold our church prayer meeting on Wednesday night of each week. We hold our cottage prayer meeting on Monday night of each week. The Sunday school is making fairly good progress, but we have that same old problem, shortage in teachers. I wonder why this is a problem in our schools all over the country? I think we have the ability in most of our congregations. It must be that the ability is not fully realized or that the persons having the ability are unwilling to make a little personal sacrifice for the good of the Kingdom. I have thought of the problem from another point of view. I believe that sometimes the teacher lives such a worldly life that he feels unworthy to handle the word of God in the presence of his class on the Lord's Day. It seems to me that a deeper consecration on the part of most Sunday school teachers would help the cause a very great deal. It is a grand mission to teach a Sunday school. It is a labor of sacrifice and love, nevertheless, the reward is great. The work itself is grand and every work for Jesus Christ and the Church will abide and have its reward. Our school will suffer a great loss through the summer on account of the vacation of a number who attend from the colleges and day schools here. We lose the work of two teachers, one officer, and about twenty scholars.

The children of our Sunday school are making preparation for Children's Day. The service will be held the fourth Sunday. We have many very sweet children in the congregation. Some of our parents are making no small mistake in that they are not sending their children to the Sunday school. I fear that the day will come when all such parents will regret their present conduct in these matters. I do not predict any great future for the boy who has never attended Sunday school. Most all of the successful men of our day can be classed as Sunday school men. When I think of these parents who of choice fail to put their children in the Sunday school these words come to me, "It is high time to awake from sleep." Surely the parent neglecting the Sunday school and suffering the children to do so, must be morally asleep.

Our school will take an outing some time in the very near future. It is not fully determined where we will go. A number of places have been suggested, but the committee has not made final report.

It was our pleasure to attend the service of dedication at Greensboro 1st Sunday. It was a great day of joy for me as one of the former pastors to take part in the delightful service. Dr. Atkinson preached the sermon. The church is now free of debt and is in excellent spiritual condition. The second church of Greensboro is also out of debt and there will be another day of rejoicing after awhile. Let the good work go on. Who will build the next church? Where do we need to build one? If some one will suggest a real good place I think we can build. It is getting to be somewhat easy to build a Christian church wherever we have half a chance. I wonder what town in North Carolina would like to have a Christian church? If anyone is interested why not write to the Home Mission Board and ask for what you want. If you do not see what you want, then ask for it. Any good town in North Carolina can get a Christian Church if the town wants the church and will ask for a church. Why doesn't the town of Chapel Hill ask for a Christian Church? It is a great seat of learning. We have many Christians there and some very good ones too. Our friends would be glad to have us enter this important town. I believe the good people of Chapel Hill can get a Christian church if they will ask for one.

I regret very much that I could not attend the Elon College commencement. Sick ness in my home prevented. I am delighted to read of the good things that happened there. Glad to learn that the Convention for Young People was a pronounced success.

L. F. Johnson.

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To anyone who will send a list of names and addresses of boys and girls on separate sheets who may go away to college this year or next. Address Meridian Woman's College, Box 32 Meridian, Miss.

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Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office.  
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**BIBLES FOR SALE.**

I am selling, in Alamance County, Wilmore's New Analytical Reference Bible, the most thorough and complete Book for all who wish to study and understand the Bible on the market today. Sold only by subscription and I shall be glad to show it to you. Thousands of copies are being sold. Alfred Apple, Jr., Elon College, N. C.

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### THE QUEEN OF ITALY.

Several accounts of the terrible ruin wrought in sunny Italy by the recent earthquake have already appeared in the Methodist journals, and need not be repeated here. The cities of Messina and Reggio on the Straits, with their 250,000 inhabitants, have been destroyed, and innumerable thriving villages on the coast and in the Calabrian Mountains have been blotted out.

The picture is very dark, but it is not all shadow. There are a few relieving rays of light, perhaps none so beautiful as the action of the King and Queen. Not only did they at once contribute largely toward the relief of the sufferers; they were among the very first to go to the distressed regions to see that everything possible was being done to mitigate the horrors of the catastrophe.

Queen Elena has always a tinge of sadness on her beautiful face, even when it is lit up with a smile. She shrinks from publicity, and is the very opposite of Margherita of Savoia, the Queen Dowager, an Italian to her finger tips.

The young Queen is a true daughter of the mountains, and in her home in Montenegro lived a simple life and learned how to help the poor and, when necessary, to discharge even the duties of a perfect nurse to the sick. She is highly cultured, a skillful musician, and an amateur painter. But court life, with its pomp and display, has no attractions for her. She is a model of domestic virtue and devotion to her husband, her children, and everything that tends to the good of her adopted land. Victor Emmanuel adores his wife; and there is no sweeter, purer home in the land than that of Italy's King and Queen.

At first the "upper ten" looked coldly on this domesticity, but this apparently silent, timid Queen does not lack strength or courage. She is a fearless rider and at home in danger. Opinion has veered round; goodness has not only challenged but won recognition, and in Italy today there is no personality so beloved as the young Queen, whom the people delight to speak of as "our Regina Elena."

Her girl life in the simple court of Montenegro was a good preparation for the duties she has lately been called to discharge. When her noble husband decided to go to the scene of the disaster, she elected to accompany him in order that she might do something to comfort the suffering.

Many are the stories told of her touching sympathy and practical kindness. The doctors were astonished to find that her fingers, for which the violin has few secrets, were equally at home

in binding up a wound or mixing a medicine for a sufferer.

The King, when walking among the ruins of Messina, was met by a shivering, wounded fugitive; and he took off his coat and wrapped it round the poor, trembling wretch. And Queen Elena was equally kind to the poor, helpless women and children who were brought to the hospital on board the war ship in which she traveled. She is said to have returned to Rome with her traveling trunks empty, everything having been given to those who had no garments. Even her cambric handkerchiefs had been made into bandages, of which, owing to the number of wounded, the supply ran short.

An English admiral visited the ship to pay his respects to royalty. He found it difficult to recognize the Queen in her working dress and nurse's apron; and when he was assured that it was really Queen Elena, he advanced in courtly fashion to kiss her hand. Smiling, she put her hand behind her and protested that she could not allow it, as she was really then binding up a wound. She worked night and day, either with the doctors in the operating theater or in her own room cutting out garments and making clothes for the destitute refugees.

The Queen on one occasion was very near being seriously hurt. As it happened she escaped with slight bruises. It occurred thus: Among the women on board was one whose distress at losing her husband and children affected her reason, and she was on the point of jumping overboard. The Queen was close by and struggled with the poor, dazed sufferer till help was forthcoming.

What adds nothing to the charm of Queen Elena's goodness is that she does nothing for display and dislikes nothing so much as to hear the people praise her for her gracious deeds. It is with her love and duty, and her true womanly instinct shrinks from words of adulation. The King is very much like her in this matter. When they were about to enter the station at Rome to leave for the South, several who had heard of their departure hurried to the station to say good-by. One in true Italian fashion began to say to the King how the country would applaud his self-abnegation in going, etc. Victor Emmanuel with a dry smile cut him short, telling him not to talk nonsense.—The Foreign Field.

Thoughts are so great,—aren't they, sir? They seem to lie upon us like a deep flood.

—George Elliot.

### THE MEANS OF GRACE.

Many helps have been provided for those who are trying to live a spiritual life. But they will do no good except to those who make use of them. To grow in grace it is necessary to use the means of grace. Many professing Christians are indifferent to these institutions of religion. They not only become weak and sickly themselves, but also hinder the progress of religion in the community. Many have no conscience about this matter. When admonished that they are neglecting duty, they laugh at the admonition, and count it a joke. But it is no joke. It is an exceedingly serious matter.

Many years ago a young minister went into the country one day to call on a member of his church who was ill. She belonged to a highly respectable family and was herself highly respected in the community, but she had been quite worldly and very negligent in her attendance upon the ordinances of religion. The pastor saw that she had but a short time to live, and asked her about her faith and hope in Christ. She said she had faith in Christ as her Saviour, and believed she had a hope of heaven; but she said she was exceedingly sorry that she had neglected her religious duties for several years. As she uttered these words her voice trembled, her lips quivered, and tears rolled down over her pale face and fell on the white pillow. It was a picture never to be forgotten.

Everyone is near the valley, and none knows how near he may be. Will it be a dark valley, and will the river be chilly? To those who make good use of the prayer meeting, the Bible, the Lord's Supper, and other holy ordinances there will be no dark valley and no cold river. Not that outward ordinances will save us, but the proper use of them will greatly enrich the soul with refreshing grace. But to those who neglect these spiritual helps the valley will be dark and the waters cold and chilly.

A young minister who took his congregation on his heart, labored diligently to persuade them to attend prayer meeting and other religious services. His utmost endeavors failed. He brooded over his failure, and in that depressed state of mind became an easy mark for any fatal disease that might come along. He became ill and died. At the funeral the minister who spoke said that this young man was a victim of grief and sorrow over his failure to persuade the people to attend upon the means of grace. It is a little thing for a minister to lie down at night with a heavy heart, and toss upon his pillow because he has failed to lead the people to do their duty; but it is not a little thing

when the Great Shepherd of the sheep who died for us on Calvary is wounded in the house of his friends, crucified afresh by his own people, and put to an open shame before the world. This is what happens when those who are known in the community as disciples of Jesus frame vain excuses for neglecting the means whereby they might become strong in the Lord.—N. Y. Christian Advocate.

**NOTICE OF APPOINTMENT OF STANDING COMMITTEES OF THE SUNDAY SCHOOL CONVENTION OF THE NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.**

During the closing of last year's Convention, we were so pressed for time that the President did not appoint the Standing Committees. I stated that the appointment would be made and announced after the close of the Convention, accordingly, some days after the Convention adjourned the President appointed a full list of Standing Committees and sent same to Prof. J. T. Cobb, Secretary of the Convention, that the appointment might be embodied in the proceedings of the Convention. It did not come to my attention until recently that this omission occurred in the printed proceedings. On making enquiry of the secretary as to this omission, he informed me that the list had never reached him. Below will be found list of committees as appointed.

The time for the Convention has almost arrived, and we very much regret that the committees have done practically no work, because of the error above referred to. As President of the Convention, I shall be very glad if the committees as here appointed, will do everything possible in the few weeks that remain to further the work and prepare suitable reports for the coming Convention. The committees are as follows:

Executive Committee, consisting of the officers of the Convention: D. Jennings Sipe, President; Rev. J. W. Holt, First Vice-President; Prof. N. F. Brannock, Second Vice-President; Prof. J. T. Cobb, Secretary; W. H. Honeycutt, Treasurer.

Sunday School Literature: C. A. Hines, Rev. C. C. Peel, J. M. Crabtree.

Organization and Expansion: Rev. L. I. Cox, R. D. Thompson, W. S. Sutton.

Music: Mrs. J. W. Patton, Miss Mamie Wilkins, Miss Emma Thomas.

Adult Class Organization: Rev. W. C. Wicker, E. T. Hines, James Dickey.

Home Department: Prof. W. A. Harper, R. J. Kernodle, H. V. Simpson.

Primary Work: Miss Annie Spencer,

Mrs. J. P. McAdams, Mrs. R. A. Thompson.

Moral Reform: T. W. Stroud, M. E. Lillard, L. D. Rippey.

D. Jennings Sipe, President S. S. Convntion, N. C. and Va. Christian Conference.

Greensboro, N. C., June 21, 1909.

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2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
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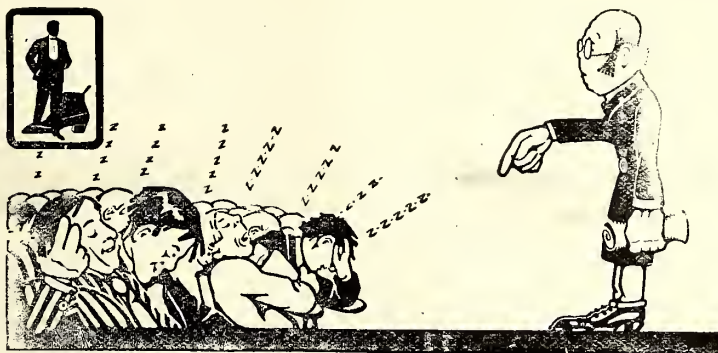
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**DIED.****Freeman.**

Marvin Clifton Freeman, son of Clifton Freeman, died June 4, 1909, aged 6 months and 8 days. The little fellow had been sick but a few days. The funeral service was held at Burton Grove Christian Church, Saturday afternoon, by the writer. His body was laid to rest in the Freeman cemetery, some four miles from the church. Brother and sister Freeman have the sympathy of the community, and the prayers of God's people. C. C. Jones.

**Johnson.**

Died at her home, near Long's Chapel, Alamance Co., N. C., sister Rachel Rebecca Johnson, wife of Bro. L. M. Johnson, June 14th, 1909, aged 68 years, 4 months, and 22 days. Her maiden name was Holt. On August 16th, 1866, Mr. and Mrs. Johnson were united in marriage, and to them were born six children, five boys and one girl. Her husband and children survive her.

In early life sister Johnson united with the church, and when Long's Chapel was organized, she moved her membership to that point and entered the organization as a charter member. She loved her church and was true and faithful in her duties thereto. A devoted wife, a good mother, and a kind friend and neighbor has fallen asleep. During her illness she spoke of death, and was not afraid to die. She trusted Jesus.

The funeral services were conducted from the church by the writer, assisted by Dr. W. S. Long. The burial was in the church cemetery. The attendance was large, and many beautiful flowers were placed upon the grave.

To the bereaved family we extend the comfort and consolation of Jesus Christ.

P. H. Fleming.

**Livesay.**

Mrs. M. P. Livesay died June 8, 1909, at Dendron, Va. She was the daughter of Deacon and Mrs. R. B. Enre, Franklin, Va. The deceased was twenty-three years old. The body was brought to Franklin, and the funeral services were conducted from the Christian Church, by the pastor, assisted by Rev. C. C. Jones, pastor of Dendron Christian Church, and the interment was in Poplar Spring cemetery.

Mrs. Livesay united with the Franklin Christian Church in childhood, and was faithful to the church. She lived a true and devout Christian life, and made for herself many strong friends. Only a few months ago she went to live at Dendron, Va., but in the short stay, she drew to herself many strong friends,

as was shown by the great number attending the funeral from that place. She leaves a husband, father and mother, and one sister, and a host of friends to mourn their loss. We commend the bereaved ones to her God, and Father, and pray that they may be reunited in the New Jerusalem. C. H. Rowland.

**Bradford.**

At his home, Tenth Legion, Va., June 8th, James M. Bradford, aged 79 years. The deceased was born in Philadelphia. He came to Virginia in 1852, and for 21 years was one of the proprietors and manager of Orkney Springs. The remainder of his life was spent in farming, at which he was very successful. He was widely and prominently known throughout the Valley of Virginia.

He was twice married, his first wife being Miss Elizabeth Miller. She left two children who are still living, R. W.,

of Harrisonburg, Va., and Mrs. Charles Branner of Broadway, Va. His second wife was Miss Sallie Miller, a sister of Miss Elizabeth. She died Dec. 27, 1906, leaving two sons and one daughter who are still living, J. C., of Tenth Legion, Va., T. C., of Wilmington, Del., and Mrs. A. M. Smith, of Wilmington, Del.

He is also survived by three brothers and four sisters. He has been a member of Mt. Jackson Episcopal church for 35 years. Took a good deal of interest in church and temperance work, and had the respect and esteem of a large circle of friends. While not a member of the Christian Church, Bro. Bradford had always taken great interest in its work. He superintended the Bethlehem school for 17 years, taking it when it was very weak and building up a strong school. At the time of his death he was a trustee of the church and a member of the Board of Trustees of the new cemetery.

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[EDUCATIONAL.]

Funeral services were conducted by the writer, assisted by Rev. Dallas Tucker, Rector of Harrisonburg Episcopal Church, from Emmanuel Lutheran Church in New Market, Va., in the presence of a large congregation, and the remains laid to rest in the adjoining cemetery. May God comfort and bless the bereaved. A good man, a useful citizen; and another one of the fast thinning ranks of the "old school gentlemen" has gone to his reward.

W. T. Walters.

**ILLINOIS SPEAKS FOR THE SOUTH.**

Urbana, Ill., June 2, 1909.

My Dear Brother Barrett:

Kindly permit me to suggest you call the attention of our Sunday school teachers to that very excellent work—"Teachers' Training Class"—published by our Southern brethren. It not only compares, but contrasts favorably with all other such works, and, most assuredly should be in general use in the Christian Church. Such men as those who edit such an up-to-date work as the "Teachers' Training Class" should be encouraged by the people they represent.

Let us as a denomination not "neglect our own household," but leave all such wilful and criminal neglect to "the infidels."

Yours very truly,

Robert Harris.

—In Herald of Gospel Liberty.

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an trolley car collided with an automobile, instantly killing James H. Cobb, superintendent of a cotton mill, seriously if not fatally injuring Rev. D. D. Richardson and Rev. E. A. McDowell, two Baptist ministers, and slightly injuring Mrs. Richardson. As the front wheels of the automobile struck the railway track the engine seemed to break down completely. The car was completely demolished. None were hurt on the trolley.

—There are constantly 3,000,000 persons seriously ill in the United States, of whom more than 600,000 are consumptives. More than half of this illness is preventable.

—An employee of St. Mary's College, Belmont, N. C., a young white man and an expert swimmer, was drowned while in the Catawba River boating last Sunday p. m.

—Wickedness takes the shorter road, and virtue the longer.—Latin proverb.

# The Christian Sun.

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ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JUNE 30, 1909.

VOLUME LXI NUMBER 25.  
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## THE PRESS ASSOCIATION.

We have come upon a day of fellowship. All professions, trades, occupations have conventions, mass meetings, assemblies, what not, that the men and women who compose them may come together and co-operate for common good. June is a great convention month, and the trains last week were filled with folks going to, and coming from, their several assembly meeting places.

The Press Convention of North Carolina met at Hendersonville. What a splendid meeting place, that beautiful mountain city; what a splendid company of editors, editors' wives and daughters, foregathered there. It was the thirty-ninth annual session and those who had been long in attendance declared it "the best yet."

Hendersonville used to be a small town, a struggling mountain village and that not many years ago. It is now a city of all modern proportions, comforts and conveniences, wide spreading streets, miles of paved side walks, water and electric light systems, some magnificent residences, hundreds of handsome cottages for summer dwellers and hotels ample, well equipped and sufficiently supplied. Hendersonville is fast becoming noted as a lake city, several lakes of sufficient size and beauty having been recently built about there—some half dozen in number. The atmosphere is certainly wholesome, healthful and invigorating in this city that nestles on a wide spreading plateau, surrounded on all sides by unnumbered blue-domed, towering mountains. The people are a kindly and cordial sort. The city laid itself out in social favors and royal hospitality to the editors. In welcoming us they turned over the "key to the city" to be kept while there and used at our discretion.

An editorial association is largely social; but not all. Some as fine and sensible papers were read, and addresses delivered, as one seldom hears. There was not a man down for a paper or address but that he was there, and at his best. Col. Pickens, father of the town, Mayor Staton, of the city, and M. L. Shipman, Commissioner of Labor and Printing, made the editors welcome; and Bro. Archibald Johnson, of Charity

and Children, told how glad we were to be welcomed. Let one judge of these topics and the men who treated them as to whether an association of this kind is in vain: "Is the Cash in Advance System the Best for a Weekly?" by Editor J. W. Atkins, of the Gastonia Gazette. "The Editor as a Town Builder," by Editor J. J. Farriss, of the High Point Enterprise; "The Relation of the Press Toward the Good Roads Movement," by Editor H. B. Varner, of the Lexington Dispatch; "The Future of North Carolina and the Part to be Played Therein by the Press," by Editor Archibald Johnson, of Charity and Children; "What Can the Country Paper Do to Promote Rural Development," by Editor Clarence H. Poe, of the Progressive Farmer; "The Make-up of a Country Weekly," by Editor R. R. Clark, of the Statesville Landmark. These, by no means a complete list, will give the reader an idea of what concerns editors when in annual session.

The annual oration by Hon. John M. Julian, of Salisbury, on "Idealism in Journalism," was a masterpiece. Rev. Plato Durham, pastor of the Methodist Church in Concord, delivered an address that was magnificent in every particular, instructive, edifying, uplifting. One of the features of the sessions was an instructive and an illuminating address by Mr. M. V. Richards, Land and Industrial Agent of the Southern Railway, Washington, D. C.

One of the most loyal, active and interested members of the Association is Mr. Josephus Daniels, of the News and Observer, who has been a member nearly thirty years and has missed few meetings in the time. His counsels are helpful and his talks before the body are always instructive and illuminating. Bro. Daniels is a man of convictions and stands by them, both in the columns of his great paper, in public address and personal conversation. No man has greater weight or influence in the Convention. Editor J. B. Sherrill, of the Concord Times, has been secretary for twenty years, and knows every part of the convention's work and does his part well in making the annual meeting a happy success.

Editor Johnson, of Charity and Children, is the "live wire" of the conven-

tion and all listen when he speaks.

But no man of all the members is more anxious for the success of every session, and desirous of practical effects and benefits than Editor H. B. Varner, of the Dispatch. No wonder Bro. Varner has the largest country weekly in circulation in the South. He is a hustler, loves his calling, and believes in the power of the press and in the great work his brethren of the press are doing.

It was a source of gratification to all that the "old man" of the Charlotte Observer, that prince of writers and most kindly and courtly of gentlemen, Editor Caldwell, was sufficiently recovered of a recent stroke of paralysis to be present and enjoy all the sessions of the convention. He hopes, and all his brethren of the press do, that he will soon be able to resume active work on the paper that his brilliant pen has made great.

The spirit of fellowship that prevailed at the convention was beautiful to feel and to share; and it is certain that the unprecedentedly large number of editors who gathered this year in assembly have gone back to their homes feeling better for their coming together.

There is much regret that President Thomas, because of illness, could not be present. A telegram of thanks for the splendid paper he sent was voted, and sympathy for him in his affliction. Being a vice-president The Sun's editor presided over the sessions, and was assigned the task for the next year, a task made most easy and agreeable because no body of men is more affable, courteous and considerate than an assembly of editors.

If the reader, who gets his paper from day to day and week to week, thinks there are men engaged in the work of making these papers who do not care for humanity's interest and uplift, he is much and far mistaken. The great body of editors working in this good commonwealth, at least, are men sensible of the worth and might of the work they are doing, and feel keenly the responsibility that rests upon them. They are serious men, going at their tasks in honorable and manly fashion, trying themselves to live lives of usefulness and influence and to help others in the same worthy undertaking.

## FROM THE FIELD.

## FROM THE FIELD.

Dear Christian Sun, my long silence is no indication of lack of interest for you; for while my reason holds her throne, I shall love you, and pray for you.

## Haw River.

This is my eleventh year as pastor of the Haw River Christian Church. And with length of years my esteem has increased for the church and people. I have never preached for a church that is easier to please. I feel unworthy to be pastor of such a kind people.

## Christian Light.

This is a weak church numerically and financially, but strong in works and loyalty. I am looking and praying for great things from her. The Children's Day service will be held 2d Sunday in July. We are expecting a large congregation.

## Damascus.

This is one of the old churches dressed now largely in new garments; for the congregation is comprised very much of young people. But those of the old ones that are yet on the shores of time are as true as steel and as kind as lambs.

The memorial services were held the third Sunday in May in connection with Children's Day service. I don't think I ever saw children show better training. They did great credit to their instructors. Prof. W. A. Harper was with us, and delivered two instructive addresses which were greatly enjoyed. He has a way of saying the right things in the right place.

## Ebenezer.

This church has great undeveloped power. She has enough members on the roll to Christianize a large territory if each one was as true and willing to work as a few are. But somehow I have not been able to get the church to see her duty. I am praying that she may take on new life.

## Six Forks.

This is one of the youngest churches of the conference, and has developed much strength, but has had some drawbacks. She has one of the largest congregations of any church in the community. I would not ask them to be kinder to me than they have been. For possibly their greatest fault is in thinking too much of their pastor.

W. G. Clements.

## ROANOKE, ALABAMA.

The Lord has been sending his blessings upon us and we haven't been saying very much about it through The Sun. I was very glad to see Brother Carter's letter this week, though I have

been looking for several letters from home since our missionary rally. The Lord was with us in great power and showered His blessings upon us from beginning to the end of this meeting, though we feel that it was not as great a success as it would have been if all our speakers had been present and all the churches represented. We want to say, however, that there is more enthusiasm over the subject of missions among the people of the Alabama Conference than there has ever been before, and they have by their word and deed expressed a greater degree of determination to do their part in spreading the Gospel of the Son of God. You know our Savior's command was, "Go ye into all the world and preach the Gospel to every creature." Thank God it was meant for the whole world and not for us alone. And I thank God that we have been educated to our duty along on that line, and we are beginning to turn loose some of that little money that we have been so long calling over, and sending our prayers with it to the spreading of the Gospel. I pray God to give us more believers in missions that they may help to send to those who are dying without the knowledge the Gospel.

The next session of the district meeting will convene with Rockstand Christian Church fifth Sunday and Saturday before in August. We want to see every church represented and all the ministers present at the reunion. We expect to have something said about missions here too.

The work at Rockstand is in good condition and we are expecting, hoping and praying for a good revival before the district meeting. It is when we expect great things of God that He does great things for us.

J. D. Dollar.

SUNDAY SCHOOL CONVENTION,  
GEORGIA AND ALABAMA  
CONFERENCE.

Beulah Church, Girard, Ala., June 12-13, 1909.

Convention called to order by Rev. H. W. Elder, June 12. Devotional service, led by H. W. Elder. Ministers present, H. W. Elder, L. E. Smith, G. O. Lankford, W. A. Fletcher, and licentiate J. W. Short. Delegates present, Beulah Sunday school, J. F. Rosey, G. L. Newsome, Mrs. Ella Hill, J. F. Hill; Columbus, W. T. Beggs; Brown Spring, R. H. Reynolds, G. H. Pool, J. M. Ellis; La Grange, G. T. Smith, Mrs. H. G. Barnes; Oak Grove, G. E. Shont; Richland, Prof. S. E. Denton.

The following officers were elected: President, Rev. L. E. Smith; vice-pres-

ident, Prof. S. E. Denton; secretary and treasurer, J. F. Hill.

After filling vacancies on program for evening session, Rev. G. O. Lankford delivered address of welcome, which was responded to by Rev. L. E. Smith. Rev. J. H. Wilson, of the Alabama Conference, and Rev. Luther Petre, of the Church of the Brethren, were seated as deliberative members. Address by Rev. H. W. Elder, subject, The Sunday Schools of This Conference and What They Need; first, need of teacher-training in the Sunday school; second, better organization; third, some definite undertaking. An address, The Sunday Schools of This Conference and What They Can Do, was delivered by Prof. S. E. Denton, giving emphasis to missions and the Sunday school. This was followed by general discussion. Adjourned until 7:30.

7:30, devotional service by W. T. Beggs. Discussion of the Sunday school and the Christian Orphanage, Rev. G. O. Lankford, Rev. L. E. Smith and Rev. H. W. Elder. Adjourned for preaching by Rev. J. H. Milam.

Sunday, 9:30 a. m. Devotional service by J. W. Shont. Henry Floyd and — Shont were enrolled as delegates from Oak Grove Sunday School. Address, the Negligent Teacher, delivered by Rev. J. H. Milam. Prof. S. E. Denton delivered an address on Successful Teaching. The Teacher Improving was ably discussed by Rev. G. O. Lankford; The Sunday School Growing, by Rev. G. O. Lankford and Rev. J. W. Shont. Rev. J. W. Shont was given time to speak in behalf of The Christian Sun, and take subscriptions for same. Revs. G. O. Lankford, J. H. Milam and L. E. Smith spoke on the subject and urged the membership to subscribe for The Christian Sun. Adjourned for preaching by Rev. L. E. Smith.

Afternoon session, 3:00 p. m. Devotional service by the president, Rev. L. E. Smith. The Negligent Parent was ably discussed by Rev. Luther Petre. The convention voted thanks to the church and community for the hospitality and kindness shown us while in their midst. Praise service and heart-to-heart talks by many of the brethren.

Committees appointed: By-Laws, Prof. S. E. Denton, Chmn., Rev. G. O. Lankford, Rev. H. W. Elder; on Time and Place for next Convention, G. L. Newsome, Chmn., W. T. Beggs and J. L. Elder. A motion by Rev. H. W. Elder, that each Sunday school pay to the Sunday school convention two cents per member, was carried by unanimous vote. Mrs. H. G. Barnes, of the La Grange Sunday School, asked that the next convention be held at La Grange. Re-

ferred to Committee on Time and Place. On motion the convention adjourned until next session, time and place to be announced later.

Rev. L. E. Smith, Pres.,  
J. F. Hill, Jr., Sec.

P. S. We were glad to have with us during the convention Prof. S. E. Denton, of Clayton, Ala., and Bro. C. H. Hinton, of Norfolk, Va. Both made good talks, which were enjoyed by the convention and church. J. F. H., Jr.

#### MISSIONARY SERVICES.

We held our missionary service last second Sunday at Antioch. It was a grand service in many respects. The exercises were fine considering the amount of practice the children had. The congregation was not as large as upon former occasions, but the interest was all that could be expected. Our assessment at Antioch for 1909 for all purposes was \$17.18. Our collection amounted to \$19.27, with more to follow. So we felt good over the results, and I am still feeling good.

We held our memorial service at McGuire's Chapel last Saturday. It was indeed a fine service, everything was so quiet and orderly. It was such an impressive scene to see four little girls move so quietly and place a bunch of sweet flowers on the graves of our departed loved ones.

Our eyes filled with tears, our hearts filled with praise to God for giving us the opportunity.

Memorial service at New Hope next Sunday.

G. D. Hunt.

Wadley, Ala.

#### NORFOLK LETTER.

Rev. W. H. Thompson of the Third Church preached a strong sermon Sunday night on "The second coming of Christ."

The Sunday school received its first installment of library books last week. Bro. A. M. Johnson has been made librarian.

Bro. Ryan reports larger congregations than usual at the services at both the Temple and at Rosemont. He preached at night a special sermon to the Odd Fellows.

Bro. Thompson filled his regular appointment at Providence in the afternoon. He reports Judge Portlock as still very critically ill. Also Bro. De Baum is also quite ill.

Mrs. A. M. Johnson and little daughter Helen are in Boston, visiting the family of Rev. P. S. Sailer.

I called on Col. A. Savage Friday evening. I found him, while still confined to his bed, not suffering so much pain as he did for awhile. His has been a

very active life both in business, and for the Christian Church,—the church that he loves so much. He realizes that the period of business activity with him is passed—he is willingly leaving that to others, and the active work of the church he is necessarily leaving to others, but his love for, and interest in its work and future, is strong. We are hoping and praying that he may be spared many years yet that we may have the encouragement of his presence and counsel. He covets an interest in the prayers of the brotherhood.

Our Portsmouth brethren had Children's Day twice Sunday with appropriate program and exercises. They are having their lot cleared for building operation, to begin, which they hope to do by July 15th.

The Tidewater Christian Sunday school convention will hold its next session with the Newport News Sunday school, Sunday afternoon, June 27, at 3 o'clock. The following is the program:

Convention called to order 3 o'clock by Rev. M. W. Butler, Pres.

Anthem, "How Lovely is Zion."

Devotional exercises conducted by Rev. W. H. Thompson.

Reading minutes and reports from schools.

Song, "The Fight is on."

"Suggestion Day," Rev. C. C. Ryan.

Anthem, "O Praise the Lord."

Advisability of offering rewards, Rev. M. L. Bryant.

Solo, M. M. Vipond.

The need of Consecrated Teachers, Rev. J. O. Cox.

Announcements.

Song, Bled be the Tie that Binds.

Benediction by Rev. J. W. Harrell.

Have two marriages to report this week that will be of interest to some of the Sun readers in general, and old Elon students in particular:—

John Cleveland Barrett was married to Miss Ferebee of "Larchmont." The ceremony was performed by Rev. J. W. Barrett, uncle of the groom. They left for a trip north and on their return will be "at home" in "Larchmont."

The following is taken from the Norfolk Landmark of Sunday, June 20th:—

Miss Daisy Margaret Valithea Sawyer, a well-known and popular school-teacher, of Brambleton ward, and Mr. Edgar William Gaither, of Wooster, O., son of the late Dr. and Mrs. William W. Gaither, of Charlotte, N. C., were married last evening in the Christian Memorial Temple.

The ceremony was performed by the pastor, the Rev. C. C. Ryan, and was witnessed by a large assemblage of relatives and friends of the happy couple.

After the ceremony, a reception was

tendered in honor of the bride and groom at the home of the bride's parents.

Mr. and Mrs. Gaither left on the night boat for Richmond, Baltimore and Washington. They will be at home after July 7, in Wooster, Ohio, where the groom is a chemist, connected with the State Agricultural Experiment station.

J. W. Manning.

#### THE TEACHING OF JESUS.

No teacher in any age and nation ever taught with that illustrative ability and authority as did Jesus, the world's great Instructor. While studying his life and imitating his example we see a beautiful diversity in unity in the whole plan. Universal in its scope, impartial in its purpose, divine in its nature, helpful, healthful, and healing in its effects, it was the wonder and admiration of the world. He took special notice of the things which would most deeply impress his hearers, and He never failed to have many anxious ones to listen to his matchless speaking—because He had something to tell them, and did so in an interesting way.

If bounding on the water—walking on the sea, or saying to the storm, "Peace, be still," He used the same simple style and quiet manner which characterized all His sayings and doings.

It is easy to learn from simple, natural illustrations—they make a deep and lasting impression. Our Lord was a pictorial teacher. How mild. He admired the lily and the rose when He compared himself with the lily of the valley and the rose of Sharon. We are told also to "Consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Speaking of the teaching of Jesus, Mark says, in chapter 4, verse 2: "And he taught them many things by parables, and said unto them in his doctrine." Here He begins with the parable of the sower, and continues with many more which are suitable and beautiful. Without a parable spake He not to the people. This leads us to notice that His teaching was simple, pure, earnest, true and divine. A parable has been briefly defined in these words: A placing beside or together, a comparison or representation of something real in life or in nature, from which a moral is drawn for instruction. The simple teaching of our Savior will help people form a good character and make them better. There was no policy except to lift them into a higher and a better life. Every one

(Continued on page 10)

**ELON COLLEGE NOTES.**

Nearly a year has passed now since the commencement, and the professors in the various departments have been trying to recuperate a little preparatory to making the usual summer canvass. This means a few more weeks (half of the vacation) of hard work for them. We are hoping that pastors, students and other friends will give them cheerful and ready assistance in their work so that the canvass may be made as easy as possible for them. In fact, we are hoping to see the time when our ministers and laymen in all the conferences will take such an active interest in getting their young people into our church college, that not much canvassing will be required on the part of the faculty in our own territory. Those churches and conferences that send the most young people to Elon College will be found to be most progressive; and in these conferences the pastors of the future will be best cared for, because the young men and young women of the Christian Church who are trained here are trained toward the church, and not away from it. The conference that does not educate its young people, and the conference that thinks it's just as well to educate them at some other school, will sooner or later awake to a realization of the fact that its most promising young people are being educated away from the church, or into a state of lukewarmness toward the church that will render them of little service to the church. It behooves, then, every really interested member of the Christian Church, in the ministry and in the laity, to urge upon our own people the great importance of sending their children to Elon College for their education.

Our professors have, in most cases, received the most cordial support of our people in their canvass; and we bespeak for them an even greater sympathy and interest during the next few weeks, in turning our young people Elonward.

Professor Wicker will canvass the Eastern North Carolina Conference, Greensboro, and perhaps a few other points.

Professor Lawrence will work in the Eastern Virginia Conference.

Professor Cobb in the North Carolina and Virginia Conference.

Professor Amick in the Western North Carolina Conference, and among the Methodist Protestant Churches.

Professor Harper, when Mrs. Harper who is yet in the hospital, is well enough for him to be away, will work in Alamance County, and hopes to be able to make a trip to two or three points east of Raleigh.

Dr. Newman will assist in the office, and, perhaps, make a few special trips, as his health will permit.

Judging from the newspaper reports last week, our good friend and brother, Dr. J. O. Atkinson, the able editor of The Christian Sun, has been winning new laurels for himself. In the absence of the president, he was called upon to preside over the North Carolina Press Association in its annual meeting at Hendersonville last week; and his brethren were so well satisfied with him that they honored him and themselves by making him president of the State Association for the coming year. This means that the Association will go forward one more year at least. They had a great meeting at Hendersonville and many able papers were read, among them one by Dr. Atkinson on "Why Every Editor Should Belong to the Press Association." And, by the way, I understand that the brethren liked that so well that they ordered it printed for distribution among the brethren who were not there. We congratulate our editor, and the Association.

Dr. Atkinson went to Wakefield, Va., and dedicated the new church there last Sunday morning. He preached for the church at Waverly Sunday night, and went from there to Bro. W. J. Lee's for a short visit, returning home Tuesday night.

Dr. J. U. Newman, in the absence of the pastor, preached a most excellent sermon in the college chapel last Sunday. It was communion day, and the services were very much enjoyed.

Prof. Cobb will conduct the services for Rev. T. W. Stowd at Bethel next Sunday morning, and at Concord next Sunday afternoon. He delivered an address at the township Sunday school convention at Fairview last Sunday.

Mrs. W. A. Harper's friends here and elsewhere are delighted to know that she continues to improve as rapidly as could be expected, and that she hopes to be able to leave the hospital now in about two weeks.

Miss Bronna Clymer, of Greensboro, who has many friends among The Sun's readers, underwent an operation for appendicitis at St. Leo's Hospital last week. We are glad to learn that the operation was successful, and that she is getting along nicely.

We have a few boarders at West Dormitory for the summer—and there's plenty of room for more. Our friends will find this a fine place for rest and quiet and health. For particulars, see advertisement elsewhere in this paper.

Mrs. W. E. Lowe and children have gone to visit relatives at Trinity, N. C.

Mrs. Lowe will, in a few days, join her husband on a trip to Ohio.

Miss Jennie Herndon leaves Saturday for Knoxville, Tenn., where she goes to attend the Summer Normal—and incidentally to "rest and recuperate" for a few weeks.

We appreciate the names of young people, who contemplate going away to school, that have already been sent us, and trust that our friends may continue to send them through the summer, as they shall learn of possible students. We are already receiving applications for admission, and feel very hopeful as to the opening, even at this early date.

E. L. Moffitt.

**TENTATIVE PROGRAM**

For the Twenty-Seventh Annual Sunday School Convention of the North Carolina and Virginia Christian Conference, New Lebanon Christian Church, Rockingham Co., N.

C., July 13-14,  
1909.

**Tuesday, July 13, 11:00 A. M.**

1. Call to order by President, D. Jennings Sipe.
2. Devotional Exercises, Dr. W. T. Herndon.
3. Enrollment of Delegates and Roll Call of Schools.
4. Address of Welcome, Rev. L. I. Cox.
5. Response, Mr. B. J. Earp.
6. Organization and Election of Officers.
7. Filling vacancies on Standing Committees.

**.. Afternoon Session, 2:00 P. M.**

1. Praise Service.
2. Appointment of Special Committees.
3. President's Address—A Review of the Sunday School Work in This Conference and Its Special Needs, D. Jennings Sipe.
4. The Sunday School and the Place It Should Occupy in Our Religious Organizations, Rev. J. W. Bolton.
5. The Young People's Convention of the Southern Christian Convention, Rev. W. L. Wells, Rev. L. I. Cox, and others.
6. Miscellaneous Business.
7. Announcements. Adjournment.

**Wednesday, July 14, 9:30 A. M.**

1. Call to Order.
2. Religious Services, Rev. J. W. Holt.
3. Enrollment of Delegates.
4. Teacher Training and What It Should Be—Round Table, Prof. W. A. Harper.
5. In Our Young People's Societies Where Does the Christian Endeavor

Belong?—Round Table, Prof. J. T. Cobb.

6. Organized Classes—Round Table, Mr. C. A. Hines.

7. Report of Special Committees.

8. Adjournment.

#### Afternoon Session, 2:00 P. M.

1. Call to Order.

2. Song Service.

3. Sunday School Home Missions, Rev. J. O. Atkinson.

4. Report of Executive Committee.

5. Report of Standing Committees:

A. Music, Mrs. J. W. Patton, Chairman.

B. Adult Class Organization, E. T. Hines, Chairman.

C. Home Department, Prof. W. A. Harper, Chairman.

D. Primary Work, Miss Annie Spencer, Chairman.

E. Moral Reform, Rev. T. W. Strowd, Chairman.

F. Sunday School Literature, C. A. Hines, Chairman.

G. Organization and Expansion, Rev. L. I. Cox, Chairman.

6. Miscellaneous Business.

7. Appointment of Standing Committees.

8. Adjournment. Benediction by Rev. J. W. Wellons.

If local conditions are favorable preaching service will be arranged for Tuesday night.

J. T. Cobb, Sec.,

Elon College, N. C.

D. Jennings Sipe, Pres.,

Greensboro, N. C.

#### NEWS NOTES.

—The Harriman interests are projecting a Mexican railway to cost \$75,000,000.

—It appears that the revision of the tariff is about to split both the Republican and the Democratic parties.

—The L. Banks Holt Manufacturing Company, of Burlington, N. C., was incorporated last week. Capital stock, \$1,000,000.

—Continued heavy rains are seriously damaging growing crops. Wheat which has begun to be threshed is bringing \$1.25 to \$1.50 per bushel.

—The druggists of North Carolina in session at Greensboro last week took a stand for a higher grade of preparation in the future for pharmacists.

—The Press Association of North Carolina held a successful session at Hendersonville last week. At the close of the meeting, a delightful excursion was taken into the Toxaway Country.

—The United States Senate is still on the tariff. Amonia was, last week, put

on the free list. The removal of the tariff from this chemical so widely used in the manufacture of commercial fertilizers will save farmers about 50 cents a ton in the price of fertilizers.

—Dr. Charles W. Eliot, ex-president of Harvard University, has given out a part of the five feet of books which he asserts will give a liberal education. He is being criticised because his list, as yet, contains neither the Bible nor the works of Shakespeare.

The following announcement of the death of Capt. W. J. Long, one of the faithful members of the Christian Church, will bring sadness to the hearts of his many friends throughout the church:

Capt. W. J. Long, a prominent citizen of Harnett County, died Thursday morning at 4 o'clock, after a long life of usefulness in church and state. He was the beloved captain in the Confederate army of Company "C," 31st regiment of North Carolina, Hope's division, Clingman's brigade. He was a loyal Mason and was active in his Order until old age and ill health deprived him of the opportunity to be present at the regular meetings. He belonged to Buie's Creek lodge No. 503, and was formerly of George Washington's lodge.

Captain Long was an active member of Pleasant Union Christian Church, near Lillington, of which he was the

senior deacon and church clerk for a period of forty-six years. He was always at his post attending all the regular meetings of his church and was loyal to all the enterprises of his church and its institutions.

Early in life he married Miss Janet Buie Sexton, daughter of William and Mary Sexton. They would have been wedded fifty years, the 15th of next November. He was the father of ten children, seven of whom survive him with his devoted wife, Mrs. Janet Long. The children are: Mrs. J. C. Goodwin, wife of Dr. J. C. Goodwin, of Dunn; J. D. Long, W. S. Long, A. M. Long, J. A. Long, of Greensboro; G. H. Long and Mrs. L. F. Johnson, wife of Rev. L. F. Johnson, Raleigh.

He died at the age of 75 years. His life was full of faithful service, and his work was a labor of love and sacrifice for his home, his country and his church.

The funeral was conducted Friday afternoon from Pleasant Union Christian Church, by Rev. J. D. Wicker, pastor, assisted by the Masons, and the body was put to rest in the old family burying ground, near the church.

Sweet be the sleep of a pious citizen, a good soldier, a loving and faithful husband and father.—News and Observer, June 27, 1909.

—Subscribe for The Sun.

#### DO YOU WANT TO GO TO COLLEGE NEXT YEAR?

Then Here is Your Opportunity.

We want to help you: You can help us, and by so doing help your self.

#### READ OUR OFFERS.

To any young man or young woman, approved of good moral character and recommended by his or her pastor, sending us 300 new subscribers to The Christian Sun for one year at \$1.50 each, by Sept. 1, 1909, we will give a scholarship in Elon College for the scholastic year of 1909, and 1910—one full school year. This scholarship will include Board, Furnished Room, Tuition, Matriculation and Library Fees. (Board and Room at either of the college dormitories, or with private family as individual may prefer):

Or, For 225 New Subscribers \$1.50 each, Board and Room at any place individual may select; or Board, and vacant room at Young Men's Boarding Club, Tuition Matriculation and Library Fees.

For 180 new subscribers at \$1.50 each, Tuition in Literary Branches and in Music, Matriculation and Library Fees.

For 140 new subscribers at \$1.50 each, Board and Vacant Room at Young Men's Boarding Club.

For 120 new subscribers, Tuition, Matriculation and Library Fees.

This is a golden opportunity to any young man or young woman desiring to go to college next year who hasn't the means to go upon. By doing the work you give the individual subscriber full value received for his \$1.50 and he in turn helps you in a most estimable and worthy manner. You can ask your friends to help you in such a work as this—and they will be glad to help.

Further, If you work you shall not lose out. For, if you fail to get the required number we will give you a liberal cash reward on all work done. See your Pastor at once and ask him for a letter to send along with your own to us. Write today. No time to be lost.

THE CHRISTIAN SUN, ELON COLLEGE, N. C.

# YOUNG PEOPLE'S DEPARTMENT.

## Exponent of the Young People's Convention, Christian Church, South.

### Officers

Prof. S. M. Smith, President, Raleigh, N. C.  
Rev. W. T. Walters, Vice-President, Harrisonburg, Va.  
Mr. D. J. Sipe, Secretary, Greensboro, N. C.  
Rev. L. E. Smith, Ass't Secretary, La Grange, Ga.  
Rev. L. I. Cox, Treasurer, Elon College, N. C.

### Watchword

A Christian Endeavor Society in every church; Teacher-Training and Organized Classes in every Sunday school.

### Executive Committee

Prof. S. M. Smith, Chairman, Raleigh.  
Rev. C. H. Rowland, Franklin, Va.  
Mr. D. J. Sipe, Greensboro, N. C.  
Rev. L. I. Cox, Elon College, N. C.

### DEVOTED TO THE INTEREST AND ADVANCEMENT OF

SUNDAY SCHOOLS, TEACHER-TRAINING, ORGANIZED CLASSES, CRADLE ROLL, HOME DEPARTMENT, CHRISTIAN ENDEAVOR, MISSIONARY SOCIETIES, TEMPERANCE SOCIETIES, AID SOCIETIES, CIVIC RIGHTEOUSNESS.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service.]

### FOREWORD.

The Young People's Convention through its Executive Committee has chosen me Editor of the Christian Endeavor Department and Field Secretary for the year beginning June 21, 1909. With a full knowledge and appreciation of the obligations I assume, I have accepted and have entered upon my work. I feel that the success or failure of this work means the progress or regress of the Christian effort of our young people in general and of their Convention in particular. I further realize that I can not make the idea go single-handed and alone. My brethren and sisters must help me—by counsel, by information, by notes written for the Department, by diligent work in the local territory, by sympathy and prayers, or the Department is already a failure. I feel that I shall have the co-operation of the entire brotherhood in this work and, if I did not, I would even now resign. If in the future I find that I am not co-operated with, I shall hand over the Department to my successor, because this work must be done, and if one man cannot do it, then another can.

In conclusion, I desire to invite any friend of the cause of Christ as it is represented in the Christian Church, South, to co-operate with me in the endeavor to make our Convention's watchword, "A Christian Endeavor Society in every church; teacher training and organized classes in every Sunday school," a living reality. To this end I beseech that they will take up earnestly the suggestions to be hereinafter offered and bring them to fruition in their several localities and then to report the

result of their labors to me, that by the publicity I shall give them others may be inspired to emulate their achievements.

W. A. Harper.

Rev. L. I. Cox has been at work since the Convention. At Mt. Bethel he has organized a Christian Endeavor Society with 18 charter members. Mr. J. S. Truitt is president. Also at New Lebanon, with Mr. W. H. Sharp as president, he has organized a Christian Endeavor Society with 23 active members and 5 associate. Miss Annie Sharp is secretary.

Mr. E. T. Hines, of the Hines' Chapel Church, has organized a teacher-training class with 8 members. Bro. Hines was president of the Elon College teacher-training class during the college term.

### HOW TO CONDUCT THE CHRISTIAN ENDEAVOR SOCIETY FOR JULY 4th—A FEW SUGGESTIONS.

Topic: For Our Country. Monthly Consecration Meeting.

Patriotism That Counts. Neh. 4:6, 12-18.

Begin with a patriotic song or two, followed by a prayer by the leader or some one designated by him. Remember that this is the 4th of July, the birthday of our nation. Hold up as the highest type of patriotism, not flags and fire-crackers and noise, but love and work for home, community, church, state, and the wide world.

The leader should read the Scripture lesson, Neh. 4:6, 12-18, and comment briefly thereon.

He should before the meeting write on slips to be handed to the members as they come in the following Scripture references: Patriotism in the Home, Psalm 137:1-6; A Patriotic Faith, Isa. 7:1-9; A Patriot's Tears, Lam. 1:1-12; A Patriot's Struggle, Judges 7:15-23; Higher Patriotism, Acts 10:28, 34-35; The Abiding Country, Heb. 11:10, 13-16. Brief comments on these references would be in order.

He should also hand out the following

question spurs in the same way for brief answer: What is a Patriot? What is Patriotism? Who Are the Three Greatest American Patriots of the Past? The Three Greatest of the Present? What can our Society do to foster Patriotism? What Relation is there between Patriotism and Home Missions? Between Patriotism and Foreign Missions? Between Patriotism and Prayer?

After the leader's remarks on the Scripture lesson, it would be well to have another patriotic song and a prayer or a chain of prayers. Then let the secretary begin to call the roll of members and let each respond either by the reference or question spur given him when he came in or by a verse of his own choosing or by a word of testimony for Christ or by a word of prayer. It is not necessary to have the roll called; many leaders merely announce that it is consecration meeting and that all are expected to participate. Interperse the responses with verses from a patriotic song or brief sentence prayers.

At some time during the meeting have the pledge repeated in concert.

Give the last five minutes to the pastor.

W. A. Harper.

### HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR JULY 11.

#### A FEW SUGGESTIONS.

The Philippian Jailer. Acts 16:25-40.

Gospel Text: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

Review.—Review the previous lesson thoroughly. Bring out the severing of the association of Paul and Barnabas and the cause. Call for assigned work on life of Mark after Acts 15:37, on Luke's association with Paul after Acts 16:10, and on the life and character of Barnabas. Call for note-books; make suggestions; have one read.

Chronology and Connecting Links.—The place is the same as last Sunday's lesson, at Philippi (here call for the assigned work on Philippi in the Acts), and the time shortly after that of the

last lesson, last of 49 or first of 50. The intervening events are told in Acts 16: 16-24, assigned last time, which call for now. Also here call for assigned work on Christ and demons according to the Gospels.

**Incidental Instruction.**—In the "Connecting Links" it will be well for you to explain the "inner prison" arrangement of the ancient world. This was usually a vaulted excavation in solid rock with only an opening in the roof through which the prisoners were let down into the dungeon, where they were confined in stocks and bound with chains. Here exceptional cases were confined. The prison above saw its victims also pilloried and chained, but they had light and warmth. The door of the prison which shut it off from the courtyard was merely a horizontal bar, which an earthquake would easily shake open. It must always be remembered that the ancients used prisons not for punishment, but for detention during trial and pending execution—they had no such punishment as our "thirty days in jail." The sergeants too will claim your attention—their Roman name was lie-tors and they were officers who attended upon the magistrates of the municipalities—the *duumvirs*—and executed their orders. The badge of their office was the *fascies*, that is, an ax bound with a bundle of rods and carried over the left shoulder; it was these officers that had scourged Paul and Silas. The responsibility of jailors, the dignity of and protection secured by the Roman citizenship, will also receive explanation at your hands.

**The Lesson.**—Our lesson today divides into three parts, which write on the board as they are developed in the teaching, as the topical outline.

**I. Paul and Silas in Prison.** Verses 25 and 26. Find what Paul and Silas were doing, when, where, who heard, what suddenly occurred, its extent, its results.

**II. Keeper of the Prison Converted,** verses 27-34. Find what the keeper had been doing, what he saw upon awaking, what he was preparing to do, why, who prevented him, what he said, what the keeper then did, before whom he fell, what do with them, what question ask them, and what answer he received, what further instruction was given him, how he treated them, what Christian sacrament he submitted to, who else with him, what honor he bestowed upon them.

**III. The Missionaries Released,** verses 35-40. Find whom the magistrates sent, when, to say what, who informed Paul, in what words, Paul's answer, the effect of this upon the magistrates,

what steps the magistrates then took, what the missionaries did.

Review the lesson by the topic method.

**For Class Discussion.**—Demoniac possession. Salvation through faith as seen in the raving girl and in the jailor and his family. Paul's demand of the magistrates. Suicide. The all-important question.

**Truths and Their Application.** 1. There is no holier scene in all the sacred writing than that of Paul and Silas, beaten and bruised and bleeding, sitting in darkness, confined by stocks and shackled by chains, yet singing songs. How could they do this? Not of themselves, but of the Lord. By the grace of God they triumphed over trouble. They were abiding not in the foul inner chamber, but in the shadow of the Almighty, from which vantage ground their spirits rose in victorious triumph over all the wretchedness and agonizing suffering of their plight. So may all of us.

2. The peace that passeth all understanding is the privilege of every devout Christian. And multitudes in all the Christian centuries have proved it a living verity in their lives. How is this peace to be obtained? Many think it comes from cessation entirely, but this peace is "life, motion, movement without friction." It is harmony—the harmonious adjustment of life with God and our fellowmen. It is not a cornet solo—it is an orchestra. It is not the mellow sweetness of a single singer, but the entrancing melody of a great chorus. Have you experienced this peace? If not, why not? Begin to obtain it today.

3. Have you ever thought of that jailor's midnight question? It is the universal question. Every man sometimes in life asks himself this question: What must I do to be saved? As a teacher, you have, of course, answered it. But have your pupils? If not, you should never be satisfied until they have. It is your high prerogative, it is your sacred duty to lead them to Christ. Make this your decision day and try to gather every one of your pupils into the fold. It will make you happy; it will save them.

**Manual Work.**—Have the pupils enter in their note-books for expansion at home the following outline:

Life of St. Paul (Saul) (Continued).

49 A. D. Paul heals a demon-possessed girl, Acts 16:16-18.

Paul and Silas Cast into Prison, Acts 16:19-24.

Paul and Silas Sing and Pray in Prison, Acts 16:25-26.

The Philippian Jailor Converted, Acts 16:27-34.

The Missionaries Released, Acts 16: 35-40.

**Assignments for Next Time.**—Ask one to prepare an essay on Thessalonica in ancient times; a second on Salonicia in recent times (during the recent deposition of the Sultan); a third on Berea; a fourth on Bible study—its methods and its value; a fifth to be prepared on Acts 13:16-42. W. A. Harper.

Elon College, N. C.

#### NOTICE.

To members of the Eastern North Carolina Christian Sunday School Convention:

All who expect to attend the convention which meets in Henderson July 20-22 will please notify D. I. Langston, Henderson, N. C., in advance when to expect you.

Schedule of trains due in Henderson is as follows: S. A. L. from Raleigh 1 p. m. and 6:30 p. m.; from Norfolk 8:30 a. m. and 2:30 p. m.; from Durham 12:25 p. m. Southern from Durham and Oxford 11:45 a. m.

C. E. Newman.

#### NOTICE.

**North Carolina and Virginia Sunday School Convention.**

**Time**—July 13th and 14th, 1909.

**Place**—New Lebanon, Rockingham County, N. C.

All who expect to attend the North Carolina and Virginia Sunday School Convention, which meets with the church at New Lebanon, Rockingham County, N. C., July the 13th and 14th, will please notify W. G. Sharp, Wentworth, N. C., R. F. D. No. 1, not later than July 5, 1909.

It is the earnest desire of the church, Sunday school and community to have a large delegation. There are plenty of good homes with open doors to take care of all that will come. We are anxious that this shall be the largest and the very best Sunday school convention that has ever been held in the bounds of the North Carolina and Virginia Conference.

Those coming by rail will be met at Reidsville, N. C., Tuesday morning. Train No. 11 from Danville will arrive at 6:55 a. m., and train No. 8 from Greensboro at 8:02 a. m. These are the only trains that will be met, unless you make special arrangements with Mr. Sharp. Please let Bro. Sharp know if you are coming, and whether you are coming on cars or buggy. It will be to your interest to heed this notice.

Brethren, let us all pray and work together to make this a great and good convention. L. I. Cox, Pastor.

June 25, 1909.

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**THE CHRISTIAN SUN.**


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Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

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Entered at the postoffice at Greensboro, N. C., as second-class matter.

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J. O. Atkinson, Editor and Publisher.

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**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

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**THE HARVEST TIME.**

The summer season, in our Southern churches, is the time of sowing and reaping. First, and shortly now, the Sunday school conventions begin to meet. The opportunities at these conventions are boundless. The most interested and intelligent of all our Sunday-school workers foregather here. For the program builders not to bear this in mind is cruel and fatal neglect. Every moment of the meeting time is precious, and possible of being freighted with far reaching results. To lead the workers to higher grounds of usefulness and intelligence is the great task of those who prepare programs for our Sunday school conventions.

And for those who are put on the program to read, or speak, or teach, not to do their very best is unpardonable. To be put on such a program is not a mark of honor, favor, or exaltation; but it is a mark of confidence, trust, and esteem, and gives to such an one an opportunity of service. Only he is great and good and worthy who rises to meet the opportunity and masters it for usefulness and for truth.

More and more we come into the knowledge of the weight and worth of our Sunday school work. We have been striving for intelligence and instruction among the pupils. We now strive also for intelligence and instruction among the teachers also. The cry of the time is for better trained and more enlightened teachers. The teacher's opportunity has been brought home to him, and the teacher who cares, and who is to tell for the future, is striving to meet his day and prepare himself for the great task that confronts him. Our Sunday school conventions this summer

should tell mightily in the work of our schools in the years that are to come.

Following upon our conventions comes the season of revivals in most of our churches. This truly is the harvest time. Not to prepare and make ready with songs and prayers and much devotion is passing pity indeed. There never was a great revival without prayer, much, often, and repeated prayer. In this not the pastor only, but all members may take part. Every member of the church should help the pastor prepare for the revival. And every member can do this. If the whole church will be in prayer for the success of the meeting the work will be easy and the fruits abundant. There has been preaching through the year. Good seeds have been sown; the field has been cultivated well. It is nothing less than cowardliness and indolence and indifference now for all not to join with willing hand and prayerful heart in the work of harvest. We shall make ready for that event, by getting right ourselves with God, in prayer. Surely the harvest is plentiful; let the workers make ready in hand and heart.

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**RISING TO MEET EMERGENCIES.**

Anyone can steer a boat under a cloudless sky, and on a calm sea. He is the true and safe sailor who is prepared for the storm and can pilot under danger. For storms and seas and dangers will surely come.

None of us sail always under cloudless skies. Tempests arise. Storms and dangers will come. Unless one is prepared for these, one is sure of defeat in the final. The economic man saves his penny for the rainy days. The hero harbors his strength for the testing time. The sensible man keeps his reserve against a time when he knows he will need. He who fails to provide against emergencies is certainly unwise. We are going to give here a remarkable recounting, in a signed article of Dr. Buckley in the New York Christian Advocate, of physical events in which the proper exercise of body prepared against fatal results:

Only systematic exercise prepares us for those emergencies upon which the prolongation of life often depends. A citizen who despised exercise was awakened at midnight by a cry of fire; hastily raising a window and looking out, he saw that the building next his own was in flames. He hurried about the house gathering his valuables, carried them into the street, and fell dead. A clergyman—the late Dr. Ellison—finding himself left by a train and liable to miss an important appointment, carried a carpet-bag the short distance of three

miles, reached his destination breathless, and in a few moments died.

During the famous blizzard of 1888 I was for three days kept within twelve miles of the city of New York. After waiting nine hours in the cars, perceiving no hope of relief, and ascertaining that I was within a mile and a half of the city of Mount Vernon, I determined to go through the snow. The atmosphere carried elements which were very weakening. The wind was blowing hard, the temperature low, and wet snow was falling. In advance of me was a man of giant frame, but evidently unaccustomed to exercise. Before he reached Mount Vernon he gasped for breath and in a few moments was dead. In the habit of walking six or eight miles per day, I was in condition to assist a friend who "took me in," to shovel himself and his household back into public notice.

No one can foresee when an unusual exertion will be demanded of him, either in self-preservation or in aid of those whom he loves, or in some deed of common humanity, or jointly with his neighbors and townsmen in preserving their homes from destruction. Had exercise no other value than that of keeping men in condition to endure unusual strain, it would be ample compensation for the time and exertion it requires.

But it is a pleasure; it is the best improvement of leisure; it is a promoter of good morals; and is closely connected with health and longevity. William Cullen Bryant continued his exercises till he was past eighty; Mr. Gladstone never omitted his bath and exercise; John Eriesson, though working twelve or fifteen hours a day, always walked the streets of New York from ten o'clock in the evening until midnight, for exercise. John Wesley attributed his long life and protracted working power to it, and prescribed it to all his workers. Theodore Roosevelt was a weakly boy, and exercised himself into strength, boldness, courage, and scent and sight for emergencies.

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**TEACHER-TRAINING CLASS ORGANIZED.**

Sunday morning at the Christian Church Prof. W. A. Harper, of Elon College, organized a Teacher Training class. Prof. Harper has recently prepared a course of study for those who desire to become Sunday school teachers. Sunday school workers state the the greatest need in Sunday schools is able teachers and schools of all denominations are now inaugurating classes for instructing those who will become teachers in the future.—Greensboro Tel.gram.

**SUFFOLK LETTER.**

Deacon George J. Costen was born in Gates County, N. C., September 9, 1840, and died at Sunbury, N. C., in his native county, June 16, 1919, in his sixty-ninth year.

He was married to Annie May Smith of the same county September 12, 1861, and fourteen children were born unto them. Seven of that number are living: C. W. and C. A., Red Level, Ala.; Dr. I. W., Wallaceton, Va.; Florine, now Mrs. Dr. E. F. Corbell, Sunbury, N. C.; Fannie C., now Mrs. L. Woolford, Sunbury, N. C.; Geo. J., Jr., Columbia, Tenn.; Thomas M., Red Level, Ala. All were present at the funeral services except the oldest and the youngest in Red Level.

The funeral services were conducted from the family residence in Sunbury, N. C., in the afternoon, June 18, 1909. His pastor, Rev. J. M. Roberts, Rev. Rufus Bradley, Methodist, of Gatesville, N. C., and this writer took part in the services, which consisted of Scripture, hymns, prayers, and "The Beautiful Isle of Somewhere" by Mrs. Nixon.

Brother Costen had been a Deacon of Damascus Christian Church for thirty years, and superintendent of the Sunday school for twenty-three years. A slight stroke of paralysis a few years ago cut him off from active Christian work; but he bore his affliction with Christian resignation.

He was a member of the Lilly of the Valley lodge of A. F. and A. Masons, No. 252, and was buried with Masonic honors. The attendance was large and the sympathy for the family was wholehearted.

He took interest in private and public schools, and was a trustee of the Sunbury Academy.

He was agent of the Suffolk and Carolina Railroad at Sunbury for many years.

He was one of the best farmers and in many ways one of the leading citizens of Gates County.

Pastor Roberts spoke in touching remembrance of the departed as a useful member, a faithful deacon, and a helpful friend.

Mrs. Woolford resides with her mother and this will keep the home together and this means much to a woman who has occupied a house for so many years. For nearly fifty years they have shared life's joys and sorrows together.

We can hardly think of heaven as a place of rest in the sense of inactivity. Ascriptions of praises rise up from the redeemed and fill the temple with "Thou art worthy, O Lord, to receive glory and honor and power: for thou

hast created all things, and for thy pleasure were they created." "And his servants shall serve him." Praise and service will occupy the redeemed and heaven will open to the soul endless joys and endless activities. Infinite progress will be the soul's reward. Rest in the scriptural sense is not inactivity, but pleasant activity, as rest from war may be a nation's greatest activity in all that is best and most progressive. Toward that boundless country and that endless engagement in what is most blessed all of God's children are tending. Every morning points to that morning without clouds. Let the years roll on till they bring us to the end here which is only the beginning of that which is infinitely better.

W. W. Staley.

**NORFOLK LETTER.**

Norfolk has been suffering for several days in the grasp of some extremely warm weather, consequently attendance at Sunday school and church services Sunday were smaller than usual.

The picnic at Cape Henry on Tuesday by the Memorial Christian Temple and the Third Church was very well attended. The day was ideal. I think we had the largest crowd present of any Sunday school picnic since I have been in Norfolk.

The Tidewater Christian Sunday School Convention met with the East End Church in Newport News Sunday afternoon at three o'clock. A delegation consisting of about thirty-five or forty people attended from the churches in Norfolk and vicinity.

An interesting program had been prepared and the speakers assigned for the subjects. But unfortunately circumstances were such that not a one that was on the program for the speaking was present. Rev. C. C. Ryan had been assigned to the subject, "Suggestion Day;" Rev. J. W. Harrell was designated by the President to fill his place. Rev. J. O. Cox was to discuss the advisability of "Offering Rewards," which the president assigned to the writer. Rev. M. L. Bryant was to discuss the subject, "Consecrated Teachers," which the president assigned to Rev. W. H. Thompson. The musical part of the program was carried out with the addition of a solo, "His eye is on the sparrow," by the writer. The president was elected a delegate to represent the convention at the State Sunday School Convention which meets at Charlottesville this week.

The next session will be held at Lambert's Point the last Sunday in September.

The friends of Rev. C. C. Ryan are

congratulating him on his decision to make a trip to Palestine in the near future. His plan now is to leave Norfolk about the 29th of July, sailing from New York to Harve, France, thence over land to Rome and Naples, Alexandria, Cairo, and Port Said, then to Jerusalem. He is expecting to be away about two months on the trip. His plan embraces a trip on foot over some road ways which are very familiar to Bible students.

Brother Ryan is an observant man, and will no doubt take advantage and make full use of every opportunity afforded by such a trip. So those of us who cannot go are looking forward to some interesting reports from him, when he shall have returned from this pilgrimage.

J. W. Manning.

**UNUTTERED MELODIES.**

\*By Miss Iola Johnson, Sedley, Va.

Music is a master spirit. It is as old as the world itself. Ere man learned to give his emotions a tuneful voice, nature, both animate and inanimate, under the hand of the great Master, sang his praises.

The element of music exists now around us, in the sighing of the leaves, in the song of the birds, in the gentle monotone of the bees.

Music is majestic. It is a creation of the imaginative soul. To man, these unknown murmured melodies are the shadows of the beautiful, in the infinite course of the praise-giving soul. In the vale of life we hear sweet music, grand melodies, filled with harmonic intricacy, and from their simplicity, form a beneficent science. It is a divine celestial flower that expands mysteriously, bringing harmony and delight to all mankind.

Music speaks a language of its own, a language that is universal. Bring together in one assembly all the nations of the earth, there would be a babel of tongues; but let some simple lay, as "Home Sweet Home" be heard. Each ear catches the harmony, and silence reigns. Every heart beats in sympathy. It is the bond within which all nations become one.

We walk in the moonlight near some lowly cottage, and hear the mother as she sings some sweet lullaby, and soon her tender charge has been soothed to slumber. Music is the nurse of the infant soul, the angel voice of its dreams.

(Continued on page twelve).

\*(The above was Miss Johnson's graduating essay at Elon College June 2nd and won for her the E. A. Moffitt essayist's medal, being voted the best in the class.—Ed.)

### THE CHRISTIAN ORPHANAGE DEPARTMENT.

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### CHILDREN'S CORNER.

#### The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,424.12

#### Dues:

Mary Lee Foster .....\$10  
 James L. Foster, Jr. .... .10

#### Monthly S. S. Offering:

Jr. C. E. So., Elon, N. C. ... .28

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Amt. 23d week ..... .48

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My Dear Children:

See, our report does not look as usual this week! What is the matter? Can it be our Cousins have gone into summer quarters?

Well, if we do not have much money, we have a great gib cow from Uncle Rufus King to report again. She came in this morning and from all appearances she'll make a fine cow.

We also have to thank the following friends from the village (all of which we accept very gratefully): Mrs. J. U. Newman, cabbage, Mr. Boon, potato slips, and Mr. Noah, cabbage.

Next week we feel certain our friends will fill the Corner.

We have gathered over 100 quarts of dewberries from our vines, which we are canning and eating. On every side are little folks with black hands and mouths because of the enjoyment of these nice berries.

Lovingly,  
 Uncle Jim.

My Dear Cousins:

We write our letter for June and send our dues. These are splendid days for us if we just didn't get bitten by red bugs.

We have to stay away from the woods and that is not very nice, for we have a play house there which we enjoy very much.

Lovingly,  
 Mary Lee Foster,  
 James L. Foster, Jr.

(Begun on page 7)

acquainted with the natural simplicity of the parables knows how impressive they are, and this object teaching could be better understood by all the people, especially the common people who heard Him gladly. He had a great lesson to teach—redemption and salvation were of the themes used, and the realms of nature were employed to furnish the illustrations. By His simple teaching our relation to Him is nearer and stronger. "How life becomes exalted by its relation to Him! How wide and deep its meaning! As the dull peak and leaden cloud are touched into resplendence by the beams of the setting sun, so even a simple life, wrought in with His spirit and purpose, is made to glow with something of His beauty and immortality of glory. Strikingly is this illustrated throughout the Gospel history. His simple manner, tender and loving nature, command respect, attention and reverence. He came as the great physical and spiritual Healer of the world. People were made better, happy, healthy, and holy by His magic touch and divine nature. It is no wonder, then, that they came to see, to hear, to believe, and to be saved. The poor, the lame, the deaf, the blind, the dumb, all sought Him with eager, anxious solicitude, and none were turned away who sought help.

This Heaven-born Teacher taught none of the impure things which are extant in many places today, but they were pure as divinity could make them. Purity of thought, purity of heart and purity of life were some of the main elements of doctrine which were prominent in His beautiful and successful work among men. Mysterious teaching charged with the power and influence of the Spirit, it pervades the mind, invades the soul and lifts the believer upon a higher plane of Christian experience, and helps him to live nearer God. A spring is as pure as the fountain from which it flows, and no purer. Jesus Christ is the pure fountain of life, and through Him the healing stream flows freely for all classes and conditions of people. His salvation is free and complete, and there is no other way by which we can enter through the gates into the city. Pure food, pure water, pure air, and everything pure is what we are looking for in nature in this life, and while here we ought to be preparing to dwell in eternal purity in our Father's home. Timely and proper preparation must be made if we want to live in that pure and glorified state.

Earnestness was another prominent part in His teaching. This is a fine example for every teacher of the Word to

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 We propose to give away (no cost whatever) on Dec. 24, 1909, to some person who desires to settle in the best town in North Carolina, a beautiful home-building lot in the beautiful and rapidly-growing town of Denton, N. C.—absolutely free. Denton is one of the most aggressive—in short, one of the "coming" towns—of North Carolina. It is the temporary terminus of the Piedmont Railway, which connects it with the main line of the "Southern" at Thomasville, and will soon push through to Wadesboro, where it will connect with the "Seaboard" and "Coast Line." A moral, cultured town, with a splendid school system, and attractive church advantages in the heart of the N. C. furniture-making belt—and backed by a splendid farming country. Already has 7 wood-working factories, prospective bank and cotton mill, 10 retail stores, 3 churches and more to be built. Population has doubled itself twice in the last 24 months. Centrally located in the midst of the hardwood belt, has three daily mails, and connected by telephone with the neighboring towns—30 miles from Troy; 27 miles from High Point; 22 miles from Salisbury; 22 miles from Asheboro; 20 miles (by Piedmont Railway) from Thomasville; 20 miles from Lexington; 13 miles from Whitney, the great water power development. Now we are giving away, absolutely free, a beautiful home-building lot, to some one who wishes to make his or her, or their, home in this beautiful town. All readers of this paper and all other first-class people invited. None but the best people invited to reply. Write at once for particulars. **HUB LAND COMPANY, Lexington, N. C.**

follow, for unless it is employed in teaching and presenting the message not much can be accomplished. To be earnest in any work is important, and it is more especially so in teaching and preaching the Gospel. While it is the same beautiful story it must be touched with inspiration and life in the teacher so as to give it a better and greater relish every time it is presented. Earnest about and attentive to His Father's business He went about doing good. If there was opposition to meet He was busy in representing the work He was sent to do. It is no wonder that so much of our work has failed to accomplish what men wanted and expected, because in many places we did not go about it with that spirit of earnest industry which it needed. Whenever we were earnest, regulating it with tact and discretion, and governing ourselves with deep religious influences, more sat-

isfactory results were seen and felt by us. This has been the experience of many, and it helped to correct some of their mistakes.

Notice that the lessons taught were true and that they were to bless humanity and save the world. Truth is the one thing needful, and the most important principle in the formation of character. Deprive any one of this principle, or rather let him deprive himself of it, and his influence for good amounts to nothing. Even those who do not tell the truth admire it in, and expect it from, others. When Jesus reproved the Jews He said to them: "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth; because there was no truth in him. Because I tell you the truth, ye believe not." The reproving language here used is strong and convincing and is charged with power from Him who said, "I am the way, the truth, and the life."

Viewed in His simple, pure, earnest and true character, we behold Him in His divine nature willing and able to save all who seek pardon and salvation. When you look up among the constellated worlds you may partly understand why one star differs from another star, and feel that one star differs from another star in glory, but you wonder to think that you have such a vague conception of the divinity of Jesus. And while you understand but little of His immeasurable goodness and greatness, you believe that He is a rewarder of them who diligently seek Him.

The violet does not know why it is painted blue—but when touched by the warm sun, and bathed in the refreshing rain, it presents its smiling face and peeps out of its tiny bed to the admiration of the one who gathers it. So, in a similar manner, we do not fully comprehend the divinity of our Lord Jesus Christ, but we believe that in Him we live and move, and have our existence from Him, and that a life devoted to and filled with Him develops into a beautiful Christian character.

The course of teaching being completed, and all the work triumphantly done, these last words rolled from His

dying lips: "It is finished."

J. T. Kitchen.

Windsor, Va.

### IT MEANS MUCH.

I am thinking that very many Christian people in our land do not know how much it means to a Jew to come out openly before his countrymen in the community and make a confession of faith in Christ as his Savior. It is a vastly different thing in regard to one who already belongs to a Christian family, or one who is a free American citizen, having no particular religious creed. As soon as a Jew becomes an open believer in Christ he is the subject of great abuse and hatred, on the part of his former Jewish brethren. He is often cruelly persecuted by them, even by his nearest relatives. We can see, then, that it requires a great deal of both moral and physical courage in a Jew to become a follower of Christ. A converted Jew of this country, in a letter to another converted Jew, now doing mission work among his countrymen, says: "You know what it means for one of us to accept Jesus Christ, and come out publicly and openly as a Christian. You know the trials and persecutions that await us. I had not the moral courage to come out openly; but God would not leave me alone, and I could not help myself. I felt myself lost, entirely lost; so I threw myself unreservedly on the mercy of the Lord Jesus, and He has saved me, and the love of God is in me. I do not care what will become of me; I will proclaim the Lord Jesus Christ to my people."

As we think of what is involved in the conversion of these people we are enabled to better understand the experiences of those in Christ's day who broke away from Judaism and became His followers. We can better appreciate the sufferings of the many who ceased to be Jews and who openly declared their faith in Christ. There was far less likelihood of there being false professors of Christianity in apostolic times than there is now in our own land. It cost a Jew in that country a great deal to become an open Christian. Very different is it in our land today.

C. H. Wetherbe.

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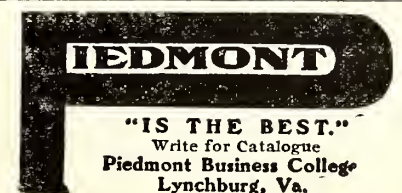
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(Begun on page nine).

Our emotions are changed from weary pain, life becomes full of light and the heart sings continually in exquisite contentment. Sing on, and thank God for life and youth, which music makes grand and noble. The angel disappears like a dream and reappears to the song that is never sung.

Music, as a science, was begun in sacred song, and later developed in ancient Greece. The Psalmists of the Old Testament in exquisite joy and sad refrain, touched the key of human experience. In the sixth century St. Gregory invented the scale of eight, the basis of our modern music.

For several centuries after, music was given an impetus by many other devotees, but it remained for Bach, Heyden, Mozart, and Beethoven to give it a fuller and more complete form of development. Under Beethoven a soul blossomed into the Sonata and the symphony. His mission was to perfect instrumental music. He created powers of music, enrapturing forms of harmony, which penetrated to the depths of a divine art. These composers have opened up much that is classical and soul-satisfying, that the music world paused, not caring to go farther until it had studied their noble creations, so fruitful in soul-elevating influences.

Whence comes music? Whence the song never yet by mortal sung? Before man was, the Author of harmony created what we call the music of nature. In the music of nature we find such differing harmonies all blending in the sound of melody, issuing from the wind, wave and bird. From these man received his first impressions and with a wondering mind caught the charming melodies. This music of nature never expressed in words, shall last throughout eternity. It speaks through the several ages but with a wealth and depth of meaning, we cannot know when it has reached the crowning zenith.

Whence comes music? Go to the summerland woods. The trees, dressed in living green, the grassy carpet parted ever and anon by the gliding and gurgling brooklet. From singing birds, rippling brooks, and joyous hum of insects, blend sweet sounds of rare delight. These beauties and harmonies of nature, pleasantly affect the senses, but the crowning glory of the groves is the songs, the charming music of the birds, warbling from tree to tree. Recently it has been found that many of the songs of birds are sung in certain keys. Birds have been taught to sing our popular airs by placing them where they can hear only the tune to be learn-

ed. However these musicians do not require the aid of man. Their free, wild, glad-hearted notes are better as they are in pleasant contrast, freshness and variety to many other forms of music.

"O that I had the power

To set the proper words

To all your glorious melodies,

My sweet voiced birds.

Then words and dainty music

Would each to each belong.

Together we might give the world,—

A perfect song."

Whence comes music? Visit Niagara. Sit beside the cascade in our hill country. Musicians of a finely cultivated ear may study the tone of the waterfall and hear issuing from the cascade a majestic music. The notes C. E. F. D. belong to all falling waters and in the greatest falls often in different octaves. Small falls give the same notes one or two octaves higher. In the swifter rushing waters F is heard more distinctly, in the weaker C.

The wind is also one of nature's chief musicians. The wind in the pines, the rustle of the leaves, and the quiet swaying of the boughs are not lifeless things, but sing songs of their own. Trees when played upon by the wind, give forth a variety of tones.

Sir Walter Scott says: "Something might be done by the union of poetry and music to imitate these voices giving a different measure to the oak, the pine, the willow." These are only a few voices from nature's orchestra.

Our world is a vast whispering gallery. The geologist, listening to the rocks, hears rhythm and harmony. The listening astronomer, gazing into the bright heavens, hears the music of the rolling spheres.

Nature has a message and a song for attentive hearers. Still the human ear catches only echoes of the Creator's voice.

"The Father spake—a dream that had been lying,

Hushed from eternity in silence there,  
Heard the pure melody, and low replying,

Grew to such music in the wandering air,

Grew to such music, slowly grandly waking,

Till, bathed in beauty, it became a world;

And where-so-e'er in His rich creation,  
Sweet music breathes in wave, in bird, and soul,

'Tis but the faint and far reverberation  
Of that great tune in which the planets roll."

And will these unuttered melodies ever be sung? Yes, if you and I like

the believing shepherds, watch and long for His appearing; one day we too shall hear a music grander and sweeter than the song of angels. When the great composer shall transpose all the strains of earth from the minor into the major, when the wall of nature shall give way to the glad harmony of the everlasting jubilee.

#### LOVE IS LAVISH.

Love does not measure its gifts by a foot rule or by dollars and cents. It gives good measure, pressed down, shaken together and running over. We all remember the woman who brought an alabaster box of very costly ointment and poured it on the head of Jesus. She did not spare the precious treasure when she knew her Lord yearned for some slight expression of appreciation. He was going up and down in the world doing good, but His good deeds were not appreciated. Men hated Him, scorned His works and words, reviled Him and persecuted Him. Mary loved Him. He had done good in her home. Had He not brought back her brother from the cold, dark grave, and restored him to his sisters? She loved Him because He first loved her, and nothing was too good to offer Him.

But some who stood by murmured and said, "To what purpose is all this waste?" They used a strong term, "waste." But it was right. Love is wasteful, extravagant, reckless in the best sense. An eminent Scotch minister has recently published an interesting sermon on Love's Wastefulness. This title expresses an important thought. Love gives all. It is never niggardly. It is not overnice about overdoing.

When a young man gives a costly diamond ring to his betrothed his neighbors say he gave a large gift; but if this is all he gave he would better have kept it. If he loves her he will give all. If anything is kept back there is lack of love. God is a lavish giver. "God so loved the world that he gave his only begotten Son." He loves us so much that He gives all He has and himself in the bargain. Let no penurious soul, who tries to shirk his duty in the matter of giving when the world is dying for help and God is calling on men to give, think that he is in love with God. He may be in love with his money, or in love with the world, or in love with himself, but he is not in love with God. The love of God is not shed abroad in his heart by the Holy Ghost.—N. Y. Christian Advocate.

—Bro. J. F. Morgan is working for the Sun in the W. N. C. Conf. Help him.

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Elon College, N. C.

—Ambassador Jusserand, June 5, presented to the city of San Francisco, on behalf of the French government, a gold medal commemorative of the rebuilding of the city from the destruction by earthquake and fire April, 1906. Ambassador Jusserand first heard of the great disaster April 20, 1906, just as he rose to accept on behalf of his government a gold medal given by the American government to the French government as a token of appreciation of the cordial reception given to Benjamin Franklin by the French government during the War of the Revolution.

—The many friends of Miss Bronna Clymer, of Greensboro, eldest daughter of Bro. L. M. Clymer, will be glad to know that she is improving rapidly under a recent operation for appendicitis at the St. Leo's Hospital.

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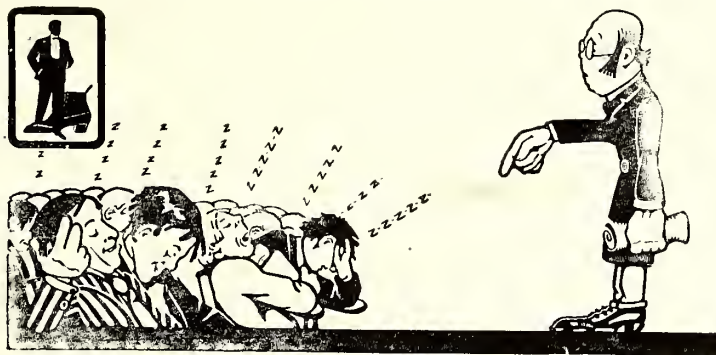
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## D I E L.

## Stout.

Whereas, William Ernest Stout, a member of our Sunday school, has been called by his heavenly Father, and has triumphantly passed over the river, therefore be it

Resolved, 1st, That the Ramseur Christian Sunday School has lost one of its brightest members and Class No. 4 one of its most efficient pupils, but we bow in humble submission to Him who "doeth all things well."

Resolved, 2d, That we extend to the bereaved family our deepest sympathy and recommend them to the comforting promises, the tender mercies, and loving kindness of God.

Resolved, 3d, That a copy of these resolutions be spread upon the records of our Sunday school, as a memorial, and the secretary furnish copies to the family and to the Christian Sun and Ashboro Courier for publication.

(Signed)

Mrs. I. H. Foust,

Mrs. M. C. Felton,

Mrs. T. A. Moffitt,

Committee.

## Diana Iola Davis.

Mrs. Diana Iola Davis, the beautiful and devoted wife of Brother "Jef" Davis, Newport News, Va., and youngest daughter of the late Geo. W. Wynn, peacefully passed away May 13, 1909, at the home of her brother-in-law, the Rev. Mr. Moore, near Danville, Va. She was born Feb. 7, 1887, and married about two and a half years ago. She leaves a husband, an infant of ten months, mother, two sisters and two half brothers, besides a wide circle of friends. Funeral services were conducted from Trinity M. E. Church, this city, where her husband is an active and useful member, by the writer, and the pastor, Rev. E. T. Dadman.

Death is always sad, and especially so when the young and beautiful just beginning to drink of the streams of love and peace, are taken. It is difficult to determine which is the saddest sorrow, but there can be but few if any equal to the separation by death of companions where the two lives have fully entered into each other and become one: where love and devotion have so beautifully woven into one the sorrows and joys, the songs and tears, of the two lives. Divine grace supports the young husband, as in the fresh and vigorous years of life, he weeps in love and devotion over the new grave of her who seemed to be all to him, and whose life had so certainly blessed him and become a part of his own life. Love of child and friend may bless and cheer, but the

loneliness of the chambers of the soul can only be fully met by the Comforter. "Iola" was loved by all, and in the home of her parents where she went a bride and lived she was loved as but few daughters-in-law are loved. To those who weep her removal seems mys-

terious, but we know that the affections have been enlared and purified by her little stay in our midst, life and memory are richer, and the world has been made better. She was a member of East End Christian Church, and possessed a most hopeful spirit. Murdock W. Butler.

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**Hargroves.**

Dr. Legare Hargroves, of Deans, Va., died at the Sarah Leigh Hospital, Norfolk, Va., June 16, 1909, after a severe illness of two weeks, aged 40 years. The funeral services were conducted at the home of Mr. Walter Jordan, brother-in-law of the deceased, Suffolk, Va., by the writer, assisted by Revs. I. W. Johnson, W. L. Jones, and A. C. Berryman. The remains were interred in the family plot in Cedar Hill cemetery. The deceased leaves a widow, who was Miss Martha Driver, daughter of the late Elliott J. Driver and wife, one daughter about ten years of age, one sister, Mrs. Walter Jordan, Suffolk, Va., and one half brother, C. H. Hargroves, Norfolk, Va. Dr. Hargroves was born and reared in Nansemond County, Va., near Deans, and had been a practising physician in the same community for more than fifteen years. He was deservedly popular both as a physician and friend, possessing culture and skill in his profession as well as a kindly heart and genial disposition. The community sustains a great loss in his death, to say nothing of the home in which he had been a loving and faithful husband and father. The sincerest sympathy of a host of friends goes out to the sorrowing family, but especially to his faithful companion who must sorrow most of all. May a loving Father lead safely "through the valley of the shadow" into the light of His glorious presence.

N. G. Newman.

**Livesay.**

Whereas, Almighty God in His divine wisdom saw fit, on the 8th day of June, 1909, to take from our Sunday school and choir one of our brightest members, Sister Trueheart Rebecca, wife of M. P. Livesay, therefore be it resolved:

That we, the members of the Christian Sunday school of Dendron, Va., tender our sincere sympathy to the bereaved ones. We pray that they may accept this painful dispensation as from Him who doeth all things well, believing that our loss is her eternal gain.

That a copy of these resolutions be sent to the family, also to The Christian Sun, and be spread on the minutes of the Sunday school.

Mrs. A. J. Cotten,  
Mrs. J. S. Hobson,  
Mrs. J. E. Scott,  
Committee.

**REDUCED RATES ON RALEIGH & SOUTHPORT RAILWAY ON JULY 5, 1909, TO RALEIGH, FUQUAY SPRINGS, FAYETTEVILLE.**

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as the 4th on account of the 4th coming no Sunday), this company will sell round trip tickets from all stations to Raleigh, Fuquay Springs, and Fayetteville for one fare for the round trip, with a minimum charge of 25 cents. Tickets good to return not later than July 7.

**Schedule for July 5, 1909.**

Southbound  
No. 51 will leave Raleigh 8 a. m., arrive Fayetteville 11 a. m.

No. 55 will leave Raleigh 6:30 p. m., arrive Fayetteville 9:30 p. m.

Northbound  
No. 55 will leave Fayetteville 7:30 a. m., arrive Raleigh 10:30 a. m.

No. 52 will leave Fayetteville 5 p. m., arrive Raleigh 8 p. m.

**Important Notice.**

The attention of the traveling public is called to the fact that on account of above mentioned changes from regular schedule, trains 52, 54 and 55 will not make their regular advertised connections on above date.

J. A. Mills, President,  
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2:55 7:45	Kipling	7:00 2:05
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—Dr. Torrey, an evangelist of world wide reputation, is conducting a series of meetings in Winston, this State, and is meeting with success; though it is too early yet to forecast results. The modern evangelistic meeting that counts in consequences holds for two, three, or even more weeks. Dr. Torrey has trained singers and trained personal workers.

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ELON COLLEGE, N. C.

—Mrs. Howard Gould has been suing her husband for complete divorce and an allowance of \$250,000 a year to live upon. The court granted the divorce, but said she must get along on \$36,000 a year of the Gould millions, though she may receive her dowry of \$3,000,000 in the years to come. It was all quite a disgraceful showing of how wickedly a woman in high life may live. But, we should think that even a former actress could manage somehow on \$3,000 a month.

—The summer Boarding Hall at Elon College, advertisement of which has before appeared and is today also appearing in The Sun, deserves the attention and merits the patronage of all who are in need of a holiday season of rest and recreation. There is no better place to rest and recreate than at Elon College—the roomy campus, the towering shade trees, the icy water from the deep wells, the balmy atmosphere all charm to calm and sweet and delicious repose.

# The Christian Sun.

In Essentials—Unity, in State Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JULY 7, 1909.

VOLUME LXI. NUMBER 26.

**Murder and Missions.** The country was shocked a few days since, when it was learned that a Chinaman in New York had murdered Miss Sigel, a granddaughter of a distinguished man, and had hidden her body in a trunk, and made good his escape.

Immediately the papers took it up and unnumbered columns have been written about the mean, sneaking, incorrigible Chinese, a people who cannot be converted to Christianity, and are willing to profess conversion only to get the opportunity of slaying their teachers and murdering their benefactors. It has been heralded everywhere that Miss Sigel was a Christian who was working in a mission in New York and that Leon Ling, her slayer, was a professed convert to the gospel she taught. And then the warning has been sent in a thousand directions that the time has come for American women to quit trying to teach Chinamen Christianity. Now after so much has been said, what are the facts in the case? To hear the other side will at least be just.

Lee Rowe, head of the Mott Street Mission, N. Y., in reply to a question writes: "Miss Sigel never taught at any mission. A few years ago her mother taught at 125th Street, at a Congregational Church for Chinese. In the last few years she has not taught at all. Leon Ling (the murderer) was not a Christian. When in Philadelphia he used to go to a Chinese mission once in a while. Since he has been in New York he never attended any mission for Chinese."

T. G. Hom, president of the Chinese Young Men's Christian Association, has written: "Never before have we known or heard of a crime of this character having been committed by a Chinese. This is not the first 'trunk mystery' we have heard of and it is more than likely that Leon Ling got the idea from lessons printed in the newspapers regarding like crimes committed by those born and educated in this Christian land. \* \* \* The excellent work of the Chinese missions should not be allowed to lapse because one man departs from the teachings of both the Christian and his native moral codes."

There seems to be sense in this posi-

tion and sanity finally prevails over passion and prejudice.

**The News.** Rev. Dr. Torrey, an evangelist of world-wide fame, is conducting a great and successful series of meetings at Winston-Salem, N. C. A person who is reliable told the writer that the audience room in which Dr. Torrey was speaking held about 5,000 persons and was about filled at every service, and sometimes crowded; that up to last Sunday night there had been about one thousand conversions and that the city was much moved and the people deeply interested. A friend told us that who was present last Sunday.

Some one must needs tell us, for we saw nothing of it in the papers.

Opening a great State daily, Tuesday morning we glanced at the head-lines to learn "the news." Above the date of Winston-Salem in great, glaring letters were the words, "Crushed to Death." "Negro Meets Horrible Accident." And the Winston-Salem news was about the way this unfortunate man met a terrible death. There was never a word about the great meeting going on and the great events transpiring in Winston-Salem which make for the moral and civic betterment of that good city in the years to come. The morning news was of a negro's death.

The contrast between what was, and what incidentally happened, made us wonder, What Is News? Is humanity so interested in the tragic, the awful, the bloody, the horrible, that it does not care for the good, the wholesome, the helpful? Newspapers generally try to give what is of most interest to readers. And so it is far more interesting to read of one horrible death than to read of a great movement for a city's salvation. What is the news? "The news" of a community, that which travels fastest and furthest, is usually the bad, seldom the good.

**John D.** Deacon Rockefeller is not all bad. In fact about all the bad we ever heard of him was that he had many millions, very many, quite all of which he acquired by divers and devious methods of trade and commerce. And who knows but our feeling is mixed with envy?

At any rate John D. Rockefeller has some of the most admirable and worthy traits of any very rich man we read about. He is a man of deep personal piety. He loves his church. He is a strict attendant at Sunday school. Has attended Sunday school well nigh every Sunday for 56 years. Last Sunday at his home school at Cleveland, Ohio, he told the children of his school:

"I want to tell you that joining this Sunday school was the best thing I ever did," he said. "And this is the happiest Fourth I have spent in a long time."

"It's too bad we haven't any fire-crackers," observed an urchin.

"Oh, no," cried Mr. Rockefeller. "You might get blown up if you had. When I came to Cleveland, a boy 14 years old, I was attending school and boarding at an old house on Erie Street," he said. "I went past that house yesterday and it recalled old times. But the unfortunate thing for me was that my landlady told me that Deacon Sked had a Sunday school class and that I ought to join. This was the beginning of my life in the Sunday school and church and I have been happy ever since. My friends, what varied experiences we have. Some of us complain of the trials we have; some of us even of the sunshine that comes into our lives. We should all be happy. We need to know how to keep the good and forget the wrong; to appreciate the blessings which God showers upon us."

—Cotton bagging has been placed on the free list by Congress.

—At midnight, June 30, the whole State of Tennessee passed under the protecting arm of a state-wide prohibition law enacted by the legislature last winter. Memphis, with its 600 saloons, has the honor of being the largest city yet made dry by the modern sweep of prohibition.

—There are those who believe that there are as many Indians on this continent now as were here when Columbus came. There is no way of telling for the red man kept no census. Government statistics show, however, that there are 10,000 more Indians in Canada now than were there ten years ago.

## FROM THE FIELD.

### Six Forks.

I was at Ebenezer and Six Forks fourth Sunday in June. On reaching Six Forks my eyes were delighted with the appearance of the house. It had been changed to a beautiful white, set off with nice trimmings. The pulpit and aisles were covered with a beautiful carpet. The folks at Six Forks know how to do nice things. Miss Eula Lassiter, the faithful organist, expects to be at Elon College next year.

### Ebenezer.

Ebenezer seemed to be more interested, having reorganized the Sunday school, and showing greater endeavor in the work. Six Forks is also pushing the Sunday school work.

W. G. Clements.

### Holland, Va.

The fourth Sunday in June was a good day with the church. The balance of our conference assessments, \$115.00, was raised in twenty-two minutes. The missionary society met in the afternoon and a beautiful program was well rendered by the children. The collection was about \$12.00. A number of visitors were present and all seemed pleased with the day. Special thanks are due the kind ladies who trained the children with so much labor and care and all who assisted them.

N. G. Newman.

### Nansemond Notes.

It has been several weeks since I wrote a letter under the above caption. This has been due to sickness in my family for three months. My health has not been good since the first of the year. About the first of March my wife was taken sick with fever. About the first of April I was also the victim of malarial fever. My wife developed a stubborn case of typhoid, and we both went to Lakeview Sanitarium. Here we remained for six weeks, under the care of two splendid physicians, Drs. Harrell and Rawles, and two trained nurses. I am glad to say we are both gaining strength, and will, we trust, be able to resume our regular work in a few weeks.

During all this sickness we have been the recipients of many kindnesses from friend whose help, sympathy and friendship we shall always remember with gratitude and pleasure. While at the sanitarium we received all the attention which could possibly be given in such an institution. I am aware that many people have a horror of even entering a hospital in order to see the sick; others would not consent under any conditions to become a patient, unless it was the

last effort to save life. Mrs. Johnson and I were so ably treated by physicians and tenderly cared for by patient nurses that we shall carry in our memory many thoughts of gratitude for recovery, under the guidance of our Heavenly Father. Doctor Rawles will be remembered by many former Elon College students as Jape Rawles. Dr. Harrell is also well known to all Sun readers and others who have visited Cypress Chapel in recent years. These two physicians, and Dr. E. R. Hart, own and operate Lakeview Sanitarium, and they are meeting with well deserved success. It gives me very great pleasure to express, in this way, our thanks to physicians, nurses, and all the kind friends who so faithfully rendered aid and assistance, in so many ways, during our sickness.

My churches have been very kind and generous towards us during this time of affliction. I have missed several appointments, some of which were filled by Rev. J. T. Kitchen, and one by Bro. Stanley Harrell. To these brethren I wish to express my appreciation and thanks. I have been forced to neglect nearly all of my pastoral duties, but my people have been very considerate, and I am hoping to be able to do more by the first of September.

I. W. Johnson.

### NOTICE. NOTICE. NOTICE.

Pastors and Sunday School Superintendents in the Western North Carolina Conference:

See that you and the delegates from your churches make arrangements to attend your Sunday school convention which meets with Poplar Branch Church July 23, 24, 25. This church is located in Lee County. Delegates and visitors will be met at Jonesboro and Lemon Springs. Notify B. F. Hunt, chairman entertainment committee, Jonesboro, N. C. Come and we will have the best convention in the history of our conference.

E. L. Stack, Sec. and Treas.

### \$1.35 WILL PAY FOR A YARD OF LAND IN PONCE, PORTO RICO, ON WHICH TO ERECT A CHURCH BUILDING.

Dear Brethren of the Christian Church:

Cannot a sufficient number of the laity and ministers each pay for one or more yards of the prospective lot in Ponce, Porto Rico, for Bro. D. P. Barrett? To do this means encouragement for Bro. Barrett in his work, and to fail to do it is to embarrass him. For a sufficient number of us to pay for one or more yards will be a small offering for us, but it would mean much for Bro. Barrett and the dear cause he has espoused.

Come, brethren, let us pull together, and send at once an amount for one or more yards to Bro. J. G. Bishop, Dayton, Ohio, and secure the lot at once and thereby make our dear missionary's heart leap for joy. This is a simple plan, but quite sufficient if we take the interest in it that we should. I send up my amount with this proposition.

Yours in hope,

Pittsboro, N. C. P. T. Klapp,

### NOTICE OF RESIGNATION.

Dear Brother Editor: Will you please publish this notice of my resignation of Durham Main Street Christian Church, to take effect at Eastern N. C. Conference. A. P. Barbee.

### THE YOUNG PEOPLE'S MOVEMENT

The editor of The Sun must have had a severe case of the "blues" last week. On his editorial page he takes occasion to preach the funeral of the Young People's Movement. This movement is only about a month old. Certainly our brother does not expect us to bring about a revolution in that length of time.

We have not said much since the Convention for the reason that the Executive Committee has been busy with the election of a field secretary through whom we hope to speak in the columns of The Sun from time to time.

We are glad to announce the election of Prof. W. A. Harper, who will also edit the Young People's Department in The Sun.

Most assuredly the Young People's Movement is not dead. Such interest and enthusiasm as was manifested during the sessions of the Convention at Elon College a few weeks ago does not die in a day—no, not in years. The Young People's Movement has come to stay.

We may have "seen visions and dreamed dreams," but that isn't all. In a movement as important as that which has been launched, it does not pay to go too fast nor to do things too hurriedly. We need to lay our plans well in the beginning and then work these plans to a finish. The President of the Convention is one of these individuals that believes in going slowly but surely. We have not had time yet to thoroughly acquaint the officers of the Convention and the members of the various committees with their duties.

It is not our purpose to turn the Christian Church up side down nor work any great revolution, and even if it were we had not had the time yet in these past few weeks to even get in touch with those who were elected to the various positions and get the work outlined before us. "A Christian Endeav-

or Society in every church and a Teacher-Training and an organized class in every Sunday school" is our motto and we intend to live up to it or at least make a desperate effort to do so.

The editor of *The Sun* is a part of this Young People's Movement as he was an important factor in the Convention which gave it birth, and we don't want to begin to talk about funerals and burials yet awhile. All we ask is that the friends of the movement everywhere keep an eye on the columns of *The Sun* and join heart and hand with us in making our motto a reality and in thus using the heretofore wasted talent of our young people to the greatest possible advantage in the work of the church.

S. M. Smith, President.

### HOW TO CONDUCT THE CHRISTIAN ENDEAVOR SOCIETY FOR JULY . 11th—A FEW SUGGESTIONS.

Life Lessons for Me from the Gospel of John: John 14:1-21.

**For the leader.**—Give the society some slight account of John, the beloved disciple, the keynote of whose writings is, "God is Love." Recall that he was once styled "Son of Thunder" and then picture how under the benign influences of the Savior his fiery, selfish nature softened and mellowed and ripened into one of the noblest, sweetest characters of all history, until it was given him to write this Fourth Gospel, the epistles on love which bear his name, and the Revelation, in many respects the most wonderful book in the New Testament. Coming particularly to the Fourth Gospel, which has been called the world's best-loved piece of writing, tell of John's purpose in its composition, which he states in the 31st verse of its 20th chapter. Its thesis, then, is the divinity of Christ, which John proves by many infallible arguments, by revealing to us the very heart of Christ. Farrar says of it: "The first three evangelists give us diverse aspects of one glorious landscape. St. John pours over that landscape a flood of heavenly sunlight which seems to transfigure its very character, though every feature of the landscape remains the same."

**For the older members.**—Assign a verse of the evening Scripture Lesson to each for original comment, seeking to deduce pithy, spiritual teachings in a sentence or two.

**For the less experienced members.**—Hand out the following scripture references to be read: Jesus, the Life and the Light, John 1:1-13; How Jesus Found Me, John 1:40-51; Heavenly Things, John 3:12-21; The Living Fount, John 4:10-14, 7:37; The Living Bread, John

6:52-59; The Pledge of Life, John 20:1-18.

#### Suggestive Program.

1. Song, followed by Prayer or Chain of prayer.
2. Scripture Lesson, read by some one appointed by leader beforehand.
3. Leader's Remarks.
4. Song and Prayer.
5. Responses to work handed out by leader, interspersed with song and prayer.
6. Voluntary Work by Members and Visitors, including Scripture References of their own choice, words of testimony, etc.
7. Pastor's Five Minutes.
8. Song. Offering. Mizpah.

### LESSONS FROM LIVES OF GREAT MEN.

#### III. Sir Walter Scott Continued.

By W. P. Lawrence, M. A.

It is not infrequently the case, that when a man has outstripped his fellows in some particular field of endeavor, and finds himself in undisputed possession of the highest point of attainment, unexpectedly to find some other man, like a ghost, rising up and leaping beyond him, leaving him to nurse the uncomfortable thought that he has been outclassed. This was Scott's experience as a poet, in 1812, when Byron, like a new star, attracted all eyes to a different part of the literary heavens. The thought that one's glory must pale while one yet lives, is by no means pleasure-giving. But this was the experience that Sir Walter was now facing. In poetry he had done his best. There was no use trying to win back lost glory. There was, indeed, the field of fiction, romance, the novel. But to be a romancer, a novelist, was not thought nearly so honorable as to be a poet. The art of poetry in the English language was older than the art of prose, as also in all other literary languages. English poetry could claim Chaucer, Shakespeare, Milton, and others scarcely less distinguished. But what had prose to show in the way of illustrious men? Dryden, who died in 1700, less than a hundred years before Scott was born, is regarded as the father of modern English prose, and, too, he was more of a poet than a prose writer. Then, a half a century after Dryden, there came four men who wrote fiction. They were, Samuel Richardson, Henry Fielding, Tobias Smollet, and Daniel Defoe. They were the founders of modern romance and the English novel. Then came Horace Walpole and his followers, called Gothic romancers. Walpole was the son of an English Prime Minister, and, being in high social life

did not care to endanger his social and political rank by letting it become known that he had been dabbling in the ignoble occupation of fiction-writing; and so, was ashamed to sign his name to his first romance, "Castle of Otranto," which was published 1764, just seven years before Scott's birth. But what are such names as these, the greatest, that fiction could boast, and covering a period of less than a hundred years, in comparison with the names of the great poets ranging down through the centuries of English literature! Besides, fiction lost, through the last quarter of the sixteenth century some of the little dignity it had won since the days of Dryden, so that in the early years of the nineteenth century, the time when Scott was seriously considering turning from poetry to fiction, it was considered an indication or a malady hardly short of effeminacy or mental weakness for a man to acknowledge himself a reader of fiction, and the occupation, "writer of fiction," could scarcely be of greater honor. There were two English women, however, who had been writing novels for ten years before Scott was forced reluctantly, into this uninviting field. They were Miss Jane Austen and Miss Maria Edgeworth. These two women had won considerable popularity, and their writings were admired by Scott. Yet they found authorship a business of poor pay, and perhaps of less honor. Miss Austen portrayed the social life of the better classes in Southern England with an artistic power, and Miss Edgeworth drew vividly the characteristic Irishman in his home with unequalled skill. Miss Austen sold the copyright of "Northanger Abbey," one of her best novels, to a Bath publisher, in 1803, for £10. But public opinion placed so low an estimate upon novels that the publisher was afraid to risk more upon "Northanger Abbey," and, after keeping the manuscript in his possession several years, sold it, unpublished, together with the copyright back to the author at the original purchase price, and it was not published until 1818, the year after Miss Austen's death.

Novelists were looked upon, too, as being in a lower class socially as well as intellectually. Miss Austen found no open door, socially, in poetic circles, and about the only honor from any upper circle that came to her because of her writing, was two years before her death, when, in 1815, the Prince of Wales expressed a willingness for her to dedicate to him the novel, "Emma," which she was then about to publish. It is evident from a conversation in

(Continued on page twelve).

## NOTES AND PERSONALS.

—Christian Endeavor matter this week will be found on page 3, owing to unusual amount of other matter under Young People's Department.

—Foreigners have decided that the panic of 1907-8 is over. In March, April and May of last year only 110,000 immigrants arrived. In the same three months of this year 337,000 came.

—In the matter of damage and destruction to life the balloon does not compare with the automobile. Since 1783, statistics show only 57 persons killed as result of flights in gas balloons. But in New York City alone, one life a day is offered up to the modern Juggernaut, the automobile. But there are more autos than balloons.

—In The Sun of 23d inst. there was a reading "Dead Bro. Atkinson," and "four letters," by Rev. G. O. Lankford, Columbus, Ga. The reading should have been "Dear Bro. Atkinson" and "four subscribers" respectively. Bro. Lankford requests the correction. Passing strange and great the pity that such errors will creep in.

—Mr. S. M. Atkinson, traveling agent for The Christian Sun, is to be at Mt. Auburn, Warren Co., next Sunday, July 11, and will be more than pleased to meet The Sun's many friends and subscribers in that community that day. Those who can renew that day will confer a great favor. From Mt. Auburn Mr. Atkinson will go to Eastern Virginia in The Sun's behalf for several weeks. The ministers and other brethren who will help him in his work there will confer lasting favors.

—Bro. J. F. Morgan, representing The Sun in the Western North Carolina Conference and working for one of The Sun's scholarships in Elon College, N. C., is making fine progress, sending in lists of new subscribers every week and even now seems sure of success. Pity that more young men are not taking advantage of this fine opportunity to pay their way through college a whole year by three months' work in summer. That is what Bro. Morgan gives assurance of doing and what any other energetic and live young man who will give it his time could do.

—Pleasant Grove Church, Halifax Co., Va., held its annual Children's Day service Saturday, July 3. An immense throng gathered to witness and enjoy the exercises which were of the highest type of artistic, literary and moral excellence. The program was arranged by Mesdames Nannie T. Farmer and B. D. Moore and the selections were well chosen and happily rendered. The Ladies' Aid Society had charge and in the after-

noon served refreshments. About \$60.00 was realized. This people rejoices in the completion of a splendid house of worship which is to be dedicated first Sunday in August.

—We have received, but have not had time to read, Prof. P. J. Kernolle's book just from the press, entitled "Lives of Our Deceased Christian Ministers." It is a large and beautiful book. The printers and binders have done their work well. We have no doubt but that the book contains much valuable information about the more than 200 deceased Christian ministers of whom it treats. The book can be had of the Christian Sun office for \$2.00. Gilt top \$2.50. If sent by mail or express 20 cents must be added for postage. The volume will be reviewed further in these columns.

—Rev. P. H. Fleming, D.D., was elected last Monday as superintendent of schools for Alamance County for a term of two years. Bro. Fleming served in this capacity several years ago and it must be gratifying to him that his many friends desired his return to this office. He is capable, will do efficient service, and has our best wishes for a successful administration. Rev. W. S. Long, D.D., who has filled this position several years with success to the work and great credit to the county and to himself, retires with the satisfaction of duty well done, and with the esteem and best wishes of the people whom he has served so faithfully.

—The Anarchists of Germany, in conference at Leipzig, on June 2, adopted a resolution declaring that membership in any church or religious sect was contrary to the principles of anarchy, and calling on all Anarchists to cease their membership in churches. That was perfectly natural. Anarchism and Christianity have no affiliations.—Zion's Herald.

—After Sept. 1 there will be no more child criminals in the state of New York, at least they will not be called such. According to a new law which goes into effect Sept. 1, all persons under sixteen years of age who commit what in adults would be called crime will be put down as juvenile delinquents, thus sparing the youthful lawbreakers the stigma of criminal.

—"Go into your own pockets for college endowments, and let Rockefeller and Carnegie alone," was the advice of Dr. Steffen, of Dubuque, Iowa, to the Presbyterian General Assembly in Denver; and to this sagacious and very practical counsel we heartily subscribe.—Zion's Herald.

## CHRIST NOT A VERY MAN.

(Among old manuscripts of N. Summerville I find some scraps, containing some of the following thoughts:)

1. Jesus Christ was not born like a man. The only way to escape from this statement is to say that the histories of Matthew and Luke, and statements of Paul referring to Jesus' pre-existence, are not true. And the only basis for such accusation against Matthew, Luke and Paul, is the egoism of the accuser, who thinks the supernatural birth impossible. And yet the natural consciousness of mankind through all its generations has admitted and accepted the principle that a divine Being has impregnated the material universe with life. Therefore, for the accuser, of honest Matthew, Luke and Paul, to assail them as inaccurate, is to attempt to array the one case against a universe quickened with cases in the beginning. \* \* \* \* Therefore, unless the accuser can offer some legal or scientific evidence against the Bible witness, that witness must stand. And we accept the truth that Jesus was not born like a man.

2. When twelve years old, Jesus did not act like a man; that is, a man of twelve years. When his mother said, "Thy father and I have sought thee sorrowing," he replied, "How is it that ye sought me? Knew ye not that I must be in my Father's house?"

The house that he was in was God's temple. The reply showed that he was sharply calling to their attention the fact that he claimed God as his Father (Mary having used, in her question to him, the prevailing language, making Joseph his father).

No man-child of twelve years of age ever talked like that to his father and mother.

3. Jesus' miracles were not those of a man. All along there was a variety, an abundance, and an unlikeness to those wrought by prophet or false prophet, as recorded in historical or apocryphal writings.

4. Jesus did not talk like a man; especially in the matters concerning himself.

5. His character was not that of a man. The character of Jesus, as set forth in the four Gospels, is so unique, seeing that the writers were unlearned and ignorant men, that something more than human must have been the model for them to write about. The goodness of Jesus is not that of a mere passive patience; not that of mere technical morality; not that of mere overflowing spirituality. He seemed endowed with tremendous force along those lines which in men so often lead to sin; and,

as far as revealed, along all those lines. No man was ever so good, so good all around, so gigantic in goodness, so subtle in perceiving the finest shades of sin, who was also so gentle and forgiving to the sinner. He was God-like in merey.

6. His death was not that of a man. His utterances on the cross, fitting in with his character, and the events then transpiring by the action of his enemies, dovetailing into his own predictions and those of the prophets, set his death aside from common humanity. No man has ever lived, whose flowing death-wounds poured forth a river of life, renovating human hearts and lives.

7. The resurrection of Jesus was not that of a man.

8. The ethical influence of Jesus on the world is not that of a man: for the nearer one comes to Jesus, the more he combines the God-like with the man-like. In this Jesus was unlike Mohammed, or Zoroaster, or Buddha, or Confucius.

9. The Scripture grouping concerning Jesus is not that of a "very man."

J. J. Summerbell.

Dayton, Ohio.

**THE SUNDAY SCHOOL.**

Lesson for Sunday, July 11, 1909,  
Paul's Second Missionary Journey—  
The Philippian Jailor.

Acts 16:16-40.

**Golden Text:** "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house." Acts 16:31.

Philippi, the scene of the lesson, was a Roman colony in Macedonia. The colony was founded by the Emperor Augustus. It was settled by veteran soldiers and freedmen. Its local government was similar to that of the city of Rome.

Paul and his friends soon got into trouble. There was in that city a slave girl who gained considerable income for her masters by pretending to reveal future events and tell fortunes. Day after day this girl followed the apostles crying that these men are slaves of the Most High God. Paul felt that these continual cries were a hindrance to him in his work and turned upon the girl and bade the spirit leave her. From that moment she lost her power.

Her owners thus deprived of an easy livelihood were incensed. They brought charges against Paul and Silas before the city magistrates.

After being beaten, Paul and Silas were thrown into prison. At midnight fastened in the stocks, they were praying and singing hymns, when an earthquake occurred. The jailor awoke to see the prison doors wide open, and thinking the prisoners all escaped was

about to take his own life when Paul spoke saying, "Do thyself no harm, for we are all here." Whereupon the jailor filled with gratitude asked the way of salvation. He was instructed, "Believe on the Lord Jesus Christ and thou shalt be saved."

The many religions of the world attempt to answer this jailor's question.

The Mohammedan answers there is no God but Allah; pray five times a day, give alms to beggars, keep the fasts, read the Koran and make a pilgrimage to Mecca.

The Hindu replies: Observe the rules of the caste; worship the monkey and the cow; meditate on the deity and crawl through the dust like a measuring worm to some sacred temple; bathe in the waters of the Gang s. Do these things and you may escape rebirth as a beast, reptile or a woman, and may become a deity.

To be saved, says the Buddhist, forget that you have a body; become indifferent to pleasure and pain.

Confucius teaches: Study the sacred classics and learn the rules of righteousness. Confucius shows the faith of duty but cannot help you to follow it.

Contrast with these the simple, all-sufficient answer of Paul—Believe, and thou shalt be saved: No need to understand the deep questions of theology or perform impossible tasks. Turn and entrust yourself to Christ and he will save you.

The best things in life do not come by anything that man can do. Air, sunshine, fields, fruits, flowers—go right on naming them. We stand expectant and trusting and God makes them ours. Salvation is a matter of soul, not muscle. Believe—that is all there is to it. Because it is so simple thousands miss it. The mass of men miss the simple things. The exceptional becomes simple as a child and finds them.

After the jailor believed and was saved then there was something to do. Then came water baptism. Obedience makes the food for Christian development.

G. W. T.

**ACKNOWLEDGMENT.**

Since I last wrote you I have received the following amounts on the Columbus Church:

Miss Irene Hefenstein .....\$ 1.00  
Mrs. E. J. Brickhouse ..... 5.00  
Ladies' Aid Society, Wadley, Ala. 7.50  
L. M. Clymer ..... 10.00

Total .....\$23.50

These amounts help us in a time of great need. Room for others. I am gratefully,

Mrs. H. W. Elder.

Richland, Ga.

—The first bale of cotton, from the present crop, was sold on the Houston, Texas, market June 28, the price being \$425, weight 368 pounds.

**DO YOU WANT TO GO TO COLLEGE NEXT YEAR?**

Then Here is Your Opportunity.

We want to help you: You can help us, and by so doing help your self.

**READ OUR OFFERS.**

To any young man or young woman, approved of good moral character and recommended by his or her pastor, sending us 300 new subscribers to The Christian Sun for one year at \$1.50 each, by Sept. 1, 1909, we will give a scholarship in Elon College for the scholastic year of 1909, and 1910—one full school year. This scholarship will include Board, Furnished Room, Tuition, Matriculation and Library Fees. (Board and Room at either of the college dormitories, or with private family as individual may prefer):

Or, For 225 New Subscribers \$1.50 each, Board and Room at any place individual may select; or Board, and vacant room at Young Men's Boarding Club, Tuition Matriculation and Library Fees.

For 180 new subscribers at \$1.50 each, Tuition in Literary Branches and in Music, Matriculation and Library Fees.

For 140 new subscribers at \$1.50 each, Board and Vacant Room at Young Men's Boarding Club.

For 120 new subscribers, Tuition, Matriculation and Library Fees.

This is a golden opportunity to any young man or young woman desiring to go to college next year who hasn't the means to go upon. By doing the work you give the individual subscriber full value received for his \$1.50 and he in turn helps you in a most estimable and worthy manner. You can ask your friends to help you in such a work as this—and they will be glad to help.

Further, If you work you shall not lose out. For, if you fail to get the required number we will give you a liberal cash reward on all work done. See your Pastor at once and ask him for a letter to send along with your own to us. Write today. No time to be lost.

THE CHRISTIAN SUN, ELON COLLEGE, N. C.

# YOUNG PEOPLE'S DEPARTMENT.

## Exponent of the Young People's Convention. Christian Church, South.

### Officers

Prof. S. M. Smith, President, Raleigh, N. C.  
Rev. W. T. Walters, Vice-President, Harrisonburg, Va.  
Mr. D. J. Sipe, Secretary, Greensboro, N. C.  
Rev. L. E. Smith, Ass't Secretary, La Grange, Ga.  
Rev. L. I. Cox, Treasurer, Elon College, N. C.

### Watchword

A Christian Endeavor Society in every church; Teacher-Training and Organized Classes in every Sunday school.

### Executive Committee

Prof. S. M. Smith, Chairman, Raleigh.  
Rev. C. H. Rowland, Franklin, Va.  
Mr. D. J. Sipe, Greensboro, N. C.  
Rev. L. I. Cox, Elon College, N. C.

### DEVOTED TO THE INTEREST AND ADVANCEMENT OF

SUNDAY SCHOOLS, TEACHER-TRAINING, ORGANIZED CLASSES, CRADLE ROLL, HOME DEPARTMENT, CHRISTIAN ENDEAVOR, MISSIONARY SOCIETIES, TEMPERANCE SOCIETIES, AID SOCIETIES, CIVIC RIGHTEOUSNESS.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

### THE WORK BEGINS.

As stated in this column last week, on June 21 I agreed with the Executive Committee of the Young People's Convention to become the Editor and Field Secretary of that body. I immediately went to work. On June 26 I mailed to every pastor in the Southern Christian Convention the following letter:

"Dear Brother Pastor:

On June 21st I agreed with the Executive Committee of the Young People's Convention to become their Editor and Field Secretary. This means that I shall edit the Christian Endeavor Topic in The Sun each week, furnish notes of interest to our young, and undertake to make the Convention's Watchword, "A Christian Endeavor Society in every church; Teacher-Training and Organized Classes in every Sunday school," a living reality.

All along I shall call upon you as well as your brother pastors for information, assistance, notes, and suggestions; but just now I am calling on you for information which is bound to come, or my hands are tied and the office of field secretary may just as well be declared vacant on the start. I therefore pray you to fill out the enclosed "Pastor's Information Blank" and return to me at once in the stamped reply envelope which I am also enclosing. I am sending you one of these blanks for every church of which you are pastor, according to the Annual; if I fail to send you enough, do not fail to write for more.

In addition I ask you to write me on

a separate sheet a contribution for the department in the Sun of about 100 words, expressing your idea of the Convention, of its watchword, and of the part you expect to take in this movement.

With best wishes to you and for your work, and again beseeching your prayers for and co-operation in the work upon which I am about to engage, I am,

Yours very sincerely,

W. A. Harper,

Editor and Field Secretary.

P. S.—Of course this is a circular letter and not therefore entitled to much courtesy, but will the righteousness of the cause not induce you to comply with its requests? I pray so. W. A. H."

With this letter, as stated in it, I enclosed a stamped, self-addressed envelope for reply and a blank for every church which each pastor is serving according to the Annual for 1909. This blank was as follows:

### "Pastor's Information Blank.

Information from .....  
Christian Church, located at .....  
in the ..... Conference, for the  
Young People's Department of the  
Southern Christian Convention.

### I. SUNDAY SCHOOL.

Superintendent .....  
Secretary .....  
No. teachers ..... No. pupils .....  
No. classes .....

#### (a) Teacher-Training.

President of the class .....  
Secretary of the class .....  
Teacher of class .....  
Its name ..... No. in the class ....  
If no class, to whom shall I write  
about organizing? .....

#### (b) Organized Classes

##### 1. Men's Class—

President of the Class .....  
Secretary of the Class .....  
Teacher of the Class .....  
Its name ..... No. in class ....  
If no class, to whom shall I write about  
organizing? .....

##### 2. Women's Class—

President of the Class .....  
Secretary of the Class .....  
Teacher of the Class .....  
Its name ..... No. in class ....  
If no class, to whom shall I write about  
organizing? .....

#### (c) Cradle Roll

Cradle Roll Superintendent .....  
No. pupils in Cradle Roll .....

#### (d) Home Department

Home Department Supt. ....  
No. pupils in Home Department .....

### II. CHRISTIAN ENDEAVOR.

President or Superintendent .....  
Secretary .....  
No. active members .....  
No. associate members .....  
Junior Superintendent .....  
No. of members in Junior Society ....  
Intermediate Superintendent .....  
Number members in Intermediate Society .....  
If no society, to whom shall I write  
about organizing? .....

### III. OTHER ORGANIZATIONS.

President of Missionary Society ....  
President of Temperance Union .....  
Names of other organizations for  
young people and names and addresses  
of their presidents .....

Signed.....

Pastor.

Date ..... Address .....

P.S.—Give name and address of all persons mentioned. Please do not overlook this."

I now again request every pastor who has the good of the cause at heart to fill out these blanks and return to me at once that I may have information at hand to proceed with this work and, under God, to carry it on to success. I think all will see at a glance that this information must come or I am helpless. And I believe every pastor who loves our cause will furnish me this necessary capital in trade to the end that our Watchword, "A Christian Endeavor Society in every church, Teacher-Training and Organized Classes in every Sunday school," may speedily pass from the realm of the ideal to that of the real.

**Young People's Convention Honor Roll.**

That the church at large and the young people especially may see the interest of the ministry of our church in this forward movement I have decided to print in an honor roll the names of all pastors who comply with the request for information as outlined above. This honor roll will be kept standing for a month from now during which time every pastor will have had ample time to visit all his congregations and send in his report. Most pastors already know their field so well that they can fill out the blanks at once and I will thank them to do so at their earliest convenience. Some have already sent theirs in as the subjoined list will reveal.

In this connection it is not without a feeling of pride that I state that our oldest pastor, the venerable Uncle Wellons, is the first to fill out the "Pastor's Information Blank" and return it to me, which prompts me to remark that years do not deprive any one of a part in this Young People's Movement. I hope the noble example of this venerable veteran of the Cross will encourage the other 69 (for we have 70 pastors in our Southern Christian Convention) pastors younger than he to emulate him in this matter.

In this honor roll the name comes in the order in which the filled blanks were received by me.

- Rev. J. W. Wellons, Elon College, N. C.
- Rev. W. C. Wicker, Elon College, N. C.
- Rev. N. G. Newman, Holland, Va.
- Rev. A. P. Barbee, Durham, N. C.
- Rev. J. W. Barrett, Norfolk, Va.
- Rev. C. E. Newman, Henderson, N. C.
- Rev. N. G. Newman, Holland, Va.
- Rev. A. P. Barbee, Durham, N. C.
- Rev. J. W. Barrett, Norfolk, Va.
- Rev. C. E. Newman, Henderson, N. C.
- Rev. W. G. Clements, Morrisville, N. C.
- Rev. J. D. Wicker, Sanford, N. C.
- Rev. Herbert Scholz, Macon, N. C.
- Rev. J. W. Harrell, Portsmouth, Va.
- Rev. G. D. Hunt, Wadley, Ala.
- Rev. J. O. Cox, South Norfolk, Va.
- Dr. J. O. Atkinson, Elon College, N. C.
- Rev. P. T. Klapp, Pittsboro, N. C.
- Rev. H. C. Rountree, Waverly, Va.

**SPECIAL WORK FOR THREE MONTHS.**

We can never accomplish anything by aiming at everything. This our Convention realized and set itself for two years to accomplish three things: A Christian Endeavor Society in every church, a Teacher-Training class in every Sunday-school, and Organized Classes in every Sunday school. Now while the "Pastor's Information Blank" calls for information looking to all these

points and while this blank ought to be filled out in full, I think all will grant that to try to push these three things at once must be confusing and result in very little. Therefore I have decided to use the information furnished me at the present to advance Teacher-Training and to file the other facts for future reference.

For the next three months, then, Teacher-Training shall have the major space in these columns—not that C. E. Societies and Organized Classes will not be organized and reported during this time, but that our main purpose shall be to give Teacher-Training prominence. I therefore call upon the pastors, superintendents, teachers, and all our interested workers to enter into this campaign with me and to pray for its success. Shall we not pray the Lord to set us aside for this work and to guide us in it for the three months ensuing? Our special work for three months will not amount to much unless we have three months' special prayer for its fruitfulness. Let us pray and work for Teacher-Training.

**NOTES OF PROGRESS MADE.**

At the Walker Avenue Christian Church of Greensboro, N. C., on June 27 a teacher-training class with 7 (perhaps 10) members besides the teacher, Mr. D. Jennings Sipe, was organized. This is a forward step and will mean much for the future of this flourishing church.

Rev. W. C. Wicker was one of the prime movers in the organizing of the Young People's Convention. Last week I reported a teacher-training class organized in the Sunday school of the Hines Chapel Church of which he is the much beloved pastor. This week I again give space to his further successful efforts on behalf of our young people. In the Palm Street Church of Greensboro, N. C., he has organized a Junior Christian Endeavor Society with 18 members, which is to meet at 3 p. m. on Sundays, and a Young People's Christian Endeavor Society with 10 charter members (a good prospect of twice that number more) which is to meet at 7:30 o'clock Sunday evenings. He is also at work on a teacher-training class for this church. This is the youngest church in the N. C. and Va. Conference. It seems to be setting its elders a good example; it certainly has its face towards the rising sun.

**HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR JULY 18—A FEW SUGGESTIONS.**

**Thessalonica and Berea. Acts 17:1-15.**  
**Golden Text:** Thy word have I hid in

mine heart, that I might not sin against thee. Psalm 119:11.

**Review.** Review the previous lesson thoroughly, bring out the causes of Paul's leaving Philippi. On the map trace the course so far of the Missionary Journey. Call for the note books; examine them; have one read.

**Chronology.** The events of this lesson occupy from about December, 50, to August, 51. From December to May Paul was preaching in Thessalonica, the first three weeks having been spent in preaching in the Jewish synagogue. From May to August he was at Berea.

**Geography.** Be sure the class gets an accurate idea of the location of Amphipolis, Apollonia, Thessalonica, and Berea. On the map or board trace the course of the journey from Phillipi with distances. Here call for assigned work on Thessalonica in the past, on Thessalonica (Salonica) in the present, and on Berea.

**The Lesson.** Our lesson today naturally divides into two sections, which write on the board as they are developed in the teaching:

1. Teaching the Scriptures in Thessalonica, verses 1-9. Ask through what cities they passed, to what one they at length came, what there was there, what Paul did there, for how long, what allége, with what result, what step the jealous Jews took, whose house they assaulted, for what purpose, whom they dragged before the rulers of the city, what cry they raised against them, how all this affected the people and the rulers, what steps they took to prevent a recurrence.

2. Studying the Bible at Berea, verses 10-15. Find what the brethren did with Paul and Silas, whither they went on arriving, what is said of the people in Berea, why they searched the Scriptures, the result of their searching, how this success of Paul's affected his enemies at Thessalonica, what steps they took, what the brethren did with Paul, where Silas and Timotheus remained, to what city they carried Paul, what message he sent back by his brethren to Silas and Timotheus. Here call for assigned work on Acts 13:16-42.

Review the lesson by the topic method.

**For class discussion.** Methods of Bible study. The Rabble. Modern Searching of the Scriptures.

**Truths and Their Application.** 1. We teachers have a rare opportunity today to enforce the duty and blessing of searching the Scriptures. Here call for assigned work on methods and uses of Bible study. Find how many of your pupils have ever read the Bible

(Continued on page eleven).

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**THE CHRISTIAN SUN.**


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Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

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J. O. Atkinson, Editor and Publisher.

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**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

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**EDUCATION OR CHARACTER.**

It has been suggested, somewhere, that the tendency at present is to send young men and young women to school to get education rather than to develop character. It is not certain but there is foundation for this suggestion. Parents may not so have considered, but there is a difference. One may have much learning, and very little character. A full head with a hard, or an empty, heart is a dangerous combination. The early founders of our colleges had character in mind, as well as culture; religion as well as learning.

History reveals that those who first moved in the matter of founding colleges in our country were men of deep piety who wanted religious training for the growing youth. William and Mary, the oldest of our Southern colleges, was founded originally as a missionary and religious training school. A preacher was Harvard's first benefactor and to this day it wears and rejoices in his name—Rev. John Harvard. The charter secured in England for the founding of Yale was prepared and obtained by a dozen devout Connecticut preachers who were made its first Board of Trustees. And the history of all our earlier institutions of higher learning is similar. The emphasis was on character, moral and religious manhood, rather than on education.

The object in education is to develop true, safe and substantial manhood and womanhood. Whenever education loses that ideal it is a vain and dangerous thing.

We are persuaded that there are parents who lose sight of this in choosing a college for their sons and daughters. They want an institution that will ad-

vertise the pupil. As to the fitness of such an institution to give moral training and religious influence to their son or daughter, there is never raised a question. They want their sons to be educated; as to whether their sons shall have character when educated, that is left to the future, and to accident.

Recently the St. Louis Christian Advocate (Methodist) contained this note of fact and warning which Christian Sun readers, and all interested in education, may consider with profit:

“At the weekly prayer meeting of one of the prominent churches of a New England city, a pastor stated something of what he saw and heard while traveling on the cars in which were about seventy-five students from one of the colleges in New England. He said that he seldom witnessed such vulgarity, drunkenness and profanity as from those young men at this time. He referred to the fact that probably many of these students were sons of professing Christian parents, and were members of churches. But for all this they were powerless to withstand the temptation by which they were surrounded. Notwithstanding the early history of our colleges showed that they were founded by Christian men for the advancement of Christianity, yet the tendency to place education as the object to be attained, rather than character, has led to disastrous results. He alluded to the fact that the education of ancient Greece and Rome developed a people lost to all sense of shame and decency, and the prostitution of many of the women was one of the results, that education without the Bible has been one of the agencies for corrupting the young. He admonished the people to pray for college students.

“Instead of sending their boys and girls to our home Methodist colleges to be educated among the people with whom they are to live, many are being sent to where they not only lose their identity with their homes, but also lose faith and moral character. Patronize your own Methodist schools.”

Patronize your own Christian institutions is advice timely now and worth heeding.

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**ELEGANT CHURCH, HAPPY PEOPLE.**

The Sun's editor kept a promise of long standing and joined Pastor C. C. Jones and his happy people at Wakefield, Virginia, Sunday, June 27th, the occasion being the dedication of their handsome church, but now completed, at a cost of \$5,436.87. We have not found anywhere a building of such comfort, convenience, elegance and equip-

ment at so small a sum. Pastor Jones and his building committee have certainly wrought worthily and well. The building is of modern design and finish; inclined floor, large ante-rooms for class and society meetings, pastor's study, elevated floor space for choir and organ, graceful windows of handsomely adorned cathedral glass, steel ceiling, and fresco work of attractive finish, circular pews of quartered oak and a seating capacity of about 350 to 400, are some of the features that greet and gladden the eye as one enters and wonders at the splendid artistic taste displayed on every hand throughout the building.

Bro. Jones announced on the morning of dedication that an indebtedness of \$2,250. must be raised in pledges and in cash before the house could be given to God's service. The work of contributing began, and when done the sum of \$2,656. had been pledged and given. It was a happy occasion and no wonder Bro. Jones called for the hearty singing of "Praise God, from whom all blessings flow."

The congregation was immense. The singing was appropriate and inspiring. Leading to the dedication, Prof. J. J. Lincoln read the 84th Psalm. Pastor C. C. Jones led the prayer. The writer preached, and read the dedicatory formula. Bro. Jones closed the morning service with benediction.

Such a dinner as was spread, out under the trees and under a long shed erected for the purpose, is only seen in Eastern Virginia. All that makes for gladdening the eye and satisfying the appetite of the hungry was there and in lavish abundance.

In the afternoon, Rev. H. E. Rountree preached a sermon suggestive, eloquent, and powerful, and the large congregation listened with deep interest to this their former pastor. Bro. Rountree began the work which Bro. Jones has carried to completion with such success.

The writer drove to Waverly, Va., and occupied Pastor Rountree's pulpit there for the evening service. We could hardly realize that we were in the Waverly, Va., we knew several years ago. The small church then occupied has been moved back and is used for Bro. Rountree's Sunday school Bible class of 115 members, and a modern city church of elegant appointment and proportions has been erected. What a master work indeed has Pastor Rountree wrought among this good and loyal people. We felt at Waverly, as at Wakefield, that we were with fortunate and energetic pastors, happy and loyal people.

How happy indeed are people who throw themselves into large sacrifice and service for the Master's kingdom

and build a house of worship worthy of the name and cause they represent. Such the people, such the pastors of Wakefield and Waverly Christian Churches. They are working together with heart and soul for the Master's kingdom and God is abundantly blessing them.

#### ELON COLLEGE NOTES.

Announcement has already been made of the election of Professor Thomas C. Amick to the position of Principal of the Preparatory Department in Elon College. Professor Amick has accepted, and is now actively engaged in the canvass for students. The friends of the college who know of Professor Amick's successful work as an educator feel that the Board made a wise selection in calling him to the work here. After having completed his high school training he spent one year at the University of North Carolina. Then, having won a scholarship in the Peabody College for Teachers, University of Nashville, Nashville, Tenn., he spent three years there, and graduated in the spring of 1891. Since that time he has been actively and successfully engaged in teaching. He had charge of high school work at Ingram, Va., and at Farmer, N. C., until he took charge of Liberty Normal College, Liberty, N. C. Under his management this came to be one of the best of the higher grade preparatory schools in the State, and the fact that he held this position for so long—perhaps ten or twelve years—and that the school continued to grow in attendance and influence under his management, is practical evidence of his ability in such work. After that institution was burned, he was elected Principal of the Preparatory Department in Western Maryland College, Westminster, Md., which position he filled most acceptably and successfully until called to his present position at Elon. Professor Amick comes strongly recommended, and we confidently expect him to do a good and helpful work here.

We are glad to learn that our "Boston contingent" reached their destination safely and are now revelling in the delights of their musical opportunities and in the pleasures of the city. Misses Pitt and Barnes, of our Music Faculty, are taking special work in music under some of the master musicians, and will spend the summer there.

Miss Ethel Clements is taking special work in Elocution and Physical Culture in the Leland Powers School, and voice at the New England Conservatory. Miss Clements will spend the entire year there in special training for her future work.

Miss Wilson, our popular Music Di-

rector, is taking a well-earned rest with friends at Southern Pines; while Mrs. Wilson is visiting friends in Boston.

According to previous announcement, Miss Elise Ramsay, one of Elon's most popular music teachers, was married last week to Mr. Hugh McAllister, of Lumberton, N. C. Her many friends here and elsewhere will wish for them a long and happy life together. Miss Ramsay will be greatly missed here.

Mrs. J. W. Barney and little son have gone to join Mr. Barney in Pennsylvania, and will spend the summer there.

Among the visitors at our quiet little village during the past few days are: Mrs. W. H. Boone and children, of Morrisville, with Rev. C. A. Boone; and Mr. R. C. Cox, of Mt. Gilead, with his mother. Mr. Cox has been re-elected principal of the Mt. Gilead school, and has accepted the work. We hear good reports from his work there last year, and feel sure that a still better year is before him.

I am that Mr. Stanley C. Harrell (class 1909) has been elected superintendent of the Holland (Va.) graded schools; and that Mr. S. M. Patton (1909) has been elected to the Latin Department in the schools at Adel, Ga. These are both strong young men, and will succeed.

Mrs. J. W. Patton, Miss Myrtie Klapp and Professors Harper and Cobb have been elected delegates from our Sunday school to the North Carolina and Virginia Sunday School Convention which meets with the church at New Lebanon this month.

I have just received a copy of Professor Kernodle's new book, "Lives of Our Deceased Christian Ministers;" and, while I have not had time to examine it carefully, I am well pleased with what I have seen of it, and feel that it is a valuable work. There's a wonderful store of information about over 200 of the old faithful soldiers of the Cross, which will be of interest to every one interested in the Christian Church.

Many requests for Catalogues are coming in daily now, and several new students have already made application for entrance. Will appreciate other names of prospective students.

E. L. Moffitt.

July 5, 1909.

#### NORFOLK LETTER.

I do not know of any item of news that would be of more interest to the large circle of readers of The Sun than two marriages which occurred last week, the following notices of which appeared in the Virginian Pilot:

**Rev. M. L. Bryant Weds Miss Pierce.**

Rev. Martin Luther Bryant, the popu-

lar young pastor of Main Street Christian Church, and Miss Elizabeth Gertrude Pierce, one of the popular teachers of the Eighth Ward graded school, were married yesterday afternoon at 5 o'clock in the Main Street Christian Church. Rev. H. H. Butler, a cousin of the bride, was the celebrant. The church was crowded to its capacity.

At the appointed time the couple, with the attendants, entered the church, the groom and his best man, C. D. West, of Newport News, and the bride and her maid of honor, Miss Lula Pierce, a sister of the bride, preceded by the ushers, Harry Russell, of Cape Charles; Percy Pitt, of Smithfield; Harry Gibson and W. H. Butler, of Norfolk, met at the altar.

Mrs. W. J. Spence, the organist, rendered the wedding march. The church was decorated with potted plants of a valuable variety. Flowers in large quantities were strewn about the rostrum.

The groom is a graduate of Elon College, of the class of 1906. He has held two charges, the first at East End Christian Church, Newport News, and he is now occupying his second pastorate at Main Street Christian Church. The bride is a graduate of Farmville, Va., and has taught in the Berkeley school several years. She is a daughter of Mr. and Mrs. S. W. Pierce of the city, and the groom is a son of Mr. and Mrs. J. W. Bryant, of Harrisonburg, Va.

At the conclusion of the nuptials and congratulations Mr. and Mrs. Bryant left for Washington, New York, Niagara Falls and other Northern points.

Mr. M. J. Walter White, one of the best known residents of Brambleton, was married at 8 o'clock yesterday morning to Mrs. Loretta Thompson Odell. The ceremony was performed in the parlors of the bride's residence, 210 Clairborne Avenue, only the immediate families being in attendance.

Rev. Clayton O. Tuttle, pastor of the Ghent Methodist Church, of which the bride is a member, and Rev. C. C. Ryan, the groom's pastor, officiated. The bride carried a Bible, bound in white, the gift of the groom.

Mr. and Mrs. White left this morning for a Western trip, which will extend over several weeks. They will be at home after September 1 at 119 North Park Avenue.

J. W. Manning.

—Miss Ethel Clements, one of Elon's favorite music and elocution graduates, is at 40 Berkley St., Boston, Mass., doing special work in her chosen line, and is enjoying Boston life and its historical and literary surroundings.

**THE CHRISTIAN ORPHANAGE  
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**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,424.60

**Dues:**

Harvey C. Harrell .....\$ .05  
Thelma L. Harrell ..... .05  
Mary Ida Harrell ..... .05  
J. Newman Denton ..... .10  
S. E. Denton, Jr. .... .10  
William Lindsay ..... .10

**Monthly S. S. Offering:**

Greensboro, N. C. .... 2.28  
Bethlehem, E. Va. (6 mos) 6.50  
Henderson, N. C. .... 2.35  
Oak Level, N. C. .... .50

**Special Offering:**

Mrs. Bettie Cates (on support of children) ..... 3.00  
Chas. D. Johnston (July), Graham, N. C. .... 5.00  
4 pictures sold by Harrell children ..... 1.00  
Amt. 24th week, 1909 ... — 21.08  
Total .....\$3,445.68

Elon College, N. C., June 30, 1909.

My Dear Children and Friends:

We are glad that our report is longer this week. It made us feel "blue" last week. We hope that many cousins, friends, Sunday schools and churches will make us glad next week by liberal gifts. Bro. Chas. D. Johnson says in his letter this week with his July \$5.00: "In reading my Sun this morning I could not help but feel grieved that the collections in the 'Children's Corner' were so small this week. I herewith enclose my check for \$5.00 for July. I would be glad if Mr. Carlton and myself could get ninety-eight more to join us and then things would look brighter." That would make sunshine, Bro. Johnson, about the Orphanage and would soon pay all indebtedness and we would take the other worthy applicants. Donations this week as follows:

From the Ladies' Aid and Christian

Endeavor Societies of the Parma and Greece Christian Church, Hilton, N. Y., by Florence E. Chase, one barrel containing various articles of clothing, bed linen, toys, etc. This is a very valuable gift and highly appreciated by the Orphanage. We thank these kind friends who are so liberal and yet live so far away. Mrs. Louie Williams, Franklinton, N. C., 2 aprons, 1 towel. Mrs. J. W. Lawrence, Franklinton, N. C., 1 towel. Thomas Harold Andrews, of Burlington, N. C., age 8 years, was received June 13; this gives us 15 boys and 14 girls in our home—with other applications.

Our berry crop as alluded to last week yielded about 50 gallons; and we canned 16 gallons.

Please read this little verse just here:

"Can You Can?"

"Can you can us a can  
Of berries, apples or jam?  
If you can can a can  
Just write us you can,  
We can then send a can,  
In which you can can  
All we can wish you to can  
Of berries, apples or jam."

—Louisville Baptist Orphanage.

The continued heavy rains are holding us back in our late planting and we now fear that we will fail in planting about five acres of corn.

Yours fondly,

Uncle Jim.

Cypress Chapel, Va., June 30, 1909.

Dear Uncle Jim:

Guess you have thought we were not going to write any more, but since we last wrote our dear old grandma who has ben with us all our little lives has died and our grandpa, too, and mama has been sick, so you see there have been lots to keep us from writing. Uncle Jim, here is \$1.00 for four pictures I have sold. Will sell the others as soon as I can. Enclose 15 cents for us for the Orphanage.

With lots of love, we are the little Harrell children,

Harry C., Thelma L., Mary Ida Harrell.

These dear cousins have indeed been afflicted and we send them and their mother our deepest sympathy.

Chap. Hill, N. C., June 23, 1909.

Dear Uncle Jim:

I will send ten cents to the orphans. Clara and I have two little rabbits that we like very much.

Yours truly,

William Lindsay.

Rabbits are nice playfellows, William, and I know you enjoy them. Tell us their names.

Clayton, Ala., June 29, 1909.

Dear Uncle Jim:

Here we are late again, but papa and mama are busy and we cannot write. I (Newman) will be able to write soon.

We send love and dimes.

Fondly,

J. Newman Denton,  
S. E. Denton, Jr.

Well, Newman, you will be a smart boy, indeed, when you are able to write your own little self any time soon. We think of you as a mere baby yet.

**The North Carolina  
COLLEGE OF AGRICULTURE AND  
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(Began on page seven).

through. If none have or if any have not, try to get them to promise to begin to do so at once. Get all to read the Bible for a few minutes every day; it would be a good idea for the class to agree on a certain hour each day for its reading and all read at that hour. There is great helpfulness from such concerted action.

2. Not only must our pupils be taught to examine the Scriptures, but we must teach them the spirit of such examination. First of all they must have reverence for the Bible as the inspired word of God. They will need no higher criticism. Teach them also to appreciate it as literature and to delight in it on all occasions. Not only teach them to examine, but also to love and reverence the Bible.

3. The infuriated Jews said that Paul had turned the world upside down. When you think about it, you readily see that this is what Christianity ought to do. This principle applies to the ballot as well as to the courts. Are you helping to overthrow the hosts of evil in the world?

**Manual Work.** Have the pupils locate on their maps all places in today's lesson and then to enter into their note books the following outline, which they will expand at home and return to the class next Sunday:

**Life of Paul (Saul) (Continued).**

A. D. 50, December. Paul goes to Thessalonica, Acts 17:1.

51, January to May, preaches at Thessalonica, Acts 17:2-4.

Support himself by tent-making, 1 Thes. 2:9; 2 Thes. 3:8.

Receives aid from Philippians, Phil. 4:15-16.

Jews stir up a riot, Acts 17:5-9.

May to August. Preaches at Berea, Acts 17:10-12.

Jews from Thessalonica instigate a riot, Acts 17:13.

Paul sent to Athens by his brethren, Acts 17:14-15.

**Assignments for Next Time.** Ask one to prepare an essay on Athens; another on the Areopagus or Mars' Hill; a third to outline Paul's sermon; a fourth to find spiritual teachings in the lesson.

**TO SUNDAY SCHOOL SUPER-INTENDENTS.**

My Dear Brethren:

The time is drawing near for the meeting of our Sunday school conventions. These are the greatest meetings of all the year, so far as the Sunday school workers are concerned. I do not know whether you are planning to attend the convention in your conference or not. You certainly ought to be there.

If our conventions are held for anybody in particular, it is for the officers and teachers in our Sunday schools. They should constitute the personnel of the convention. The one great trouble with our conventions heretofore has been that so many of the delegates were boys and girls, totally inexperienced in Sunday school work. It is too often the case in electing delegates that we send "just anybody that will go," in fact the superintendent usually asks that question and those who say they can go are elected as delegates, regardless of who they are, or whether they are directly interested in Sunday school work or not.

In our conventions this year, we want the following persons present:

1. All of the pastors.
2. All of the superintendents.
3. All of the other officers and teachers of the school.

Now, brother, let me beg you when you bring this matter up in your Sunday school, not to elect "just anybody that will go." First of all plan to go yourself. Give your pastor to understand that the Sunday school certainly expects him to be there. See that every delegate from your school comes from among the officers and teachers, at least an earnest Sunday school worker—one who is capable of carrying back to your school the inspiration which the convention will give. The time is coming, when we must take hold of our Sunday school work in earnest.

The Young People's Convention which recently met at Elon College planned for the thorough organization of our work and the Sunday school department will be watched with the greatest interest. The part that your Sunday school is to play in this great forward movement depends, my brother, upon you. You are the superintendent—the man to whom your Sunday school convention is looking for a part in all its work—the man to whom the Young People's Convention is looking for the accomplishment of great things in thoroughly organizing the young people of your church for efficient service.

May we count on you to do your part?

S. M. Smith, Chairman

Sunday School Board, Southern Christian Convention.

**TO SUNDAY SCHOOL SECRETARIES.**

My Dear Brethren:

It will become your duty soon, as an officer in your Sunday school, to make out the report to be sent to the annual Sunday school convention. I wish to call your attention to the fact that we have this year (and will have in the fut-

ure) a new report blank for this purpose. These blanks are being mailed out by the secretaries of the different conventions, and you will soon receive a copy for your Sunday school. You will find on examination that this blank is very extensive and calls for all sorts of information. May I ask that you fill out the blanks from beginning to end, just as carefully as you can, and answer every question whether it seems to apply to your school or not.

What we need in our work more than anything else is careful and accurate statistics. By using the same blank form for all our Sunday schools we hope to be able soon to give exact figures concerning every department of our work within the bounds of the Southern Christian Convention. Whether we are able to do this or not depends upon how accurately you make out your report. Please give it the time and thought necessary, and see that every question is answered one way or the other.

This blank is the result of the work of two special committees and is approved by the Sunday School Board of the Southern Christian Convention, which met recently at Elon College. It must, therefore, be just what we want. It is certainly a decided improvement over the old report blank we have been using heretofore. Please help us this year to make our statistics as full and accurate as possible.

Yours very truly,

Sunday School Board, Southern Christian Convention, per S. M. Smith, Chairman.

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I am selling, in Alamance County, Wilmore's New Analytical Reference Bible, the most thorough and complete Book for all who wish to study and understand the Bible on the market today. Sold only by subscription and I shall be glad to show it to you. Thousands of copies are being sold. Alfred Apple, Jr., Elon College, N. C.

(Begun on page three.)

"Northanger Abbey" between John Thorpe, an Oxford student, and Miss Catherine Moreland, an intelligent young lady, that the reading of prose fiction (Fielding's "Tom Jones" excepted), was regarded by young men in the colleges and universities, to be even worse than idleness. This same apologetic feeling for having anything to do with prose fiction is shown by Scott in writing to a friend in 1814, just after the publication of "Waverly," his first novel, when he said that to sign his name to a novel was not in keeping with the dignity of his position as Clerk of Session. But the stories of romance, adventure and history in Scott's soul clamored for expression. Henceforth this expression must come from him in verse as a second rate poet, or, through the ignoble channel of fiction. He chose the latter, but with such a feeling of compromise for fifteen years as not to acknowledge the authorship of the marvelous stream of masterful fiction that flowed from his pen, and then, in 1827, did he acknowledge that he was the author of the more than twenty novels that he had written, only after their unprecedented popularity had put prose fiction—the romance and the novel—on a par of respectability with poetry itself. He had become greater as a novelist than he had ever been as a poet. He was now the author of an admiring literary world. His novels sold by tens of thousands at good prices. Publishers and book-sellers made fabulous profits, and a constant stream of gold poured into the author's pockets. For ten years he expended kingly sums building and furnishing a lordly stone mansion on the Tweed, which he named Abbotsford.

During these prosperous years, great and small were welcomed and delightfully entertained by this "Wizard of the North." Among these guests was our own Washington Irving. Judging of his reception from his account in "Tales of a Traveller," Scott gave this American citizen, with no literary work but the "Sketch Book" to his credit, as royal entertainment as if he had been a British lord. This was in 1817. A few years later, King George IV. on a visit to Edinburgh was graciously received by Scott as chief host. Sir Walter's behavior to the king on this occasion was as full of royal dignity as if he had always been a court gallant. Two years before, in 1820, the King had bestowed the baronetcy upon Scott, not as a political favor but as a recognition of his superior authorship, and now he bestowed many rich gifts upon Scott, such

as royalty gives to royalty. One of these gifts, a set of ebony chairs, is to be seen in the library at Abbotsford.

Scott's first novel, "Waverly," a story of Scotch life in the Highlands early in the eighteenth century, was published anonymously, July 7, 1814, in three volumes, from the Ballantyne Press in Edinburgh, and was put on sale by the noted book-seller, George Constable, who offered £700 for the copyright, which sum Scott refused on the grounds that it was too much, should the work not succeed, and too little, should the reverse come to be true. "Waverly" was begun, and two or three chapters written in 1805, while Scott was living at Ashiestiel on the Tweed a few miles above Abbotsford. Five years later on the same theme which he had thus started to write out in prose, appeared in verse "The Lady of the Lake." The endearing popularity of this poem likely had some influence over Scott's mind when he was casting about for a subject for his first prose romance, and the unexpected finding of the old manuscript in the summer of 1814, which nine years before had been written and laid aside, settled the question as to his working out the same theme in prose, as he had done in 1810 in "The Lady of the Lake."

Some idea of the interest raised by the publication of "Waverly" may be got from a letter of the author's, July 9, 1814, to one Mr. Morritt, which reads in part as follows: "I must now account for my laziness, by referring you to a small anonymous sort of a novel, which you will receive by the mail of this day. It was a very old attempt of mine to embody some traits of those characteristics and manners peculiar to Scotland, the last remnants of which vanished during my own youth. I had written a great part of the first volume and sketched other passages when I mislaid the MS., and only found it by the merest accident as I was rumaging the drawers of an old cabinet; and I took the fancy of finishing it. It has made a very strong impression here and the good people of Edinburgh are busy tracing the author. \* \* \* Jeffrey has offered to make oath that it is mine, and another great critic has rendered his affidavit to the contrary; so that these authorities has divided the Gude Town. Let me know your opinion about it. The truth is, this sort of muddling work amuses me, and I am something in the condition of Joseph Surface, who was embarrassed by getting himself too good a reputation; for many things may please people well enough anonymously, which, if they have my name in the

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P. M.	A. M.	STATIONS.	A. M.	P. M.	
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2:11	6:59	Willow Sp'gs	7:37	2:45	
2:23	7:14	Varina	7:27	2:34	
2:35	7:26	Fuquay Sp'gs	7:19	2:25	
2:55	7:45	Kipling	7:00	2:05	
3:15	8:05	Lillington	6:41	1:44	
3:41	8:28	Linden	6:15	1:17	
4:30	9:15	Fayetteville	5:30	12:30	

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title-page, would just give me that sort of ill name which preceeds hanging—and that would be in many respects inconvenient, if I thought of again trying a grande opus."

Constable would have been fortunate had he bought the copyright of "Waverly" at his price, £700. The first edition of 1,000 copies was gone in five weeks. The second edition of 2,000 copies was exhausted before October. By November the fourth edition was called for, and Scott remarked in a letter to John Ballantyne, that Constable's commissions in four months had amounted to £612, and would likely reach £1,000 before the end of the year.

The one time "Great Minstrel" had struck a new vein, which promised to yield money, and, perhaps, popularity and fame, after a time. He now worked with a new lease of heart and hope. Eight months after the publication of "Waverly," he was out with "Guy Mannering," and three months later came "The Antiquary." The next year came two more novels, "The Black Dwarf" and "Old Mortality" appearing together. In 1817 appeared "Rob Roy" in three volumes, and in 1818 "The Heart of Midlothian" in four volumes. Thus the seemingly inexhaustible mine yielded its rich treasure, every year bringing from three to eight volumes. Many were, after several years, practically certain that Scott was the author, yet, at least on one occasion during these years, he flatly denied the authorship to be his.

Scott took for his fiction field the entire page of British life; his characters range from monarchs to the humblest servants. In "The Abbot," published in September, 1820, he gives a powerful portrayal of Mary, Queen of Scots. Constable upon its great sale, wanted Scott to portray her gret rival and adversary, Queen Elizabeth, in his next, taking as the particular period of her reign the time of the Spanish Armada. But Scott preferred to weave into the story a different scent from the life of the Virgin Queen, and so too the period of Lord Leicester's great favor at court, and his subsequent disfavor and disgrace. Several titles were suggested. Scott had his way and "Kenilworth" was ultimately chosen. The work appeared in January, 1821, hardly four months after "The Abbot." Lockhart says of "Kenilworth," that it was one of the most successful of all Scott's novels, at the time of publication; and it continues, and, I doubt not, will ever continue to be placed in the very highest rank of prose fiction. The rich variety of character, and scenery, and incident in this novel, adds Lockhart,

has never been surpassed.

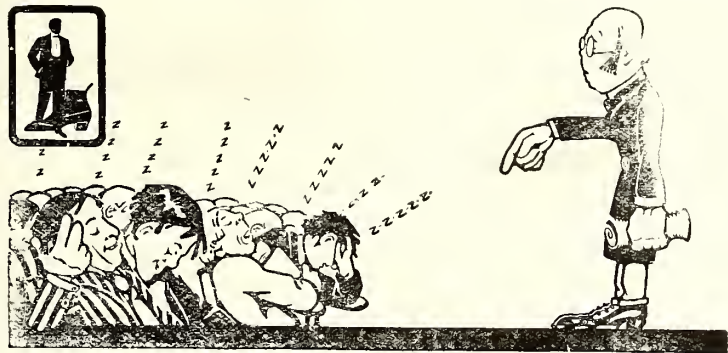
Early in these years of prosperity, Scott became a silent partner of the Ballantyne printing house in Edinburg. This company did business on a large scale. The great novelist put enormous sums of money into the business, first and last, and loaned the company thousands of pounds besides. The Ballantynes were poor managers, and the business got into a bad way. Scott apprehended danger before the crash came, yet he hoped for the best. Finally, however, in December, 1825, he saw that the business was inevitably doomed. For weeks,

he bravely faced the oncoming catastrophe. The crash came on the 17th of January, 1826. Sir Walter's lease of life lacked six years and a few months being out, and these years and months constitute the Great Struggle Period of his life.

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 Handsome Persian Morocco, with name in gilt \$1.25.  
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**MARRIED.****Hargroves - Everett.**

Berea (Nansemond) Church was the scene of a very pretty marriage, on Wednesday afternoon, June 9, 1909, when Miss Luciphene J. Everett, a beautiful and accomplished daughter of Bro. Elisina Everett, became the bride of Mr. Alexander Savage Hargroves, a son of the late James Hargroves, and a grandson of Col. Alex. Savage. The church was beautifully decorated for the sacred occasion. Miss Regina Williamson rendered the wedding music. Miss Addie Everett was maid of honor, and Mr. Andrew Hargroves was best man. Bruce Eberwine was ringbearer. There were two ribbon girls. The following young men acted as ushers: Linwood Lawshe, Willie Warrenton, Herbert Harrell, Lucius Lincoln, J. B. L. DeJarnette and Glen Brinkley. An ante-nuptial reception was tendered the bridal party and about one hundred and fifty other friends by Mr. and Mrs. John G. Eberwine at their elegant home on Bennett's Creek. The bridal presents were numerous and very beautiful. Mr. and Mrs. Hargroves are members of Berea Church, and they will make their home near Driver. They have the best wishes of many friends for a long and happy life.

I. W. Johnson.

**DIED.****Gunter.**

Sister Mary Gunter, wife of Bro. John Gunter, was born March 5, 1859, married March 4, 1877, died June 22, 1909, in West Durham, N. C. To this union nine children were born. One preceded her, in infancy, to the home of the saints. She united with the Christians at Zion Church, in Chatham County, in early life and moved her membership to the Durham church about one year ago, with two of her daughters, Misses Alice and Viola Gunter. She leaves to mourn their loss a devoted husband, eight children, five grown girls, three boys, a father, and a host of neighbors and friends.

Funeral by the writer at Zion's Christian Church in Lee County, where we placed her lifeless form to await the resurrection morn.

A. P. Barb.e.

**Murphrey.**

Miss Francis C. Murphrey, daughter of Wm. and Annie Murphrey, was born December 3, 1892. She departed this life June 13, 1909, at her home near Chuckatuck, Va. She united with Oakland Church about two years ago, and from that date lived a faithful Christian

life. She was a girl of much promise, always eager to develop her mind and cultivate her heart for higher and better things. About one year ago that dread disease, tuberculosis, laid its wasting hand upon her body and her health rapidly failed, in spite of all that skilled physicians and kind nurses could do. She knew the end was rapidly coming, and just before death assured all near her that she was going to enter into that "rest which remains for the people of God." The funeral services were conducted by the writer, and her body was buried in the cemetery at Oakland to await the resurrection morn.

I. W. Johnson.

**Livesay.**

Trueheart Rebecca Livesay, daughter

of Deacon and Mrs. R. B. Eure, was born November 11, 1886, and departed this life June 8th at Dendron, Va.

Mrs. Livesay was reared in the town of Franklin, Virginia, where her mother and father live. She made many friends during her childhood and womanhood. She joined the Franklin Christian Church at the age of thirteen and lived a consistent member and a devout Christian until death.

Much sympathy is felt for her devoted husband, father, and mother, one sister and aged grandfather, with many friends and relatives. May He who comes to heal the broken-hearted give his touch in this hour of sorrow.

She was buried in Poplar Spring cemetery, Franklin, Va. The floral designs were very beautiful and of rare quality.

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**THE CHRISTIAN SUN, Elon College, N. C.**

## The Centennial of Religious Journalism

EDITED BY J. PRESSLEY BARRETT, D. D.  
Editor Herald of Gospel Liberty

This is without doubt the most generally interesting publication sent out by the Christians. Its centennial, historical and denominational features make it not only unique in character, but interesting as well. From beginning to end it claims the interested attention of the reader.

We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A symposium—A Hundred Years of Progress," settling forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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**Dayton, Ohio,**

May all of us live the life that she lived, serve the Lord that she served, and meet in the New Jerusalem in the sweet by and by, where parting will be no more.  
A Friend.

#### Harrell.

Leonidas Harrell was born in Nansmond County, Va., January 7, 1847. He was the son of John Wesley and Delilah Harrell. He was in apparently good health until about one hour before his death. On Sunday night, June 26th, about two o'clock he complained of a severe pain in his head, and died about three o'clock Monday a. m., June 27, 1909. His death was due to apoplexy. He leaves to mourn their loss a widow, whose maiden name was Miss Mary C. Wilkins, three sons, Joel E., Roscoe, and Burgess; five daughters, Mrs. Eunice C. Copeland, Mrs. Mary Lee Savage, Misses Lydia C., Deborah and Elmira Harrell; two brothers, Elkanah and Joshua B. Harrell, and two sisters, Mrs. Mary C. Wilkins and Mrs. Martha Rountree.

Brother Harrell united with Cypress Chapel Church in his boyhood. Some years ago, he transferred his membership to Liberty Spring Church, where he remained a faithful member until his death. He was a quiet, modest, humble man of God, and tried to do his part in the work of the Master. He was a faithful attendant at the services of the church, and found much joy in the worship of God. As a neighbor he was loved and respected by all who knew him. He was industrious and successful as a farmer, having always provided well for his family. He will be greatly missed in the church and community, and his family have the sympathy of the entire community in this hour of great sorrow. The funeral services were conducted from Cypress Chapel by the writer, assisted by Rev. J. E. McCartney of the M. E. Church, and his body was laid to rest in the cemetery adjoining the church. May the Lord bless and comfort the bereaved family.

I. W. Johnson.

#### Saunders.

Solomon J. Saunders was born in Nansmond Count, Va., December 13, 1856. He was the son of Thomas J. and Virginia Saunders. He was married to Miss Balzora Archer, January 10, 1879. Unto them were born three sons, two of whom died in early childhood. Hurley is the only living son. For several years Bro. Saunders had been in declining health, but was able to attend to business, on his large farm, until a few weeks before his death, which occurred May 23, 1909. He unit-

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ed with Oakland Church, when a young man, and remained a faithful member until his death. He was a true Christian, kind and generous neighbor and a faithful friend. He had a large circle of friends who knew him to honor and love him. He was a successful farmer, and provided well for the comfort of his family. He realized for several days before the end came, that he could not recover, and proceeded to arrange his affairs for his departure. He died in the triumphs of a living faith. He leaves a widow, one son, five brothers: Tazwell, Thomas J., Lee, Richie and Willie, and four sisters: Mrs. A. L. Saunders, Mrs. M. C. Wright, Mrs. J. R. Wright and Mrs. R. A. Ashburn. The funeral services were conducted from Providence M. E. Church, and his remains were laid to rest in the family cemetery at his home. Funeral services by the writer, assisted by Revs. H. H. Butler and J. H. Kabler.

I. W. Johnson.

#### Underwood.

Mrs. Alice Underwood died at her home near Exit, Va., April 1, 1909. She was 52 years, 9 months, and 5 days old. Her health had not been very good for several years, but her last illness was for only a few days. Heart trouble was the immediate cause of her death. She was the daughter of the late Alexander and Addie B. Moore. She was married to Mr. J. S. Underwood, Nov. 24, 1881. Besides her husband, she leaves eleven children to mourn their loss: Mrs. W.

J. Boyett, Mrs. Algic Uzzle, Misses Pearl, Ethel and Ruby Underwood, Messrs. L. L., Osmund, Harry, Carlos, David and Joseph Underwood. She is also survived by five sisters: Mrs. J. B. Fanney, Mrs. W. B. Pitt, Mrs. Fannie Rogers, Mrs. J. E. Davidson, and Miss Kate Moore; and two brothers: Messrs. W. C. and S. G. Moore, of Chuckatuck, Va. Mrs. Underwood had been a faithful and consistent member of Oakland Church, Nansmond County, Va., for more than thirty years. She was recognized by all who knew her, as a faithful, humble, modest, and devoted follower of Christ. She lived and enjoyed this relation with Christ in her home, and died in the triumphs of a living faith, and has gone home to reap her reward. Funeral services conducted by the writer.

I. W. Johnson.

#### Ayscue.

There are few, if any, laymen of the past two generations to whom the Christian Church owes more than to Charlie Ephraim Ayscue, who was born in Franklin County, N. C., June 10, 1826, and married to Miss Mary Green Pleasants, February 12, 1851.

The following was written by Brother Ayscue himself and left in his daughter's possession:

"I was looking for a church to suit my religious sentiments. In the year 1857 I visited a protracted meeting in Granville County, N. C., at Fuller's, conducted by Elder W. N. Bragg, and heard the principles of the Christian

Church explained. I fell in love with her broad arms of charity and then united with the church of my choice. I then began to talk of the Christian Church in my neighborhood; it seemed to suit so many that I proposed to Brother Bragg to organize a church at Liberty Hill, our common school house, which he did on the 24th day of September, 1856, and this was the beginning of what is now known as Liberty Christian Church, Vance County. The charter members were my wife, Mary F. Ayscue, from Rock Springs M. E. Church, J. H. Ayscue (near Henderson), Lemuel Hayes, and C. E. Ayscue."

The subject of this sketch was elected secretary, treasurer, collector and later deacon of the church organized at Liberty Hill. The war dealt a heavy blow to the little church, leaving it with but three members. Rev. J. W. Wellons began preaching there in 1863, and after 1865 the work again began to grow. In 1867 a Sunday-school was organized with Bro. Charles Ayscue as superintendent, which place he filled for fifteen years.

Brother Ayscue was a man of strong convictions, both politically and religiously. From early life he labored to create an interest in education in his community. He had the districts laid off and was instrumental in establishing the first public school in Epsom community, and for several terms taught the school himself. Brother Ayscue lived to see the community in which he established the first school among the very first in the state to have a chartered high school, and the church he established grew to a membership of 260, worshipping in one of the handsomest and best located buildings of the denomination in North Carolina.

The children surviving are J. E. G., Mary Geneva (now Mrs. Fred Renn), Dora E., Dena S., Ida C., Lula M., and C. W. There are thirteen grandchildren and several great-grandchildren.

He was a man strong in body and in mind till 1904, when he had a severe attack of pneumonia. During this sickness his faithful companion for fifty-three years passed to her reward. Brother Ayscue never regained his health.

One month before the end came he fell in his room from a partial stroke of paralysis and was helpless until the morning of May 19, 1909, when he quietly breathed his last, surrounded by his four single daughters with whom he had lived in Henderson for the past several years.

Brother Ayscue took a great interest in the building of a Christian church in Henderson and often expressed a desire

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to live to worship in the new building. This he was not permitted to do; but when scarcely able to walk he visited the church once when in course of construction. His daughters were among the charter members and are now among the staunchest supporters of the work.

In his declining years when suffering in body he often expressed a wish to depart; but always added, "The Lord's will be done." To the writer he expressed a firm conviction that he would

die triumphant in the faith.

The funeral service was at Liberty Christian Church May 20th and burial in the church cemetery.

C. E. Newman.

—The report of the National Gingers' Association gives the average condition of the cotton crop June 24, as 75.6. There has been abandoned 7 per cent. of the acreage, making 9.8 per cent. acreage less than last year.

# The Christian Sun.

State Library

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JULY 14, 1909.

VOLUME LXI. NUMBER 27.

## EDITORIAL COMMENT.

**A Noble Charity.** Our city of Greensboro has an institution of relief and charity that many are not familiar with. Because owned and operated by Catholics, and the people of this persuasion not being numerous amongst us, comparatively little has been said or written about St. Leo's hospital. Cold facts cannot tell, but consider such as these: Here is a magnificent brick and stone building whose construction and equipment cost \$150,000. The rooms and wards, halls and parlors are spacious, cheerful, inviting and, for cleanliness, wellnigh spotless. Eight Sisters of Charity, whose devotion to duty is boundless, are in charge, and these give all their time, absolutely without financial consideration or compensation, to the keep of the building and the comfort of the people who go there for treatment. There are twenty-three female nurses, four male nurses and five men, engineers, gardeners, etc., in the employ of the hospital. These nurses are in training, for the most part, for professional services, and are not expensive to the institution. And yet, with all this gratuitous and economic service and management, St. Leo's hospital barely meets actual running expenses—just that and nothing more. And this is the wherefore: unnumbered patients are unable to pay—and none who come are turned off for poverty. Out of sixty to seventy patients always present there are ten to fifteen "charity" patients—those who come, white or colored, poor, needy, but down and helpless and suffering—who though nursed back to strength and health in most cases, never pay one penny for all these favors received. There is an average of 10 or 12 charity patients always in treatment.

St. Leo's only opened in April, 1906, three years ago. But in this brief period one thousand, nine hundred patients have been received and treated there, the great host of them sent on their way of hope and health and service.

If this is not charity we do not know, and if the spirit of our blessed Master is not mighty and manifest here, we have

not read His blessed life aright, or woefully misinterpreted what our eyes have seen at this place, built and conducted, as we see it, for the relief of human suffering, and the betterment of the condition of man. When all is said and done, the Catholic Church has certainly led all others in building hospitals, in caring for the sick and in reaching out a helping hand to the helpless and the needy.

**Shifting the Opportunity.**—Greatness, someone has said, consists in rising to meet the opportunity. It is even so. Some boys and girls never amount to a hill of beans because they think all the good and great opportunities are for others, none for themselves. They hear great public speeches about how to become useful; but they think the speaker means somebody else. They know there are schools, colleges, universities, and that through these even some poor boys have become great and useful; but it never occurs to them that they themselves might with effort go and do likewise.

There is ever a tendency to shirk responsibility. No one courts burden bearing. The same is true of opportunity—there is ever a tendency to shirk it and shift it to others. Those who are great and good rise to meet and welcome every opportunity afforded for usefulness and for service. Rising in the world means rising to and meeting the opportunities that come.

A thousand girls and boys will this summer find the opportunity facing them of going to school or college next fall. Seven hundred of them will decide that the opportunity is for others, not for themselves. Three hundred will rise to grasp the opportunity. And these last will tell a story of usefulness and service and success in the years to come.

**Rogers and Finance.** We trust the spirit of the late H. H. Rogers has found repose in a happier and better land, but if he could return to earth we have a notion he would lead a different life. Forsooth he would if he dared profit by criticism and newspaper comment.

There is a saying in Massachusetts

that a man of means cannot die decently in that State unless he remembers Harvard College in his will. Now, Bro. Rogers dared face public sentiment and remember no educational, religious or benevolent institutions and enterprises in his will, indeed did not remember them much while he lived. In private charity, and in his home town, he took pleasure and gave liberally, but the great bulk of his property, like that of Jay Gould, was left intact and descends unbroken to his sons. He built a great railroad and blessed a State in his business dealings; but that was business and not philanthropy. The public has not forgotten Mr. Rogers' operations in the Amalgamated Copper Company which gave birth to our modern phrase "frenzied finance," and that the government laid to him the charge of "unfair competition and methods economically and morally unjustifiable," in managing Standard Oil. Mr. Rogers' business ventures may have been successful and beneficial from a financial point of view, but with him business was first and last, with little regard to blessings and benefits to mankind. Every business success is a blessing to some; but unless there is a moral basis and principle in view, no business is a success to the man who conducts it. The papers, therefore, are giving Mr. Rogers little credit for the vast fortune he piled up; it is doubtful if he would pronounce his own life a success could he now pass judgment on it. At the bottom of all business there is a great fundamental, moral principle and he who ignores this to further his own ends solely does so to his own hurt. The world is certainly not singing the praises of the late lamented H. H. Rogers.

—Congress has passed a bill submitting to the Legislatures of the several States the proposition of an income tax amendment to the Constitution. During President Cleveland's administration an income tax law was enacted, but the Supreme Court declared it unconstitutional. If three-fourths of the Legislatures adopt the act it becomes a part of the Constitution.

## FROM THE FIELD.

## Wadley, Ala.

We were rained out Sunday at McGuire's Chapel, consequently we failed to hold our missionary service. We will hold that service next meeting. The church at New Hope held its memorial service on Saturday before the 4th Sunday. A fine audience, and a fine service, although rain interfered some in the afternoon. Sunday we held our mission service and had a nice service indeed \$24.05 being the amount contributed. I feel sure that we will raise our Conference assessments in full at New Hope. So many of the members here have moved away, that it makes it difficult to meet the demands. Our assessment this year is \$50.55, but we will write these members and give them a special invitation to assist us in making these sacred obligations.

I find as I proceed with this mission work that the interest increases and also the collections. It is true, our people are becoming better informed on this all important topic, and are contributing accordingly. We are hunting ten men in the Ala. Christian Conference who will give \$10.00 each for special mission work each year. We need 20 men who will give \$5.00 each for this cause. We need and must have twenty women who will give \$2.50 each making a total of \$250.00 for special mission work. This in addition to our regular assessment would double our forces in the home field and enable us to put a worker in the foreign field.

We already have \$88.00 of this secured. Who next? What say you, brethren and sisters? Do you love your own Church \$2.50, \$5.00, or \$10.00 worth each year, to help spread her principles and bring souls to Christ? If you do, speak out. G. D. Hunt.

## Cypress Chapel.

Sunday, June 27th, was Children's Day. The congregation was very large and attentive. The program was very beautifully gotten up and arranged by those who were much interested in the welfare of the young people and little children, all of whom did well. Every body, no doubt, enjoyed the occasion. We attribute the success of the occasion to those who got up the program and so beautifully arranged, and so faithfully trained the little ones. Give me good leaders and I will give you success. The success of any enterprise or great undertaking depends greatly upon the leader or leaders.

The collection was very good, which was for missions. I want to congratu-

late the young people and the little ones on their fine success and also in behalf of the church and Sunday school, thank all who took any part in getting up the program and training the children. Bro. Stanley Harrell was present and gave a good talk on missions. H. H. B.

## Columbus, Ga., Letter.

The series of meetings at the Waverly Terrace Church came to a close on Thursday night before the fourth Sunday in June. The meeting was not largely attended, but the interest was good and, in all probability, seed were sown that may bring forth a splendid harvest after the field has been thoroughly worked. Rev. E. M. Carter was present the last two nights of the meeting and preached the closing sermon, which was a clear and forcible presentation of "Christ the Propitiation for Sin." The sermon made a profound impression on the minds of those present.

The first Sunday instant the writer, and pastor at North Highlands, spoke on the subject, "The Bible Plan for Church Finances." At the close of the services several made a covenant that they would begin tithing their income. We expect others to adopt this plan soon. To any who are not acquainted with what the Bible teaches in reference to the method of giving, the following scripture is suggested: Gen. 14:18-20; 28:22; Deut. 14:22; Num. 18:24; Neh. 10:37; Amos 4:4; Mal. 3:8-10; Luke 11:42; 1 Cor. 16:2; 2 Cor. 9:1-15; Matt. 10:8; Acts 20:35; Prov. 3:9-10. These references are given with a view to interesting those who are not interested in this subject. Remember that the Word of God teaches us to give (1) freely, (2) bountifully—the tenth, (3) and at stated times.

G. O. Lankford.

## Nansemond Notes.

In my "Notes" I am making mention of some matters which may seem "stale" to the readers of The Sun, but I hope I may be pardoned for taking such valuable space for "stale" news, if it is not interesting to those who may read. I have been eating a good deal of "stale" bread during my sickness. I saw a statement the other day on a package of food: "Tell me what you eat and I will tell you what you are." On that basis I would be somewhat "stale" myself, and could not be expected to get very far from writing letters somewhat out of date.

On the fourth Sunday in March there was a special service at Mt. Zion church for the Odd Fellows. Special music was used, and by special invitation I preached the anniversary sermon. A

very large congregation was present. I was also invited to preach the anniversary sermon for the Driver Lodge of Odd Fellows, at Berea, on the 4th Sunday in April. The 5th Sunday by invitation I preached the anniversary sermon for the Holly Grove Lodge of Odd Fellows, at Parker's M. E. Church, South, Gates County, N. C. These Lodges presented me with a nice purse for the services, and I wish to return them thanks for the and I wish to return thanks for the

The second Sunday in May was the annual missionary service at Berea, Nansemond. The day was fine, the congregation large, the dinner abundant, and the missionary service delightful. Mr. W. J. Kendrick delivered the address before the missionary society. It was presented in his usual happy manner, and was very much enjoyed by all present. The missionary offering amounted to about \$40. The work in this church is doing well.

The foundation has been laid for the new church building at Holson. The members decided to build a new church, and make some disposition of the old building now in use. The membership is not large, but they are very faithful and untiring in their efforts. They are going to have a very neat building, when it is completed. If any person who shall read these lines would like to make a contribution for a worthy enterprise, a contribution sent to Mrs. J. T. Johnson, treasurer, Hobson, Nansemond Co., Va., would be very much appreciated, and would do much good. The church is being erected in a section where it will do much good, and it is much needed.

The time for the Sunday school convention is rapidly drawing near. The convention will meet at Waverly. I would like to request all Sunday schools in the Eastern Virginia Christian Sunday School Convention, who have organized teacher training classes to report at once to me, in order that I may make a report of all classes to the Convention.

I. W. Johnson.

## NOTICE!

The Sunday School Convention of the Virginia Valley Central Conference will meet at Beulah Christian Church on Friday and Saturday before the third Sunday in July. The nearest station is Keezleton, Va., and all who expect to come by rail will please notify me not later than July 12, if they expect to be met at the station.

Edward French, Pastor.

Lacey Springs, Va.

## NOTICE!

The Virginia Valley Central Conference will meet at Newport Christian

Church, Page County, Thursday - Sunday, embracing the third Sunday in August, and all who expect to be met at Stanley, Va., the nearest station, will please notify me at Lacey Springs, Va., not later than August 8, if they expect to be met at the station.

Edward French, Pastor.

### NOTICE! NOTICE!

To all the Sunday School Superintendents and their Schools of the Eastern Virginia Christian Convention:

The Eastern Virginia Sunday School Convention meets with the Waverly Christian Church, Waverly, Va., July 21-23, 1909. The first session will begin at eleven o'clock a. m. on the twenty-first. The program is seen elsewhere in this issue of The Sun.

Railroad service will be good. There are four trains from Norfolk each day and four to Norfolk. The first train arriving here is 9:30 a. m., the second is 10:45 a. m., the third is 5:48 p. m., and the fourth is 9:22 p. m.

The first train leaving here is 7:42 a. m., the second is 10:00 a. m., the third is 4:00 p. m., and the fourth is 6:36 p. m.

Trains scheduled here at the hours of 10:45 a. m., 5:48 p. m., 10:00 a. m. and 4:00 p. m. are through trains stopping only at Suffolk and this place. All others are local. For further information apply to your nearest railroad station. For further information about the convention apply to

H. E. Rountree,  
General Secretary.

Waverly, Va.

### PROGRAM OF EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION, WAVERLY, VA, JULY 21-23.

Our motto: A Christian Endeavor Society in every church, Teacher-Training and Organized Classes in every Sunday school.

#### Opening Session.

Wednesday Morning, July 21.

Rev. C. H. Rowland, President, presiding.

11:00—Opening song, devotional, Rev. M. W. Butler.

11:15—Roll call and enrollment.

11:40—Words of Welcome:

On behalf of the Church and the Sunday-school, Judge J. F. West.

On behalf of the Town and Community, Robt. W. Arnold, Attorney.

Response, Mr. Stanley C. Harrell, Secretary.

12:20—Report of the Executive Committee, Rev. C. H. Rowland, Chr.

12:30—Business Session.

Appointment of committees:

- (a) Nominating.
- (b) Resolutions.

(c) Other committees.

Announcements.

12:50—Adjournment, benediction.

You need a note-book and pencil during every session of this convention. Note what is said. Take it to your school, apply it. Don't forget it.

#### Second Session.

Wednesday Afternoon, July 22.

2:30—Song and prayer service, Rev. H. H. Butler.

2:45—Report of Nominating Committee; election of officers, Department Superintendents and Secretaries.

3:00—Reports of Departments.

Cradle Roll, Mrs. J. W. Harrell.

Primary Union, Mrs. W. D. Harward.

Teacher-Training, Rev. I. W. Johnson.

Home Department, Rev. R. H. Peel.

Decision Secretary, Rev. J. O. Cox.

Organized Bible Class, Superintendent Organized Work.

Missionary, Rev. J. W. Harrell.

3:35—"The Need and the Importance of Developed Departments in Our Sunday Schools," Prof. W. P. Lawrence, Elon College, N. C.

4:00—Open Parliament on above topics.

Business session.

Announcements, adjournment, benediction.

Notice: You need to be present tomorrow morning. "The Teacher and Teacher-Training" is to be discussed. Every school needs this. Don't forget to be present—on time—and get something for your school.

#### Third Session.

Wednesday Night, July 22.

8:00—Song and prayer service, led by Rev. N. G. Newman. Music by the church choir, Mr. J. F. Baird, Director.

Annual address, "The Child and the Church," Dr. W. W. Staley.

Announcements, benediction.

#### Fourth Session.

Thursday Morning, July 23.

Theme: Teachers and Teaching.

10:00—Song service, The Quiet Hour, led by Dr. W. W. Staley.

Reading of Minutes and enrollment.

10:35—"A Real Sunday School Teacher and His Supreme Aim," Rev. C. C. Ryan.

10:55—"The Teacher's Tools and Work," Rev. M. W. Butler.

11:35—"Our Teacher-Training Work—Its Aim," Rev. I. W. Johnson, Superintendent.

11:35—(Fifteen minutes open discussion.) Suggestive thoughts for three minute talks:

- (a) How to Teach.
- (b) Teacher between Sundays.
- (c) How to Have a Teacher-Training Class.

(d) Why Have a Teacher-Training Class?

(e) Teacher-Training as a Forward Look.

Organized Bible Classes.

11:50—"The Adult Organized Bible Class—A World-Wide Movement," Mr. Stanley C. Harrell.

12:05—"How to Organize and Conduct an Organized Class," H. E. Rountree.

12:25—Fifteen minutes open parliament.

Suggestive themes three minutes each:

How to Teach an Adult Organized Class.

What to Avoid—Precautions to Take, etc.

12:40—Business moment.

Announcements, benediction.

#### Fifth Session.

Thursday Afternoon, July 22.

Theme: Missions.

2:30—Song and prayer service, led by Rev. I. W. Johnson.

2:45—"The Sunday School the Dynamic of Christian Evangelization—A Look Forward," Rev. J. H. Thompson, Norfolk.

3:05—"Missions Made Practical in the Sunday School," Rev. J. W. Harrell. Suggestive themes of five minutes each:

The Mission Ideal in Sunday School Work.

The Place Now Occupied by Missions in the Sunday School Work.

How to have a Missionary Movement in every Sunday School.

Round Table—Missions. Conducted by Rev. J. W. Harrell.

Ten minutes open parliament.

Christian Endeavor and Young People.

3:40—"The Young People's Movement—A Look Forward," Prof. W. P. Lawrence.

4:10—"Christian Endeavor the Supreme Hope," Rev. C. H. Rowland.

4:20—Round table—Christian Endeavor, led by Rev. C. H. Rowland.

Open discussion (fifteen minutes).

4:45—Business session.

Announcements, benediction.

#### Sixth Session.

Thursday Evening, July 22.

Theme: The Sunday School Winning Souls.

8:00—Song and Prayer Service, led by Rev. M. W. Butler. Music by church choir, Mr. J. F. Baird, Director.

8:20—"The Sunday School a Salvation School," Rev. J. O. Cox.

8:35—"Probing the Life and Making the Truth Shine," Rev. N. G. Newman.

Announcements, benediction.

(Continued on page 12)

## NOTES AND PERSONALS.

—President Taft is planning to visit the Alaska-Yukon-Pacific Exposition, Seattle, and many points in the far West, in September.

—President Taft delivered an address, and assisted in laying the corner-stone of a Congregational Church in Washington, Sunday, July 11.

—Four solid train loads of tobacco, 115 cars of 15 hogsheads each, reached Pensacola, Fla. July 11 from Tenn. and Ky. for export direct to Liverpool.

—President Moffitt and family left Elon last week for a visit of several days to Asheboro, N. C., Dr. Moffitt's former home.

—Rev. R. P. Crumpler who graduated from Elon at the recent commencement has taken charge, for the summer, of Prof. Wicker's work with the Palm St. Church, Greensboro.

—Col. Marcellus Pointer aide-de-camp to Gen. Jos Wheeler and a most gallant officer in the Civil war died in obscurity and in poverty in a Bowery hotel, New York, July 10.

—The Sunday school Convention Programs take much space this week, but they are worth it. If any doubt that we are moving in Sunday school matters let them read a program of our annual meetings.

—The tariff bill which has been passed by the House, many times amended and passed by the Senate is now in the hands of conferees from House and Senate and will likely be ready for adoption at an early date.

—Prof. P. J. Kernodle has been compelled to keep his bed several weeks at his home at Elon College, nursing a rather tedious and trying case of rheumatism, but is hopeful now that he shall be up and out in a few days.

—The many friends of Mrs. W. A. Harper are pleased that she has so far recovered from the effects of a recent operation at St. Leo's hospital, Greensboro, as to be able to return to her home at Elon College. Mrs. Harper has promise of complete restoration to health.

—Rev. W. S. Long, D.D., Graham, N. C., well and favorably known to Sun readers and church workers in all our Southern Convention, wishes that we announce that he will consider a proposition to serve as pastor or teacher, as the way may open.

—When a pastor can possibly attend his Sunday school Convention and fails to do so it is a reflection on him. It seems that he did not attend because he did not have to, or rather, because there was no pay in it for him. He owes it to himself, his calling and his Sunday schools to be there and do his best

to make the Convention a success.

—Prof. J. P. Kernodle sends this which we are pleased to insert: "Please say in The Sun that I am having books, 'Lives of Christian Ministers,' delivered to advance subscribers as rapidly as possible. Owing to my having been confined to my bed already four weeks from rheumatism, delay in delivery has been unavoidable. I shall be glad to receive new orders; price net in cloth \$2.00; gilt top, \$2.50. Orders sent to Christian Sun will receive prompt attention."

—Bro. Manning, of the Henderson Gold Leaf gives this timely advice, with every word of which we heartily agree:

"Preach the gospel of good roads. As the Baltimore Manufacturer's Record says, the man who is directly working for good roads is directly working for the betterment of mankind. He is working for the advancement of education and religion and for all that makes the highest civilization. Let the good work go on."

—The elegant new house of worship at Pleasant Grove, Halifax Co., Va., is to be dedicated first Sunday in August. Rev. W. W. Staley, D. D., Suffolk, Va., is to preach the dedicatory sermon and Rev. J. W. Wellons, Elon College, is to offer the dedicatory prayer and be in charge of the communion service. There are to be forenoon and afternoon services. The people of this community are justly proud of the great and unselfish work they have done in building such a costly house to the glory of God.

—The Commercial Appeal, Memphis, Tenn., in its issue July 4 carries a fine cut of Rev. B. F. Black, Secretary of the St. Railway Y. M. C. A. of that city and also of library scenes connected with the work. Bro. Black has organized a Sunday school from the families of the street railway employees which the Commercial Appeal thinks is the only one of its kind in the world. There are a hundred of these families and their school meets every Sunday evening in the car barn of the Company.

—Mr. S. M. Atkinson is now traveling in the Eastern Virginia Conference in behalf of The Christian Sun. What assistance the friends there may give him will be greatly appreciated as his work at best is arduous, especially in the dull summer season. He plans to be with Rev. N. G. Newman at Holy Neck next Sunday (18th inst.). If friends come prepared to renew much time and expense of travel are saved. Tell Mr. Atkinson where he may find a new subscriber, and thereby do a good turn for your church paper and the good cause.

—We learn from the Herald of Gospel Liberty of last week that the venerable and beloved Dr. T. M. McWhinney

died at his home in Yellow Springs, O., July 1, being in his eighty-sixth year. Dr. McWhinney had visited the South more than once and was beloved by those who had the privilege of meeting and hearing him. He preached the baccalaureate sermon at Elon College a few years since, and, although then past eighty, he delivered his message without support of table, desk, or notes, and held his audience by his vigor of thought and charm of eloquence. Dr. McWhinney was ever loyal to his church and was a man of great weight and worth in its councils.

—Of the marriage of our former popular and universally esteemed music teacher, Miss Elise Ramsey, the Fayetteville Index of July 7 thus speaks:

"Mr. H. M. McAllister, of Lumberton, and Miss Elise Ramsey, of Monroe, were parties to a brilliant wedding in the Presbyterian church of the latter place last Wednesday, Rev. William Black performing the ceremony.

Mr. McAllister is a son of Mr. and Mrs. J. A. McAllister, of Lumberton, and has relatives among the best and most prominent citizens of Fayetteville and Cumberland County. He is cashier of the First National Bank of Lumberton and an energetic young business man of enviable reputation. His bride is a daughter of Mrs. Frances Ramsey, and is a young lady of many accomplishments."

—Miss Mary Morgan, daughter of the late Senator Morgan, of Alabama, died at Blowing Rock, N. C., July 11.

—It is learned with profound regret that Editor Caldwell, of the Charlotte Observer, has suffered a relapse and has been carried to the hospital. His condition is not promising.

—There has just been presented to the Sunday School Union a tea set, given by Robert Raikes, the founder of Sunday schools, to one of his scholars as a first prize 85 years ago.

—Rev. Dr. R. A. Torrey, the noted evangelist, closed last Monday a very successful revival at Winston-Salem. He made a profound impression and hundreds, singing joyous hymns, gathered at the station to bid the preacher farewell. There were several hundred, maybe 1200 or 1500, professed conversions.

—It is risky to send money by mail to concerns about whose reliability one knows nothing. In Parkersburg, W. Va., a case has come up where a concern advertised ten yards of silk for \$2. It sent the silk all right, but it was silk thread. Better buy silk at home where you can see what you are getting.—Roanoke News.

### JESUS, THE DIVINE SPEAKER.

In a former thesis Jesus was noticed as a teacher. In this He will be considered as a speaker. Let us listen to Him in his beautiful flow of eloquent words.

Among all the splendid voices, and the oratorical tongues of the centuries, none has been so winsome and profoundly eloquent as was His who spake as never man spoke. Whether sounding down the mountain side, urging through the plain, or floating over the sea, it commanded great respect and received the utmost attention from the eager throngs that pressed to hear him. The same inspiring voice speaks to us as charmingly today as when it said, "Let there be light." And when that trumpet voice shall sound the last note of time, it will roll with the same everlasting strength and harmony. With tender accents the words of light and life ran in streams of gladness from the ever-flowing Fountain into anxious hearts until they were filled with the fulness of His love. It is the pleasant duty of all to love and praise Him for His matchless sayings and incomparable greatness and goodness, and to know that He is speaking to us, in many ways, entreating us to gain the victory and get the immortal crown. God speaking to us is a delightful thought to entertain, and every one ought to listen and hear what is said in Hebrews, first chapter, first verse: "God who at sundry times and in diverse manners, spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son." To them He spake through the law, to us He speaks through the gospel.

The law was delivered to Moses on Sinai's craggy summit, in tables of stone, and was handed down amid cloud, lightning and thunder, smoke and fire. And at that momentous and eventful hour the mountain did quake greatly with the power of God. There was a great trembling among the people as Moses brought them out upon the mount to meet with God. That must have been a thrilling event when God talked with Moses from heaven. No wonder that the face of Moses shone with such surpassing brightness when he came down from the mount fresh from the presence of the Lord.

If we would have a more intimate relation with God; if we would commune with Him often; if we would abide in the divine presence; if we would go up on the mount and dwell with Him until endued with power from the large upper chamber, what a wonderful difference it would make in the appearance. Coming down with the

face beaming with heavenly brightness, it would be noticed by all and make a good, deep, splendid impression on them. If your face does not shine by the brightness of the Spirit which ought to be in you, it will prove that you have not been with God enough to catch his changing and charming influence, and that beautiful and lovely expression which will cause the features to play an impressive part in your life. An old, unbecoming, wrinkled face, that has become scarred, blurred, bloated, and on which sin and dissipation have made long, deep furrows, can become smooth and better looking by living a pure life and applying to the soul divine grace with the lotion of salvation. When you shine up, dress up, fix up, and help yourself move to the front you look better, feel better, and even command and demand more respect.

You may tell of brisk rubbing to iron out the wrinkles to make you look younger and more attractive, you may mention the cosmetics and lotions and many other preparations intended to make old people look young, and cause the young to look better, and these may be useful in their place—but let all of us go up on the mount with God and have him give life and health and joy; eating at the same time, and all the time, of the hidden manna, then will we be more symmetrical, more admirable, and better developed. A conscience at ease and at peace with God is worth more to help smooth out the wrinkles than the most costly toiles filled with the richest perfumes. If God be in us and with us, speaking the matchless words of comfort—the face, which is the index of the heart and affections, will shine with incomparable splendor. To have this experience is of priceless value. Then to hear the sweet, mellow voice of our Father coming over the din of time and the flight of years, saying: "Behold, I am with you always, even to the end," is enough to give more persistence and greater determination to press upward for the immortal prize. Brilliant scholars and entertaining writers have given pleasing rhetoric and convincing logic upon this very theme, but they have left some pebble of thought along the shore of the great ocean of time, to be taken up to help fill other minds, to help mould, embellish and brighten other souls.

He spake very many times and in different ways. Before the flood he spake by Enoch and Noah. Behold the wonderful things he did, and hear his voice in the great sayings which were full of promise and consolation to that people. After the flood he speaks by Abraham, Jacob, Moses, and all the prophets.

What a constellation of bright stars in this group! What faithful, holy, just, honest and good men he chose through whom to speak to the people! They conveyed his plans and will to them in a most satisfactory manner. His desire so well planned and so faithfully executed by his faithful servants was a marvelous thing and accomplished grand results.

In diverse manners he talked with them. Sometimes he spake by a voice—at other times by dreams and visions. Joseph was a dreamer—yes, a dreamer, and his dreams meant something—study them over and see what they tell—they tell a true story. Such a model boy—a young man of character and purpose, and such a great, good man. What an honor to himself and a blessing to the world! His examples have been a model for many a boy and young man. Would that the young men of all the nations of the world would study him more, because he is a good model to follow. He was faithful and right, clean in his life, and manly in his deportment. How sublimely eloquent did God speak through this dreaming boy! No one can read the history of his life without being thrilled with the scenes in the different acts as he played his parts so well on the stage of life.

Isaiah's transporting heavenly vision has been much admired by anxious multitudes who devotedly loved this sublime prophet, chaste and elegant writer. His style was natural and easy—his thoughts elevating, his imagery beautiful, and his description clear and strong. What surpassing joy he must have possessed as he lived with God, as he talked with him and through him! How happy he must have been, having such natural gifts, and then so fully influenced by the presence of God. No one can read Isaiah without feeling better—without being impressed with his great knowledge and beautiful character.

At other times he spake by signs from heaven, as in a pillar of cloud by day, and fire at night. Many times by revelations. In these signs under the Old Testament dispensation His deliverance was fully shown.

In the last days he has spoken to us by His Son. Under the new dispensation he speaks to us through Jesus. Just now that precious old hymn sounds in the ears and rings in the soul with such rich melody in these first lines:

"Hark, my soul, it is the Lord,  
'Tis the Savior, hear his voice—  
Jesus speaks—he speaks to thee,  
Saying, poor sinner, lovest thou me?"

Jesus was the last medium through which He has spoken. In every condition he is ready to help. When you are

(Continued on page thirteen).

# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School.

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## HOW TO CONDUCT THE C. E. MEETING FOR JULY 18—A FEW SUGGESTIONS.

Topic: The Palace Beautiful (Pilgrim's Progress, Series VII), Eph. 4:7-16; 6:10-17.

**For the Leader.** Christian's room in the Palace Beautiful was called Peace. It might be a good plan for the leader to confine his remarks to the prime need of our strenuous era—rest and peace. He will do well to tell in well-chosen words of the mad rush of the world, of the savage competition that drives men insane, of the grinding cares of the complex life which make middle-aged men grey and bring them to the grave before the day of their greatest usefulness has dawned. An illustration or two from present day life would be very appropriate here. Then let him picture the composed, the simple, the restful, the peaceful, the Christian life—let him show how our holy religion opposes the ideal of the present materialism and invites all to "a peace that passes all understanding" save to the initiated. Let him close his remarks with a personal testimony of the value of this peace in his own experience.

**For the More Experienced Members.** Appoint two Scripture readers, one for Eph. 4:7-16 and the other for Eph. 6:10-17. Appoint six to briefly respond with fitting comment, terse but illustrative, and enforcing the idea of the verses read by the readers as follows:

1. Christian's path not always smooth. Eph. 4:7-10.
2. We have varying talents. Eph. 4:1-13.
3. Oneness in Christ. Eph. 4:14-16.
4. Christian's strength. Eph. 6:10-11.
5. Our enemy. Eph. 6:12.
6. Our armor. Eph. 6:13-17.

**For the Less Experienced Members.** Stand out for reading in the meeting the

following Scripture references:

- Lions in the way, Dan. 6:16-23.
- Overcoming the flesh, Heb. 12:1-3.
- In good company, Col. 4:2-6.
- The Peace Chamber, Isa. 26:1-4.
- Divine Provision, Matt. 22:1-14.
- Christian Armor, 1 Thess. 5:8.

**Pilgrim's Progress, Series VII.** The seventh series of our C. E. studies in Bunyan's Pilgrim's Progress begins with the Palace Beautiful with the words, "Then I saw that he went on trembling for fear of the lions," and closes, when Christian begins his journey again, with the words, "Then he began to go forward." It contains five dialogues and the narrative part. This whole passage should be rendered in a dramatic way by assigning to one the narrative portion, to another Christian's part in the dialogues, to a third the Porter's part, to a fourth Piety's part, to a fifth Prudence's part, and to a sixth Charity's part. These parts should be assigned to the more advanced members and with discrimination. If they practice it beforehand, this will give zest and charm to the meeting.

### Suggested Program.

1. Chain of prayer. Song.
2. First Scripture lesson by the appointed reader in the sections indicated above and with the comment by those appointed.
3. Song. Prayer by leader.
4. Second Scripture lesson by appointed reader in the three sections indicated above and with the comment of those appointed.
5. Leader's remarks.
6. Stanza of some appropriate hymn.
7. Scripture references by less experienced members.
8. Opportunity for all to participate by testimony, Scripture text, prayer, or in any other way.
9. The Bunyan's Pilgrim's Progress program suggested above.
10. Song. Offering. Mizpah.

### The Dignity of Teaching.

Would that I could magnify the office of Sunday school teacher—not that it needs magnifying for those who know its worth, but that those who do not know its worth may be sufficiently impressed with its dignity to make suitable preparation for it. Our blessed Lord

was first and foremost a Sunday school teacher. He is dozens of times styled a teacher in Holy Writ where he is once called a preacher. Our ministers are performing their noblest service for humanity when they are sincere teachers of the Word. There is no holier office than that of religious teacher. There is no religious teacher superior to the Sunday school teacher in influence, in good done, in souls won for the kingdom. From our Sunday schools come ninety per cent. of our church members and practically all of our Christian workers. Verily the Sunday school is a mighty agency in the salvation of souls—and of this mighty agency the teacher is the central force, the dynamo whence radiates the subtle power that lights the world with Christian love.

Sunday school teaching is indeed a profession of vast dignity, of far-reaching influences. There is no profession that can approach it when we weigh our activities in this life in terms of the life to come. Compared with it, when we take the ultimate view, the learned professions pale into insignificance. If the chief duty of man is to fear God and keep his commandments and to get ready for that incorruptible crown that fadeth not away, then our religious teachers (chief among whom are our Sunday school teachers) are the most noble of our professional men and women. There is no dignity, then, approaching that of the Sunday school teacher.

But why this, do you ask? That you may feel the importance of preparing for such a noble service, of getting ready to enter such a dignified profession. Other professions call for special training. Does not the noblest profession, the most dignified, call for it? For three months the power and influence of this department and of its hundreds of devout friends are to be centered upon the organization of Teacher Training classes in our Sunday schools—that we may train our present and future teachers for the noblest service, the most dignified labor it shall ever be their privilege to perform. My brother, my sister, what is your place in this campaign? Is your Sunday school in the front line of this forward movement or is it skulking in the rear? What is your duty? Pray over the situation. Then lend a hand.

**Young People's Convention Honor Roll.**

In this honor, which will be kept standing for three weeks yet, are printed the names and addresses in the order of time of those pastors who have filled out the "Pastor's Information Blank" mailed them with stamped envelope on June 26. This roll is given not to encourage invidious comparison nor to suggest it, but simply to let the Church at large know how interested our pastors are in this Young People's Movement.

- Rev. J. W. Wellons, Elon College, N. C.
- Rev. W. C. Wicker, Elon College, N. C.
- Rev. A. P. Barbee, Durham, N. C.
- Rev. J. W. Barrett, Norfolk, Va.
- Rev. C. E. Newman, Henderson, N. C.
- Rev. N. G. Newman, Holland, Va.
- Rev. W. G. Clements, Morrisville, N. C.
- Rev. J. D. Wicker, Sanford, N. C.
- Rev. Herbert Scholz, Macon, N. C.
- Rev. J. W. Harrell, Portsmouth, Va.
- Rev. G. D. Hunt, Wadley, Ala.
- Rev. J. O. Cox, South Norfolk, Va.
- Dr. J. O. Atkinson, Elon College, N. C.
- Rev. P. T. Klapp, Pittsboro, N. C.
- Rev. H. E. Rountree, Weverley, Va.
- Rev. R. L. Williamson, Ramseur, N. C.
- Dr. P. H. Fleming, Burlington, N. C.
- Rev. M. W. Butler, Newport News, Va.
- Rev. S. B. Klapp, Greensboro, N. C.
- Rev. J. L. Foster, Elon College, N. C.

Have you a Teacher Training Class in your Sunday school? If so, write me how you like it? If not, won't you begin at once to organize one?

**A. Front-Line Church.**

We have all known of the excellent record attained and great work accomplished by the Burlington Christian Church. Some few of us have known the secret of it—the thorough organization and diligent work of its young people. That all may see for themselves I am printing in full the "Pastor's Report Blank" sent the Field Secretary by the pastor, Dr. P. H. Fleming. In sending the report Dr. Fleming remarks, "I take pleasure in filling out and returning this blank to you." I am sure he did and that our brotherhood at large will receive pleasure and hope and inspiration from reading it. The report reads as follows:—

"Information from Burlington Christian Church, Burlington, N. C., in the W. N. C. Conference.  
Supt. of S. S. John R. Foster.  
Secy. C. V. Sellars.

No. teachers, 12. No. pupils, 302. No. classes, 12.  
Pres. of Teacher Training Class, J. S. Kagey.  
Secy. of class, Miss Beulah Petty.  
Teacher, P. H. Fleming.

Name, Teacher Training Class.  
No. in the class, 14.  
Pres. of Men's Class, L. J. Fouville.  
Secy. of class, C. T. Holt.  
Teacher, J. S. Kagey.  
Name, Men's Bible Class.  
No. in class 31.  
Pres. of Women's Class, Mrs. D. E. Sellars.  
Secy. of class, Miss Beulah Petty.  
Teacher, P. H. Fleming.  
Name, Women's Bible Class.  
No. in class, 30.  
Cradle Roll Supt., Mrs. R. M. Morrow.  
No. pupils on cradle roll, 61.  
Home Dept. Supt., Miss Ada A. Teague.  
No. pupils in Home Dept., 45.  
Pres. C. E., Mrs. W. H. Carroll.  
Secy., Miss Nonie B. Moore.  
No. active members, 75. No. associate and honorary members, 39.  
Junior Supt., Both societies meet together.

**Other Organizations.**

Pres. of Missionary Society, Mrs. W. H. Carroll.  
Names of other organizations for young people and names of their Presidents, Young Men's Bible Class, J. Sipe Fleming, Pres., 23 members; Girl's Helping Hand Class, Miss Nellie Sue Fleming, Pres., 25 members.

Signed, P. H. Fleming, Pastor.  
Date, July 8, 1909. Address, Burlington, N. C."

The proper authorities in each of our Sunday school Conventions have been asked to present the matter of appropriations for the support of this department in the Sun and to defray the postage and incidental expenses connected with the campaign now waging to make our motto an accomplished verity. Brethren, please do not neglect so vital a matter. Only \$139 was pledged at the Convention at Elon College. The very lowest estimate for the year will be \$175, perhaps the sum needed will exceed \$200. The Conventions will do well to make appropriations for this work.

What are you doing for Teacher Training? Pray; then lend a hand.

The Young People's Convention recommended that our Sunday school Conventions be gradually merged into Young People's Conventions, as representing not only Sunday schools, but also Christian Endeavor, Missions, and all the organized effort of our Young People. Let each Convention carefully consider this matter. The proper authority in each case has been communicated with.

The Editor calls special attention to

the excellent Convention program by Rev. H. E. Rountree for the approaching Eastern Virginia Convention. Let our program makers file it away for reference. Bro. Rountree is a most capable program maker and the beauty of it is that every speaker has signified his willingness to be present and take the part assigned to him before the program is printed. And Eastern Virginia always has a good Convention.

**HOW TO TEACH THE S. S. LESSON FOR JULY 25—A FEW SUGGESTIONS.**

Paul at Athens. Acts 17:22-34.

**Golden Text.**—God is a spirit: and they that worship him must worship him in Spirit and in truth. John 4:24.

**Review.**—Review the previous lesson thoroughly and on board outline the course of the Second Missionary Journey from Antioch to Athens. Call for the note books: make suggestions after examination: have one read.

**Intervening Events.**—At the conclusion of the last lesson we left Paul at Athens, awaiting the coming of Silas and Timothy. In the meantime Paul preached to the "Jews and devout men" of Athens and disputed with anybody he met in the agora or marketplace. He finally fell into a dispute with the Stoics and the Epicureans, two world famous types of Athenian philosophers, and they had him address them from the Areopagus or Mars' Hill. You will find these facts in Acts 17:16-21. You may give them in your own words, read them from the Bible, or have one of your pupils read them.

**Incidental Instruction.**—Explain the position of the agora or market place in Athenian life. Explain also the teaching of the Stoics, apathetic fatalism, and of the Epicureans, gross materialism, and show how Paul's message contradicted both these schools of philosophy. A word will need to be said about the Altar to the unknown God. For some reason this has been accepted as an unconscious prophecy of the coming of Christ, but the facts were always at hand to disprove such an idea and I cannot understand how it ever got a hold on the Christian world. We are told by Diogenes Laertius in his life of Epimenides how the custom so prevalent in Greece and Rome of erecting altars to unknown divinities arose. He says that the Athenians were suffering from pestilence which Epimenides arrested thus: "he ordered the Athenians to let go white and black sheep from the Areopagus, and on the spots where they lay down to sacrifice them to "prosekonti

(Continued on page 11)

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## THE CHRIST AND THE CHURCH.

Every branch of the church endeavors to embody in its fundamental teaching the doctrine and the life of our blessed Savior. And it is a tribute to His great life, rather than a criticism of it, that no branch of the church has compassed all that He lived and labored and died to accomplish. His life and teachings were too comprehensive to be gathered up into the belief, faith, doctrine or dogma of any single sect or creed.

But, any branch of the church grows and prospers and achieves in the world in proportion to the amount of His life, His doctrine, His teaching that it interprets and successfully advocates among the children of men. His was the many sided life. His was the universal nature, character, being. Different branches of His church insist, lay special emphasis upon, certain sides of His life and teachings, but no single branch lays proper emphasis upon all. His was a life, not a belief.

One branch of the church labors to interest and to save the refined, the cultured, the rich. And our Savior preached to and labored for the rich. Another directs its efforts in particular to the fallen, the outcast, the needy. And our Savior came to seek and to save the lost and the needy. Another directs its efforts to the relief of human suffering and to caring for the sick. And our Savior had compassion on the sick, relieved and healed them. Another insists upon His ultimate triumph because "the elect" and the predestined will be saved and will multiply and replenish the earth with their kind. And our Savior did call and did choose, of His own volition, certain ones to be His

disciples and followers. Another insists with all emphasis that baptism is all important and a certain mode is the only mode. And our Savior was Himself baptized and taught that others should be. Another emphasizes the power and the spread of free grace and never dying love. And our Savior was gracious to all, and His love is sufficient for all. These instances show the manner and emphasis placed upon the different sides of this wonderful and marvelous life.

There is a church which claims that a life is greater than a creed, or any formula of dogma or doctrine. This church holds up a life. It bears no name but that He bore. It insists upon and emphasizes His life in all its fullness. It pleads for a fellowship as deep as love and broad as charity. It pleads for vital piety as the only test of this fellowship. It pleads for the brotherhood of all who believe in His life and in the power of His resurrection. It pleads for the teachings He taught as set forth in His inspired Word. It does not claim to cover all His life, nor compass all His teachings; but it does give to each individual member the right and the privilege to interpret that life, and live it, for himself. Such a church is worthy of our deepest loyalty, our noblest sacrifices, our firmest and best endeavor. Such a church has a place in the world, and will have, until there shall be complete unity and fellowship among all the professed followers of Christ. That church holds up to all the world the Christ as its only creed.

## THE GOOD DAYS.

Even the days of great and good revivals are not ended. Read of Gypsy Smith in the West, of Dr. Chapman in the East and of Dr. Torrey in the South if you believe it. Thousands are falling under the power of the Word as told by these. The days of the loudest shouting and the most copious weeping may be over. But the times of deciding for Christ, yielding the heart to God, giving the hand to His service, these sweet times still abide and are in the future.

The good days are not done; they are here now, and in the future. God's hand is still guiding, and God's will still controls. The good people are not all dead. We have forgotten the weaknesses of the folks who are gone and remember only their strength, triumphs and virtues. Were some to die whom we know in the flesh now and attend to but poorly we would soon be declaring that these same ones were the best people we had ever known. The best people, like the best days, are here now, or bet-

ter still, are yet to be. The future yet has for us rich treasures, her very richest treasures of men and measures and days. We shall not pine over the past, but look to the future with hope and comfort and good faith.

## HEALTH OF BODY AND SOUL.

The State Board of Health of Kansas, declaring that "the common drinking cup is a source of communicable and infectious diseases," has placed this order on the statute books: "The use of the common drinking cup in railroad trains, in railroad stations, in the public and private schools, and the State educational institutions of the State of Kansas is hereby prohibited from and after September 1, 1909." As population multiplies and diseases increase in number and in degree it is well enough to take such precautions as to health and social well being. As people come closer together in daily work and walk new diseases arise, and new problems in morals and in religion.

When people lived a dozen miles apart and saw each other once a month there was not so much danger of communicating disease, or bad morals, or unwholesome religious ideas. But now people meeting and mingling daily, not to say hourly, communicate the bad in health, manners, morals and religion very rapidly. New problems arise. New solutions are necessary. And as health boards are busy working out solutions to sanitary problems, moralists and religious teachers must be busy solving the new problems that confront Christianity.

**Be Simple.** Not silly now, and foolish: but plain, artless, natural. Affectation is a curse to be avoided as you would avoid leprosy.

Improvement and self-development are virtues to be cherished and coveted. But the Creator never made another person just like yourself: and He never made you just like any other person. One must, therefore, be one's self—or be a fool. Refuse on all occasions to be a fool. Be yourself—artless, frank, and natural.

But what a strange notion some have of education, self-development, culture. Being pompous and grand and high feathered is not culture, refinement or education. The purpose of all our training, and all our learning, is to lead to simplicity, plainness, naturalness. The educated person is not one of big words and high phrases, but the opposite. Ignorance makes things obscure and complex: education reduces to simplicity and naturalness. The ignorant speaker,

preacher, writer, leads the listener or reader into a muddle and leaves him there: knowledge clarifies, illuminates. Our Savior is the model. Never man spake like this Man. He knew. He was educated in the highest sense. And none made so clear and plain and simple as He.

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#### NORFOLK LETTER.

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Sunday was an ideal day, clear and pleasant, consequently attendance at Sunday school and church services was very good.

Rev. W. H. Thompson of the Third Church preached good sermons to somewhat larger congregations than usual.

Rev. C. C. Ryan, of the Memorial Temple, has been indisposed for several days, suffering from a slight attack of malaria. Brother Ryan is a man who does not give up and go to bed, as long as he can stay up, so he filled his pulpit as usual Sunday, reports good congregations, especially at the night service.

Rev. J. W. Harrell and his people, of Portsmouth, are to be congratulated upon the impetus their efforts have taken towards having a new church building. The two front sides are to be of granite, trimmed with stone. The Sunday school room is to be separated from the main auditorium by sliding doors, so that the whole floor space may be thrown into one, giving a seating capacity of 700, and the contract price is to be \$26,000. This will build for them a handsome and convenient house which will be an ornament to the city and to the Eastern Virginia Conference, and to our Portsmouth church in particular. I suspect that Brother Harrell will soon report more definitely with reference to this work.

I had a very encouraging letter last week, from a pastor in New York State, with reference to the Porto Rico Building Fund proposition, also received a letter from a sister in Iowa. The letter breathed a splendid spirit of self-sacrifice, and devotion to duty, and determination to take advantage of every opportunity for doing good in the world. She says: "I joined a photography class this spring, but after the first lesson, I told the instructor I believed I could do more good with my \$5.00, so I paid for my first lesson, and decided to send the amount for the first term's tuition to you." If I were to give you her name, I am sure many of the Sun readers would know her. I can only commend her example to those who would like to have a part in this work we are doing, and which work we are going to finish.

J. W. Manning.

#### A WORD OF GRATITUDE.

At the last commencement at Elon College, an act was performed and remarks made that greatly touched my heart and have left there an abiding sense of gratitude. At the time, coming as this act did, and the direct remarks so full of tender, grateful, and affectionate terms, recounting sacrifice, services, and associations of the past, I was utterly unable to express the gratitude I felt. I allude to the oil painting presented to the college by Rev. C. H. Rowland, and other friends whose names have never been given me; and the speeches of Drs. Staley and Moffitt, who were at different times my students and have successively followed me at Elon. It was stated by these speakers that this act was done in recognition of my services and sacrifices in behalf of the church and college. I accept it, not because I think myself worthy, but because it comes so freely from those I love, and those who love the same cause and the same Savior. Not because of its intrinsic worth but because of what it represents.

Years ago I saw the great need of an institution like Elon. The vision would not down. It grew on me, and it appeared to me that we must build and equip it, or the end of our career, as an organization, was inevitable. My faith in God and my brethren impelled me onward. Many good men and women united with me in the enterprise, were liberal in offerings, and true and loyal as friends. Some who should have aided, opposed, secretly or openly. But these are very few in number. But the anxiety, the mental struggle, the heart agony, the sacrifices of him and his wife who took up this task can never be known. Now comes this beautiful act and these gracious words! How sweet and how pleasant! How they fill a poor heart with emotions of gratitude beyond utterance! Never have I undertaken any work simply for money. The improvement, the elevation of others intellectually, morally, and religiously have engrossed my thought, and the tribute brought me in this instance is a compensation more satisfactory and pleasant than gold. From time to time we all meet with ungrateful and thankless persons. I am quite sure I have, and that very recently, but such persons are not, we may hope, numerous. There is, however, amazing ingratitude in the human heart. It is one of the last things that gives way before the grace of God. Forgetting a benefactor when that benefactor is a man of God, but when God is the benefactor how much worse. When I read Luke 17:15, 16, I am humbled, and, at the same time, see a pic-

ture of the experiences of life. "Were there not ten cleansed, but where are the nine?" One only of the ten returned to give thanks. He "a Samaritan." The nine did not return to give thanks to the Lord. Can we expect better treatment than our Lord received? Shall we not rather expect to be treated as He was, and can we not bear it? By His grace we can.

Standing today beyond life's meridian, I contemplate with much pleasure and great joy that measure of success that has attended my labor in behalf of others, and especially our beloved Zion. Grateful indeed am I to all my friends for their aid, sympathy, and prayers, but more abundantly, I trust, I am this day grateful to Him, my Lord and Savior, whose mercy, goodness, and love have followed him hitherto. To him I consecrate the remnant of this weary earthly pilgrimage.

W. S. Long.

Graham, N. C., July 12, 1909.

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#### SHALL PRINT PAPER BE TAXED?

Mr. President, the first recorded utterance of the most high God was "Let there be light." This has ever been the battle hymn of human progress. This has ever been and must ever be the watchword of advancing civilization. The nation that forgets this mandate must relapse into social chaos and intellectual night. There are kindreds among the sons of men who are still thralled to the power of darkness. There are Senators who seem to prefer darkness rather than light.

Notwithstanding the first fiat of Omnipotence was, "Let there be light," yet this Senate, in defiance of the decree, sets up its puny enactment, "Let there be night."

Mr. President, whether physical, intellectual, or moral, light is a blessing to be sought and not an evil to be shunned. I would not place a meter upon the eyelids of the people and charge them for the joyous sunbeams. I would not annul or defy the ordinance of the Almighty. I would say now and forever, "Let there be light."

The first word of the Deity should be the first and last word of humanity. The first luminous edict of man's Divine Maker should be the first and last precept of those who were made in the divine image.—Hon. Thomas P. Gore, the blind U. S. Senator.

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—Aguinaldo, the former Philippine rebel, ceases to be even an agitator, and is living a simple life on a farm near Cavite, and is on terms of intimate friendship with the authorities at Manila.

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,445.68

**Monthly Dues:**

J. Maryon Saunders ....\$ .20

Charles E. Newman, Jr. . . .10

Hannah Clare Newman .. .10

Jessie Penny ..... .10

**Monthly S. S. Offerings:**

Third Ch., Norfolk, Va. 4.50

Linville, Va. .... .85

Yonngsville, N. C. .... 1.60

Virgilina, Va. .... .50

Bethlehem, Valley, Va. .. 2.15

Union Grove, N. C. .... 1.00

**Special Offerings:**

F. M. Carlton, Durham,

N. C. .... 5.00

6 bu. Irish potatoes from

farm ..... 6.00

By prepaid express re-

funded ..... .30

Amf. 25th week, 1909 ... — 22.50

Total .....\$3,468.18

Elon College, N. C., July 7, 1909.

My Dear Children and Friends:

Uncle Jim will have to make his letter short this week—the wheat-threshers are coming and he must get the letter off. Will tell how many bushels we made next time.

We have just dug our first crop of Irish potatoes and got 26 bushels. They are the finest we have raised in quantity and quality. Still it rains. We have had to give up planting part of our corn crop on account of rain.

Donations: The Foster Shoe Company, of Burlington, N. C., 12 caps and 3 hats for the boys. This company has been very considerate and liberal towards the Orphanage in donations for which we are thankful.

Next week Aunt Myrtle, Mary Lee, James L. and Uncle Jim expect to be at Mt. Auburn Church (Warren County, N. C.) in their protracted meeting. It will be the first meeting. Mary Lee and Jas. L. will have attended in the country.

Give me many letters, cousins, and we will greatly appreciate the help of friends, schools and churches. The Orphanage work surely is of the Lord, and the responsibility is heavy for one to carry—will you take a few dollars' worth and thus help?

With deep interest and prayers for the cause,

Fondly yours,

Uncle Jim.

Elon College, N. C., July 1, 1909.

Dear Uncle Jim:

We cousins must do better and not let Mary Lee and James have the whole corner to themselves any more. Their letter looked lonely, didn't it?

I am sending the twenty cents, dues for June and July.

Fondly yours,

J. Maryon Saunders.

Henderson, N. C., June 30, 1909.

Dear Uncle Jim:

We are a little late this month, but all have been busy since we came back from Elon. Charles is going to Virgilina Friday with "daddy" and from there he is going to Eastern Virginia to see grandma and grandpa. Hannah Clare is going to stay home with mama. Our cousin Ruth Wicker is visiting us.

Enclosed find our dimes for June.

Charles E. Newman, Jr.,  
Hannah Clare Newman.

Raleigh, N. C., July 7, 1909.

Dear Uncle Jim:

Now please don't scold because we are late. We wrote last month, and not seeing it in the Sun mama looked in papa's pocket yesterday and found it.

We are planning an ice cream supper for the benefit of our school. We are expecting a good time.

Enclosed please find our dues for June and July.

Your little nieces,

Jessie Penny,  
Pauline Penny.

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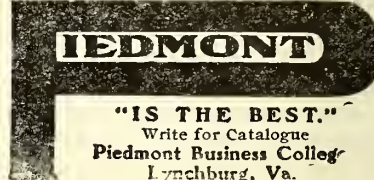


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(Began on page 7)

thes," that is, the appropriate god, the unknown god who sent the pestilence: therefore there are at Athens anonymous or unknown altars." Be that as it may, the custom was a common one and recently an altar of this kind was unearthed in the Roman Forum erected "sive deo sive deae," which means "whether to a god or to a goddess," or "to the unknown god." It is an evidence of the "too superstitious" worship of the Athenians and not a prophecy of Christ. That Paul availed himself of the situation to avoid persecution is a compliment to his good judgment.

**The Lesson.** Our lesson divides into two parts, which write on the board as they are developed in the teaching:

1. Paul's sermon on Mars' Hill, verses 22-31. Find where Paul stood (Here call for assigned work on Athens and on Mars' Hill or the Areopagus), his salutation, his first declaration, its meaning, how he illustrated it, the wisdom of this approach to the subject, who made the world, the extent of his sovereignty, where he does not dwell, how not worshipped, why, the relationship of the nations to each other, to what end, where God is, in whom we live and move and have our being, what quotation he makes, from what source, how we ought not to think of the God-head, how God had looked at man's ignorance in the past, his present command, why, who should judge by what means God had given assurance of this. (Here call for the outline of Paul's sermon.) (Show how nearly every statement in this oration challenged some of the prejudices or teachings of the Athenians—what a master orator he must have been to read these intellectual gymnastics such a lecture and to escape with his life.)

2. Scanty results, verses 32-34. Find how they received the mention of his resurrection from the dead, what Paul did, the result of his discourse in converts, two who are mentioned especially. (Here call for the spiritual teachings of the lesson, assigned last time.)

Review the lesson by the topic method.

**Truths and Their Application.** 1. The intellectual acumen of the Athenians failed to reveal God to the souls of the worshipers. It takes the gospel to do this. It is the glory of the gospel that through the ministry God may be revealed to humanity. Knowledge could not reveal God to man, not that God is unknowable, but that man is blind. Is it not remarkable that Paul's master sermon at Athens produced less in results than any recorded sermon of his

left to us? Is there not a thought here?

2. What a beautiful thought it is that we are God's offspring and that in him we live and move and have our being. What an obligation this imposes on us to live as becomes the offspring of our Heavenly Father. Are you reflecting credit or discredit on this exalted Parent?

3. There are other idols than the images of heathen deities about which we hear so much. You may have money or clothes or social standing or ambition or a thousand other things as idols. If any of these things are stealing your affections from God, they are idols and you must destroy them or they will destroy your soul.

**For Class Discussion.** Paul's exquisite tact; the relation between intellectualism and religion; what Paul meant by "too superstitious."

**Manual Work.** Have the following outline recorded in the note books for expansion at home:

**Life of Paul (Saul) (Continued)**

51 A. D. Paul discusses with the Athenians.

Writing for Silas and Timothy, Acts 17:16-21.

Intended to return to Thessalonica, 1 Thess. 2:14-18.

Sends Timothy to the Thessalonians, 1 Thess. 3:1-5.

Sends Silas to Philippi, Acts 18:5.

Preaches on Mars' Hill, Acts 17:22-23.

Results of his sermon, Acts 17:32-34.

**Assignments for Next Time.** Ask one to prepare an essay on Corinth; another on Claudius; a third on Paul's support of himself, Acts 20:34; 1 Thess. 2:9; 2 Thess. 3:8; a fourth on Aquila and Priscilla, Acts 18:2, 26; 1 Cor. 16:19; Rom. 16:3-5; 2 Tim. 4:19; a fifth on the symbol by which Pilate absolved himself from guilt, Matt. 27:24-25.

W. A. Harper.

Elon College, N. C.

**TEACHER TRAINING CLASSES.**

I am sure that we have within the bounds of the Southern Christian Convention quite a number of Teacher-training Classes that are doing good work, only a few however, have been reported to me. I would like to have a complete list of all the classes now in operation and to that end I want to ask the pastors and the Sunday school Superintendents to see that classes are reported promptly as they are organized.

Below is a list of all the classes that have been reported to me, so far. If you have a class in your Sunday school, and that class is not represented among those mentioned below I would like to ask that you make a report right away.

Every person who completes our Teacher-training Course, and stands the required examination will be given a diploma. This ought to be an incentive for every one to press forward in the work and continue until the course has been completed and the examination taken. Those who complete one half the course (Part I) will be given a certificate. Our Sunday school Conventions would do well to arrange for a graduating exercise each year so that those who are completing the course from time to time may be recognized in a public graduating exercise. I would like to have a report from every class now in operation—would like to know how each class is getting along, how many expect to graduate, etc.

The following classes have reported so far:

**Columbus, Ga.**—No. of members, 10. Teacher, Rev. G. O. Lankford.

**Girard, Ala.**—No. of members, 7. Teacher, G. O. Lankford.

**Holland, Va.**—No. of members, 18. Teacher, Rev. N. G. Newman.

**Elon College, N. C.**—No. of members, 22. Teacher, Prof. W. A. Harper; Pres., E. T. Hines; Vice Pres., W. G. Cobb; Sec'y., Miss Nannie B. Farmer; Treas., Miss Bessie McPherson; Organist, Miss Ruth Stevick.

**Chipley, Ga.**—No. of members, 6. Teacher, Rev. E. M. Carter; Asst. Teacher, Jno. W. Short.

**Columbus City, Ind.**—No. of members, 6. Teacher, Miss Fern Waugh, Sec'y., Orville C. Brigg.


Please make report right away so that your class can be added to the list.

Yours very truly,

Sunday School Board Southern Christian Convention, per S. M. Smith.

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(Began on page 3)

You need to be here tomorrow. Watch the program.

### Seventh Session.

Friday Morning, July 23.

9:30—The Quiet Hour.

9:45—Reading of Minutes.

9:50—Business session.

The next Convention—Where?

(All business of the Convention should be attended to now.)

For Superintendents.

(If superintendents are not here, delegates, get your pencils and take notes for them.)

10:30—"What a Superintendent Should Be in Heart, in Theory, and at Work," Rev. H. H. Butler.

11:00—"The Home Department of Today—Its Dynamic to the Sunday School Life," Rev. R. H. Peel, Superintendent.

11:30—"Establishing and Maintaining a Home Department," Rev. M. W. Butler.

11:40—Round Table—"The Superintendent and the Home Department," conducted by Dr. W. W. Staley.

11:50—"The Importance of the Sunday School Work to the Church and the Nation," Rev. C. C. Jones.

12:10—"The Primary and Elementary Departments. What They Are and How to Conduct Them," J. H. Blanchard.

12:20—"The Use and Advantage of Maps and Charts in the Sunday School," Rev. J. M. Roberts.

12:40—Convention Round Table, officers, teachers, workers, any one present. Any question relative to the Sunday school work is now in order. Conducted by the President, Rev. C. H. Rowland.

1:00—Announcements, benediction.

### Eighth Session.

Friday Afternoon, July 23.

Theme: The Boy.

2:30—Devotional, Rev. R. H. Peel.

2:45—Miscellaneous Business.

3:15—"The Art of Losing the Boys—The Art of Winning and Holding Them," Rev. C. C. Ryan.

3:35—Business, reading of Minutes.

Adjournment, benediction.

N. & W. R. R. Schedule.

"Cannon Ball" leaves for Norfolk at 4:00 p. m.

No. 4 leaves for Norfolk at 6:36 p. m.

## EASTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION, HENDERSON, N. C., JULY 20-22, '09. PROGRAM.

### First Day—Morning.

9:30—song Service.

9:45—Devotional Exercises Conducted by Geo. T. Whitaker.

10:00—Address of Welcome by Rev. C. E. Newman.

10:15—Response, S. C. Holding.

10:30—Enrollment of Delegates.

10:45—President's Annual Address, Prof. S. M. Smith.

11:30—Appointment of Committees; Miscellaneous Business; Offering.

12:00—Dinner.

### First Day—Afternoon.

Theme: Teacher Training.

1:30—Song Service.

1:45—Report of Committee on Teacher Training, Geo. T. Whitaker, Chairman.

### Symposium.

2:30—How to Organize a Teacher Training Class," Rev. J. W. Patton.

3:00—"Why Do We Need Teacher Training?" Rev. L. F. Johnson.

3:30—Round Table: "The Sunday School Teacher," Prof. S. M. Smith.

4:00—Miscellaneous Business.

4:15—Announcement: Adjournment.

### Second Day—Morning.

9:30—Song and prayer service, Rev. H. Scholz.

10:00—Enrollment of delegates.

10:15—Theme: Sunday Literature, report of Committee on Sunday School Literature, Rev. A. T. Banks, Chairman.

10:30—"The Kind of Literature We Need," Rev. A. T. Banks.

10:45—"The Proper Use of the Lesson Helps," Rev. A. P. Barbee.

11:00—"Our Denominational Papers," S. C. Holding.

11:15—Open discussion, "What Are the Best Lesson Helps?" D. I. Langston, W. R. Rodgers, and Rev. H. Scholz.

12:00—Announcements; offering; dinner.

### Second Day—Afternoon.

1:30—Song service.

Theme, "Christian Endeavor."

2:00—"The Back-bone of Christian Endeavor," Prof. S. M. Smith.

2:30—"A Brief History of Christian Endeavor," Rev. C. E. Newman.

3:00—"A Christian Endeavor Society in All My Churches—Why Not?" Rev. G. R. Underwood.

3:30—"A Christian Endeavor Society in All My Churches—What Would it Mean?" Rev. W. G. Clements.

4:00—Open discussion, "A Christian Endeavor Society in Our Church at Home. What Can I Do?" Geo. M. McCullers, T. J. Haskins, J. D. Gunter, E. M. Newman.

4:30—Announcements, adjournment.

### Third Day—Morning.

9:30—Song service. Devotional exercises, Rev. J. D. Wicker.

9:45—Report of committees.

(a) Committee on Organization and Expansion, Rev. W. G. Clements, Chairman.

(b) Committee on Music, J. H. Morning, Chairman.

(c) Committee on Home Department, Rev. C. E. Newman.

(d) Committee on Primary Work, Miss Valeria Alston, Chairman.

(e) Special committees.

11:15—Round Table, "Sunday School Management," Rev. Herbert Scholz.

11:45—Miscellaneous business. Offering.

12:00—Dinner.

### Third Day—Afternoon.

1:30—Song Service.

1:45—Meeting of the Primary Union, Rev. G. R. Underwood, presiding.

2:15—Musical recital under the direction of Prof. J. H. Reubush, assisted by the local choir.

3:15—Miscellaneous business.

3:30—Closing words. Benediction.

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1:15	6:00 Raleigh	8:30 3:45
1:54	6:24 McCullers	7:52 3:03
2:11	6:59 Willow Sp'gs	7:37 2:45
2:23	7:14 Varina	7:27 2:34
2:35	7:26 Fuquay Sp'gs	7:19 2:25
2:55	7:45 Kipling	7:00 2:05
3:15	8:05 Lillington	6:41 1:44
3:41	8:28 Linden	6:15 1:17
4:30	9:15 Fayetteville	5:30 12:30

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The music of the convention will be under the direction of Prof. J. H. Reubush, of the Reubush-Keiffer Co., of Dayton, Va.

S. M. Smith, Pres.

(Begun on page five).

in trouble, suffering in any way, when in need, in bereavement or disappointment, there is a world of comfort for you in His Word and everlasting promises.

He is speaking to us of his beauty and attraction in the blooming flowers; is telling of His greatness through the realms of nature, is telling of His power through wind, earthquakes, thunder and lightning, and through science. Jesus is still telling of his abundant love for us. What wondrous love is this! Yes, speaking to us today. Our Lord Jesus Christ is calling us from darkness to light, from sorrow to joy, from ignorance to wisdom, from sin to righteousness, from death to life, from earth to heaven. Let us hear, then walk with and follow Him all the way to the home above.

J. T. Kitchen.

Windsor, Va.

**HUNGRY FOR THE GOSPEL.**

The Youth's Instructor tells of twelve children belonging to a village in South-east Africa who walked over twenty miles to find the missionary, and who then worked hard at the mission carrying loads of sand upon their heads to pay for a copy apiece of the New Testament. The Testament at the time was not fully translated into their language, but they wanted their names on the list for copies—on what was known as the "waiting list."

This is not an isolated case. From all the missionary fields come reports of similar exhibitions on the part of those who have heard a part of the good news the gospel brings and are eager to learn more. Every day the fact is impressed upon us that throughout the whole world men are restless and disturbed, and are seeking that which they have not yet found. Thousands of them are ready to cast aside their old religions, which, being fully tested, have failed to give that which satisfies, and are prepared to receive gladly the gospel of light and comfort and rest.

In the face of this picture the duty of all Christians is made plain. We who know Christ should be anxious to share with those who know nothing of the blessed peace which comes from fellowship with him. We should not be satisfied until we have made sacrifices to send the gospel to them, and our prayers should constantly ascend in their behalf.

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?"

May God forbid! Is it not a fact that if our love and interest in them were half as great as their need of God and our help we would soon supply them all with the bread of life. Let us then, be up and doing. The day of our opportunity is at hand, the night will soon come when we cannot work.—Selected.

"Prayer freshens the heart of the preacher; keeps it in tune with God and in sympathy with the people; lifts

his ministry out of the chilly air of a profession; fructifies routine and moves every wheel with the facility and power of a divine unction."

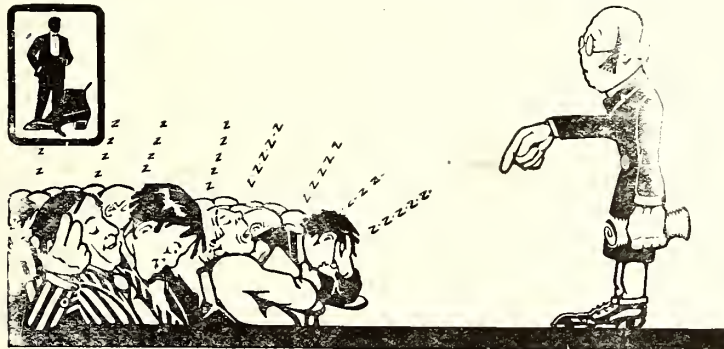
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**MARRIED.****Robbins - Holleman.**

At the home of Mr. and Mrs. S. A. Holleman, Greensboro, N. C., on the evening of June 23d, their daughter Martha Pearl was given in marriage to Mr. Chas. C. Robbins, of High Point, N. C.

Immediately preceding the ceremony Miss Mary Lou Pitt beautifully sang "Proposal" as the wedding march was played by Mrs. Albright, accompanied on violin by Mr. Chas. Alderman. The bridal party entered as follows: Miss Mary Callum and Mr. Long Holleman, Miss Ethel Holleman with Mr. F. C. Harlee, Miss Willie Ames, with Mr. Virgil Edol, Miss Laurin Richardson with Mr. Ed. Millis, and Miss Elizabeth Pruden with Mr. Frank Boyl s.

Next came the maid of honor, Miss Alene Long, cousin of the bride. Little Lucile Franklin, of South Boston, Va., cousin of the bride, acted as ring bearer. Then came the groom with his best man, Dr. F. E. Perkins, of High Point. The bride in a gown of white duchess satin with bridal veil carrying a shower bouquet of bride's roses and lily of the valley, came in on the arm of her father, who gave her away.

The ceremony was performed by Rev. W. S. Long, grandfather of the bride, assisted by Rev. H. H. Robbins, of Statesville, brother of the groom.

Following the ceremony an informal reception was held, after which Mr. and Mrs. Robbins left on a late train for a northern tour. W. S. L.

**DIED.****Garrison.**

Eliza J. Garrison, relict of J. F. Garrison, passed from labor to reward July 2, 1909, in her 59th year.

In 1869 she was married to John Franklin Garrison, and to them were born ten children, of whom all are living except Tommie Lee, who died in young manhood.

In young womanhood she joined Concord Christian Church, of which church she was a member when death came. She was one of earth's good and peaceful souls, who bore life's cares and sorrows without a complaint. She trusted Jesus, and when the end came, she simply fell asleep. The funeral services were conducted from the home by the writer, and the remains were laid to rest in Pine Hill cemetery.

The Lord bless the bereaved.

P. H. Fleming.

**O'Kelley.**

Bro. L. D. O'Kelley, a member of Main

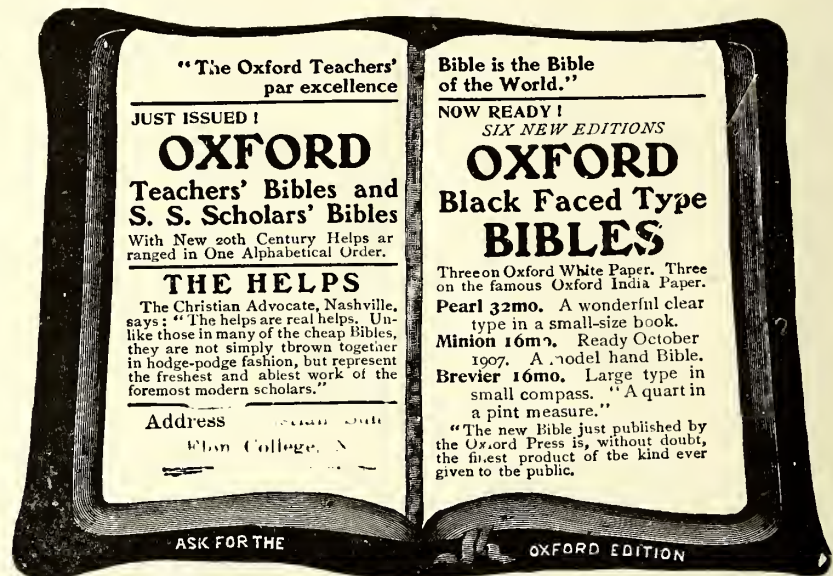
St. Christian Church, passed away at his home in East Durham on Sunday morning, 4th of July. He was 51 years old. He leaves a wife, six children, four girls and two boys, one brother, two sisters, a host of relatives and friends to mourn their loss. We bow in humble submission to the will of him who knoweth and doeth all things well. He was born in Chatham County, near O'Kelley's Chapel, where he spent his

early life. He was a member of the church from childhood. After moving to Durham he and his wife and two daughters united with the Durham Church. Funeral by the writer. He was buried at O'Kelley's Chapel.

A. P. Barbee.

**Rippey.**

June 26, 1909, Howard, the son of Lemuel and Lydia Rippey, died, being



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2 years, 1 month, and 16 days old. He was sick about one week and then passed out to be with Him who, while on earth, took little children in His arms and blessed them, and said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

W. S. Long.

**Freeman.**

Felix H. Freeman, born Feb. 1, 1860, died June 25, 1909, aged 49 years, 4 months, and 24 days. He leaves to mourn their loss a wife, five daughters, and two brothers. Bro. Freeman was a good Christian man, a noble citizen and a kind husband and father. We shall miss him, but we feel that our loss is his gain.

May the Lord keep and bless the family and friends. C. C. Jones.

**White.**

Minerva White, born Sept. 2, 1834, and died July 1, 1909. She was seventy-five years, nine months, and twenty-nine days of age. She was the mother of nine children, five girls and four boys, seven of whom are still living. Sister White had been a member of Burton Grove Christian Church for many years. Her home was always open to good people, and especially to ministers. Her husband died many years ago, but with God as her companion she reared one of the most respectable families in all of that country. She fought the good fight and kept the faith, and we have assurance that she is now at rest. God bless and keep the Godly mothers, that the nation may grow strong in His cause.

C. C. Jones.

**Allen.**

Inasmuch as it has pleased the all-wise Creator to take from us our much beloved and highly esteemed Asst. S. S. Supt. of Long's Chapel church, L. W. Allen, We bow in humble submission to His will, feeling that He doeth all things well.

Resolved, 1, That in the death of Mr. Allen the S. S. deeply feels the loss of one whose interest was always made manifest by acts of kindness and deeds of love.

2, That we deeply deplore the great loss sustained by his family and the community in which he lived.

3, That it becomes us to bow with reverence and humility to this dispensation of Providence and say, "Thy will be done."

4, That we extend to the bereaved family our heartfelt sympathy in this hour of sad bereavement.

5, That a copy of these resolutions be



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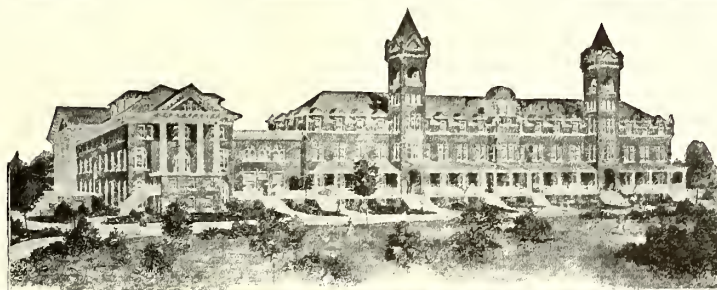
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**McKelvey.**

After an illness of more than twelve months, Mrs. Mattie A. McKelvey, relict of the late Jas. H. McKelvey, died at Girard, Ala., June 29, 1909, at the age of thirty-nine years, eight months and twenty-seven days.

Mrs. McKelvey is survived by four children, Wenona Mae, Jas. H., Jr., William Norwood, and Agnes McKelvey;

three brothers, J. B. Crabtree, Girard, Ala.; W. H. Crabtree, Anniston, Ala., and M. G. Crabtree, of Chambers Co., Ala.; one sister, Mrs. Josephine Clark, of Chambers County.

The deceased was a consecrated member of the Christian Church. In her girlhood days she united with the church at New Hope, the "mother church" of the Alabama and the Georgia and Alabama Conferences. Her membership remained with this church until death.

The children have lost a fond and faithful mother, the brothers and sister one whose Christian example ought to be an inspiration to them, and the com-

munity a most estimable woman. While she is "gone to return no more," we will not forget her words two days before she died, viz.: "My only support now is in the Lord."

The remains were taken to Atlanta, Wednesday, June 30th, where the funeral was held, and the body laid to rest in East End cemetery.

G. O. Lankford.

#### Durham.

Dear Brother Editor: Our work moves on slowly but surely. The Sunday school holds up all right. We have over 100 on roll, and have organized a Baraca class, which seems to be helping our young men. We hope to soon organize a Philathea class among the young ladies. The Ladies' Aid Society is doing a good work. They have placed in the church beautiful cluster lights which add much to our services and lessen our expense for lights. We held our mid-year business meeting last Wednesday night. Owing to the inclemency of the weather we had a small attendance. We hope next Wednesday night to have a full turn out, as the meeting adjourned to meet then and complete the work. The writer tendered his resignation as pastor, to take effect at the end of sitting of the Eastern North Carolina Conference year in November, 1909.

A. P. Barbee.

#### Aldridge.

Nancy B. Aldridge was born January 6, 1842, and died July 1, 1909. She was the daughter of John W. and Celia Crawford, and was married to William H. Aldridge August 31, 1865. She was the mother of five children—Levi H., Ida A., John N., Ora E., and Charlie P. For more than fifty years she was a member of Union Christian Church. She is survived by four children and twenty-five grandchildren. Three years ago her husband died. He was a most excellent man in every essential element of manhood. Gentle, kind, firm, reliable, and thoroughly honest. A member of the Methodist Church but a regular attendant and helper of the Christian Church. Few live more happily together in this life than did Brother and Sister Aldridge. She was tender and full of sympathy towards all and counted no care or act of self-denial a hardship when it contributed to the comfort or welfare of her household or friends. Of her it is true—"She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Give

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her of the fruit of her hands; and let her own works praise her in the gates."

Many good men and women have gone up to heaven from dear old Union Church, many of them known by this writer and numbered among his best friends. In that cemetery rest the remains of Rev. D. W. Kerr, Rev. G. G. Walker, Rev. A. G. Anderson. Many of these families—Faucett, Hazell, Graham, King, Mayard, Roney, Dickey, McCauley, Walker, Garrison, Foster,

Murray, Wilkins, Aldridge, Wallace, Hughes, Weedon, Hurdle, Blanchard, Strader, etc. How many loved ones have gone before us! Blessed is the future which is coming—a day without a threatening cloud, an infinite paradise without one thorn or noxious plant, a home from which no child has wandered, a sweet heaven unvisited by sin and untroubled by pain, and where separation and death are unknown.

W. S. Long.

# The Christian Sun

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GREENSBORO N. C., WEDNESDAY, JULY 21, 1909. VOLUME LXI.

NUMBER 28.

## EDITORIAL COMMENT.

**A Little Fire.** St. James, the inspired, wrote it in the long ago, "Behold, how great a matter a little fire kindleth!" It is even so today. A street duel was fought out at Union, Miss., last Saturday, in which two men were shot to death instantly, two others fatally injured, and one other seriously hurt. It was all over an old cow that had outlived her usefulness as a milker and was claimed by two different parties. The results were as stated above, after a street duel in front of the bank of the town.

There was too much fire. What a great matter indeed was kindled.

There is somewhere a book written about a feud between two families and their descendants which lasted for a half century well nigh and resulted in dozens of murders and duels, all resulting from one boy of a family poking fun at a boy of a neighboring family for having a patch in his pants.

There is no fire this side of the sun that burns as fierce and furious as the fire of mad passion in the human heart. He who cultivates and feeds that fire instead of doing all in his power to quench and kill it, is unwise indeed. The grace of God is sufficient; wise and happy is the man indeed who has recourse to that grace to conquer and subdue his bad flame—this evil passion.

**Church and School.** Early Monday morning, July 12, a little twelve-year-old girl, living near Selma, N. C., got up early, went out into the yard for the axe, slipped back into the house where her stepfather was sleeping, and with two blows on the head killed him. On being arrested the girl admitted the crime, but said she did not know it was wrong to commit the deed. She told a story of cruelty to herself that was shocking indeed. She had been beaten severely by the man time and again with little provocation and he had threatened to kill her. On investigation the jury found that the girl's story was true, and at the burial the victim's father said the killing was justified and that his son were better off dead than alive. The girl was released.

The girl admitted that she had never been inside of a church or a school house, and had never been taught that there was a God.

These are revolting conditions and are extreme. They serve, nevertheless, to emphasize again the untold worth of church and school in the community.

Near the churches, and within the sound of the school-bell, are boys and girls who seldom go to either. They are being brought up with little sense of moral obligations, religious inclination or educational advantage. When failure in life or crime results therefrom, there is a cry of alarm and horror. But it is too late then.

**The Weather Bureau.** The Weather Bureau is a much abused institution. Let the weather man "predict" right a dozen times, and wrong once, and there are those to say the weather service is a nuisance. That is because people do not know. In very truth, with the possible exception of the Life Saving Service, the Weather Bureau is the most universally benevolent and beneficial institution inaugurated in recent years, and supported by the government. True, the cost to the government amounts to much, but this is as nothing compared to the benefits to individuals. Recently the Bureau at Washington announced one storm twenty-four hours ahead of its arrival. The wise and cautious took warning, and, it was estimated, enough in money was saved to shippers of perishable goods alone to pay the entire expense of the Bureau for more than a year, and this says nothing as to saving of lives and vessels.

What then if the Bureau misses now and then? All human enterprises and institutions do. The true reports and forecasts amount in the savings of a year to untold millions. But the weather man, like the parent and the preacher, can only benefit those who, ignoring the failures, profit by the warnings given in time and in good faith. Luke 3:7.

**Fighting Disease.**—As a disease fighter and germ destroyer, the U. S. Government has no equal. We little reckon the war that Uncle Sam is forever waging against disease and the victories that are constantly won. Havana, Cuba,

was a pest hole for deadly disease before our government took possession eleven years ago. Now it is a cleanly, healthful, and wholesome city to visit and to live in.

Small-pox was rampant in the island of Porto Rico when Uncle Sam went there and took possession eleven years ago. That disease has now disappeared from the whole island. There are 1,043,891 people in Porto Rico now, but they do not threaten the rest of the world with contagious disease as formerly. In 1901 there were in Porto Rico 11,885 deaths from anaemia. That year a Commission was organized to fight the disease, and last year there were only 1,758 deaths from this cause. Porto Rico's death rate was last year decreased to 22 per cent from 25 per cent of the previous year. And this is only an instance of what a work of benevolence our government is doing wherever its aid is invoked and is found necessary.

Uncle Sam believes that cleanliness is next to godliness, and puts his belief into practice. As a constant enemy and combatant of disease and death he is the noblest and mightiest giant of them all (Rom. 13:3).

—Scotland leads the world in the matter of church union. The United Free Church of that country is made up of two branches of the Presbyterians who merged a few years since; and now this great church and the Church of Scotland, or the established church, have voted unanimously to go into unrestricted conference on the topic of union. The churches of different names, in this and in other countries, are getting closer together, and church fellowship broadens with the passing years.

—Of course everybody is felicitating Bro. J. B. Sherrill on rounding out, in fine form and fashion, his thirty-fifth year as editor of the Concord Times. No sweeter spirit than his presides over a print shop in all this broad land, and everybody who knows him loves him for what he is. For years on years he has been Secretary of the N. C. Press Association and not a member would think of having anybody else in that position—his lease is for life if he will. Here is wishing continuous and happy life to the Times and its genial editor.

## FROM THE FIELD.

## OUR LADIES' AID.

Dear Editor: We would like to tell something of our Ladies' Aid of the Christian Church, Columbus, Ga. We have a very progressive little Aid, and some very loyal members. We have been organized about four years, during which time we have done many things for the benefit of our church, in a financial way, besides the help we have been to each other spiritually. One feature of our work has been the study of Bible characters. We first took up the book of Ruth and studied it, one chapter at a time; and each member was expected to comment on what was learned. We found it very helpful to each other. We learned some good, practical lessons from the study of this book. Next we took up the book of Esther, and found this very interesting and helpful also. In the review of this book this question was asked: Why are the words God, Jehovah, prayer omitted from this book? I think it was explained very satisfactorily to us, but if any other would like to spend an opinion on it I am sure we would be glad. I do not think we can learn too much about the Word of God. Next we took up the book of Acts which we are studying now, along with the Sunday school lessons. We meet twice per month. Besides our Bible study we have readings by the sisters on missions, or anything we think would help. We have had some fine essays on the lives of different ones along the line of our study, one on the life of Peter, and one on Stephen. We hope to have one on Paul shortly now.

We have a visiting committee appointed at each meeting to visit the sick and those who can't come very often. This has proved to be very beneficial to the Aid Society, besides it lets the members know that they are not forgotten. Besides loving our members we love our pastor and his wife. They are both true and faithful to the church and the work. The church has bought a new piano and the Aid has taken the responsibility of paying for it. We make a payment on it every three months. I am sure it would be very interesting to the ladies of other societies to know how we manage to raise our payments, but I am afraid to try to tell as I fear I have written too much already. If this escapes the waste basket I may write again.

We ask an interest in the prayers of the Sun readers for our Aid and all its undertakings, that we may be faithful

in the few things that God has entrusted to our care (Mrs.) Alice Kimbrough,  
Secretary.  
Columbus, Ga.

## A TRIP TO PONCE, P. R.

Dear Editor: It is with great pleasure I write of my trip to Ponce, for it was an occasion of joy and thanksgiving as it was my privilege to attend the dedicatory service of the Caras Chapel.

It was a very impressive service. The chapel was filled to overflowing, many standing within and without, and some even climbing trees, like Zacheus of old.

The dedicatory sermon was delivered by Rev. E. E. Wilson, of the M. E. Church, and Rev. P. W. Drury, of the United Brethren Church offered the dedicatory prayer. Rev. D. P. Barrett and his native helper, Rafael, were in charge of the service, and they seemed very proud of the fact that they have a permanent place of worship.

Mrs. Barrett sang a solo which was enjoyed by all, especially by myself, as it reminded me of the many times I've listened to her voice in the Memorial Temple. I almost felt as if I were in my old home church.

I hope soon to have the pleasure of attending the dedication of the Ponce church, for I believe we need a church in Ponce more than anything else, except the baptism of the Holy Spirit, for which we are praying. I wish I could make the need known to all in the home land, as I see it on the field. If they could see and know the real need of a church here, I know they would make every effort possible to raise the money to build it, even to real self-denial. They would give until they really felt it. Just think of being here eight years and not having a permanent place of worship in Ponce. It is enough to discourage the native members, and almost the missionaries themselves. But they seem very much encouraged at the thought of soon having a church home. Dear friends, I beg you in Jesus' name to think and pray much before giving, and then ask God's blessing on your gift, and if all will do this, I am sure the money will be raised, very, very soon. "The earth is the Lord's and the fullness thereof," Ps. 24:1. Let us look to Him, believing, and we shall receive.

I am getting on nicely with my work at the orphanage. It is a real joy to be able to help care for God's little ones. We feel very much encouraged at the increased attendance at our Sunday and Wednesday evening services. Pray for us.

Yours in the Master's service,

Susie Turpin.

Peniel Orphanage, Juan Diaz, P. R.

## Christian Chapel.

At our last appointment on Saturday before the second Sunday in July our Sunday school held its usual picnic, which was enjoyed by a large congregation. There were four choirs present and they rendered good music. We also had good talks from the brethren, which were enjoyed by all. Brothers H. G. Dorsett and J. L. Griffin, of Pittsboro, N. C., and Prof. Franklin, of the Merry Oaks High School, gave us very interesting talks on the benefits of studying the lesson well, both teacher and pupil.

The people had prepared a good dinner and about 600 were fed and several baskets full were taken up. It was an enjoyable day for all.

We will start our revival, if it is the Lord's will, on Saturday before second Sunday in August. I ask the prayers of God's children.

J. S. Carden.

Durham, N. C.

## Valley Notes.

Sunday, July 4, was a great day for Timber Ridge. About 700 people gathered for the purpose of listening to the Children's Day exercises. The splendid program under the skillful hand of Miss Nettie Johnson was well rendered and received with satisfaction and pleasure by the packed house. After the exercises in the church were concluded the school decorated the grave of the late sister Taretta Hoop, who was a teacher and a faithful worker in the Sabbath school. The pastor made a few remarks and the congregation dispersed for the tables loaded with the appetizing food which the good people at Timber Ridge know so well how to prepare.

In the afternoon the house was again filled to overflowing while the pastor tried to talk on patriotism from a Bible standpoint. At the close of the service eleven were baptized by immersion in a nearby stream.

Bethlehem and Concord Sunday schools organized Teacher Training Classes the 11th of July.

We are looking forward to a good conference.

W. T. Walters.

Broadway, Va.

## VIRGINIA VALLEY CENTRAL CONFERENCE.

The Va. Valley Central Conference will meet with the church at Newport Aug. 12 at 10 A. M. and be in session three days. All delegates and church reports are needed the first session. Please see to it that both are there from your church. If you expect to attend, write either E. L. or J. S. Louderback, Stanleyton, Va., stating how and when they are coming.

Newport is five miles from the N. & W. Railroad. Those coming by rail from the north will be met at Stanleyton at 11 A. M., Wed. the 11th, and those from the south at Ingham at 6:21 P. M. of the same date.

W. T. Walters, Pres.

### LINE UPON LINE.

Very much has been written which is not read, and there are different causes why it is not. Some just notice the head line, and pass on until something better presents itself. There are others who simply open the book or unfold the paper, looking for the pictures, and when they are seen the interest is over, and their tiresome work accomplished. One writer cannot think it all nor write it all, so there are many writers to meet the needs and wishes of the readers. There is a pleasing and a displeasing variety in the great host of writers who are trying their best to help all they can to enlighten and reform the world. Ignorance and prejudice are hard to lift out of the way. And when any one has to combat them he often has a difficult task. There are those who do not like to be antagonized in their views of things; they dislike to listen to reason and to hear correct judgment, but rather continue in their own opinions. If you tell some people that smoking, dipping, rubbing, snuffing or chewing tobacco is not a good, healthy, and neat practice, they think, if they do not say it, that it is none of your business, and that you had better attend your own than to interfere with theirs. These habits are easy to form, but hard it is to break off from them. When the grinders cease because they are worn away, the tobacco chewer's mouth gets in a bad condition for the want of better teeth and muscular control. It is a pity to acquire the taste for that which is so distasteful and not suitable to eat. It is chewable but not at all eatable.

There are so many boys who learn to smoke and chew and swear because they see the older boys do these very same things. The life of parents, teachers, and all classes ought to be clean and pure—because they are leading examples for the children who will imitate and follow in the steps of father and the older brothers. Every one is responsible for his example. Have I been the cause of any one's going down the wrong way? Have I been the cause of any being lost on the high way of life? Have I induced any to do wrong?

If there were impending danger ahead of you on the road of life and some one were to tell you of it, or write a sign and place it over the danger spot, you would listen to them and read the dan-

ger sign, would you not? Yes, you would stop when you heard and saw—you would stop at once. Then every one who is guilty of doing wrong in any way to himself or any one else, let him confess it, and ring out the danger signal—put out the danger signal that they may stop right now. Do not blame nor censure the editors of these religious papers when they tell you about the danger of playing with sin, but rather heed their good advice, and thank them, as they think, work and write to warn you of the danger and point you to Him who is able to save. If you were near drowning, and a rope were thrown to you you would catch it at once, and not find fault with the one who threw it? Would you? No; you would thank him so much and love him so dearly for saving your life. You ought to feel even more grateful to the one who is trying to save you from the whirlpool of destruction by throwing to you the gospel rope that you may be saved in the endless life.

Listen to Isaiah as he speaks about the degeneracy of Judah with these words: "For precept must be upon precept; line upon line, line upon line; here a little and there a little." Isa. 28:10-13. There must be a repetition of the same subject, of the same thought of the same truth. Line after line, time after time must they be written and spoken. Overcome discouragement and keep right on the way of duty, looking for better times to reward you for faithful service.

Line upon line, precept upon precept will need to be given all the time. They remind us of duty and show how to perform it. To know duty and to understand how to perform it demand careful attention. For without attention all goes to waste. Try to be well rounded. Round up the rough corners of your nature. Be symmetrical and get better developed. Get the right portion and the correct proportion of manliness—be strong. Nearly everything in nature is round or oval. There is a reason for it. If the trees were to grow flat they would not be so strong nor look half so well. Roundness gives strength and beauty. Our earth and all the other starry worlds and suns are round, or nearly so—hence they wheel in space with less danger of collision. If they were flat or triangular there would be more danger in their rapid movement. When you begin to think and study upon this subject you observe its meaning and its truth as never before, and it will be a pleasing and a prolific subject for your careful investigation. Explore the vast, fertile field which has invited you to enter it, until your mind is pleased and enlarged by the exhilarating rambles

you take through it. If you will you may be taken upon the high st summit of thought where you can commune with God in wonder, praise and love. If you consider natural theology you find a great design through the works of nature, and it is a very interesting study to investigate. No matter what the environment is the means are provided for the support of animal and vegetable life. See the delicious fruit of so many kinds, it is round, attractive, good and healthful, showing the design for which it was made. These things will be suggestive and full of instruction. Notice then that there is strength and beauty in a well rounded life, and that such a life is greatly admired.

"But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." The Bible from beginning to end illustrates the plan of salvation and makes it free for all—showing them how to obtain such a blessing. It repeats over and over the beautiful message, and invites again and again every one to the Lamb of God who takes away sin. These precious promises so often repeated are intended to keep the subject before the mind that it may see and live.

We need to be constantly reminded of the temporal duties, and it takes thought and time to keep up with business relations. Why not then be deeply concerned about our spiritual relation? We will be if we love the Master, and are trying to serve Him. May the lines and precepts in His word bind us closer to Him every day—helping us to walk with Him and to live in His name.

J. T. Kitchen.

### MOTHER'S INSIGNIFICANCE.

His father, they say,

Was famous in his day—

What did his mother do?

His father helped to stump the State  
For Grant in 1868—

What did his mother do?

She merely watched him day and night,  
She merely kept him headed right,  
And went on praying that he might  
Some day be brave and good and great

That's all his mother did.

His father, it is said,

Possessed a level head—

What did his mother have?

His father was no common clod

Intended but to tote a hod—

What was his mother, though?

Oh, she was merely one who taught  
Her son that vices must be fought,  
That sin is in each evil thought,  
That virtues pave the way to God—

That's all his mother was.

—Chicago Record-Herald.

## NOTES AND PERSONALS.

—Rev. L. F. Johnson, pastor Hillsboro St. Christian Church, Raleigh, will assist Pastor Leon E. Smith in a series of meetings at Graham, N. C., beginning fourth Sunday in July.

—The Western N. C. Sunday School Convention meets at Poplar Branch Church, Lee Co., July 23-25. The program is excellent, though a copy did not reach us in time to be inserted in The Sun.

—It is announced in the Herald of Gospel Liberty that Rev. W. H. Thompson will retire from the pastorate of the Third Church, Norfolk, Va., at the close of the present conference year.

—Rev. C. C. Ryan, pastor of the Memorial Christian Church, Norfolk, is to visit the Holy Land, in September and Bro. Ryan has been asked to tell Sun readers, in a series of articles, of his pilgrimage and the scenes of the way.

—Rev. D. A. Long, D.D., went to Johns Hopkins Hospital, Baltimore, last week to have a small tumor removed from the nose, an operation which was successfully performed and the Doctor has returned to his home at Graham.

—Mr. T. Rice Ames, formerly of Nansmond Co., Va., and a few years since a very popular and highly esteemed student in Elon College, was married at Mullins, S. C., July 11, to Miss Minnie B. Loftin. The happy pair, who have our very best wishes, are now at home, 314 North Front St., Wilmington, N. C.

—Our Church Record, Greensboro, struck straight to the mark in this estimate: "Prof. W. A. Harper, the new State C. E. President, is an earnest worker, and does thoroughly what he undertakes. We expect to see advances made in the Christian Endeavor work because of the impetus his efforts will give."

—Prof. P. J. Kernodle, Elon College, N. C., still keeps his bed, his hosts of friends will regret to know, nursing an attack of rheumatism. His new and elegant book of several hundred pages, "Lives of Christian Ministers," is finding sale, and purchasers are pleased. The book sells for \$2.00, quilt top, \$2.50, and may be ordered of the Christian Sun, or of Prof. Kernodle.

—Union Church, at Union Ridge, N. C., the new and elegant building now completed, furnished and paid for, is to be dedicated 5th Sunday in August. There will be services in forenoon and afternoon. Rev. J. W. Holt is the happy pastor, as well as chairman of the Building Committee, who has pushed the work, so readily to completion. All the ex-pastors are cordially invited to be

present on the day of dedication and take part in the exercises.

—Mr. J. F. Morgan, who is working for The Sun in the Western N. C. Conference, is meeting with success and is adding new subscribers every week to the constantly growing list which he hopes to obtain by Sept. 1 which will win for him a scholarship in Elon College the coming year. Mr. Morgan will represent The Sun at the Western N. C. Sunday School Convention July 23-25. He is not only representing a worthy cause, but is himself a deserving and worthy man, making heroic effort to fit himself for the gospel ministry.

—We are in receipt of the second number of The Uplift, a monthly publication from Concord, N. C., organ of the Jackson Training School. It is edited by Mr. J. P. Cook, Chairman of the Board of Trustees of this school which is doing such wonderful things for the youthful criminals and wayward boys of the State. The name signifies what the paper is, and is certainly worth the \$1.00 per year subscription price. This publication, highly creditable in every respect, will do much to make known to the people of the State what good and great things the Jackson Training School is doing for the common weal.

—Mohamed Ali, Shah of Persia, was dethroned, and the Crown-Prince Mirza was proclaimed Shah July 16.

—Cotton declined, from Tuesday of last week to Monday of this week, on the New York market, 110 points, or \$5.50 a bale.

—An exchange has figured it out that Mr. Harriman, the railroad king, controls 48,000 miles of railroad, enough in miles to girdle the globe twice.

—An urgent deficiency bill brought before Congress July 15, provided for a \$25,000 allowance for President Taft's traveling expenses. The bill passed by a safe majority.

—Herbert Latham, a Frenchman, trying to cross the English Channel in an airship fell to water when only partly across and had to be fished out by a nearby steamer.

—President Taft again asserts that he will appoint for census takers in the South the best and fittest men he can find and secure regardless of political affiliations.

—Mrs. Mary Baker G. Eddy, founder of Christian Science, passed her 88th birthday Friday, July 16, and was able, dispatches say, to take a drive and attend to the routine of her work.

—Cotton declined 33 points in a half hour on the New York cotton market July 16, owing to a report on the boll

weevil, which insect was not doing the damage ordinarily laid to his charge.

—The government has issued \$40,000,000 in 3 per cent bonds to run 50 years to reimburse the treasury for the amount paid for the original purchase of the Panama canal.

—Dispatches say that President Taft is making determined effort to put raw material on the free list and that when the present tariff bill is completed it will be seen that he has won out.

—The internal revenue receipts for the fiscal year ending June 30, 1909, show a reduction of \$322,000 over those of the previous year, owing to the spread of temperance in the United States.

—Hon. John Goode, one of Virginia's most distinguished sons and a man influential in the councils of that state since prior to the days of the Confederacy, died at Norfolk Wednesday, July 14, in his eightieth year.

—Mrs. J. Addison Hayes, daughter of the late Jefferson Davis only president of the Confederacy, died at her home in Colorado Springs, Col., July 18, being the last surviving member of the Jefferson Davis family.

—The government's estimate of the present corn acreage is 109,006,000 acres, an increase of 7,218,000 acres over last year. The condition of corn July 1 was 89.3 as compared with 82.8 of July 1, 1908, and a ten year average of 84.8.

—John D. Rockefeller was 70 years old Thursday, July 8. In token of the happy day, remarks The Baltimore Sun, gasoline was advanced one cent a gallon so as to prepare a surprise for the deacon in the shape of an additional income of about \$1,000,000 a year.

—The total production of petroleum in 1908 was 179,572,479 barrels valued at \$129,706,258. Oklahoma led all the states with a total of 45,798,765 barrels, California coming second with 44,854,737 barrels. The Standard Oil Company handled most of this vast output.

—The Southern Railway Company has recently placed orders for \$1,400,000 worth of equipment. The contract calls for 25 freight engines, 10 passenger engines, 15 switch engines, 88 first class passenger coaches and other cars. This contemplates increase of business and is hopeful.

—Passengers going from New York via Chicago to the Pacific in June had to give three and four weeks' notice to secure railway accommodations, so heavy was the passenger traffic going out to the Seattle Exposition and other far western attractions. That far western country is the growing section of this continent now, and an immense republic is springing up, with an enormous population, along the Pacific coast.

### ELON COLLEGE NOTES.

My office correspondence is so heavy that I am unable to do any active work on our Endowment proposition; nor will I be able to make personal calls on our friends for several weeks yet, until the summer canvass and correspondence with new students are over. Meanwhile I have been hoping that we might have some volunteers on our \$1,000.00 and \$500.00 propositions—\$200.00 a year for five years, and \$100.00 a year for five years, the first payment to be made January 1, 1910. I feel that there are quite a number of our people who are able to come down on one of these propositions; and I am still hoping that we may have some volunteers, while I am busy with the summer work for students. A few volunteers of this kind would give a wonderful impetus to the movement, and would hasten the time when I can begin a general canvass for the fund.

Mrs. Harper is now at home, very much improved, to the delight of all her friends, and Professor Harper is doing some good work for the college in securing new students in this county. He was at Springwood at a Sunday school convention last Sunday and delivered an able address. He is booked for three addresses at Randolph County S. S. Convention, at Asheboro, N. C., about the middle of August; and for a Christian Endeavor address at the Friends' Yearly Meeting at Guilford College the first week in August. It goes without saying that the college will be well represented in these two important meetings.

Professor Lawrence was taken sick soon after beginning his canvass in Eastern Virginia, and came home last week, under advice of his physician. Dr. Newman not being well, and the other professors being engaged in other sections, we have secured the services of Messrs. Sylvester G. Rollings and Stanley C. Harrell, two of Elon's strong graduates, to make the canvass of the Eastern Virginia Conference. These young men are entering heartily into the work, and we shall hope for good results. We trust that our ministers, old students, and other friends in Virginia will give them the same hearty and helpful assistance that they have hitherto so cordially extended to the professors who have canvassed that territory.

Mr. A. Lucius Lincoln, another of our strong graduates, is doing some work for us in Halifax, Nash and other eastern North Carolina counties. Mr. W. F. Warren, one of our next year's Seniors, is canvassing some in Person and Orange. And Mr. Perley C. White, one of our South Carolina students, is doing

some work in his section of his state.

Good reports come to us from all those who are in the field, and these, together with the office correspondence, lead us to believe that we have a splendid opening in prospect.

Let every member of the Christian Church and every friend of the college lend a helping hand and a word of encouragement during the next few weeks, and this "good prospect" will materialize.

Mrs. E. L. Moffitt and children are visiting relatives at Asheboro, N. C.; and will leave for Harrisonburg, Va., for a visit to Mrs. Moffitt's parents, next Friday. They will be away until the middle of August.

Mrs. G. Davis and her grandson, of Houston, Texas, are guests of the College Summer Boarding Hall, and will be here until it closes.

Mrs. Sam Tate has been ill at her home here for a few days. And Mr. W. L. Smith came home sick from Virginia last week.

Mrs. Mary Watson Chandler has returned to her home in West Virginia, after an extended visit to her parents here.

Little Oscar Atkinson is recovering nicely from the effects of his recent operation. E. L. Moffitt.

### APPOINTMENTS.

The following appointments have been made for the times and places mentioned below. These brethren on each occasion will present our young people's work.

The Young People's Convention which met last spring at Elon College adopted the following as its motto: "A Christian Endeavor Society in every church, and a Teacher-Training class, and organized classes in every Sunday school." It is hoped that these brethren will be able to organize a teacher-training class and a Christian Endeavor society at each of the points given below.

A collection will be taken at each place for the support of the Young People's Department. The superintendents of the Sunday schools and the deacons of these churches are asked to give as much publicity as possible to these appointments, and secure a large attendance at each point.

I hope to publish other appointments later.

Rev. W. T. Walters:

Bethlehem, July 11, 11 a. m.

Mayland, July 11, 3 p. m.

Concord, July 11, 8 p. m.

Timber Ridge, Aug. 1, 11 a. m.

Rev. L. I. Cox:

Park's Cross Roads, Sunday, July 18.

Apple's Chapel, Sunday, July 25.

Mt. Bethel, Sunday, Aug. 1.

New Lebanon, Sunday, Aug. 8.

Ramseur, Sunday, Aug. 29.

Howard's Chapel, Sunday, Sept. 12.

Rev. G. O. Lankford:

New Hope, Wednesday, 11 a. m., July 28.

Beulah, Sunday, 11 a. m., Aug. 1.

Antioch, Sunday, 11 a. m., Aug. 8.

Pleasant Grove, Sunday, 11 a. m., Aug. 22.

Rock Stand, Sunday, 11 a. m., Aug. 29.

Rev. H. E. Rountree: Waverly, Spring Hill and Centerville.

S. M. Smith, Pres.

P. P. Convention.

### GENERAL CONFERENCE FOR CHRISTIAN WORKERS AT EAST NORTHFIELD, MASS.

Dear Friends and Fellow Workers:

In extending an invitation to the Twenty-seventh Christian Workers' Conference, to be held at Northfield, July 31 to August 15, it is with the confident expectation of a season of social blessing.

Pursuant to what has become a feature of the Conference, the daily program of meetings will begin with a Bible class conducted by Rev. A. T. Pierson, D.D., at the nine o'clock hour. The other services will be addressed by Revs. J. H. Jowett of Birmingham, G. A. Johnston Ross of Cambridge, J. Stuart Holden of London, J. A. Hutton of Glasgow, Charles Brown of London, Frank Gunsaulus of Chicago, Canon Cody of Toronto, Len Broughton of Atlanta, Robert F. Y. Pierce of New York City, and John F. Carson of Brooklyn. The music will be in charge of Messrs. George C. Stebbins and Lewis S. Chafer.

A new departure at the conference this year will be a daily ministers' meeting, conducted by Rev. G. A. Johnston Ross. These services are arranged in response to a wish, frequently expressed by many pastors attending the Conference, for a meeting where ministerial problems may be discussed. It is the earnest purpose of Mr. Ross to make these gatherings of practical value in the spiritual work of the church.

We earnestly request the prayers of friends for the Conference. It was the original purpose of this gathering that through Christian fellowship, prayer and Bible study, those who attended might be strengthened in the fundamental truths of Christian faith. This remains its true object still, and to the fulfillment of this end we ask the prayers of the Christian public.

W. R. Moody.

East Northfield, Mass., July, 1909.

# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School.

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

### This Sounds Well.

It is with pleasure that I give space to the following word from Rev. W. T. Walters, Broadway, Va., president of the Virginia Valley Central Conference: Broadway, Va., July 12, 1909.

Dear Bro. Harper: Complying with your request for my idea of the Young People's Convention and its watchword I will say that I think the covention will mean more to our young people than any other movement ever started by our people with the possible exception of Elon College.

Carrying out the watchword in our churches will meet three long felt wants, viz.: holding the interest of our young people and preparing them for more efficient service, giving our Sunday schools better teachers, and introducing a plan that will arouse more interest in our schools and increase the enrollment. I shall endeavor to carry out the watchword in my field.

W. T. Walters.

### Young People's Convention Honor Roll.

In this roll, which will be kept standing for two weeks yet, are printed the names and addresses in the order of time of those pastors who have filled out the "Pastor's Information Blank" mailed them with stamped envelope on June 26. This roll is given not to encourage invidious comparison nor to suggest it, but simply to let the Church at large know how interested our pastors are in this Young People's Movement.

Rev. J. W. Wellons, Elon College, N. C.  
Rev. W. C. Wicker, Elon College, N. C.  
Rev. A. P. Barbee, Durham, N. C.  
Rev. J. W. Barrett, Norfolk, Va.  
Rev. C. E. Newman, Henderson, N. C.  
Rev. N. G. Newman, Holland, Va.  
Rev. W. G. Clements, Morrisville, N. C.  
Rev. J. D. Wicker, Sanford, N. C.  
Rev. Herbert Scholz, Macon, N. C.

Rev. J. W. Harrell, Portsmouth, Va.  
Rev. G. D. Hunt, Wadley, Ala.  
Rev. J. O. Cox, South Norfolk, Va.  
Dr. J. O. Atkinson, Elon College, N. C.  
Rev. P. T. Klapp, Pittsboro, N. C.  
Rev. H. E. Rountree, Waverley, Va.  
Rev. R. L. Williamson, Ramseur, N. C.  
Dr. P. H. Fleming, Burlington, N. C.  
Rev. M. W. Butler, Newport News, Va.  
Rev. S. B. Klapp, Greensboro, N. C.  
Rev. J. L. Foster, Elon College, N. C.  
Rev. C. C. Peel, Elon College, N. C.  
Rev. C. H. Rowland, Franklin, Va.  
Rev. G. O. Lankford, Columbus, Ga.  
Rev. B. F. Young, Lanett, Ala.  
Rev. W. T. Walters, Broadway, Va.  
Rev. J. W. Patton, Elon College, N. C.  
Dr. W. W. Staley, Suffolk, Va.  
Rev. W. L. Wells, Elon College, N. C.

### Teacher-Training—Why?

It is strange that in this age of specialists and trained men such a question should be raised. If lawyers and farmers and machinists and doctors and book keepers and those of every walk and calling must needs have special training to achieve success in this our highly complex civilization, why should anyone ask if special training is necessary for the Sunday-school teacher? We would not think of sending our children to a secular teacher whose training was insufficient. Yet we have had an idea that anybody could successfully teach a Sunday school class.

We have proceeded on the supposition that Sunday school teachers are born, not made. The truth is that they are born just as other people are and prepared for successful work just as those who enter any other profession are prepared for their work. A recognition of this fundamental truth led Rev. John H. Vincent of Juliet, Ill., to organize the first Teacher Training class in the world as long ago as 1857. An appreciation of the same truth led our Southern Christian Convention in session at Greensboro, N. C., in May, 1908, to authorize the preparation of a Teacher Training Course for our Sunday schools in two volumes, the first of which appeared last November and the second of which will appear this fall. Appreciating this same fact our Young People's Convention in session at Elon College this last May embodied in its motto the ideal of a Teacher Training

class in each Sunday school. The Church that opposes this forward movement is committing suicide. The individual, be he layman or minister, who does not lend his influence for it, is turning his back on the rising sun—a sun that is ushering in a new day for our glorious cause.

Ours is truly a complex civilization—an age that calls for specially trained workers in every avenue of life. To this demand the Sunday-school teacher is not exception. If we teachers of the Word are to fulfill our places in the divine economy and not to be supplanted by social and literary clubs, we must train ourselves for our work. Teacher Training is the answer to the challenge of the age for special preparation on the part of all who essay to do its work.

### Record of Work Done.

The following Teacher Training classes are organized and at work as a result of our campaign:

**Pleasant Grove, Va.**—R. D. Thompson, Jr., President; Miss Nannie Baker Farmer, Teacher; 7 pupils.

**Palm Street, Greensboro.**—H. C. Simpson, President; Rev. W. C. Wicker, Teacher; 10 pupils.

**Monticello (Mission Point), N. C.**—E. T. Hines, Teacher; 8 pupils.

**Shallow Ford, N. C.**—Miss Jewel Michael, Teacher; 10 pupils.

**Lebanon, N. C.**—B. J. Earp, Teacher; 3 pupils.

Can you afford to be without a Teacher Training class?

### The N. C. and Va. S. S. Convention.

The Convention met this year on July 13 and 14 with the New Lebanon Christian Church, Rev. L. I. Cox, pastor. This means that the Convention was cordially welcomed and hospitably entertained. The good people of the community complained because so few delegates, only 41, were present. They had prepared to care for many more and were anxious to have a large delegation. The small number of visitors did not, however, cool their ardor and they furnished magnificent audiences for all the sessions.

Dr. W. T. Herndon, the only elder of the N. C. and Va. Christian Conference present, conducted the religious exercises for the opening session in which fully fifty testified for Christ. Twelve schools

were found to be represented by delegates and one by letter. The election of officers resulted as follows: Prof. J. T. Cobb, President; Dr. W. T. Herndon and Bro. W. D. Wall, Vice-Presidents; Bro. Jas. S. Truitt, Secretary; and Bro. W. H. Honeycutt, Treasurer. The retiring President, Bro. D. Jennings Sipe, delivered an excellent address entitled, "A Review of the S. S. Work in this Conference and Its Special Needs." Rev. J. W. Bolton ably discussed "The Place of the S. S. in Our Religious Organizations." Rev. L. I. Cox and others presented the aims and ideals of the Young People's Convention of the S. C. C. This concluded the work of the first day.

The second day morning was given over to round tables and addresses relative to Teacher Training, Christian Endeavor, and Organized Classes. Prof. J. T. Cobb admirably presented Christian Endeavor and Mr. B. J. Earp conducted a well-planned round table on Organized Classes. Revs. L. I. Cox, J. W. Bolton, and W. T. Herndon were always offering excellent suggestions. The afternoon session of this day was given to S. S. Home Missions, in regard to which Revs. W. T. Herndon and L. I. Cox made stirring addresses.

The Convention merged itself into the "Young People's Convention of the N. C. and Va. Christian Conference" obedient to the request of the General Young People's Convention which met at Elon College in May. This action was taken to indicate that other lines of Christian work than Sunday schools are to be undertaken by the body. The next session will be held with the Lebanon Church, Semora, N. C., on Tuesday, Wednesday, and Thursday after the second Sunday in July. Rev. J. W. Bolton preached to good acceptance on Tuesday night to a full house.

In closing the account of this excellent Convention I wish to quote from the editor of The Christian Sun, who last week wrote after this manner: "When a pastor can possibly attend his Sunday school Convention and fails to do so it is a reflection on him. It seems that he did not attend because he did not have to, or rather, because there was no pay in it for him." Now I rise to ask where all the pastors of this Conference were during this Convention? I wish to inform them that they were missed and that the laymen did not appreciate their absence. The very least they could have done, as Dr. Atkinson and Bro. Wellons did, was to send greetings and render excuse for not being present. To disregard the Convention—I do not see how any pastor can afford that.

### Delightful Event Arranged by Baraca Class of the Christian Church.

On the night of July 10 at the Christian church the Baraca Class of the Sunday school gave a banquet in honor of the former members and a number of invited guests. About forty young men were present in response to the invitations sent out and the affair was greatly enjoyed by all. The banquet was served in the banquet of the church and was in three courses. After the feasting was over speech-making began.

Mr. Chas. A. Hines acted as toastmaster, responses being made as follows:

The Relation of the Sunday school to the City and State, Judge N. L. Enre.

The Sunday School as an Element in a Young Man's Life, Mr. S. Clay Williams.

The Southern Convention's Call to Young People, Prof. W. A. Harper.

Christian Manhood, Mr. S. A. Holleman.

Some Benefits of Class Organization, Mr. W. B. Truitt.

How to Cultivate the Fraternal Spirit, Rev. J. W. Bolton.

There was also a short talk by Mr. R. S. Petty, President of the class.—Greensboro Telegram.

Brother Superintendent, have you a Teacher-Training Class in your school? If not, why not?

### HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR AUGUST 1ST—A FEW SUGGESTIONS.

Paul at Corinth. Acts 18:1-11.

**Golden Text:** In the world ye have tribulation, but be of good cheer; I have overcome the world. John 16:33.

**Review.** Review the previous lesson thoroughly, also the whole of the second missionary journey to date. Call for the note books; examine them; make suggestions; have one read.

**Chronology.** After the sermon on Mars' Hill, Paul went to Corinth, where he preached for 18 months, and where he was joined by Silas and Timothy. Claudius succeeded Caligula on the throne of Rome in 41 A. D. He was at first very kindly disposed toward the Jews, because Herod Agrippa, ruler of Galilee, had been very instrumental in having him made emperor. But the Roman historian Suetonius in his life of Claudius informs us that "the Jews, who, instigated by Cluestus (can this be for Christus, Christ?), were in constant commotion, he (Claudius) banished from Rome." This was in 49 A. D. This decree like many another was not very consistently enforced. It was in the

year 50 A. D. that Paul went to Corinth or the very last of 49 A. D.

**Geography.** You will desire to get a clear conception of Corinth, the great emporium of that day, before your pupils. It was fifty miles from Athens, on the isthmus which unites the Peloponnesus with the mainland. This isthmus is now pierced by a canal, but in those days the ships were dragged overland between the port of Sechaem on the Corinthian Sea and the port of Ceuchreal or the Saronic Gulf of the Gulf of Aegina to avoid the stormy voyage around the peninsula. It was a most luxurious, wealthy, and wicked city. Pontus, the home community of Aquila and Priscilla, was a province of Asia Minor bordering on the Black Sea. See "Preparing the Teacher," Book I, Chapter IX.

**Incidental Instruction.** It will be well to speak of the fact that every Hebrew boy had to learn a manual trade—the rabbinical law required this of every father. This meant that manual labor was honored among the Hebrews, and not dishonorable as among the Romans. Christ was a carpenter, Peter and many of the apostles were fishermen and net-workers, Paul was a tent maker. The custom of shaking the raiment as a protestation of innocence for the conduct of another will also claim our attention. You will need further to make clear as to the rules of the synagogues. We saw the third officer in rank, being outranked by the high priests. In provincial synagogues, such as this was, the ruler of the synagogue was supreme. No one was eligible until he had a certificate from the Sanhedrim that he was qualified, but the election was by the members of the synagogue. He was general improviser of all matters connected with the synagogue. For further details, see "Preparing the Teacher," Book I, Chapter VIII.

**The Lesson.** Our today's lesson falls into two divisions, which write on the board as they are developed in teaching, to be used in the topical review:

1. Paul labors with Corinthian Jews, verses 1-6. Find what is meant "after these things," what Paul did then, to what place he came (here call for assigned works on Corinth), what Jews he found there, from what place, whence he had lately come, accompanied by whom (here call for assigned work on Aquila and Priscilla, Acts 18:2; Acts 18:26; Cor. 16:19; Rom. 16:3-5; 2 Tim. 4:19), why they had left Rome (here call for assigned work on Claudius), why Paul abode with them, what their trade was (here call for assigned

(Continued on page 13)

## THE CHRISTIAN SUN.

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Organ of the Southern Christian  
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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### THE BOOK OF ACTS.

In all the Word there is no more important, and certainly no more interesting book, than Acts. This book engages the attention of Sunday schools for a season now and the opportunity for studying it is of the best. The wise will take advantage thereof.

No one questions its author. He is Luke, the beloved physician, companion of Paul and writer of the third Gospel. Luke had a distinguished, possibly a wealthy friend, of whom he was very fond, whose slave physician he had likely been, and who is now his patron and admirer. To this friend, Theophilus, Luke writes and dedicates both his treatises, St. Luke and the Acts. And with what precision, accuracy and definiteness Luke writes to this distinguished patron and friend!

In this Book of Acts the transition from the old to the new methods of reaching and saving men is clearly seen. The key to the whole is found in verse one, chapter one: "The former treatise have I made of all that Jesus began." The word "began" carries the secret. The Book of St. Luke is a book of beginnings; the Book of Acts is a book of continuation, progress, development.

As in Luke we see Jesus beginning in the flesh, in Acts we see Him continuing as the Holy Spirit. The resurrection is spoken of in Acts nineteen times, more, we believe, than in any other book of the Bible, if not more than in all others combined. And the Holy Spirit appears in clear and definite outline both as to character and as to function, in the Acts as in no other book of the Bible. It is significant to note that the practice of casting lots, a practice com-

mon among Jews and Gentiles of ancient times, is spoken of in Acts 1:26 for the last time in the Bible. This is significant because after this the people of God did not have to cast lots in order to make choice, but have instead the Holy Spirit to choose for them, and to guide them. And some scholars believe the eleven apostles made a mistake in casting lots this time, and that Matthias is not the rightful twelfth Apostle, but that Paul is, and that Paul and not Matthias is one of the twelve pillars that adorn the temple of God.

However this may be we know that the Acts gives an account of the advent of the Spirit whose function was that of counsellor, comforter and guide, and that from the second chapter of Acts on, throughout the remainder of the Bible, men and women toil and labor and suffer and are under the inspiration, guidance and leadership of the Holy Spirit.

Now under the guidance of the Holy Spirit, as set forth in the Acts, four wonderful things take place:

1. Men become bold, powerful, invincible champions of the Cross. The doubting Thomases, the denying Peters, the timid and forsaking apostles have become fearless, intrepid, able and eloquent advocates of the gospel of the Crucified One. All doubts have fled and spirit-filled men boldly proclaim the truth.

2. Laymen, as well as preachers, begin to stand up for Christ, and a Christian Church, the first ever seen on earth, is organized and built at Antioch.

3. Gentiles, as well as Jews, hear and heed the gospel message and the kingdom of God on earth begins to enlarge mightily.

4. Christian missions begin, the first converts in Europe are won, and worldwide evangelization starts on its course.

As a record of the beginning of events and incidents which have affected the lives of men, changed the course of history, and turned the tide of nations and empires, there is no book under the sun that equals that of Acts.

### CHRISTIAN ENDEAVOR.

The twenty-fourth International Christian Endeavor Convention met at St. Paul, Minn., Wednesday, July 7, 1909. The theme of the convention was "Thy kingdom come." Two years ago the total enrollment of societies was 69,138 and the total of membership was 3,456,900. In two years the number of Societies has been increased by 2,355, and membership by 94,200; so that there are now reported 71,493 Societies, with 3,551,100 members. All evangelical de-

nominations now have Christian Endeavor Societies, the Presbyterians have more than any other denomination, and the Disciples of Christ coming next, with Congregationalists occupying third place.

Christian Endeavor is what its name indicates. It is a Christian, in co-operation with other Christians, endeavoring to do something in Christ's name. The prayer meeting is only a small part of a Christian Endeavor Society. Visiting the sick, carrying flowers to the church, looking after the church music, aiding any part of church work and Christian service, these are only a few of the ways Endeavorers work. Pity indeed it is that there is not a Christian Endeavor Society in every church in all our broad land. It gives the young people something to do and trains them in Christian service.

### FAITH IN OTHERS.

President Hadley of Yale has been discoursing on faith, social and personal. This great moralist claims that we of this age need to cultivate a social faith, faith in the good intentions and possibilities of others as well as ourselves. Faith is essential to goodness, and there must be a social side to our goodness. Quoting directly,

"We do not appreciate how necessary it is for a man to believe in those about him just as far as he can and co-operate with them just as fully as he can. No matter how high the ideals for which we stand, we can not expect others to follow us unless we have confidence in them. We can not expect devotion if we return it with distrust."

In this there is certainly very great truth. We need to cultivate faith in others.

We will not admit that we are selfish, but we go our way of attributing selfishness, in one form or another, to half the folks we know. We never admit that we ourselves are haughty, proud, cold hearted, indifferent; but we will readily attribute one or all of those attributes to three-fourths the folks about us. We never went to church in all our lives "to see and to be seen," to dress and to be "addressed." How quick indeed we are to accuse others of doing this very self same thing. Remember that, when the others are accusing and considering, we ourselves are of the number accused and considered.

President Hadley was certainly driving at the mark. We have lost confidence in others—if we ever had it. Let us at least attribute to others all the virtues that we ourselves would love to have attributed by others to ourselves.

### SUFFOLK LETTER.

The first newspaper, the "Weekly News," was published in England in 1622, and that is only 287 years ago. The first religious newspaper, the "Herald of Gospel Liberty," was published in Portsmouth, N. H., Sept. 1, 1808, a little more than 100 years ago. If one will review the history of civilization and Christianity it will appear that this agency we call journalism has led in human progress. The newspaper is to knowledge what transportation is to commerce. Before railroads and steamboats the products of the earth were exchanged in small quantities and in small areas; but now ice from the cold regions and fruits from sunny climes are exchanged and all the world contributes to the local markets and the dinner table of peasants as well as kings. This does not only increase the wealth of the world but the sympathy and interest of mankind. The man in Canada is concerned about the orange crop in Florida and the pine apples in Cuba. The exchange of ideas is as important as the exchange of material products. The thought of far-off lands is brought to us on the printed page. We know today that the Shah of Persia was deposed yesterday and we will know tomorrow whether Persia will be partitioned between England and Russia. A cargo of information is transported more rapidly than a cargo of wheat and cotton, for much of it is sent by wire. This electric current can carry thought around the world in a very short time. Then the papers reproduce it, multiply it, and send it forth into every nook and corner of society. Millions read it and feel the nearness of far away peoples. Our thought is no longer the thought of our neighborhood, the provincial stock of local output, but our thought is made up of the thinking and doing of the world. As exchange of products makes us richer and better furnished, so exchange of ideas makes us wiser and reduces the prejudices of dead centuries. In the Bible we have not only the thought of centuries but the thought of God. It is this thought that enlightens our spiritual understanding and enriches our souls. A god of stone can produce nothing but a small, cold man; but God of heaven and earth can enlarge the worshipper until he shall be like Christ. As good flowers reproduce the beautiful colors of the seven colored light and the sweet odors of earth and air, so good papers reproduce the intelligence and heart character of all ages and all climes.

I am writing all this to enquire of the reader whether we appreciate a good paper. Do we appreciate the labor, the

wide research, the self-denial, the honest effort of the editor who endeavors to spread before us a safe and nourishing soul-repast? Left to yourself, how much would you know? Do you not parrot the newspaper and almost forget where you got your last supply? Even so you eat your oyster and do not think of the man who stood in a boat on a cold winter day, when the wind was tossing his large up and down and, with almost frozen hands, tongs up from the bottom of the river those luscious bivalves. No workers are more poorly paid than the average newspaper man. He ransacks his books, his exchanges, his brain, to prepare mental supplies for his readers, and they eat the good food and do not think of the cost. Whoever thought of paying a paper for an elaborate write-up of a marriage, a funeral, a commencement, a picnic, a revival meeting, a candidate for office, or any thing for which complaints are often made, if the write-up is not done in the most complimentary style. There is no form of service so little appreciated and so poorly remunerated. The newspaper is expected to do what everybody wants done and to do nothing that anybody objects to, and all free. I sympathize with editors, typesetters, pressmen, mailing clerks, and all who work in dens, away from God's sunshine and fresh air; but I honor all the faithful workers in ink for that black cloud sends showers of blessings upon mankind. Religion has been lifted out of ignorance and prejudice, and charity has taken the place of creeds, and good deeds the place of dogma, since the religious paper has enlightened the church. No good thing comes into the family so valuable and so cheap as the church paper; and yet there are members of the church who neglect to take the church paper and seem to be unconscious of disloyalty and certainly do not dream that they are impoverishing their souls.

Think of your editor, pray for him, read his paper, say a good word for the paper, and cultivate an appreciation equal to its worth. W. W. Staley.

### NORFOLK LETTER.

Sunday was another clear, beautiful day in Norfolk. Attendance at Sunday school and church, about normal.

Rev. W. H. Thompson filled his appointment at Providence Church in the afternoon. He reports Judge Portlock as still quite feeble.

Regret to note that Col. A. Savage, who has been ill for several weeks, and who was somewhat improved a few days ago, is not so well again. He had been up and about his room, able to walk a little, but the last few days has been

confined to his bed again, suffering with nervousness. It is to be hoped that in a few days he will be able to go to the beach for a stay, where it is hoped that the salt air will be a benefit to him.

The Third Church elected as delegates to the Eastern Virginia Sunday School Convention, which meets at Waverly this week, Brother B. L. Nicklos, Sister Pitt, and Sister Eva Green. Brother Thompson, the pastor, expects to attend. I regret that it will be impossible for me to attend this year. The Virginia State Dental Association has its meeting at Old Point Comfort on the same days as the Sunday School Convention. Being a member of several important committees, and having some part in the clinical work of the program, it makes it seem necessary that I forego the pleasure of attending the Convention this time, and attend the dental meeting.

Mrs. Emily S. Barrett, wife of Dr. J. P. Barrett, of Dayton, Ohio, is visiting friends and relatives in this community.

We were glad a few days ago to be favored with a call from Professor W. P. Lawrence, of Elon College, who was in this community in the interest of the college and its work; but regret to learn that he has been compelled to return to his home on account of not being well.

Mr. S. M. Atkinson, who is working in the interest of The-Sun, was also a pleasant caller one day last week.

Still some encouraging letters with reference to the Porto Rico Building Fund keep coming in. How is it with you and your Sunday school, Brother Pastor? Would be glad to get a letter from you telling me that the plan is in operation. J. W. Manning.

Nothing is easier than to feel great sympathy with a good cause and do nothing besides. Unless one subjects himself to very critical scrutiny, he may never discover that he has a tendency to act far below the standard of his conviction and emotion. Many people, for example, have a genuine and profound sympathy for the heathen, without expressing it in dollars and cents or in anything else except appropriate emotions. To have the emotional illusion that one has done something great and worthy towards evangelizing the world, when he has only felt that something great and worthy ought to be done, is one of the easiest and commonest experiences of Christian men and women. Not until one sits down prayerfully in the presence of the facts and decides upon a course of action that will worthily express his best feelings in behalf of any cause, is there much prospect that he will free himself from the impression that his contribution is in keeping with his emotions.—S. S. Times.

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

**THE LITTLE BLIND GIRL.**

Margery and Alice were in high glee when they started on their long journey, but at the close of the first day they began to be very tired and cross.

Mamma did not know how to entertain them, for they had already drawn ladies with colored pencils and amused themselves in every way she could think of. She felt discouraged and tired. If they were going to fret and complain, how would she be able to bear the four days' trip?

At last she said: "Look at the people in our car and let us see if we can guess what they do. That stiff young lady is a schoolmarm, I believe, and that dude with so many suit cases is a drummer, and—"

But she was interrupted by eager voices, out of which the fretful, tired note had gone.

"And that man talking to the candy boy is a minister, and that one, a merchant," said Alice, looking down the car for new faces.

"And, mamma, there is the queerest-looking girl in the end of the car, with a man who must be her father," said Margery. "I saw her when she got on, and she must be a stupid, for she hasn't once looked out of the window or seemed to care for a thing. Look how she leans on her hands and how sad her father looks."

Mamma looked, and saw in an instant why the child looked queer. She was blind, and her face was sad and old for her years.

"Dears, she is quite blind and cannot look out of the window and see the beautiful trees and sky, nor any of the things that you have seen today and care so little for. Let me go back and speak to her father, and perhaps she will come and sit with us. We may help to make the journey brighter for her."

In a few moments she led the child back, talking gaily to her of her two little girls. And instead of being stupid, Ruth Dale was bright and sweet, and only needed such companions to make her forget her blindness.

Margery and Alice had never seen a blind child before who went to a blind school, and knew quite as much as they

did, even more, for she knew many new games which she gladly taught them, and they were surprised at the books she had read, the fairy tales that she knew quite as well as they did. She told them she was going to see her grandmother in Texas. Her own mother was dead, and every year, when vacation came, her father came for her and took her on this long trip. She always dreaded it, for her father seemed so sad, somehow, but now that she knew somebody, it wasn't going to be nearly so bad.

The days spent on the train were very happy ones and went by so quickly. The children were eyes for Ruth, describing the places they passed, telling her of many things they saw as they whirled along. Mr. Dale was most grateful, and the sad look left his face; indeed, there was no merrier party than the three children on board the train the whole way.

When the time came for Ruth to leave them, there were almost tears shed. But Mr. Dale promised to bring her to see them her next vacation, and that she should write to them.

Whenever Margery and Alice became impatient and grumbled, they would think of patient Ruth Dale, with her sweet face and poor blind eyes, and they always felt ashamed and ready to be sunshiny again.—The Child's Gem.

**TWO BRAVE YOUNG TRAVELERS.**

Within the past few weeks, of the many children who have come to America from far across the ocean, at least two have made the journey all alone. Annie Brown, a little Irish girl, traveled more than 5,000 miles to join her father in Canada, where he had gone from Ireland a year and a half ago. Annie's father wanted her, but he could not afford the time to return to his old home for his little daughter, and decided that, although she was only five years old, she could be trusted to make the trip alone. During the long journey the child was well cared for on boats and trains by the passengers who became interested as she told them sweetly how she was "going to meet daddy."

Ontko Erzebet, eleven years old, came away from Austria to New York, nearly six thousand miles, on her way to Illinois, all alone and tagged like a mail sack. Ontko's mother when a widow came to America, leaving her only child with its grandmother. After a while the mother married and was anxious to have her daughter come to live with her. As there was, however, no one to bring her over, the money for her passage was sent to the clerk of the village where Ontko lived, and he bought a ticket, put

a tag on the girl and started her on her way with a letter to the steamship company. At the port she had to transfer from train to steamship, and in New York she had again to board a train for the West. The immigration authorities retagged her and bought a ticket with money sent by her mother. When the train pulled up at the station in Illinois, there was no one to meet her, as she was not expected so soon. So she was put off on the platform with the mail sacks to await the joyous greeting of her parents, who soon appeared. The little Hungarian girl wore a red plaid dress, a blue silk turban, a red silk scarf, and boots that reached nearly to her knees. She had never heard one word of English before she boarded the steamer to cross the Atlantic.—Ex.

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(Begun on page 7)

work on Paul's self-support, Acts 20:34; Thess. 2:9; 2 Thess. 3:8), what he did on the Sabbath, who came from Macedonia, what Paul was then constrained to do, how the Jews received this, what Paul did, what he said to them (here call for assigned work on Pilot's absolving himself from guilt, Matt. 27:24-25), to whom he declared he would turn.

2. Paul labors with the Corinthian Gentiles, verses 7-11. Find to whose house Paul was sent, what is said of this now, where his home was located, who the ruler of the synagogue was, what is said of him, the result of Paul's preaching, what the Lord said to Paul, in what way, how long he dwelt there, doing what.

Review the lesson by the topic method.

**For Class Discussion:** Paul's moods; Priscilla; the hard lot of the Jew who professed Christ or who now professes Him; should ministers to-day undertake to support themselves by secular work? why Paul did this; the city of Corinth, then and now.

**Truths and Their Application.** 1. There is no doubt that Paul felt wonderfully depressed over his failure at Athens. In fact his whole second missionary journey had been one of hardship and darkness to him. When he went to Corinth he gave up his aggressive missionary efforts and supported himself by labor in the week and only reasoned in the synagogue on the Sabbath. His doctrine too was much toned down, for it was not until Silas and Timothy came that he was constrained to preach Christ. We have all had these periods of depression or we shall have them, when we feel that our life is vain. This is no proof of our failure, but simply an incident of our pilgrimage here. Let us so view it and pray for strength to throw our despondency off, and we all have One who is ever willing to cheer us up and who says, "Be of good cheer: I have overcome the world."

2. As long as Paul was contented to reason and persuade the Jews and Greeks on religious themes on the Sabbath and did not proclaim Christ, the members of the synagogue heard him gladly. But when he preached a full Gospel they turned against him. Brother Pastor, do you preach a full Gospel or do you temporize with the world? Do those who listen to you proclaim the Gospel feel constrained to overcome the world or to compromise with it? Fellow teacher, how is it with your Sunday school teaching? Is there a thought here for us?

3. The blessedness of companionship will be well touched on here. It was not

ill Silas and Timothy came that Paul's spirit returned and he was constrained to preach Christ. Our companions are our strength on our weakness. How careful, then, we should be in choosing them!

**Manual Work.** Life of Paul (Saul) (Continued). Have the pupils locate on their maps Corinth and Pontus and enter on their note books for expansion at home the following outline:

Last of 49 or first of 50 A. D. Paul goes to Corinth, Acts 18:1

Lives with Aquilla and Priscilla, Acts 18:2-3.

Reasons in synagogue with Jews, Acts 18:4.

Preaches Christ to Jews, Acts 18:5-6.

Turns to Gentiles, Acts 18:7-22.

Writes the letters to the Thessalonians; 50-52 A. D., Labors at Corinth 18 months, Acts 18:11.

**Assignments for Next Sunday.** Ask one to be prepared on Paul at Thessalonica, Acts 17:1-9; another to write a five-minute account of the second missionary journey; a third an outline of the First Epistle to the Thessalonians; a fourth to find other suitable golden texts for the lesson, using the concordance. Ask all to read the Epistle to the Thessalonians during the week.

W. A. Harper.

Elon College, N. C.

Remember to do your part of the working and praying for Teacher Training during these three months.

#### HOW TO CONDUCT THE C. E. MEETING FOR JULY 25—A FEW SUGGESTIONS.

##### Heroes of Missions in China:

Matt. 5:13-16.

**For the Leader.**—Display in the meeting a map of China, with statistics as to population, missionaries, and converts. Tell of the introduction of missions into China. Show the great need of Christianity for these people. Tell of the heroism of the Chinese Christians who suffered martyrdom during the Boxer Rebellion. Read the scripture lesson and show how it applies to China. Show that the recent murder of Miss Sigel in New York by a Chinaman is no argument against Chinese Missions.

**For the More Experienced Members.**—Assign in advance for two minute essays the life and work of some of the following missionaries in China: Robert Morrison, William Milne, Walter Medhurst, David Abeel, Elijah Bhidgemon, Peter Parker, Walter Lowrie, J. H. Taylor, William Murray, W. C. Burns, J. A. Sagle, and James Gilmour. Information for these essays can be had from the C. E. World, from various books on mis-

sions to be found in libraries, and from other sources.

Also appoint good endeavorers to tell in a few words what the four verses of the scripture lesson mean, each taking a verse.

**For the Less Experienced Members.**—Hand out the following references to be read in the meeting:

The Ideal Servant, Isa. 42:1-4.

Redemption by Individuals, Isa. 44:1-8.

A Promise to the East, Isa. 69:1-3.

Good Soldiers, II Tim. 2:1-9.

A Missionary's Life, Acts 20:17-35.

Love Under Persecution, Matt. 5:43-48.

**Question Spurs.**—Read in the meeting for extemporaneous answer these or similar questions:

Why should we send missionaries to China?

What are the qualifications of a good missionary?

What can I do for the evangelization of China?

What must be the result to us of failure to be a missionary in spirit?

##### Suggested Program.

1. Missionary Song. Chain of prayer.
2. Scripture lesson read by leader.
3. Explanation of the scripture lesson by the four Endeavorers appointed for that purpose.
4. Leader's Remarks.
5. Another missionary song.
6. Reports from those asked to prepare essays on the lives and works of missionaries.
7. Scripture references.
8. Answers to question spurs.
9. Voluntary participation in the meeting in any way the member desires.
10. The Pastor's five minutes.
11. Missionary song. Offering. Mizpah.

What are you doing for Teacher Training? Can you afford not to have your part in such a work.

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**THE DECLINE OF DOCTRINE.**

"Who is to be the new professor of Christian theology in the divinity school?" was asked recently in a group of graduates of a New York university.

"It is not easy to find the right man," was the reply. "The young ministers nowadays are interested in sociology and not in theology."

A clerical reviewer of a recent book by the retiring professor in question wrote that the book was deficient because too little attention was paid in it to the social side of Christianity. Thus was emphasis again laid on sociology in distinction from theology.


Neither John Calvin nor Jonathan Edwards would be pleased with this manifestation of modern religious interest. In the days of Jonathan Edwards, and for many years afterward, the doctrinal sermon was regarded as of the highest importance, and even now there are many clergymen and laymen who deplore the present tendency away from doctrine. They say that modern Christ-

ians do not know what they believe, and are ready to accept any new fad, ignorant of its theological significance.

These persons regret the breaking down of the barriers between the Protestant denominations indicated by the advice of a New York clergyman that those of his parishoners who live too far away from the church to attend its services should join a church—of some other denomination, if necessary, nearer their homes.

This lowering of the bars between the sects is one of the results of the decreasing emphasis on doctrine. And the little regard in which doctrine is held is still further indicated by the decision of a committee of one of the most conservative Calvinistic churches to recommend for ordination to the ministry three young men who are unable to accept as literal some of the statements in the Bible which all Trinitarian Christians used to consider fundamental.—Youth's Companion.

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2:23 7:14	Varina	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
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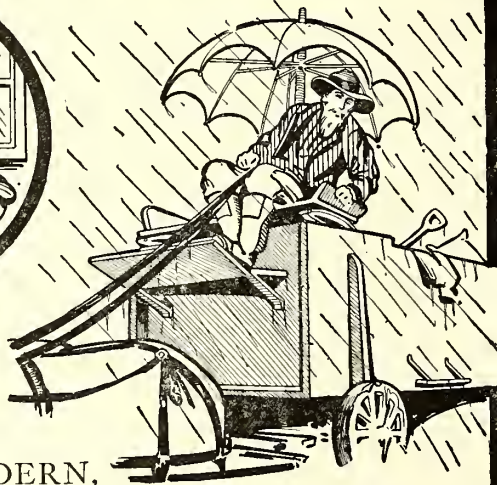
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navy cost \$22,000,000 a year. This year the cost is \$135,000,000. The population has increased 35 per cent, while the naval expenditures have advanced 600 per cent. Edward Everett Hale wrote not long ago: "Think of it! I heard Sumner's peace oration in 1845. He amazed people by saying that the ship of the line, Ohio, then new, cost \$800,000, and that was more than all the gifts made to Harvard college in 200 years. Now we propose to spend \$20,000,000 on one ship!"

We are spending 72 per cent of the income of the government for purposes of war, past and present, and only 28 per cent for peaceful government. The combined cost of army and navy from July 1, 1908, to April 30, 1909, that is, for ten months, was \$206,483,937.37. We throw more than \$300,000,000 into the yawning maw of the war-god every year, and his appetite is increasing. The nations of the world are verily seized with insanity, lashed into madness by hysterical fear of what the other nations are going to do.—Exchange.

**A LITTLE OF WILL.**

"Never put your arm through the handle of a jug," is a piece of advice given by an exchange to the young ladies. Most of them ought to know what it means without further explanation. A woman is never so foolish as when she hopes to reform a man after marriage. "He loves me," she trustingly says, and because her own love is pure she expects the pure article in return. Poor girl, you do not know the witchery of the jug, nor the strong bands that bind the soul of the man to whom your happiness is entrusted. True enough, he is good-hearted and kind, except when in liquor, but as his slavery increases his kindness decreases. While seeking for some one to shield him in his helplessness, he may indeed flatter you that you only can redeem him. After you become his slave, you may well wish for an early grave. Many an error it hides, many a heart-ache it cures. But the lack of love soon follows protracted indulgence in folly. Young ladies, never put your arm through the handle of a jug.—Ex.

—Rev. Johnston Myers, D.D., writing in the Journal and Messenger of the Baptist University, of Chicago, says: "A careful study of the catalogue shows that there are very few Baptists who attend the university. Jews and atheists predominate in the faculty and students." This will be news to many, and regrettable at that, for a Godless and Christless faculty and student body will certainly bring forth results by no means desirable.

—Berlin, July 13.—Count Zeppelin is at present in Berlin negotiating with the Prussian Railroad administration for an arrangement between his proposed air-ship passenger lines and the railroads by which railroad stations are to be enlarged to serve as shelters for air ships.

—John D. Rockefeller has given ten millions more to the General Education Board, making a total of \$52,000,000 given by him for educational purposes. The world has never seen anything like this before, but this is a time of world-breaking records, and it excites little comment.

—The average expense for repairs to

the machinery of each of the American war-ships that made the cruise round the world was about three thousand dollars, and the total cost of the cruise was less than a million and a half. Of course more money was spent, but it cost only this much more than if the ships had stayed at home. The cruise was worth it.—Exchange.

—"Ezry," said Farmer Hay, "I see that since ye have come back from college ye wear yer hair spliced right down the middle. Now, hyur's all I have to say: If ye expect ter feed out o' my trough, ye got to let yer mane fall on one side."—Puck.

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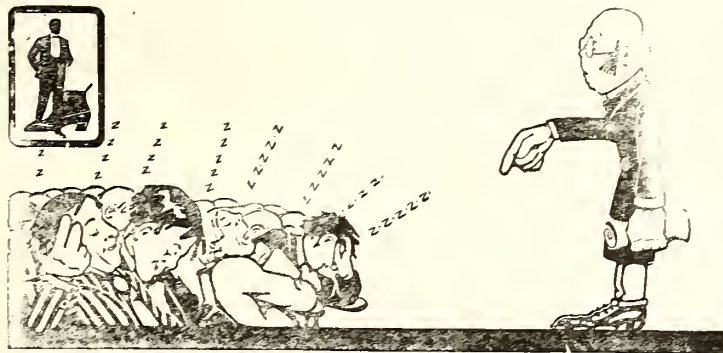
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**MARRIED.****Pollard - Woodell.**

On the fourth Sunday in June at Christian Chapel, in Chatham County, N. C., Mr. A. M. Pollard and Miss R. E. Woodell were married in the presence of a few friends. May their lives be long and happy.

J. S. Carden.

**Kirkland-Booker.**

At 3:30 o'clock, Sunday evening, July 4, 1909 in the home of Mrs. L. A. Booker, Miss Mattie Booker, near Chapel Hill, was married to Mr. R. P. Kirkland of Lynchburg, Va., Rev. Thos. W. Strowd performing the ceremony.

It was a quiet, but beautiful marriage, only a few relatives and friends being present.

Immediately after the marriage, Mr. and Mrs. Kirkland left for Lynchburg, Va., their future home.

They have the best wishes of many relatives and friends. May their lives be long and happy.

Thos. W. Strowd.

### CONVERSION OF OUR SUNDAY SCHOOL CHILDREN—HOW IT MAY BE SECURED.

Having been requested to write upon this subject, let us consider first in what does the conversion of a single child consist?

**What Is Conversion?**

But One is qualified to answer. His reply is John 3:5, R. V., "Verily, verily I say unto thee, Except one be born of water" (meaning repentance, John's baptism, Matt. 3:2, 6, Mark 1:4, Acts 13:14, and Christ's first teaching, Matt. 4:17) "and the Spirit, he cannot enter the kingdom of God," and (v. 10), "that which is born of the Spirit, is spirit."

Conversion, therefore, consists in a new spirit being born in the repentant soul of a child (or man), through the action of the Holy Spirit.

**Who Leads to Repentance?**

Who is it that, striving with the hearts of the childrer of men, brooding over their souls, and with His tender offices, wooing and winning some, and with His keen sword of truth, piercing the souls of others, convicting them of sin, incites them both to turn unto God, willing to obey Him? God and the Savior, Who alone are qualified to answer, reply (Gen. 6:3, R. V.): "My Spirit shall not always strive"—showing that at times he does strive—"with man;" and John 16:8, R. V., "And he" (the Holy Spirit) "when he is come, will convict the world in respect of sin."

We see it is the Holy Spirit, Who leads the heart Godward.

**How Futile Is Unaided Human Effort!**

Since conversion is to be "born of the Spirit," and since it is the Holy Spirit Who stirs to repentance, is it not perfectly clear that no human being, no set of human beings, no, not all men on earth combined, could convert the soul of even a single little child? How futile then is unaided human effort!

**The Problem.**

The problem therefore resolves itself into this: How can this action of the Holy Spirit be brought to bear upon the heart of man or child?

The Holy Spirit, except when grieved away, is ever willing to act. And, of course, He can act directly, as Christ

did on Saul of Tarsus. But usually it is through some man, woman or child, that He works upon the hearts of others.

The question therefore resolves itself into this, How can we be fitted for the Holy Spirit to act through us?

**How the Savior Solved It.**

This is exactly the problem that the Savior met when leaving earth: How to convert men after He had gone? and How to fit His disciples for the Holy Spirit to work through them? How did he solve it? As no one can hope to improve on His method, let us see what course He pursued. Just before parting, He told them, "Behold I send forth the promise of my Father upon you: but tarry ye in the city until ye be clothed with power from on high" (Luke 24:48),

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Editor Herald of Gospel Liberty

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We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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R. V.); and "Ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8, R. V.). Power was what they needed and power is what you and I need. Shortly after, "they were all filled with the Holy Spirit" (Acts 2:4, R. V.).

#### With What Result?

Peter—the beforetime timid, faltering Peter—preached to a multitude and about 3,000 were converted at his first sermon (Acts 2:41). And at his second, enough more to make 5,000 men, without counting the women (Acts 3-4:4).

Christ solved this problem by leading His disciples to be filled with the Holy Spirit, so that the Spirit could work through them.

Can we improve on the Savior's method? If not, why not follow it?

This brings us to the question,

#### Is This Power for You and Me—Lay Christians of Today?

**Oldest Prophecy.** Joel 2:28, 29, R. V.: "And it shall come to pass afterwards that I will pour out my spirit upon all flesh; and also upon the servants and upon the handmaids in those days will I pour out my spirit."

**Fulfillment.** Acts 2:14-18, R. V., "But Peter" said, "This is that which hath been spoken through the prophet Joel: And it shall be in the last days, saith God, I will pour forth my Spirit upon all flesh: yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit."

To whom is this promise made? Acts 2:38, 39, R. V., "For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." (And what Christian has He not called?)

#### Facts—To Whom Fulfilled.

(1) To about 120 disciples, women (Acts 1:15) as well as men. Acts 2:4, R. V., "And they were all filled with the Holy Spirit."

(2) To ordinary lay Samaritans—Jewish half breeds, despised by full-blooded Jews as dogs—with whom the Jews would have "no dealings" (John 4:9, R. V.).

Acts 8:14, 17, R. V.: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John who laid their hands upon them, and they received the Holy Spirit."

(3) To a Roman captain, to all his house, his kinsmen, and near friends. Acts 10:24, 34, 44, R. V.: "And Cornelius,"—a Roman captain,—"having called together his kinsmen and near friends" and told Peter of the vision sent to him (Cornelius), "Peter said,

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Of a truth I perceive that God is no respecter of persons," and then preached Christ to those assembled. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word."

#### Who Can Doubt It?

With God's promise to pour out His "Spirit on all flesh, upon the servants and handmaids;" with that promise kept to about 120 women and men at the opening of this new era; with that promise renewed through Peter to "all that are afar off, even as many as the Lord our God shall call unto Him" (and there is no Christian He has not called); with both those promises proven to be for unnamed and unknown Samaritans and Romans,—who can doubt but this promise is for lay Christians of today? Especially when we remember Jesus' words in Luke 11:13, R. V., "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him;" and when we also remember that He "is no respecter of persons" (Acts 10:34, R. V.).

#### Do God's Promises Grow Weak With Age?

Should anyone say that these are men of long ago, I would inquire, Does God, or do His promises, grow weak with age? Which of His promises in regard to salvation is younger than this one, or has failed? If God's promise of salvation,

though 1900 years old, holds good and strong today, why does not His promise to bestow His Spirit?

But to settle any such question, hear the testimony of a witness of today.

#### D. L. Moody's Testimony,

given at the Brooklyn Central Presbyterian Church just two months before he died:

"I know if I should be asked to be a witness in a court, my testimony would be taken; and I want you to take my testimony as to what it is to be filled with the Spirit.

"There are two epochs in my life which stand out clear. One is when I was between 16 and 17, and was born of the Spirit. There can never come a greater blessing to any man on this earth than to be born again—born from above—to have the God nature planted in him.

"God has been good to me. He has showered blessing after blessing upon me, but the greatest blessing—next to being born of the Spirit—came sixteen years afterwards, when I was filled with the Spirit; and He has never left me to this day.

"He is for all—women as well as men. When Pentecost was fully come, the whole church was qualified for work in God's cause."

Thousands of others still living stand ready to testify to the same thing.

How can one doubt but this gift is for today just as much as for 1900 years

ago? And for all Christians of today as much as then? How can we question it?

This brings us to the question,

**How Can We Be Filled with the Holy Spirit, and Receive Power for Service?**

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venile Court Judge of Colorado, "hands down" an opinion on the cigarette that ought to make people think:

"I have been in the Juvenile Court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit."

—William Jennings Bryan is reported as planning a lecture trip in foreign countries to cover three years. This would enable him to be back to this country in time for his quadrennial tour for the presidency.

—Baseball is in the air. Members of Congress played a rip-roaring game on a Washington diamond July 16, Republicans against Democrats. The score was 26 to 16 in favor of the latter. The dispatches say it was "great ball." Doubtless.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JULY 28, 1909.

VOLUME LXI. NUMBER 29.

**Working Boys in College.** Editor Johnson, of Charity and Children, deplors the passing of the good old days when boys entered college with a dollar or so in their pockets, and with their hands and hearts literally worked their way through school, finishing up with only a small debt against them. A rather wild and reckless extravagance has taken possession of the college boy and he is no longer willing to work for his living in school, Brother Johnson thinks.

If this day has gone, we, with Charity and Children, deplore also its passing. For some of the most useful men have been those who had to deny themselves when in school and work for a living while they acquired their learning.

Our observation, however, leads us to believe that the good old days spoken of have not passed. Methods have changed, but not means, nor ends, nor men. We doubt if there are as many boys as formerly cutting wood, scrubbing floors and cleaning up buildings and premises, but there are, we believe, more boys managing club houses, waiting on tables, working in print shops, pressing pants and acting as secretaries and copyists than ever before. To our thinking, the number of men who work their way through college increases rather than decreases with the passing years. There are more ways, than formerly, of working one's way through school. The boy who works his way now does not regard himself, nor is he regarded by others, as the menial and the slave he was in former times. Working one's way through school has been honored, exalted, glorified, and the man who does this successfully is as respectable and as well thought of as any man in school. Class lines and social distinctions have been broken down in a large measure, and the man who works at school counts. No man who has to work his way needs to be ashamed any more on that account. It is the boy who will not work, who wants something for nothing, who courts an easy time, and seeks to abstain from work, that needs to be ashamed, and who in the final does not count. Our candid conviction is that a far larger number of boys than ever before in all the world are working their way through school, and they are more

esteemed, and more respectable than ever, for their earnest and honest endeavor.

**A New Religion (?)** Ex-President Eliot of Harvard predicts that we are to have a new religion. In an address before the summer school at Harvard July 22d, this man of learning and of letters attempts to tell what the new religion will be. "It is hardly necessary to say that in the new religion there will be no personification of primitive forces such as earthquakes, frost and light. There will be no deification of remarkable human beings, or worship of ancestors or rules." What Dr. Eliot means by that is that belief in miracles, such as the quaking of the earth at Sinai when the Lord gave the Law to the Israelites through Moses, is to pass away: and that the feeding of the Israelites on manna as they passed through the Wilderness is a fiction not to be held to; and that the Christ is to be abolished, as other than an ordinary man. "The destiny of mankind has been delayed by many centuries through the 'compulsory' promises issued by the churches, who many times have taught submission to circumstances when there should be resistance. The surgeon who dresses a wound and saves a man suffering is an apostle of the new religion."

In the new religion there will be little or no need for preachers, physicians will be better, and the patience of Job, the sufferings of the Christ and the forbearance and endurance of Paul are virtues that need not be any longer taught in the world. Of course, in the new religion the Bible is to be no other than any other book.

If these utterances had come from one less noted and renowned than Dr. Eliot they need not attract serious attention. Dr. Eliot's subtle logic and splendid use of learning and of language have fooled him into believing that he announces a new religion, when in very truth he is parading an old one in new dress. He adorns, with artistic touch and coloring, Unitarianism, and tries to make us all believe that iceberg is to melt the hearts of men and consume the passions and dregs of sin. As if an iceberg ever melted anything! What the world wants is a warming up, not a freezing out. And

all Unitarianism is frost and snow and ice.

In all this world it takes great men to make great mistakes. Dr. Eliot has been studying along other lines, giving his life to other ends, and now in the last days of his dotage assays to be a theologian, preacher and prophet. The great Charles Darwin in his old age did not love poetry or give himself kindly to religious themes. He discovered too late that he had lost his taste and inclination in these directions, and mournfully, pathetically lamented the fact. Dr. Eliot has lost the inclination to religious and spiritual themes, but instead of lamenting, raises his voice against them. Pity, pity, pity indeed, not for the old religion which he would destroy, but for Dr. Eliot whom it seems not to have reached and saved.

**Third and Fourth Generations.**—More than sixty years ago a noted Catholic temperance advocate, Father Mathew, visited this country and induced many men to sign the temperance pledge. The other day on Boston Common there was a parade of thousands of school children in honor of Father Mathew's principles, and in that parade were eleven, healthy-looking, happy, alert, white-bearded men who had signed that pledge on the original visit of Father Mathew sixty years ago. The long years of wholesome living were in evidence upon the faces of these virile old men. Their temperate lives told its own story.

Some one wished to know recently why the Bible spoke of visiting the iniquities of the fathers upon the children to the third and fourth generations of them that hate God, but said nothing of visiting these iniquities to the seventh and eighth generations. The reply was that there were no seventh and eighth generations of them that hate God. Sin is suicidal, self-destructive, and ultimately works wreck and ruin and death to the generations of them that indulge in wickedness and hate God. On the other hand blessings and mercies are shown unto thousands of generations of them that fear and serve God, for there are thousands of generations spared and preserved by temperate lives and virtuous conduct.

## FROM THE FIELD.

## Union.

From September last until the fifth Sunday in May our congregation at Union worshipped at Mt. Vernon and Stoney Creek because we were building at Union and had torn the old house down to give place for the new one. Our Sunday school was discontinued, but resumed work the first of July with encouraging prospects. We have had fine congratulations since getting into our new house. All seem well pleased with the improvements that have been made. We are to dedicate the new church the fifth Sunday in August. There will be two services and refreshments. The dedication in the forenoon and in the afternoon we want to have a home coming of the entire membership of the church both resident and non-resident. To this service all members that have moved from the community are cordially invited. Come and see what we have done and let us have a home coming of all the members of the church and a renewing of friendships and acquaintances.

## Bethlehem.

Our Children's Day the 3rd Sunday in June at Bethlehem was largely attended and a very interesting program was successfully carried out. The day was pleasant and the children acquitted themselves with credit. A collection in cash and pledges amounting to twenty-seven dollars was taken. I think the interest in the work is good at these two points, and I am hoping for a precious ingathering of souls at our protracted meetings in Sept. Bethlehem 3rd Sunday in Sept., Union 4th Sunday in Sept.

I wish to acknowledge the receipt of a nice new summer hat, given by Sister Sallie Garrison, and also a bucket of honey by Mrs. E. W. Wilkins, and other substantial things for the table by Peter Geringer, Mrs. W. H. Turrentine, and others. Only those who have passed through similar experiences as have come through my home for the last sixteen months know how such kindness is appreciated. The sickness of my wife during those long weary months has prevented my doing much at home and among the people whom I am trying to serve. Hoping that I may be able to give better service, and merit the kindness of these people, I shall go forward as the Master may point out the way. Thanks, dear friends. J. W. Holt.

## Pleasant Hill.

It was a real pleasure to be with Rev. J. D. Wicker at Pleasant Hill church last week in a glorious revival. The

Lord blessed the brethren and sisters, wonderfully reviving the whole church and converting a number of sinners. We found a band of faithful brethren and sisters who have been anxious about the good cause at this place. Five were added to the number from prominent families. We believe others will join later. The Conference made no mistake by taking interest in this work. Brother Wicker has done a good work in the community around this church. The church is in one of the best sections in North Carolina, beautiful farms and a noble people surround old Pleasant Hill. They have a fine Sunday school every Sunday numbering between 80 and 90. Let us pray with and extend our sympathy to the pastor and faithful ones for their success. The Lord continue His blessings to this noble people.

A. P. Barbee.

## LESSONS FROM THE LIVES OF GREAT MEN.

## III. Sir Walter Scott, Continued.

By W. P. Lawrence, M. A.

Debt is a hard master in the morning of life, but harder still in the evening. The failure of the Ballantyne printing house came in Scott's fifty-fifth year. The other members of the firm being insolvent, or nearly so, the burden of the debt fell on him. The liabilities were about £130,000 above the assets. Scott could have taken shelter under the law, and, by being adjudged bankrupt, could have avoided a large part of the payment. But he showed to be real metal in the hour of great trial,—in the hour of a great trial coming late in life. The agony he suffered when the great battle of honor against dishonor was going on in his soul will never be known. But the battle was won on the side of honor and honesty in such a manner as to stir one's deepest emotions, and in a way that makes Scott's character a more valuable asset in Scottish history than all the famous poems and novels he ever wrote. While in the throes of the struggle, he said, "I am ashamed to owe debts that I cannot pay. \* \* \* The disgrace is in being an actual bankrupt, not in being a legal one."

Scott's diary is interesting and often pathetic reading, during this catastrophe period of his life. December 18, 1825, is this entry: "They [his works] will not be received with the same enthusiasm; at least I much doubt the general knowledge that an author must write for his bread \* \* \* degrades him and his productions in the public eye. He falls into the second rate rank of estimation:

"While the harness sore galls, and the spurs his side goad,  
The high-metaled racer's a hack on the road."

It is a bitter thought; but if tears start at it, let them flow. My heart clings to [Abbotsford] the place I have created—there is scarce a tree on it that does not owe its being to me. What a life mine has been!—half educated, almost wholly neglected, or left to myself; and undervalued by most of my companions for a time; getting forward and held a bold and clever fellow, contrary to the opinion of all who thought me a mere dreamer; broken hearted for two years; my heart handsomely pieced again—but the crack will remain until my dying day. Rich and poor four or five times; once on the verge of ruin, yet opened up a new source of wealth almost overflowing. Now to be broken in my pitch of pride. \* \* \* But what is to be the end of it? God knows and so ends the catechism,—nobody in the end can lose a penny by me—that is one comfort. Men will think pride has had a fall. Let them indulge their own pride in thinking that my fall will make them higher, or seem so at least. I have the satisfaction to recollect that my prosperity has been of advantage to many and to hope that some at least, will forgive my transient wealth on account of the innocence of my intentions, and my real wish to do good to the poor. Sad hearts, too, at Darnick, and in the cottages at Abbotsford [This was written at Edinburg]. I have half resolved never to see the place again. How could I tread my hall with such a diminished crest?—how live a poor indebted man where I was once the wealthy, the honored? I was to have gone there on Saturday in joy and prosperity to receive my friends. My dogs will wait for me in vain. It is foolish—but the thoughts of parting from these dumb creatures have moved me. \* \* \* Poor things! I must get them kind masters! There may be yet those who, loving me, may love my dog because it has been mine."

A week later, Christmas Day, is this entry, "On this day of general devotion, I have a particular call for gratitude." What this call for gratitude was is not stated. But a great yet humble heart is fullest of gratitude in the hour of severest trial and deepest sorrow.

January 24, 1824, just a week after the great blow fell this entry in his diary, of his attitude towards his creditors, "If they permit me, I will be their vassal for life, and dig in the mine of my imagination to find diamonds, (or what may sell for such) to make good my engagements, not to enrich myself. And this for no reluctance to be called

the insolvent, which I probably am, but because I will not put out of the power of my creditors the resources, mental or literary which yet remain to me."

Such passages from a diary, written with the feeling that these very revelations of the author's inner life, in the hour of his fall, might be found after his death in the possession of his son, in some obscure lodging,—such passages make one feel that Scott was never so great as in the day of adversity.

Through the winter months and spring of 1826, he labored on "Woodstock," the tragedy in it being deepened by the great tragedy being enacted at the same time in his own life. The tragic spirit is further deepened in this novel because it was the first piece of writing Scott did to raze the mountain of debt he now undertook to dig away, and, too, perhaps, the rapid decline of Lady Scott's health, and her death on the 15th of May, gave a sadder touch to the characters, Sir Henry Lee and his noble daughter, Alice. Their reverses were as trying as what had come to Scott and his daughter, Anna. May 23, the day after Lady Scott's funeral, this entry in Scott's diary gives some idea of the grief in that so recently happy and opulent, but now sorrowful and poverty-stricken home at Abbotsford: "About an hour before the mournful ceremony of yesterday, Walter arrived, having traveled express from Ireland on hearing the news. He was much affected, poor fellow \* \* \*. The whole scene floats a sort of dream before me—the beautiful day, the gray ruins [of Dryburgh Abbey], covered and hidden among the clouds of foliage and flourish, where the grave, even in the lap of beauty, lay lurking, an gaping for its prey. Then the grave looks, the hasty, important bustle of men with spades and mattocks—the train of carriages—the coffin, containing the creature that was the dearest of earth to me, and whom I was to consign to the very spot which in pleasure-parties we so frequently visited. It seems still as if this could not be really so. But it is so—and duty to God and to my children must teach me patience."

Scott goes out from this scene of sorrow to dig away like a convict at the mountain of debt. For six long years, he drives the machinery of a tiring brain, with faith in God and duty to man as his strongest supports. Before the end of the year 1827, he had finished "Woodstock" and "The Life of Napoleon." The former brought £8,228—all ready money—a matchless sale for less than three months' work. The latter, in nine volumes, brought £18,000 for two editions. Upon "The Life of Napoleon," Scott had spent nearly two years

of arduous toil. By the end of 1828, his pen had earned £40,000 for his creditors. His strength and health failed signally in 1831, but his will to complete the Herculean task to which he had set himself five years before, held up to the last. It was thought that a trip to Italy would be beneficial. So it was decided that late in September, the start should be made. On Wednesday, the 21st, Wordsworth and his daughters arrived at Abbotsford to take farewell of Sir Walter. "That evening," says Lockhart, "as the two great poets talked, Scott had a good deal to say about Fielding and Smollet, observing that both had been driven from home by declining health, and never returned." Wordsworth regretted that neither of these two masters of romance had been surrounded in his last hours by any considerable marks of favor. The Wordsworths left Abbotsford at noon the next day. Wordsworth says that in a serious conversation with Scott that morning, the latter spoke with gratitude of the happy life which, upon the whole, he had led. He had written in Miss Wordsworth's album, before he came into the breakfast room that morning, a few stanzas addressed to her; and while putting the book into her hand, in his own study, he said to her in her father's hearing: "I should not have done anything of this kind but for your father's sake; they are probably the last verses I shall ever write." "They show," said Wordsworth, later, in speaking of this incident, "how much Scott's mind was impaired," for besides defects in the verses themselves the poet was unable to spell his own name. His giant intellect was literally worn out.

Early Friday morning, September 23, 1831, in company with his daughter, Anne and his son-in-law, Lockhart, Scott set off for Italy by way of London, Portsmouth, and boat to Malta, where they arrived on the 22nd of November, reaching Naples the 17th of December. The winter here made little if any improvement in Sir Walter's condition. The death of Goethe 22nd of the following March greatly increased Scott's fear of dying away from home. The party, therefore, made their way by Rome, Venice, through Germany, and down the Rhine by steamboat, arriving in London 13th of June. Scott's condition had by this time become precarious. He had to remain at St. James' Hotel three weeks and, with great care, was got back to Abbotsford by means of a voyage to Edinburg and thence by easy overland conveyance. He lay unconscious most of the way to Abbotsford. For two months after reaching his old home, his life was but a flickering, paling flame. On a few occasions he was

able to be wheeled in his easy chair out of doors; once he asked for his old friend, the pen, but finding that he could not write, tears flowed down his cheeks, and he said, "Friends, don't let me expose myself,—get me to bed,—that is the only place." Never again did he leave his room. Occasionally he would lapse into delirium. On waking from one of these, September 17th, he called for Mr. Lockhart, who was constantly with him these last weeks. "Lockhart," said he, "I may have but a minute to speak to you. My dear, be a good man,—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here." Back into an unconscious stupor which lasted for wearisome days and nights, till half past one o'clock in the afternoon of September 21, 1832, just a year from the time when Wordsworth had come to make his last visit, the spirit of Sir Walter Scott, poet, novelist, honest, heroic Christian man, took its flight back into the vast whence it came.

#### WEDDING GIFTS.

The following were a part of the wedding gifts recently bestowed upon a bride in Philadelphia: One country house with ninety-two acres of ground; rope of diamonds; diamond and pearl necklace; diamond pendant; diamond and pearl earrings; three solid silver services; one tiara of diamonds; service of gold and silver; three rings; four brooches; several pieces of carved furniture; berths of Irish and point lace; three fans of jewels and lace; two fans of ostrich feathers; over one hundred pieces of cut glass; two jeweled necklaces; two superb marbles; ornaments of priceless china studded with jewels; beaten brass library sets with semi-precious jewels; several whole sets of egg shell china; diamond bracelet; jeweled bracelet. None of them are essential to real happiness. Often they feed a pride which is already in excess. Frequently the loss of them increases misery. Those who read such lists often wish they were recipients of such treasures, thus depreciating their present situation. Happy are those who can "count their blessings, one by one," thank God and do good. Archbishop Ryan and two of his priests performed the ceremony. Perhaps he gave the bride a caution. One great Catholic whispered to a bride, "You cannot take your wealth to heaven unless you divide it with God's poor."

Moderation in ornamentation is one of the signs of refinement, and where wealth is possessed and benevolently used it is also an indication of piety; but this age is gaudy.—N. Y. Christian Advocate.

## NOTES AND PERSONALS.

—Rev. L. I. Cox was with Pastor L. E. Smith at O'Kelley's Chapel in a successful revival last week, there being half dozen conversions, and several reclamations, the church being much revived."

—The annual excursion of the Suffolk Christian Sunday School July 21 was a great success, says a Norfolk exchange, carrying as it did over a thousand passengers, and having some receipts left over after carrying all the school free and paying all expenses.

—Writing from Semora, N. C., July 23, Pastor T. W. Strowd reports: "We are having a good meeting at Lebanon. There have been nineteen conversions. I begin my meeting at Concord, Caswell Co., fourth Sunday in July, at Bethel first Sunday in August, and at Center Grove second Sunday in August."

—We extend sympathy to Brother Cephas P. Holland and wife of Holland, Va., who mourn their son, Floyd Jasper, who died, after two weeks' illness from typhoid fever and meningitis July 22. The funeral was conducted by Rev. N. G. Newman at the Holland Christian Church, Saturday p. m., July 24.

—We congratulate our friend and brother, Prof. S. M. Smith who goes to Norfolk, Va., to become Educational Director of the Naval Y. M. C. A. of that city. Prof. Smith, while a great loss to our Raleigh Sunday school and church will be a strong factor for good in Y. M. C. A. and church work in Norfolk.

—Mr. S. M. Atkinson, travelling for The Sun in Eastern Virginia, will be at Damascus, Sunbury, N. C., Friday of this week and with Rev. I. W. Johnson at Liberty Spring next Sunday, August 1. If Sun subscribers will make it convenient to see him and renew the favor will be much appreciated. Mr. Atkinson will represent The Sun at the Valley of Virginia Conference soon to convene also.

—On August 30th, at 10:30 A. M., at the session of the Miami Conference at Eaton, Ohio, Rev. J. J. Summerbell, D. D., chairman of the committee on condolence, will repeat the address he delivered at the funeral of Dr. T. M. McWhinney on July 4th at Franklin, Ohio, after the sermon of Dr. J. B. Weston. Ex-Governor Harris has also promised to speak, if he is at home; and probably Dr. S. S. Newhouse will speak. Other brethren to be remembered at that session are Rev. Wm. Beller, Rev. E. M. Rapp, Rev. C. C. Phillips, and Hon. A. C. Cable. The week of August 30 Dr. Summerbell kindly consents to furnish his manuscript of the address for the Sun and our readers will then have the

opportunity of reading the life and labors of the beloved and lamented Dr. McWhinney.

## NEWS ITEMS.

—In a local option election July 22, Staunton, Va., went "dry" by twenty majority.

—Orville and Wilbur Wright have been decorated with the Legion of Honor of France for their achievements in aviation.

—There are yet 25,000 freight cars idle in this country, but the number grows gradually less with returning business activity.

—A hurricane swept the Texas Gulf coast and portions of Louisiana July 22, killing a score or more persons and doing enormous damage to property.

—President Taft has accepted an invitation to visit Norfolk, Va., Nov. 19, to attend the convention there of the Atlantic Deeper Waterways Association.

—The women of Colorado, who are allowed to vote, are determined to send a woman to Congress in 1911, Mrs. Sarah Platt Decker being the avowed candidate practically agreed upon.

—An airship company, capital stock \$25,000, has been chartered in Ohio, authorized to build airships, aviators, etc., to transport freight and passengers "through space."

—M. Bleriot, a Frenchman, crossed the English Channel in an airship Sunday a. m., July 25, winning the \$5,000 prize offered by the London Mail to the first aeroplanist flying across the channel.

—It is thought that Congress will finish its tariff revision work and adjourn by the last of the present week. President Taft, it is reported, worked all last Sunday trying to harmonize opposing factions and get all in order for early passage of the tariff bill.

—The State of Washington has enacted a law that young men and young women who wish to marry must bring to the officiating clergyman, or magistrate, a physician's certificate showing that they are physically and mentally fit for the state of wedlock.

—The Georgia Legislature has passed a bill increasing the number of colonels on the Governor's staff from 29 to 50, but the amendment to make the number one thousand, and that the whole army of "keraels" thus created be compelled to parade once a year in every county seat in the State was voted down.

—Dr. Elliot, ex-President of Harvard University announces that we are to have a "new religion." Maybe so. We are hearing of new religious almost every day; but the Christianity of the

Christ abides still, and will abide forever. "Though heaven and earth shall pass away my word shall not pass away." New religions are so new and so numerous that the great body of men and women pay little attention to them, for sane and safe folks know that the Cross marches on to sure and safe victory.

—In our adjoining county of Guilford, the dead body of Miss Lydia C. Newman, a maiden lady, was found, with all marks of murder for purposes of robbery, near her residence last Saturday. The woman was highly respectable, had money, and relatives, but insisted on living alone, and keeping large sums of money in the house. Strange indeed that in this day of bank safety and convenience numbers of people—and you would be surprised at the large number—keep their money locked in the house or hidden about the premises.

—The National Association for the cure of Tuberculosis has this vigorous protest and assertion:—

"With the present rapid growth of the anti-tuberculosis movement the number of so-called "cures" for consumption is being increased almost daily. Hundreds of quack "doctors," "professors," and "institutes" are advertising that they can cure consumption for small amounts, with the result that thousands of dupes are yearly cheated out of their lives as well as their money. Besides these, "cures" and medicines of all sorts, numbering now several hundred, are sold for the deception of the public.

The National Association brands all these institutes, doctors, professors, and cures as frauds and deceptions. The only cure for consumption is fresh air, rest, and wholesome food.

## ELON COLLEGE NOTES.

The curator of the Library has been notified by the publishers that Mr. Erwin A. Holt, of Burlington, N. C., has instructed them to send the Elon College Library six volumes of Orison Sweet Marden's works, and to the Reading Room, The World's Work for the coming year. These voluntary donations on the part of Mr. Holt are greatly appreciated, both for their intrinsic value, and because of the generous spirit and kind thoughtfulness that prompted the donation.

Mrs. Jesse Franks, of Catawba Springs, visited Mrs. Winborne a day or so last week.

Mr. and Mrs. J. H. Walker, of Union Ridge, spent last Sunday with their daughter, Mrs. W. A. Harper. They were delighted to find her improvement so marked.

Dr. J. O. Atkinson preached an interesting sermon in the College Chapel last Sunday morning. The congregation was good for the vacation season.

The ladies and children of our village are speaking of spending next Thursday on the campus, on a sort of picnic, and to reassure themselves of the fact that our little village is not entirely deserted these vacation days. I presume that what few men are left will be allowed on the campus about dinner time. In fact, it seems to me that the men who are here ought to be "at a good premium."

Master John T. Moffitt, Jr., of Ashboro., has been spending several days here with his grand-parents, Dr. and Mrs. Herndon.

The prospects for the opening continue encouraging, both from the field reports and from our office correspondence. The rooms in East and West Dormitories are fast being taken, and quite a number are asking for arrangements to be made at the Young Men's Club.

We extend our congratulations to Prof. S. M. Smith, Class 1895, on his good fortune in securing the position as Educational Director in the Naval Y. M. C. A. at Norfolk, Va., This is an important place, and the Association has made a happy selection, Prof. Smith being well adapted to the work by reason of both training and experience.

July 26, 1909. E. L. M.

#### NORFOLK LETTER.

La Grange, Ga.

After two very busy days, Wednesday and Thursday, at Old Point attending the State Dental Association, and by the way the largest meeting in the history of the association as stated by one who has not missed a session of it since its organization 40 years ago—I made a "quick jump" from there to Portsmouth Thursday and "caught" the S. A. L. train for the South. So this Friday evening finds me writing from the enterprising little city of La Grange. I have reached here after night, hence can not fully note the progress that has been made, but can see enough to observe that in keeping with other Georgia cities it has been having a nice growth.

I find crop conditions to be very good, considering the fact of so much rain, all along the line except in the northern portion of South Carolina. There they seem to have had so much rain that they have not been able to work them and they have been choked by grass and in many places practically ruined, but prospects generally for both corn and cotton are fine.

Atlanta I found to be rather warm today—no, not because of the weather,

for that is unusually pleasant, but warm over the agitation of the prohibition question again by the legislature. If you will listen to the friends of whiskey they will have you believe that Atlanta is ruined if she does not get whiskey back again. But I don't think I ever saw hustling, bustling Atlanta with more hustle and bustle than she seemed to be showing today. And the Journal for this afternoon had a double column editorial calling attention to the very nice increase in residences being built this year over last, there having been over a half million dollars more spent the first six months of this year than the corresponding six months of last year. Some things are so plain that even a blind man might see if he would.

I expect to reach New Hope Community tomorrow to spend a few days with my father, sisters and other relatives and friends where I spent my "boyhood's happy days down on the farm." I will write more at length about that next week. J. W. Manning.

Friday, July 23.

#### Hebron.

On my way to Hebron Church on the Southern road I passed a night in Suffolk, Va. Next morning Rev. I. W. Johnson took me for a pleasant drive. This kindness I very much appreciated and largely enjoyed, and I desire to extend to Bro. Johnson my sincere thanks for his special attention. Glad to know that he and his wife have recovered from their sickness, and that they are succeeding so well in their church work. It is a great privilege to be able to work, and when one stops for a time he appreciates more than ever the opportunity of resuming his work.

The pastor of Hebron, Rev. C. C. Peel, some months ago invited me to be with him in a meeting to commence the third Sunday in July. I accepted the invitation, and am now with him. His people speak of him in the most pleasant way and are delighted with his excellent service. They called him to preach for them again with a voluntary increase of salary. That is encouraging and is just what many other churches ought to do for their pastors. It is time now to pay the preachers better salaries, as they need it, most of them, and the times demand it. Just a little thought will enable churches to see this need, and make the long-needed correction at once. It will be a better day for the churches to have more preaching and a more liberal support of the ministry. This will secure better service and more abundant success.

At Suffolk, Franklin, Courtland, and all along up the way I met and passed

many friends whom I was glad to see. The scenes and the places I passed recalled pleasant associations of former years, and delighted me to visit them again. Formed many new and pleasant acquaintances on the way and was delighted with the journey on the road. Often you meet with people in this way who make the trip more pleasant and interesting. Then there are some you meet for the first and last time, and whom you would never see but for traveling. There are some who are narrow in their opinions, but they would have been made broader by coming in contact with conditions more helpful.

Sunday there was an interesting service, and the prospect for a good work was seen. Feel grateful to Bro. Peel for careful attention, and to those friends who entertained me so well. I hope the pastor of Hebron can make a good report of a successful meeting.

J. T. Kitchen.

Hebron, Va.

#### RESOLUTIONS OF RESPECT.

##### Chandler.

Very sadly on the 21st of March the angel of death came to the home of Mr. John Chandler and took away his loving companion, who was one of Long's Chapel's most faithful members. Be it

Resolved, 1. That while we bow in humble submission to the will of Him who makes no mistake, we cannot cease mourning because of our loss in the death of Sister Chandler;

2. That her presence is greatly missed in her home church and community. She was a good woman, devoted to her family and community, always ready to minister with her own hands to the sick;

3. That we extend to the heart-broken husband, little children and other near relatives and friends our tenderest sympathy and commend to them the grace of our Lord Jesus Christ;

4. That a copy of these resolutions be sent to the family, that they be placed on our church record and sent to The Christian Sun for publication.

Mrs. J. A. Dickey,

Mrs. J. Walter Johnston,

Miss Hattie Rogers.

##### Johnston.

Whereas, it hath pleased our Heavenly Father in his all-wise providence to remove from our midst Mrs. L. M. Johnston, who departed this life June 14, 1909; and whereas she was a much loved member of Long's Chapel and community, be it

Resolved, 1. That we humbly submit to the will of Him who doeth all things

(Continued on page 13)

# YOUNG PEOPLE'S DEPARTMENT.

## Exponent of the Young People's Convention, Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School.

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

### TEACHER-TRAINING—WHY?

There are three reasons why teacher-training is no fad or fashion of fleeting duration.

1st. The teachers themselves and prospective teachers want it. There is no nobler or more ambitious set of workers than our Sunday school teachers. They are constantly on the outlook for suggestions and plans by which they may improve themselves and add efficacy to their teaching. Never a new idea is brought to their attention but that the responsive smile shows it is appreciated and approved. They will buy books, attend conventions and institutes, join teacher-training classes, do everything within their power to make themselves efficient. Teacher-training has no firmer, no more loyal or devoted advocates than our present and prospective teachers.

\*2nd. The pupils demand it. This does not mean that they will enter a public protest in case they do not get it, but that they will leave the Sunday school. This must be prevented. We must cease to lose to the church the 50 per cent. we now lose of all who become Sunday school pupils. The surest way to effect this, the only way in fact, is to provide good teachers. The boys and girls who are used to the most skilled teaching in their secular schools will not excuse its lack in the Sunday school. They will have to have it or they will be lost to the Sunday school and to the church. A skilled teaching force can most easily be provided by the teacher-training class.

3d. The church wishes it. When Rev. John H. Vincent organized the first teacher-training class in 1852, he was in advance of his time. Bishops (for he was a Methodist) and doctors of divinity and church authorities looked with disfavor upon his strange proposal. But today all is changed and the bishops and doc-

tors of divinity and the church authorities that oppose teacher-training are, says Dr. Hamill, in the cemetery. Our own church is fully abreast of the times and taking a strong lead in this great movement. Our leaders in the church realize fully what teacher-training means to us as a people—they also realize what it must mean to neglect it. Teacher-training is the life and the hope of the church—the church realizes this and is putting forth every possible effort to introduce the idea into every congregation.

Can you afford to neglect so grand, so glorious, so urgent a work—a work, grand because of the magnitude of it; glorious, because of the ends it aims to attain; urgent, because the teacher, the pupil, and the church, an all-powerful trinity, have decreed that it is necessary? Again, I ask, can you afford to neglect such a work? Pray; then lead a hand.

Three of our Sunday school conventions are in session this week—the Eastern Virginia, the Eastern North Carolina, and the North Carolina and Virginia. Who can estimate the impetus these three gatherings will give our work? Let every delegate, superintendent, teacher, and pastor present at these gatherings do all in his power to make actual in his own part of the vineyard the suggestions that may be offered.

### FROM OLDEST AND YOUNGEST.

Below I print two letters sent me with their report blanks from the oldest and youngest active pastors in our bounds. These two letters show the intense interest of all our live pastors in this Young People's Movement—it further shows that this movement of the young people is not a matter of years, but of spirit. Uncle Wellons and Brother Lankford are both young in the sense of this movement.

“Dear Brother: You are engaged in an excellent, good work to try to utilize our young people and start them in early life to work for the church and it will become a second nature with them and will make the best members of the church we have. God bless the young people.  
J. W. Wellons.

Elon College, N. C.

“Dear Brother: The first session of

the Young People's Convention recently held at Elon College was by no means a failure—far from it. This is only the beginning of what ought to result in training a large number of young people for efficient service in the church. Every movement for the good of man must have a starting point and all reformations are made possible only through toil, perseverance and sacrifice. To succeed in any worthy enterprise or undertaking the cause must be agitated until the public conscience is aroused, awakened and caused to act. So far the Young People's Convention has not done a great deal. Its leaders have taken up the work, however, and are striving to arouse our people to more earnest endeavors in behalf of the unused talent in the church. This much has been done: Many have already been led to think over the situation that confronts us. This fact alone would pay for all that has been done along the lines of the convention's work. But this is not all that has been accomplished. Several Endeavor Societies and teacher-training classes have sprung up since the convention. Others will doubtless follow and that in the not distant future.

Brother Editor, we ought to feel proud of the beginning of this movement. True, it is not large in numbers, but its purpose large, its aims noble and motives lofty. Some may claim that the convention motto, “A Christian Endeavor Society in every church; teacher-training and organized classes in every Sunday school,” is only a Utopian dream. Some said that Elon College was an absolute impossibility, others that the the Christian Orphanage would never be. Their argument is refuted by the fact that the two living and growing institutions speak for themselves. We don't know what can be done until we try. It is high time every one interested in the growth of the church should arise and with zeal, courage and determination strive to enlist our young people in organized Christian work. The beginning is good, the opportunity large, the prospects bright. The end will be what we make it.  
G. O. Lankford.

“Elon College, N. C.”

Remember to work and pray for our three months' campaign for teacher-training. Commendable progress seems

to be being made. Can you afford to lag behind?

**RECORD OF WORK DONE.**

The following new organizations have been reported during the past week:

**Teacher-Training.**

Bethlehem Tenth Legion, Va. Teacher, Rev. W. T. Walters; secretary, Miss Mary Pickering; pupils, 7.

Concord, Hupp, Va. Teacher, Rev. W. T. Walters; secretary, Miss Nina Huffman; pupils, 9.

**Christian Endeavor.**

Bethlehem, Tenth Legion, Va. President, Hugh Harrison; secretary, Miss Mary Pickering; active members, 41; associate members, 17.

Timber Ridge, Va. President, L. H. Hooks; secretary, Roy Larriek; active members, 28; associate members, 4.

The report blanks sent the editor by Dr. Staley of his Suffolk Church and Bro. Bolton of his Greensboro Church show a high degree of organic efficiency in these two most progressive churches. We only regret that our space does not allow us to print them in full.

What are you doing for Teacher-Training? It is a great work—one you cannot afford to neglect.

The Eastern North Carolina and the Virginia Valley Central Sunday-school Conventions last week merged themselves into Young People's Conventions of their respective conferences, as representing not only Sunday-schools, but also Christian Endeavor, Missionary Societies, and other organized effort of the young people.

**Young People's Convention Honor Roll.**

In this roll, which will be kept standing for two weeks yet, are printed the names and addresses in the order of time of those pastors who have filled out the "Pastor's Information Blank" mailed them with stamped envelope on June 26. This roll is given not to encourage invidious comparison nor to suggest it, but simply to let the Church at large know how interested our pastors are in this Young People's Movement.

- Rev. J. W. Wellons, Elon College, N. C.
- Rev. W. C. Wicker, Elon College, N. C.
- Rev. A. P. Barbee, Durham, N. C.
- Rev. J. W. Barrett, Norfolk, Va.
- Rev. C. E. Newman, Henderson, N. C.
- Rev. N. G. Newman, Holland, Va.
- Rev. W. G. Clements, Morrisville, N. C.
- Rev. J. D. Wicker, Sanford, N. C.
- Rev. Herbert Scholz, Macon, N. C.
- Rev. J. W. Harrell, Portsmouth, Va.
- Rev. G. D. Hunt, Wadley, Ala.

- Rev. J. O. Cox, South Norfolk, Va.
- Dr. J. O. Atkinson, Elon College, N. C.
- Rev. P. T. Klapp, Pittsboro, N. C.
- Rev. H. E. Rountree, Waverley, Va.
- Rev. R. L. Williamson, Ramseur, N. C.
- Dr. P. H. Fleming, Burlington, N. C.
- Rev. M. W. Butler, Newport News, Va.
- Rev. S. B. Klapp, Greensboro, N. C.
- Rev. J. L. Foster, Elon College, N. C.
- Rev. C. C. Peel, Elon College, N. C.
- Rev. C. H. Rowland, Franklin, Va.
- Rev. G. O. Lankford, Columbus, Ga.
- Rev. B. F. Young, Lanett, Ala.
- Rev. W. T. Walters, Broadway, Va.
- Rev. J. W. Patton, Elon College, N. C.
- Dr. W. W. Staley, Suffolk, Va.
- Rev. W. L. Wells, Elon College, N. C.
- Rev. W. H. Thompson, Norfolk, Va.
- Rev. C. M. Dollar, Malone, Ala.
- Rev. J. W. Bolton, Greensboro, N. C.
- Rev. J. W. Holt, Burlington, N. C.
- Rev. L. L. Cox, Elon College, N. C.

The N. C. and Va. Young People's Convention raised about \$8.00 for the Young People's Department; the Valley Virginia Central Young People's Convention appropriated \$5 for the same purpose.

**HOW TO CONDUCT THE CHRISTIAN ENDEAVOR SOCIETY FOR AUG.**

**1st—A FEW SUGGESTIONS.**

**Monthly Consecration Meeting.**

**Life Lessons from the Book of Acts: Acts 27:18-44.**

**For the Leader.**—The leader should read the Scripture Lesson and then discourse briefly on the Acts as a book. (See editorial in last week's Christian Sun). He should show its relation to the four gospels, which record the work of Christ in the flesh, and point out that the Acts is a record for 30 years after Christ's ascension of what he continued to do through his followers. Acts is the story of the spread of the early Church from Jerusalem as a centre to the various parts of the then known world. It relates chiefly the labors of Peter and Paul, though others are given some slight space. Having made such general and preliminary remarks, he should call on some older person appointed in advance to go through the Acts giving its contents and adding illuminating explanations, all the endeavorers with open Bibles following him, or the leader should do this himself. After this the leader should make appropriate remarks on the Scripture lesson and apply its teachings briefly, but effectively.

**For More Experienced Endeavorers.**—Write on slips to be handed out either at the morning service or just as the members begin to assemble for the meeting the following question spurs: What lesson do you learn from Pentecost, Acts 2:1-13? What instruction for our times

from the fate of Ananias, Acts 5:1-6? What is the teaching of the story of Cornelius, Acts 10:1-26? How may I imitate Dorcas, Acts 9:36-42? What do we learn from the story of Stephen, Acts 7:54-60? What good example do Endeavorers get from the life of Lydia, Acts 16:13-15? What warning in the story of Felix, Acts 24:24-27? What do you admire most in Paul (to be handed to several members for answers)?

**For Less Experienced Members.**—Hand out the following references to be read in the meeting: The Need of the Spirit, Acts 1:1-8. Turning to God, Acts 2:37-42. God is not mocked, Acts 5:1-11. Spread of the Gospel, Acts 8:1-8, 34-40. A Chosen Vessel, Acts 9:10-19. A Great Speech, Acts 17:22-31. A Christian Meets a King, Acts 26:1-32.

State after the leader's remarks that this is Consecration Meeting and that all are expected to respond to the roll-call either by work previously assigned or in any way suited to their desires.

**Suggested Program.**

1. Prayer. Song.
2. Scripture Reading.
3. Leader's Introductory Remarks.
4. Contents of Acts, Endeavorers following with open Bibles.
5. Leader's Address on the Scripture Lesson.
6. Song. Chain of prayer.
7. Consecration service. Roll call by Secretary, each member responding by assigned work or as he sees fit, interspersed with stanzas of appropriate hymns and prayers.
8. Pastor's Five Minutes.
9. Song. Offering. Mizpah.

**HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR AUGUST**

**8TH—A FEW SUGGESTIONS.**

**Paul's Instructions to the Thessalonians.**

**I Thess. 5:12-24.**

**Golden Text.**—See that none render evil for evil unto any man; but ever follow that which is good. I Thess. 5:15.

**Review.**—Review the previous lesson carefully, mainly to impress its spiritual teachings. Then call for the five-minute account of the Second Missionary Journey assigned last time. If it is incomplete at any point, call for omissions, as a last recourse giving them yourself. Call for the note-books; examine them; make suggestions; have one read.

**Approach to the Lesson.**—State that today we turn aside to consider the instruction of the great missionary to one of his churches. Ask all who have during the week read the epistles to the Thessalonians as requested, to hold up  
(Continued on page twelve).

## THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

### Terms of Subscription.

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Six Months .....	.75
Four Months .....	.50

Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### BUILDING PROGRAMS.

Now that the Sunday school conventions are over, and annual conferences have not begun, a line about programs will not be considered personal.

And let it be said first, because it is most important, that no man holds as much power over a religious assembly, does as much to mar or make efficiency and success, as the man who makes the program. That man holds the key to the situation and shapes the destiny of the assembly. A decrepit program can not make a strong, healthful assembly.

This, in the second place, which is likewise important: It is unjust, dishonest and unfair to put a speaker on a program without that speaker's knowledge or consent. It is unjust because it takes the would-be speaker unawares, dishonest because it declares that which may, or may not, be true, and unfair because the subject may in no manner suit the taste or convenience of the speaker. Here is one instance. Last summer a certain brother was put on a Sunday school convention program to speak three different times on as many different themes. That brother was in no sense a member of the body, never had the first thought of being present, was never invited to speak there, and knew nothing whatever of the performance, until he chanced to see his name on the program as printed in The Christian Sun. Then the person in question could not have gotten to the convention had he tried, and was never requested to try. Yet, in the face of all this, the one in charge of the program announced to the convention, when the name of the brother in question was reached, that he regretted that circumstances were such that the expected brother could not be

present. Now that was unfair treatment of the brother who, without his knowledge or consent, was advertised to speak, and it was certainly high handed, not to say dishonest, dealing with the convention.

This very summer a convention program was sent us for print in The Sun. When that program was received there was already enough copy in for the next issue of the paper and a large part of the type was set. But a glance at dates showed that unless that program went in that issue the convention would be in session before the program was printed. So, several galleys of type were set aside, the program was rushed in the very week it was received, and so was published one week and the convention met the next. When some speakers complained that they had not had time to prepare because the program appeared so late, the program maker announced that the delay, he supposed, was in The Christian Sun office. (Angels of merey defend us!!)

But enough of these instances. We are trying to illustrate what is meant.

A distinguished politician and high official in this State told the writer that if politicians employed the methods for public speakers that church people did there would certainly be few to hear, and hard things said not a few. Said the speaker, "I make many political speeches, but always by invitation or under appointment or promise; but not infrequently I notice in some paper a program for a religious assembly and my name advertised there for a speech when I had never had notice, warning, or invitation."

Brethren, these things ought not so to be. When are our program builders going to learn that the program for a religious assembly is important, and that it takes time, thought and labor to make one? It is high time we were learning that important truth. The program committee is of the utmost importance and none should be asked to serve thereon who are not willing to take the matter to heart and do their very best in making a workable program.

### THE IMPREGNABLE ROCK.

In the Babel of tongues, who speaks the correct language? And in the multitude of doctrines and beliefs, who holds the correct views? We have come upon an age and a time when many, as in ancient Athens, do nothing else than to learn and to teach some new doctrine. As a result there is confusion and bewilderment. Of new religions there is no end, and of issues there is no limit. What shall we believe?

Now this doubt and bewilderment is

no new thing. Our Savior had to do with it and gave the solution to all who really care.

A man of learning and renown came to Him by night and called Him a teacher, God-sent, well qualified and worthy. He wanted the Master to settle for Him forever the confusion and bewilderment of his own mind. How may I tell who is right and what to believe? Listen: "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus could not understand that. He said so. He went away, shaking his head in confusion and a deeper bewilderment crying, "How can these things be?" That was the case of the scholar, and man of culture, coming to the Master for knowledge. But what Nicodemus needed was not more knowledge, but more faith. The Master understood that Nicodemus knew enough to be saved, but did not have and exercise faith enough to be saved.

In our doubt and bewilderment then, What? More faith, simple, child-like, trustful faith in the power of Jesus Christ to redeem and save us from all sin. "Ye must be born again." The man impregnable rock of the ages. The man who cannot believe cannot be born again. The man who is not born again cannot be saved.

Hard of comprehension? Yes. Too child-like and fanciful? Yes. But there it stands. The good God saw fit to fix and ordain it so. We may accept it—or perish.

There is nothing cruel, hard, wrong or unjust in it. Our Savior knew it was best and so decreed it. To many it is the rock of refuge and safety, to others a stumbling stone and ultimate ruin.

### THE FOOL IN SCHOOL.

Dr. Lyman Abbott writes a timely article in the August Outlook on "Shall We Send Them to College?" in which a situation is set forth worth viewing, to this effect:

"This religious development of our colleges has been accompanied naturally with a corresponding ethical development. Hazing is a fashion of the past; and though occasionally some belated students attempt a revival, the attempt meets with but little success. The public sentiment of the collegians, not the rules imposed on them by the faculty, have brought it to an end. The same may be said of the lawlessness which was formerly characteristic of college communities—the raiding of the town by the college students, the robbing of hen-roosts, the carrying off of garden gates and village signs, and similar acts of hoodlum depredation. It cannot be

said, of course, that all collegians are gentlemen, but in our colleges generally there are gentlemen enough to discourage vulgar rowdiness. The vices of the modern colleges are of a different type; and yet I believe that the standard of social morality is quite as high as will be found in any community of five hundred or a thousand boys engaged in commercial or industrial pursuits. The American college is not an Eden, and the atmosphere of the American college is not celestial. There is in every college a "fast set." Of course it is rarely the case that a representative of the fast set calls on the preacher, and my knowledge of what its habits are is derived from others. In men's colleges there are men who think they are not free unless they are vicious; in women's colleges there is an occasional woman who thinks she is not free unless she is lawless. In other words, there are fools inside college walls as well as outside."

All will never learn, we presume, that some fools go to school, and that one sap head does more to advertise the vices of a college than twenty worthy souls can do to advertise its virtues. There are hundreds of boys and girls coming to maturity in comparative ignorance because their parents have looked only at the fools and failures in school life and ignored the blessings and benefits. Not all who go to college are saints. No college has any new and universal plan of salvation, save that same plan told of in the churches, since John's revelation on Patmos. Men and women are redeemed and saved, or lost and ruined, at school as in the social and commercial world outside. There are those who are obstinate and rebellious in school as in life elsewhere.

Take, however, a college community of five hundred young men. You will not find any more wreek and ruin than in any other community of young men engaged in other than school pursuits.

As long as there are fool young men in the social and commercial world, and in the home, you will find some of their type in college; but the parent who deprives his child on that account of the right to be educated is not wise. Great and infinite advantages are offered the youth in college and those who are wise will avail themselves thereof, despite the awful scarecrow of "fools in school."

#### SUFFOLK LETTER.

The Eastern Virginia Sunday School Convention held its fortieth annual session, in the Waverly Christian Church, July 21-23, 1909, with the largest attendance of delegates and visitors in its history.

Words of welcome on behalf of the church, town, and community, were chastely delivered by Judge J. F. West, who said that the town contained 1200 people, four churches, a \$20,000 school property, a flourishing bank, two hotels, two railroads, and was surrounded by a good farming community. The Gray Lumber mills and a peanut factory and a good trade add to the life and prosperity of the town; that the Christian church has nearly two hundred members and over three hundred on the Sunday school roll. This is an exception to have three in the Sunday school to two in the church. The Sunday school is usually smaller than the church membership; but this may be accounted for when we remember that the Wests are leading members and Rountree is the pastor. The church, the hearts, and the homes of Waverly opened their doors to the Convention, and the delegates and visitors numbered 160.

The church is a new and well appointed \$8,000.00 property that is a credit to the town as well as the pride of the congregation.

The response to this cordial welcome by Stanley C. Harrell, was appropriately conceived and well delivered, and reflected honor upon Elon College, upon himself, and the Convention.

Rev. Dr. W. S. Long, of Graham, N. C.; Simeon Atkinson, of Elon College, and representing the Christian Sun; and Sylvester Rollins of Kenley, N. C., were invited to seats as deliberate members.

The Convention was well attended from start to finish, few delegates left before the close, except under necessity, the program was executed almost to the letter, the addresses were of a high order, the spirit of progress characterized the entire work of the Convention, and the atmosphere was full of music and aspiration.

The hospitality was one continuous feast, embracing cordiality, fellowship, and tasty and abundant meals. Tables groaned under their burden of good things, and people taking in the good things in the homes, in the grove at noontime, and in the church, morning, afternoon, and night.

The Adult Organized Class, the Cradle Roll, Teacher Training Course, and a larger religious purpose in Sunday school work were the chief features emphasized by this Convention.

The reports from the schools showed progress and the collections were not much interrupted by the dull times; the church is beginning to feel that her duty to God must not be the first thing to neglect, but the last.

It was a heart-to-heart meeting, with

souls hungry for information and helpful suggestion, and never before, during the forty years of its history, have visitors and local attendants given such undivided attention to all the addresses and business of the Convention. The young people deserve special credit for their exceptional behavior and respectful attention to the exercises.

The choir of the church and orchestra of the Baraea Class furnished excellent music and added greatly to the devotional side of the three days of the session.

Many enjoyed the two mile drive over the fine road out to Coppahaunk spring, and refreshed themselves at that great fountain whose waters are becoming famous for their medicinal properties and are shipped far and wide.

On Thursday evening, at the close of the service, under a provision of the Eastern Virginia Christian Conference at its last session, and upon the recommendation of the Educational Committee of said Conference, Rev. N. G. Newman, President of the Conference, licensed Stanley C. Harrell, a recent graduate of Elon College, to preach the gospel, according to the Government of the Christian Church.

Rev. C. H. Rowland was chosen to deliver the next annual address.

The present incumbents were re-elected to fill the offices of the Convention.

The selection of the place for the next session was referred to the Executive Committee.

The unanimous verdict of all who attended the Convention was that much information, new methods, and larger inspiration characterized the entire session. The only just criticism that could be offered on this Convention is that the percentage of superintendents present was too small and the necessity for ministers to do most of the speaking and work was too great. The most conspicuous weakness of the Christian Church, so far as I can read the church, is the old fallacy of the clergy doing all ecclesiastical business. What the present age requires is a more active service on the part of intelligent and capable laymen in our public assemblies.

The Convention took ten memberships in the Missionary Association, that is \$150.00 and elected delegates to the next session of that body.

Through these three days there has run a stream of good feeling, good fellowship, and good hope for the future of our Sunday school work.

Through the thoughtful kindness of Conductor Farrar the Norfolk and Western railroad furnished us with a special car on our return trip from Waverly to Norfolk.

W. W. Staley.

THE CHRISTIAN ORPHANAGE  
DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported Last Week .....\$3468.18  
Monthly Dues:

Para Lee Beggs .....\$.10  
Grady Beggs ..... .10  
Roger M. White ..... .10  
Thomas J. Carpenter .... .05  
Warner Carpenter ..... .05  
Hubert Neville ..... .10  
Annie Pearl Way ..... .10  
Margarette J. Ballentine . 1.00  
Emily K. Porter ..... .10

Monthly S. S. Offering:

Suffolk, Va. ....21.35  
Shallow Ford, N. C. .... .40  
Catawba Springs, N. C. .. 2.00  
Norfolk M. C. T., Va. .... 4.00  
New Elam, N. C. .... 2.00  
Rosemont, Va. .... 1.00  
Wentworth, N. C. .... 2.13  
New Hope, Ala., The

"Birthday Band" Of-

fering ..... 1.67  
Palm St., Greensboro, .... .84  
Graham, N. C. .... 2.00  
Holland, Va. .... 5.38  
Wake Chapel, N. C. .... 2.02

Special Offerings:

Miss Beulah Fowler on  
support of brother ....20.00  
5 bu. Irish potatoes from  
farm ..... 5.00  
Work by Orphanage force. .93  
Use Orphanage machinery. .30  
Am't. 26th week 1909 — \$72.72

Total .....\$3540.90

Elon College, N. C., July 21, 1909.

My Dear Children and Friends:

We include two weeks' contributions in our report; this makes a good show for the hot season.

We plead that the many cousins write regularly; see what Roger M. White writes this week? We are in need of 50 new cousins to help keep the Corner full; and their nickles and dimes give us an increased income to meet our growing expenses.

The wheat threshing showed our crop to be 106½ bushels of wheat; we will pay rent out of 45 bushels. We nearly doubled 1908 crop, and for 1910 we are going to try to double 1909! It's very dry here now and our crops are suffering for rain.

We will greatly appreciate a monthly offering from those Sunday schools which are not making any. Give us a liberal report next week.

Fondly yours,

Uncle Jim.

Waverly, Va., July 9, 1909.

Dear Uncle Jim:

What is the matter? Are all the little girls under the oak trees playing dolls and all the boys in the field at work? I can remember so well when nearly two pages of The Christian Sun were almost filled with little letters from little sincere hearts.

Ah, don't let your love and help for the orphans die down. I'm an orphan myself but God has so lovingly blessed me that I have a nice and comfortable home. And as I am so blessed I feel that it is my duty to help those who are not blessed the same.

Boys and girls that have fathers and mothers should sympathize with those not so greatly blessed. There are certainly not less children and to be sure they are not less free hearted now than in former years.

Every little mite you send is to a worthy and needy cause. I hope within a few weeks I will see the page filled with letters from loving little cousins.

You don't know or realize how much Uncle Jim and the little orphans would appreciate your contribution. And if they don't appreciate it, it will show your liberal hearts and you will be blessed in glory.

I send my dime and love to Uncle Jim and the cousins.

Roger M. White.

We appreciate your words of encouragement and counsel, Roger. Surely it would be the wise thing if all the older cousins should drop a line now and then to cheer us up a bit.

Fuquay Springs, N. C., July 7, 1909.

Dear Uncle Jim:

Enclosed find one dollar. Sorry the cousins have been neglecting to write of late.

Your niece,

Margarette J. Ballentine.

Thanks, Margarette. Our little cousins have been taking vacation, I fear. This week shows up better.

Isle of Wight, Va., July 13, 1909.

Dear Uncle Jim:

I hope the Corner will be full of letters this week. I wonder if the cousins have been busy with the whooping cough like James and I have. I send a dime.

Fondly,

Emily K. Porter.

Hope you got along O. K., Emily, with

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the troublesome cough. It kept you busy indeed, I suspect.

Columbus, Ga., July 12, 1909.

Dear Uncle Jim:

I joined the band a few years ago but have neglected writing every month, but I want to join again and write regularly every month. Rev. G. O. Lankford and Rev. L. C. Smith's talks made me want to join again.

I have a little brother that wishes to join the Band and send his dime too. Inclosed find twenty cents for our dues for July. We will close with love to all.

Yours truly,

Para Lee and Grady Beggs.

You and little brother are certaily "re-welcome." Grady, your intention is good and you must be sure to keep up the letters now monthly.

Malone, Ala., July 14, 1909.

Malona, Ala., R. F. D. No. 2, Box 16.

July 14, 1909.

Dear Uncle Jim:

Here are my letter and dues for July. My name is Thomas Jefferson, after my grandfather. My great-grandfather named me. I loved him most dearly, but Jesus loved him best. He went to Heaven four years ago last March. I will close by asking a question: Who was the first Christian martyr?

I will close. Love to you and the little cousins, T. J. Carpenter.

We hope some cousin will answer Thomas' question. Anything that sends us searching the Bible is good. Who will search?

Malone, Ala., R. F. D. No. 2.

July 14, 1909.

Dear Uncle Jim:

I will write and send my dues. I'm a little late this time. But I have had so much hoeing to do that I could not write any sooner. It is raining today and it will set out the grass again that we have dug up. Our school will open next Monday and I am glad for I love to go to school. Enclosed please find 5c for my dues.

Your cousin,

Warner Carpenter.

It takes work to make a crop, little man, doesn't it? But it always pays in the end.

Chapel Hill, N. C., July 9, 1909.

Dear Uncle Jim:

It has been some time since I have written but I will try to be more prompt in writing after this. I am learning how to milk this summer.

Enclosed find ten cents.

Your nephew,

Hubert Neville.

A useful accomplishment, Hubert, that all boys and girls should know how to do well.

Sanford, N. C., July 7, 1909.

Dear Uncle Jim:

Here I come with my letter and dime for July. Hope all the orphans are well and having a good time. Uncle Jim, we are having our church painted and the Ladies' Aid Society are going to carpet it. I think it will look so nice. Come and see how nice it looks.

With much love to you and the cousins,

Your loving niece,

Annie Pearl Way.

That's good, Annie Pearl. Uncle Jim would love to see the improvements.

### DANGERS FROM THE HOUSEHOLD FLY.

The health of the home is the health of the nation. The science of sanitation reminds us with increasing confidence that we must recognize sources of disease in seemingly harmless agents, and that we pitifully succumb when with wise prevention we might preserve life and health. The household fly again reappears. Screens are erected; the housewife dashes hither and thither in sharp but ineffectual attacks, and the summer wears out. Perhaps illness has not come, but perhaps it has, and yet the enemy is but lightly appreciated for the mischief that it brings. The educational department of the State of New York has issued a bulletin on "The Control of Household Insects," in which warning is given that the creature which does most to bring in the 35,000 of 250,000 cases of typhoid fever annually is the common house fly. The hairy legs of this insect are often covered with deadly bacilli gathered in such deadly places as refuse and filth. Shut out this insect from all sick-rooms, and let it touch no food, especially the uncooked. Screen refuse from stables, or sprinkle daily with chloride of lime, also shut out garbage barrels and toilet conveniences from its approach. As for the mosquito, the malaria bringer, beware also. It breeds in stagnant pools that should be drained or treated with oil. The health department of Chicago, in a recent bulletin pointing out the pernicious work of the fly, says: "Flies may infect you with germs of tuberculosis, diphtheria, scarlet fever and other communicable diseases, as well as typhoid fever. After flies have feasted on the infectious matter of a person sick with disease, they may get to your baby's crib, to your food, to your drink or perhaps to a small open wound on your face or hands and deposit the germs of these

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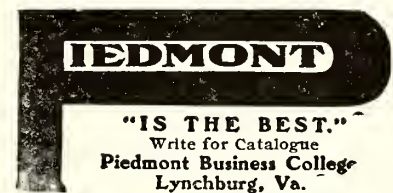
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diseases. When these germs are deposited in your milk supply they multiply very fast, and milk should never be exposed to flies. Any housewife who tolerates these dirty, disease bearing pests in the home is guilty of slovenly house-keeping. Restaurants infested with these filthy vermin should be shunned as dangerous to health and life, and any meat market, grocery, milk depot or fruit store in which flies are permitted to come in contact with foodstuffs must be regarded as unsafe places to trade."—The Standard.

(Begun on page seven).  
 their hands. Thank them. Then tell them that these epistles were written from Corinth during Paul's second missionary journey. First Thessalonians is mostly a friendly letter with little theology. Chapter 4:13 to chapter 5:11 reassures them in regard to Christians who had died. The epistle abounds in evidences of earnest affection for them and in exhortation to them to live as becomes their faith. The second epistle was written to make sure the second coming of Christ. Both epistles were written very likely in the year 52. As a point of contact call for assigned work on Paul at Thessalonica from Acts 17: 1-9. Ask the class also what the Thessalonian Jews did at Berea. Then call for the outline of the First Thessalonians, assigned last time. After stating that the present lesson comes from the exhortation portion of the epistle and that it applies with equal force today, bring the lesson by the question method.

**The Lesson.**—The lesson today naturally divides into two divisions, which write on the board for the topical review at the close of the lesson.

1. Paul exhorts to godly giving, verses 12-22. Ask what Paul first beseeches his brethren, on the present name of these officers, how to esteem them, why, how to be among themselves, whom he exhorts them to name, whom to comfort, whom to support, whom to be patient toward, what none are to render, what all are to follow (here call for other texts which would be suitable as golden texts for this lesson, assigned last time),

what they are to do evermore, what without ceasing, in what to give thanks, why, what not to quench, what not to despise, what to prove, to what hold fast, from what abstain.


2. Paul's benediction for them, verses 23-24. Find whom he prays to sanctify them, to what extent, what prayer he utters in their behalf, till when, what reason he cites why this can be attained.

Review the lesson by the topic method.

**For Class Discussion.**—The church of Thessalonica; duties toward pastors; duties toward those who try to do right and fail; how to build up our character; proving all things.

**Truths and Their Application.**—1. In this age of the comic supplement and the divine rights of childhood we do not pay the proper respect to those in authority, whether they be in the home, in the church, or in the government. This is especially true of young Americans and is one of the greatest weaknesses of our civilization—it is always commented on by all observant foreigners who travel in this country. We need to consider our duty in this respect in connection with a careful study of Paul's exhortations in today's lesson. Do men shirk the duties and obligations of parenthood, of the ministry, of public office because the old time respect has fled? Think over this. How can we remedy it? What can you do?

2. "Rejoice evermore," enjoins the apostle. He also tells us how we may do this. "Pray without ceasing; in everything give thanks; for this is the will



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of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings (that is, preaching by a fearless representative of the Cross); prove all things; hold fast that which is good; abstain from all appearance of evil." If we will but follow Paul's prescription, we shall all "rejoice evermore."

3. The desire to have revenge is innate in our human nature. When evil is done us, our first impulse is to do evil in return. But this is not the Christian way. In the words of the golden text we are to "see that none render evil for evil unto any one; but ever follow that which is good." And Paul goes on to say: "both among yourselves and to all men." This obligates us not only not to return evil to others ourselves, but also to use our influence to prevent those about us from doing this un-Christian act. Have you been performing the latter as well as the former of these duties?

**Assignments for Next Time.**—Ask one to prepare a short account of Ephesus and to be able to draw a map on the board and on it locate the city; another to be prepared on Acts 18:12-28 and Acts 19:1-7; a third, on Paul's account of his stay in Ephesus from Acts 20:17-35; a fourth on what epistle he wrote at Ephesus from I Cor. 16:5-9; a fifth on what Paul says about his working miracles from Rom. 15:18-19 and II Cor. 12:12; a sixth on Paul's previous contact with magicians from Acts 8:9-24; Acts 13:6-12; and Acts 16:16-22. Ask all to bring their note books next time.

W. A. Harper.

Elon College, N. C.

(Begun on page 5)

well, knowing that His wisdom is infinite;

2. That her presence is greatly missed in her church, home and community, yet we know that our loss is her gain. She was a model wife and mother, devoted to her family and neighbors.

3. That we extend to the deeply afflicted husband, sons and daughter and other near relatives our tenderest sympathy and commend to them the grace of our Lord Jesus Christ;

4. That a copy of these resolutions be sent to the bereaved family, and to The Christian Sun for publication.

Mrs. J. A. Dickey,  
Mrs. B. S. Hester,  
Miss Cornelia Allen,  
Miss Ava Rogers.

Roney.

Whereas, it has pleased our Heavenly Father to remove from labor and suffer-

ing to reward and peace our much beloved sister, Mrs. C. H. Roney, who departed this life May 24, 1909, and who was a devoted and faithful member of Long's Chapel Christian Church, be it

Resolved, 1. That we humbly submit to the will of Him who doeth all things well, knowing that His wisdom is infinite;

2. That we deeply deplore the great loss sustained by her family and the community in which she lived, and in the death of this member the church feels the loss of one whose interest was

always made manifest in acts and deeds of kindness;

3. That we extend to the bereaved husband and children our heart-felt sympathy in this hour of sad bereavement;

4. That a copy of these resolutions be sent to the bereaved family, that they be placed on our church record and sent to The Sun for publication.

Mrs. J. A. Dickey,  
Mrs. J. Walter Johnston,  
Miss Cornelia Allen,  
Miss Hattie Rogers.

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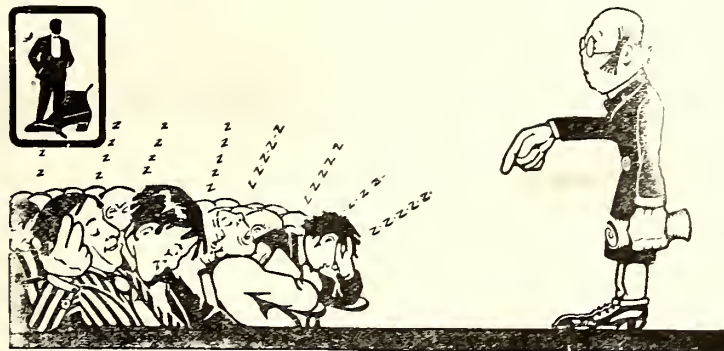
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**D I E L.****DeBaun.**

Garrett D. DeBaun was born in Bergen county, New Jersey, October 17, 1826; and was a descendant of the earliest settlers of that State. Early in life he professed faith in Christ and united with the Dutch Reformed church. Jan. 1, 1849, he was married to Miss Elizabeth Young; and to their union were born two daughters and four sons, all of whom are living. In 1869 he moved with his family to Virginia and located in Norfolk county and engaged in farming. He united himself with Providence church, but afterwards transferred his membership to the Berkley church, and remained a consistent and loyal member until his death July 4, 1909. In the absence of his pastor the funeral services were conducted from the home of his son, John G. DeBaun, July 6th, by Rev. W. H. Thompson, pastor of Providence Christian church, assisted by the writer and the interment was in Magnolia Cemetery. J. O. Cox.

**Benton.**

Whereas, William Bryan Benton, a faithful Intermediate member of The Greensboro Christian Sunday school, has been called by his Heavenly Father, and has answered the call so promptly and has passed over the silent river so suddenly, and peacefully, therefore be it,

Resolved, First, That the Greensboro Christian Sunday school has lost one of its brightest members, one of its most faithful pupils, but we bow in humble submission to Him who "doeth all things well."

Resolved, Second, That we extend to the bereaved family our deepest sympathy and recommend them to the comforting promises, the tender mercies and loving kindness of God.

Resolved, Third, That a copy of these resolutions be spread upon the records of our Sunday school, as a memorial, and the secretary furnish copies to the family, and to the Christian Sun for publication.

D. Jennings Sipe,  
C. C. Johnson,  
Mrs. J. A. Armfield, Com.

**Thomas.**

July 15, 1909, Nellie Bertha Thomas, infant daughter of Adolphus M. Thomas, of Haw River, aged nine months and fifteen days.

The little one was the only child of her devoted parents, and they feel her death very keenly. The funeral services were conducted by the writer from the home, and the burial was at Long's Chapel.

The flowers placed upon the grave were beautiful. Brother and Sister Thomas have the sincere sympathy of their many friends.

May the Lord bless and comfort them.

P. H. Fleming.

**Jordan.**

Nannie Anderson Jordan died July 14, 1909, age, 75 years, six months, 14 days. She was the mother of two children, James Samuel Jordan and Bettie Jordan, now Mrs. J. R. Elliott, both of whom survive her. Her husband died in 1879. She was a member of the Baptist Church for 55 or 60 years, holding her membership at the time of her death with Bethair Baptist Church, Houston, Va. She was laid to rest at the old

home near Pleasant Grove Christian Church. Funeral by her pastor. There was a large gathering of friends present to pay their respects to the memory of this good woman. She leaves six grandchildren and many warm friends to mourn their loss. She will be missed so much by sick ones of the community. She was forgetful of herself when she saw others who needed help. She was kind to the poor, sick and helpless.

Sister Jordan was a pious, consecrated Christian woman who lived a noble life and died a triumphant death. Just before going away she said: "I am safe in the arms of Jesus, so safe in the arms of Jesus." She was not afraid to go, and met death as she had met the issues and events of life, bravely, patiently, victoriously. A. Friend.

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**SCHOOL CHILDREN AND CONSUMPTION.**

Over 2,500,000 of the 17,000,000 school children enrolled in the United States have during the school year just closed been systematically instructed concerning the dangers of consumption and the methods for its cure and prevention, according to a statement issued today by the National Association for the Study and Prevention of Tuberculosis.

Besides the 2,500,000 children thus regularly instructed in these schools, the National Association estimates that fully 1,000,000 more have received instruction at the various tuberculosis exhibits held in all parts of the country or in separate classes and organizations.

A number of investigations conducted in various parts of the world show that a large percentage of the children in the public schools have tuberculosis before they are eighteen. That a larger number of them do not die, is due to the fact that healthy children are able to resist the attack of the consumption germ. On account of the prevalence of the disease among children, the National Association considers their education to be of prime importance.

In Boston, a special commission which recently investigated the subject, found that over 5,000 school children in that city had positive cases of tuberculosis. In New York, a recent study showed over 25,000 tuberculosis children in the schools. On the basis of these and other investigations, it is estimated by certain authorities that there are nearly 1,000,000 school children in the United States to-day, who will probably die of tuberculosis before they have reached the age of eighteen. This would mean that the public schools of the country are paying annually about \$7,500,000 for the education of children who will die before they reach the age of eighteen. At least one-half of this sickness, and possibly three-fourths of it, could be prevented, if the municipal and state governments would adopt better and more hygienic methods of controlling and teaching the children, and if the public in general were alive to the need for tuberculosis prevention.

The National Association declares that the best way to wipe out consumption among the children is to educate both them and their parents so that they will know that tuberculosis is a communicable disease, that it can be cured and that it must be prevented.

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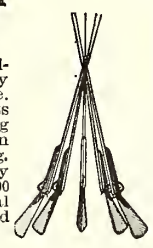
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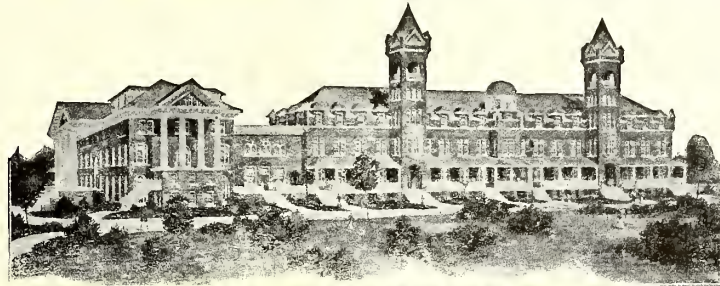
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have recently issued a booklet which will be especially interesting to farmers in all parts of the South. It describes how the advantages of telephone communication may be enjoyed at a remarkably low figure, not only with the nearest city, but with other points in the country, when desired. It shows very clearly how the telephone is as useful to the farmer as it is to the man who lives in the city. It is a matter of convenience in cases of sudden illness or accident and it can also be made to increase the earning capacity of the farm. The subject is most thoroughly and intelligently treated and it is plainly pointed out how the farmer owes it to himself and his family to install such a safeguard. Every Southern farmer, whether he lives on the outskirts

of a city or village or in some remote part of the country, should write for free copy of the booklet. The plan as outlined even provides a way in which the farmer and his neighbors, by cutting down the trees for poles and erecting them themselves along the country roads to the city line, may become connected by wire with all points at a figure that is surprisingly low. The whole matter is fully explained in the booklet. Write for a copy. It is free.

“How shall they preach except they be sent?”

It is possible, divinely possible, to be stronger through and through one's weakest points.—Moule.

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**BRINGING FORTH FRUIT.**

Bring forth fruits therefore worthy of repentance. Saint Luke 3:8.

A tree is not considered as meeting expectations, though it be profusely covered with leaves, or yet blossoms. Not till the ruddy, fruit, inviting to the gratification of the appetite, develops its character and worth, is it highly esteemed. Barren trees are worthless trees, cumberers of the ground only.

So in religion. As we look upon a tree God looks upon us. We may profess what we please, God sees only leaves. We may inwardly resolve, but God sees only blossoms. Until we come to acts, works, out-and-out deeds, all goes for nothing. Then, however, life is widened.

Our doings are our fruits—doings which God and men may taste, so to speak; real, living actions that go from us, as the fruit hangs upon the bough. We must “bring forth fruit worthy of repentance”—such actions as will obliterate from the mind of God and man all trace of the remembrance of the evils committed against them.

It does not follow that we must accomplish great deeds, for we may be so situated that such are impossible; but

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in the little daily opportunities of life we must strive to do as we think our Savior would have us do. A kindly word spoken when needed, a tender look or tear of sympathy to some sorrowing one, a hand outstretched to aid the feeble, even the cup of cold water given for the Master's sake, are “fruits worthy of repentance.”

Unkind acts, revengeful feelings, criminal conduct, all go to show that the heart is not right in the sight of

God, sin has not been repented of, and that the tree is utterly barren.

When sin is not genuinely repented of, it must stand against the sinner. Repentance is only genuine when we not only cease to do evil, but strive to do good.

May we repent our evil ways,

And nevermore wrong things pursue.

Lord! let us spend remaining days

As thou wouldst ever have us do!

—Sophie L. Schenk. in the Watchman.

# The Christian Sun.

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ESTABLISHED 1844.

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## CHILDREN AND THE CHURCH.

[Annual address by Rev. W. W. Staley, D.D., before Sunday School Convention at Waverly, Va., July 21, and printed at the solicitation of The Sun's editor.]

All study with the human race and all education must begin with the child, and all human rights and destinies are involved in the youngest, as all orchards are determined in the nurseries. The killing of weakly and deformed male children and of females in many heathen nations shows how infants are regarded by nonchristian people. To rid the world of the care of the unfortunate, by destroying the helpless, displays a social depravity and moral stupidity characteristic not only of the unenlightened heathen but of the immoral and criminal in all lands. To place a "positive check" on population and to cover personal shame may lead to the murder as well as the neglect of children; but better life and purer love make infant life a conscience-charge of vast importance. In certain grades of society in India parents were once required to give presents of many kinds in the kin of the man who married their daughter, sometimes amounting to a half million dollars; to avoid such expense, parents would destroy most of their female offspring, showing that they had no conscience, no sense of obligation, no enlightened affection. This may illustrate the drift of human history toward children for four thousand years.

Egypt sought the destruction of the Hebrew male children to prevent them from growing into an army of resistance to oppression; and Herod cruelly murdered the infants around Bethlehem to cut off the new-born Messiah lest He might supplant him on the throne of Judea. Thus it appears that two great and enlightened nations had no adequate conception of the value of children in the moral assets of human society. They were treated as thinning corn or killing pups without regard to crime or religious obligation.

It remained for Jesus to put a new estimate on children and to open the heart of the world toward them. It may be said, then,

1. That **Christianity Has Lifted the**

**Child into Its True Place.** Discovery is the first step in elevating the useful to its true position. All the minerals of the world were discovered as great assets in the world's work and progress. All the arts and sciences, and all the artists and scientists, have been discovered by fuller light and larger opportunity. The master musician and the pipe organ will discover the musical souls in a church and say, "of such is the kingdom of music;" so Jesus found the child and the church of Christ has continued to discover and exalt the child. Nearly all of the useful discoveries have been made since the discovery of children. When Columbus discovered this country and added a hemisphere to the map he did not know that he was opening the door into a land where children would have their best opportunity; the child had been found and estimated by Christianity and must have a field for fullest development. The public school for the state and the Sunday school for the church contain the greatest possibilities of this nation.

II. **The Church Has Grown with Appreciation of Children.** Those who lament the passing away of the old breakdown revival and the apparent decay of religion may find an explanation in the new estimate and treatment of children. When children were neglected and the gospel was proclaimed to those who had gone far in sin before conversion, great shaking and quaking was the result. Emotion and commotion characterized conviction and conversion; but this is prevented now by earlier entrance into the church by a steady stream from the Sunday school. Whatever may be said about modern formality or decadence in religion, the facts sustain the contention that society is moving toward Christ and purer living. The old forms of revival are passing away and the new forms are coming in just as the tallow candle passes away for the oil lamp and the oil lamp for gas and electricity. If this is not true, then the Sunday school is a hindrance to Christianity, and the words of Jesus are out of date and untrue. The trouble is not in the absence of the old-time revival, but in the neglect of those old-time converts to go to Sunday school and keep up with the gospel procession.

The seat of religion may be in feeling, but the real kind will work itself out in active and intelligent service. The development of the Sunday school has grown beyond the training of children to the more intelligent training of adults as the modern organized adult class shows. When you consider the literature, the architecture, the pictures, the musical instruments and musical books the expert paid leaders in many departments, the missionary and orphanage contributions by Sunday schools, the magnitude and value of the children as factors in church growth must be evident to all who observe the movements in Christian activity. The Sunday school is a great feeder of the church and the church grows as the children are trained for Christ.

III. **The Hope of the Church is in a Larger Appreciation of Children.** If it were possible to subtract the Sunday school from the church as a means of supply, church growth would reach a standstill condition. Besides this, when a child is saved it is not only the salvation of a soul but the salvation of a life. In the case of the salvation of an old person it is the salvation of a soul only, while the life is lost. No one will deny the importance of saving an old person, for the soul is of more value than the world; yet it is true that the kingdom needs the life-service of saved souls. If the world were put at interest for thirty years it would produce a sum so great that our great corporations would appear as pauper institutions; yet a saved soul multiplied by a life gives spiritual results on that scale. It is this great force multiplied by the millions of children in training for Christ that gives hope to the cause of religion and the church. Soul-saving is a great work, but soul-life-saving is the greatest of all.

The Life-Saving Service of the United States is the greatest on earth and was started on a small scale in 1871, about the time Moody and Sankey began their great career. It now has near three hundred stations covering ten thousand miles of shoreline. The stations are thoroughly equipped and manned and the results for the first thirty years justify all that has been done. Disasters

(Continued on page five).

## FROM THE FIELD.

## VALLEY LETTER.

The time for the meeting of our Annual Conference, which meets this year at Newport, draws nigh. The first session will begin Thursday, August 12th, at 10 a. m.

Delegates should make it a point to be there at that hour, so that they may be enrolled at the proper time, and the work of the conference start off without any hitch. Those going by rail should write E. L. or J. S. Louderback, Stanleyton, Va. Passengers from the south will be met at Ingham, and those from the north at Stanley, both on the N. & W. R. R.

Church clerks should see to it that the church report blanks are carefully and correctly filled out and in the hands of the secretary of Conference by noon of the first day's session. Often the church reports are handed in incorrectly filled out, and often only partially filled out, thus causing the secretary unnecessary annoyance, and making a poor showing for the individual church and for the Conference as a whole; and what is worse still sometimes the report does not come at all. Brother Secretary, will you please have your report just right this year, and at the Conference on time?

The annual address will be delivered first day, morning session, by Rev. W. T. Walters, president of the Conference. The afternoon session of the first day will be taken up largely by the report of Executive Committee, reading of church letters, and ministerial reports, and report on moral reform. Items of interest for second day, morning session, are report of Committee on Sunday Schools, report on religious literature, preaching. Afternoon session, report of Committee on Home Missions. The third day, morning session, will be given, in the main, to the treasurer's report, report on education, preaching. Afternoon session, report on foreign missions, report on apportionments.

Each year for several years the number of banner churches has been rapidly increasing. This year will show a corresponding increase if pastors and people will do their duty. May we soon reach the time when every church will be a banner church.

A. W. Andes, Sec. of  
Virginia Valley Central Conference.  
Harrisonburg, Va.

—The meeting at Pleasant Grove, Va., in which Dr. W. W. Staley did the preaching last week, resulted in eleven professions of faith and nine accessions to the church.

## THE SUNDAY SCHOOL CONVENTION OF THE VIRGINIA VALLEY CENTRAL CONFERENCE.

This body convened with the church at Benlah, near Keezletown, Va., July 16, 17, 1909. Devotional exercises were conducted by Rev. W. T. Walters. The convention music was under the direction of Prof. Hall. The welcome address was made by Walter Hinton and responded to by S. W. Lincoln. The annual address was delivered by Edward French. Permanent organization resulted in the election of the following officers: President, J. C. Bradford; vice president, Samuel Earman; secretary, S. W. Lincoln; assistant secretary, Rev. A. W. Andes; treasurer, L. S. Rhodes.

Rev. A. W. Andes discussed "The Purpose of This Convention," in which remarks he outlined a suggestive policy for the convention. "The Problems of a Country Superintendent," and "The Church Member's Obligation to the Sunday School," constituted a general discussion. S. W. Lincoln spoke on "The Perils of Childhood," a warm plea in behalf of the safety and proper direction of the child. A most excellent paper was rendered in an admirable manner by Miss H. C. O. Martz, a teacher of ripe experience. Her subject was "The Door to the Scholar's Heart and How to Open It." The convention has requested this paper for publication in The Christian Sun. "Teacher-Training" was ably discussed by Rev. W. T. Walters, who suggested a course in outline. Rev. A. W. Andes spoke on "The Home Department," explaining its various relationships to the school and how to organize an conduct such a department. "Organized Classes" was a helpful general discussion led by S. W. Lincoln, who also led a discussion on "Temperance," following which remarks resolutions were adopted. Rev. M. L. Bryant spoke on "Leading the Children to Christ," making an appeal for more consecrated effort for the salvation of the pupil. Rev. W. T. Walters presented the historical, and W. C. Wampler the devotional and educational phases of Christian Endeavor. Samuel Earman and Rev. A. W. Andes spoke of the work of "Missionary Societies in Our Churches."

A new constitution was adopted by the convention, resolving the body into "The Young People's Convention of the Virginia Valley Central Conference," and constituting the chairman of each respective department committee secretary of the same department.

The next session meets at Antioch nex June.

## MY IMPRESSIONS OF THE EASTERN NORTH CAROLINA CHRISTIAN SUNDAY SCHOOL CONVENTION.

The convention was held in the newly built Henderson Christian Church. This church is a model of neatness and convenience. It is a good, substantial brick building, free from anything elaborate or showy. Bro. Newman, the pastor, has done a good work here, and the Conference is fortunate in having so capable a man in charge of this successful missionary enterprise.

The convention was opened on Tuesday morning, July 20, by the president of last session, Prof. S. M. Smith. Song service, Scripture reading and prayer made up the opening exercises. A hearty welcome was extended to the delegates and visitors present by Pastor Newman. This good brother told us to make ourselves at home, and we did so. Prof. Smith makes an ideal presiding officer and under his skillful manipulations of the program everything moved along in a lively and interesting pace. The program has already appeared in The Sun, and therefore need not be commented on here, further than to say that it was carried out very nearly as printed.

There was one thing to be regretted in reference to the personnel of the convention, and that is, the smallness of the number of churches represented by delegates. With a few exceptions the superintendents were conspicuous for their absence. The delegates present were handsome enough, intelligent enough, and active enough, but not numerous enough. Out of forty Sunday schools not more than fifteen sent delegates. We should be pleased to know where were the other twenty-five.

The discussions on the various topics pertaining to the Sunday school work were made interesting by such speakers as Rev. W. C. Wicker with his fund of wit, logic and philosophy, Rev. L. F. Johnson, with his persuasive voice and abundant language, Rev. J. D. Wicker, with his wealth of experience and practical ideas, Rev. W. G. Clements with his smooth sentences and deliberate manner, and Rev. C. E. Newman, who always talks entertainingly. Then there were a number of laymen who made good talks, among whom were Brethren E. M. Newman, of Liberty, George Whitaker, of Youngsville, W. R. Rogers, of Good Hope, and D. I. Langston, of Henderson. Our efficient secretary, Rev. A. T. Banks, also contributed much to the entertainment of the convention by several good talks.

In addition to Sunday school talks, considerable time was given to the sub-

ject of Christian Endeavor work, and the sentiment of the convention appeared to be that this work should be pushed with greater energy in the future. Teacher-training also received a good deal of attention, and was discussed very thoroughly.

We believe that the convention was helpful to those who attended. There was inspiration to be gained by being there. The music was good; the speaking was good; and the entertainment all that heart and mind could wish. There is nothing so helpful in religious work as getting together and taking counsel in reference to the best means of doing that work. Then comes the attempt to put the new ideas and notions we get into practice, and the endeavor to make our theories work. If we can do this successfully, there will, perhaps, come to us a greater degree of success than we have attained hitherto, and the work of harnessing the young people into active service will be perceptibly advanced—a consummation devoutly to be wished.

Herbert Scholz.

Macon, N. C.

#### AMONG MY CHURCHES.

##### Bethlehem.

Five members have been received into this church this year, a good Sunday school and Christian Endeavor Society have been kept up all the year. The church has a membership of 114. It has paid the pastor's salary of \$212.27 in full. The conference apportionment of \$50 has been paid. \$10 has been raised for the Conference Missionary Association, about \$535 has been paid toward the buying of a cemetery lot and building an iron fence about it. In addition to this about \$80 has been raised for other purposes, making a total of nearly \$900.

##### Timber Ridge.

Twenty members have been received in this church during the year. The present membership is 214. A good Sunday school has been kept up all the year and a live Christian Endeavor Society since its organization last fall. The pastor's salary of \$198 was paid in full besides giving him a present of \$15.50. The conference apportionment was \$50. The church raised \$62.13; ten dollars of which was paid by a Presbyterian friend. \$10 was raised for the Conference Missionary Association. The church also contributed about \$435 toward the Winchester work, and raised \$85 for other purposes, making a total of nearly \$750.

##### Concord.

Ten members have been received at this point this year. A good Sunday school has been kept up nine months and

a missionary society the most of the time. The pastor's salary was \$25: \$25.62 was paid. \$10 was the amount of the conference apportionment. The church raised \$14.03. \$50.80 was raised for other purposes, making a total of \$90.45. The church has a membership of 41.

##### Maryland.

Seven members have been received here this year. The present membership is 31. An interesting Sunday school has been run half the year. The pastor's salary of \$15 will be paid in full, and the conference apportionment of \$6.50 has been raised and 17c over, \$2.20 has been raised for other purposes, making a total of \$23.87.

##### Timber Mountain.

This organization is without a convenient place to hold service. The conference apportionment of \$5 has been raised and the pastor has been paid \$18.50. We expect to hold our revival services at this point beginning August the 25th and continuing about ten days. The services will be held in a grove.

##### Winchester.

We have no organization at this point, though we have several members in and around the city. I have been holding services here for a part of the year. The congregations have been right good. A lot has been purchased and \$500 paid on it. It is my purpose to give this point half my time the coming year, during which I hope to organize the church and put up at least a part of the building; enough to hold service in.

The year has been a pleasant though busy one. I served Newport, New Hope, and Beulah for four months. The following is an account of my work, with one Sunday yet to be added: Sermons, 192, visits, 525, addresses, 22, prayer meetings, 2, converts, 51, members received, 59, persons baptized, 24, marriages, 2, funerals, 6, and miles traveled in church work, 4,410.

W. T. Walters.

Broadway, Va., August 4, 1909.

I had the pleasure of meeting Rev. T. W. Strowd and Uncle Joseph A. Foster at Semora, near Lebanon, on Monday afternoon, July 19th. I was glad to meet these dear brethren, but they did not know me. Bro. Strowd said, "Is this Bro. Butler?" I said, "This is what is left of him." He said, "Will you go with me or will you go with Bro. Foster?" I said, "I will go with this man." He looked good to me and I was not mistaken, for I found Uncle Joe to be one among the best. I never was treated better. God bless Uncle Joe and his loved ones. He has been and he is still doing a good work for the Master.

On Tuesday morning he took me out to the church and I found that the hoase of worship had lately been repaired and was fixed beautifully. A good new tin roof all painted and showing something of the love of those interested in the cause of Lebanon Christian Church.

We had a good meeting. I met with Rev. J. U. Newman of Elon College, Rev. W. L. Wells, Bro. B. J. Earp, and many other good workers in the Master's cause. It was good to be there. I had the pleasure of staying while there with Uncle Joe Foster. God bless him for his good work. Bro. S. T. Covington, another strong man for the cause of the Master. God bless Bro. S. T. Covington and his loved ones. I also had the pleasure of stopping with Bro. Walter L. Taylor and his good people. Bro. Walter and his flock were specially kind to me while there. I want to thank them all for their kindness toward me while there. I hope we will all meet again, if not in this world, in that world which is to come.

Bro. Strowd is doing a good work at Lebanon. The Lord bless him abundantly.

On Monday after the fourth Sunday in July we commenced our revival meeting at Cypress Chapel, Nansmond Co., Va. Rev. J. W. Harrell, of Portsmouth, Va., was with us and did the preaching, and it was fine from the beginning to the end. The Lord blessed our efforts and 26 souls were converted and 14 united with the church. Our baptizing will take place on next fourth Sunday morning at 10 o'clock a. m. The Lord bless his work.

H. H. B.

##### From Holland Holy Neck.

As you well know, Brother Editor, the Holland Holy Neck people are noted for many good things, and especially for their goodness to the preacher, but now they have just surpassed themselves. On the 24th inst. (July) seven brethren from Holland and six from Holy Neck presented me with a brand new handsome top-buggy of the best grade handled in this section. This was unknown to me (and even to the ladies) until the day it was delivered. This valuable gift meets a need in my work and expresses the good will of these thirteen kind and generous brethren. My appreciation and gratitude to each and especially to him who led in the good work is more than I can express. May they all have their reward from a higher source and may I live as well as express my gratitude.

N. G. Newman.

—Evermore man receives what he first gives to nature and society and God.—  
Hillis.

## NOTES AND PERSONALS.

—Near-beer is destined to become a far-off beer. There will be no compromise with brewers.

—We read of many instances where people have been tried and freed by the unwritten law. It has been suggested that this law be written.

—If preparation for war is the best guarantee of peace, there will be little fear of nation rising up against nation for many years to come.

—About one person in a hundred lives to be sixty-five years of age, and about one half of the people born into the world die before the age of sixteen.

—Under date of Aug. 6 Rev. N. G. Newman writes: "My father is nearing the end of his journey. Physician says he cannot live many days longer. Worn out from old age. Would be SS Oct. 14."

—Rev. C. E. Newman was called by wire from his meeting at Virgilina, Va. last Thursday a. m. to the bedside of his father in Nansmond Co., Va., who, we regret to learn, is very ill.

—King Edward of England and his queen receive \$2,350,000 per year from Great Britain; the Prince of Wales \$100,000; the Princess of Wales \$50,000; the Duke of Connaught \$125,000.

—It is estimated that the harvested cotton crop will be fully a million and a half bales short of last year's output and that prices will run extremely high before the end of the present year.

—Rev. W. L. Wells assisted Pastor C. E. Newman in a meeting at Virgilina, Va., last week. The church was much revived, there were three or four conversions and two accessions to the church.

—It hasn't been decided yet whether Harry K. Thaw is sane or insane. Two alienists, Drs. Hirsch and Flint, say he is insane. They are paid by the State. Drs. Baker and Evans, two other alienists, say he is sane. They are paid by Thaw. As for the public, is is disgusted with the whole.

—Rev. C. H. Rowland, Franklin, Va., is attending the Students' Bible Conference at Northfield, Mass. Happy and fortunate man. If any place on this continent offers advantages of devotional Bible study equal to those of Northfield we do not know where that place is. Thrice fortunate is the pastor who can go to Northfield for rest, study and inspiration.

—On the afternoon of August 5, five minutes after five, William H. Taft signed the Payne Tariff Bill and the extraordinary sessions of Congress came to a close. The revised bill is "after the heart" of some and "after the soul's displeasure" of others—as for us, we can't tell what it is "after" for

in much tariff talk we have been lost.

—Greensboro Telegram, Aug. 1, says: Mr. J. Russell Klapp, son of Rev. S. B. Klapp, has recovered from the long spell of typhoid fever which detained him in Florida for several months, and is now in Atlanta writing for the Georgia State Historical Association histories of the lives of Sam Jones, Bill Arp and Governor W. J. Northen.

—Lynchburg, Va. manufactures more shoes today than all the rest of the South combined. In 1888 the total shoe business of this town amounted to \$500,000—this year, 1909, the volume will reach nine million dollars. There are five shoe factories employing two thousand or more hands. Virginia stands third among the States of the Union in importance in the shoe business.

—The success of the Wright brothers is not only bringing honors to themselves but to their native state, Ohio, and the country at large. Owing to their recent and successful tests in the government contests, the government aeroplane will be placed at the disposal of Wilbur Wright for the purpose of training army officials in its manipulation.

—The reformatory for the youthful offender is a long step forward in higher civilization. Youths who have criminal tendencies may be trained and developed for future use as good citizens or they may degenerate into criminals of the vilest type. It rests with municipalities to organize Juvenile Protective Associations for the salvation of the youthful errant ones and the ennobling of our citizenship.

—President Taft is at his summer home, Beverly, Mass. now. On September 15, his fifty-second birthday, he will begin a tour of the West and South that will embrace all but eight or ten states of the Union and both of the territories in the far Southwest. He will be in Wilmington, N. C., November 9th and Richmond, Va., November 10, on which night he will return to the "fixed" White House.

—Farm values and good roads go hand in hand. A farm on a good road is a farm of good value. With the establishment of good roads and in a knowledge of their many advantages to the owners of farms one can get his price for a farm. Good highways mean easy access to markets and quick transportation to centres of trade, and most of all a good highway is an incentive to intensive farming, getting the greatest yield possible from an acre of land.

—Statistics show that Mormonism is growing rapidly. They have about two thousand missionaries at work and these secure from 60,000 to 70,000 converts

annually. The Mormon church stands eighth in size amongst the religious bodies in our country. They have the control, practically, of Utah, Idaho, Wyoming, and Arizona and very nearly hold the balance of power in three or four other states.

—The first of our fall Conferences, the Virginia Valley Central, begins its session Thursday of this week with the church at Newport. Mr. S. M. Atkinson will represent The Sun and our publishing interests there and it will be a great saving of time, effort and expense if Sun readers of that Conference will see him and renew, as Mr. Atkinson, after the Conferences, leaves The Sun for his new field of work at Linville, Tenn.

—With the continued success and improvement in air navigation arise serious questions as to the right of aviators to the air. These inventors whose mental capacity, no doubt, at first was questioned, have made a seemingly impossible thing a reality. Two problems must be solved. It seems absurd to question the perfect freedom of the air, but if land, as it is contended, has an indefinite extent upward as well as downward, then the question is a sane one and air navigation would forever be on a limited scale. In France there is a supposition that many of the aeronauts are really spies who use their position in the air to obtain important military information which by no other means they could obtain. So, arises an international question and a necessity of certain regulations to prevent air navigation of this nature.

—Honor and great reward awaits the man who can devise means for the annihilation of the boll weevil. This is the foremost enemy to the South's successful production of cotton. In 1895 the weevil was not known in this country, save in a few counties of southern Texas, but it has extended over most all the cotton counties now and has established itself in Louisiana, Oklahoma, Arkansas, and Mississippi also. Some idea of its damage is obtained from a comparison of cotton yields in certain counties of Texas during 1899 and 1902. In ten counties free from the pest, 1902 gave an increase in production of 11 per cent as compared with 1899. In ten other counties free from the weevil in 1899, but badly infested in 1902, the yield in the latter year was only 47 per cent as great as in the former. The pest is hard to exterminate—it grows and multiplies rapidly, a single pair will lay enough eggs in a season to reproduce 134,000,000 of their kind. The weevil has led in many sections to diversified farming, which is really beneficial.

(Begun on first page).

770; property saved, \$6,565,000; property lost, \$1,002,265; expense, \$1,082,793; persons involved, 3,775; persons lost, 17; vessels lost, 43. The sea of life is covered with storm-tossed souls and rescue work develops the spiritual heroism of the church; but to keep young life out of the breakers and train the soul to the keeping of Christ is the larger and nobler work. The greatest number of vessels and the largest charges sail on unharmed by storm and wave.

**IV. Children Keep the Church Young and Active.** If the church had the care of adults only its activity would hardly be worth the name. It is this young life that excites concern, moves the church in prayer, in song, in liberality, in real activity. What paints the house, brings in new carpet and new furniture into the home, buys the new buggy and the piano, and brings the visitors who throng the parlor and dining room? It is the young people in that home. All the laughter and song, all the spirit and hope, all the happiness and progress in the average home grows out of or clusters around the child. Where do you see the largest activity and the brightest faces and the happiest hearts? In the Sunday school. Age forgets care and sighs are translated into songs in the Sunday school. This does not mean that the children are to supplant the church nor to do all the work; but children stir up the noblest impulses, the largest faith, the most generous service, and the brightest hope in maturity and age.

The Children's Crusade to recover the sepulcher of our Lord from pagan hands in 1812 was a fanatical dream and a fatal disaster. Itinerant priests believed that the Crusades had failed because the Crusaders were not pure and that God would bless innocent children by miraculous help in such an undertaking; so 30,000 children from Germany led by lad Stephens, and 20,000 from France, under Nicholas, started out for the Holy Land. The German division, after many hardships, reached Genoa where they expected to find a dry path through the sea. Disappointed they dispersed, some being absorbed by Genoese families and some reaching their homes. The French division reached Marseilles where traders offered some ships free to convey them to the Holy Land. Two of the ships were destroyed, two reached Alexandria where the traders sold the children into slavery and none of the army ever returned. I do not mean that we are to venture upon some fanatical movement with the children undertaking some chimerical work, but a sane and persistent training of the children of the church for maintaining and increas-

ing the efficient activity of the followers of Christ who said, "My Father worketh hitherto and I work."

#### FIELD NOTES.

##### Pleasant Ridge.

We held our missionary rally and children's day the first Sunday in July. The program was beautifully rendered. Essays on missions by Misses Minnie and Nell Huffine, Blanche Brushfield, Ruth and Edith Scoggins, Nannie Rail, Ruth Barber were very good, and all the children did their parts well. The singing was led by Prof. Slate, with Miss Nell Huffines at the organ. The success of the day was largely due to the earnest training by Supt. C. H. Higgins, Sisters L. C. and Nell Huffine.

##### Ingram, Va.

Our missionary rally and children's day was on the second Sunday in July. It was an ideal day. Nature smiled all around and the people for miles came in till it was one of the largest congregations in the history of the church. At 11:00 o'clock the program was taken up and the very interesting essays read by Misses Myrtle Boyd, Hester Kent, Sue Osborne, Mary Kent and Bessie Ingram deserve more than passing notice. The parts rendered by the children were well done. Sisters Ingram, Myrtle Boyd and Nannie Carlton are well due the credit for the success of this splendid day's work by their untiring efforts in training the children, while Miss Minnie Carlton presided at the organ and the music was good. Rev. Hal Ingram, of South Boston, and Rev. Kester, of Danville, delivered good addresses. Thus passed into history one of the most interesting days of our knowledge of Ingram Church.

##### Happy Home.

The third Sunday in July was our mission day here. A sermon by the pastor on missions, essays by Misses Minnie Swann, India Hopper, and Fannie Gillie were highly interesting. Bros. W. D. Wall and M. E. Lillard made good talks. The singing was led by Prof. Moore and all were delighted with the splendid services. This was a great day at Happy Home. Bro. W. D. Wall is one of the best Sunday school superintendents I know and stands at the head of faithful work there.

##### Keyser.

The fourth Sunday was our mission day. Here was the largest congregation I ever saw there. The pastor preached on the spirit of missions. In the afternoon Misses Mattie McLeod, Ethel Keith, Julia Rosey, Ellen Monroe, and Ruth Markham read very interesting essays on missions. They all did well and deserve much credit for this faith-

ful work. The splendid work done by Sister Owen in training the children for their recitations and her most excellent music is worthy special notice. The Sunday schools are in a good condition in all my churches and the work in the churches of my field of labor is in a very encouraging condition so far as I can see, with gradually increasing congregations. I have been preaching in Reidsville a part of this year. We have some good members here and ought to have a church. I am also preaching in Aberdeen, where we have some members. I have stopped over and preached in Ether a few times since Conference, where Bro. M. L. Williams is doing a good work. Bro. H. Freeman, the leading spirit in the work there, has given two acres of land for a Christian Church, and a part of the lumber has been cut for the house of worship. The present indications are that we will have a Christian church there in the near future.

S. B. Klapp.

Greensboro, N. C., Aug. 5, 1909.

**Uneasy Monarchs.** Although in our history we have had three Presidents assassinated, our rulers are comparatively safe. A few secret service men accompany our Presidents on their journeys, but these are seldom in evidence. Nor are our rulers in constant dread of being assassinated. Look, on the other hand, at this picture given by an editorial writer in *The New York Christian Advocate*:

The Czar of Russia started July 7 for Poltava, to take part in the festivities in commemoration of Russia's victory over Charles XII of Sweden. He was accompanied by Premier Stolypin, several ministers, grand dukes and other exalted personages. Three sumptuously appointed imperial trains, identical in appearance, conveyed the party. Outside the party nobody knew on which train the Czar was. He probably changed trains en route. The troops lined the railroad for the entire distance, and as the trains passed they turned their backs to the tracks, watching the surrounding country. They were armed with loaded rifles. Such precautions as these the Russian Czars have had to take since Nihilism arose. The writer went from Moscow a few hours ahead of a train that bore the Czar Alexander III, for the first time in his reign, to Warsaw. On that occasion, in addition to the ordinary precautions, there were 24,000 soldiers along the tracks.

—In this world it is not what we take up, but what we give up, that makes us rich.—Bæcher.

# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School.

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## PREPARING THE TEACHER—BOOK ONE.

Last week we told in this column what subjects a well-rounded Teacher-Training Course ought to cover. This week we shall give a bird's-eye view of the contents of "Preparing the Teacher—Book One," which is the first volume of the Teacher-Training Course authorized by our Southern Christian Convention.

The book contains 56 lessons and has ten contributors, each contributing a chapter. These contributors are, in the order of their several contributions: W. A. Harper, W. C. Wicker, W. P. Lawrence, S. M. Smith, N. G. Newman, J. U. Newman, P. H. Fleming, J. J. Summerbell, J. W. Harrell, and E. L. Moffitt.

The contents of the volume are seven lessons on the institutional Sunday pupil, three lessons on the history and organization of the Sunday school, three lessons of the institutional Sunday school, four lessons on the Book, twelve lessons on biblical history, six lessons on church history, five lessons on biblical geography, five lessons on biblical antiquities, and five lessons on the principles of the Christian Church. Compare this table of contents with the editorial on what a teacher-training course ought to include printed last week and you will see how necessary it is that this book be mastered by our present and prospective Sunday school teachers and other officers.

The book is so arranged that an hour or two a week will result in its mastery in 56 Sundays. Any person of average intelligence can easily possess himself of the contents and thereby become the better equipped for effective Sunday school work. Already more than half the first edition has been sold and it is giving general satisfaction. Many of the classes are genuinely enthusiastic

in the prosecution of their study of it. In every case it has had a wholesome effect over the entire school.

The book sells for \$1.00 in cloth and \$.60 in paper and can be had of Dr. J. O. Atkinson, Elon College, N. C., who is the owner and publisher of the same by the order of the Southern Christian Convention. He will gladly send a copy to your address for examination, to be returned if you do not desire to purchase it after you have examined it for yourself. Can you afford to be without "Preparing the Teacher—Book One?"

What is doing in your school for teacher-training?

## RECORD OF WORK DONE.

### Christian Endeavor.

Apple's Chapel, Guilford Co., N. C. Pastor, Rev. L. I. Cox; superintendent, Alfred Apple, Jr.; members, 17.

Pleasant Hill, Alamance Co., N. C. Pastor, Rev. W. L. Wells; superintendent, Miss Bessie McPherson; secretary, Mr. Ham Carter; members, 14.

Have you a teacher-training class? It is an insurance policy, whose company cannot fail. Can you neglect to take out such a policy?

## C. E. TOPIC FOR AUG. 15TH—A FEW SUGGESTIONS.

Two Valleys. Ps. 22:1-8; Mic. 7:7-8; Rom. 8:35-39.

### Pilgrim's Progress Series VIII.

Scripture Lessons.—Appoint six endeavorers for this work. Have three of them to read one of the scripture selections each and leave the other three to comment briefly on one each of these selection after it is read.

For the Leader.—The leader should be an endeavorer who has had experience in the Valley of Humiliation and in the Valley of the Shadow. He should relate his experiences and draw practical lessons from it for the members. He should be brief, but he should be earnest.

For Less Experienced Members.—Hand out the following scripture references for reading in the meeting: Humbled by God, Ex. 5:15-23; Facing the Foe, Jas. 4:5-10; The Sword of the Spirit, Eph. 6:10-18; The Great Shadow, Jer. 2:6 and Rom. 8:20-23; Turning Back, Heb. 3:12-10; The Daybreak, 1 John 2:8-11.

Hand out also the following questions to be answered by the verse placed after each:

How look? Heb. 11:5.

How wait? Psa. 40:1.

How stand? Isa. 21:8.

How walk? Mic. 6:8.

How run? Gal. 5:7.

How provide? Rom. 12:17.

How lie down? Rom. 12:18.

### Question Spurs for More Experienced

Members.—Hand out for voluntary answer in the meeting: What is meant by the Valley of Humiliation? Why must everyone pass through it? What are five causes of humiliation to Christians? What is meant by the Valley of the Shadow? Why do men fear death? How may this fear be removed? How should a Christian Endeavorer view death?

### Pilgrim's Progress Series VIII.—

Dramatize the portion of Bunyan's Pilgrim's Progress which is our lesson today by assigning it to four endeavorers, one to represent Christian, another Apollyon, the third and fourth each one of the descendants of the spies. Let the leader or an experienced reader appointed by him read the narrative portion condensed. The passage begins with the scene where Christian leaves the Palace Beautiful, at the words, "Then he began to go forward" and closes with the picture of the old man at the mouth of the cave and with the bit of poetry, "But since I live, let Jesus wear the crown." Have some skilled speaker review Christian's Journey to date. Have the pastor in his five minutes draw practical lessons from the portion of the present lesson.

### Suggested Program.

1. Two or three appropriate songs. Chain of prayer.

2. Scripture lessons read by the four endeavorers designated for that purpose, with comment by the three set aside for that part.

3. Leader's Remarks.

4. Scripture references and verse answers to the "How" questions.

5. Song. Prayer.

6. Pilgrim's Progress portion read as suggested.

7. Question spurs for More Experienced Members.

8. Review of Christian's Journey to date.

9. Pastor's Lessons from today's portion.

10. General participation in whatever way desired.

11. Song. Offering. Mizpah.

How about that supply of teachers which you are soon to need? Teacher-Training is the solution.

**Young People's Convention Honor Roll.**

In this roll, which has been kept standing for five weeks, are printed the names and addresses in the order of time of those pastors who have filled out the "Pastor's Information Blank" mailed them with stamped envelope on June 26. This roll is given not to encourage invidious comparison nor to suggest it, but simply to let the Church at large know how interested our pastors are in this Young People's Movement.

- Rev. J. W. Wellons, Elon College, N. C.
- Rev. W. C. Wicker, Elon College, N. C.
- Rev. A. P. Barbee, Durham, N. C.
- Rev. J. W. Barrett, Norfolk, Va.
- Rev. C. E. Newman, Henderson, N. C.
- Rev. N. G. Newman, Holland, Va.
- Rev. W. G. Clements, Morrisville, N. C.
- Rev. J. D. Wicker, Sanford, N. C.
- Rev. Herbert Scholz, Macon, N. C.
- Rev. J. W. Harrell, Portsmouth, Va.
- Rev. G. D. Hunt, Wadley, Ala.
- Rev. J. O. Cox, South Norfolk, Va.
- Dr. J. O. Atkinson, Elon College, N. C.
- Rev. P. T. Klapp, Pittsboro, N. C.
- Rev. H. E. Rountree, Waverley, Va.
- Rev. R. L. Williamson, Ramseur, N. C.
- Dr. P. H. Fleming, Burlington, N. C.
- Rev. M. W. Butler, Newport News, Va.
- Rev. S. B. Klapp, Greensboro, N. C.
- Rev. J. L. Foster, Elon College, N. C.
- Rev. C. C. Peel, Elon College, N. C.
- Rev. C. H. Rowland, Franklin, Va.
- Rev. G. O. Lankford, Columbus, Ga.
- Rev. B. F. Young, Lanett, Ala.
- Rev. W. T. Walters, Broadway, Va.
- Rev. J. W. Patton, Elon College, N. C.
- Dr. W. W. Staley, Suffolk, Va.
- Rev. W. L. Wells, Elon College, N. C.
- Rev. W. H. Thompson, Norfolk, Va.
- Rev. C. M. Dollar, Malone, Ala.
- Rev. J. W. Bolton, Greensboro, N. C.
- Rev. J. W. Holt, Burlington, N. C.
- Rev. L. I. Cox, Elon College, N. C.
- Rev. A. W. Andes, Harrisonburg, Va.
- Rev. L. E. Smith, Elon College, N. C.
- Rev. E. M. Carter, Roanoke, Ala.
- Rev. R. H. Peel, Windsor, Va.
- Dr. W. T. Herndon, Elon College, N. C.
- Rev. M. S. Bryant, Berkley, Va.

With this issue the honor roll will cease to appear. Thirty-nine out of seventy active pastors have shown their interest in the Young People's Movement. Just why the other thirty-one have been silent, perhaps it is not for us to conclude. We desire to thank

those who have responded and to assure them that this office intends, under God, to do all in its power to make our wretched world a reality in their churches. In the meantime will not the thirty-one send in their blanks?

**HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR AUG. 22. A FEW SUGGESTIONS.**

**The Riot at Ephesus:**

Acts 19:23-30; 35-41.

**Golden Text.**—He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. 2 Cor. 12, 9, 7.

**Review.**—Carefully review the previous lesson. Call for the note books. Have one of them read after examination and suggestions.

**Chronology.**—Today's lesson comes just before Paul's setting out from Ephesus to make a tour through Macedonia and Achaia and to Jerusalem and ultimately to Rome and Spain. It likely occurred in the month of May, 56 A. D., for in that month the Ephesian games were celebrated in honor of Diana or Artemis and it has been plausibly supposed that this riot occurred during those games. Paul had originally intended to leave Ephesus for his proposed tour after Pentecost (1 Cor. 16:8), but on account of this riot he departed somewhat earlier.

**Intervening Events.**—These are found in Acts 19:21-22, which you may bring before the class in various ways. Be sure to get them before the class, however.

**Incidental Instruction.**—You will need to explain the cult of Diana or Artemis and the use of images of her by her worshippers. The image which fell down from Jupiter was a meteoric stone fallen from the sky. Such images were commonly found in ancient temples and Jupiter is frequently used for a synonym for the sky. It may, however, be well to review the class on who Jupiter was and where they heard of him before this year (Acts 14:8-18). It will also be well to make clear the illegality of a riot in those days or now. The Roman authorities did not allow public assemblies without permission and even in the free cities, of which Ephesus was one, it had become customary to allow only these at certain customary times, which times eventually became to be looked upon as the only legal times for such assemblies.

**The Lesson.**—Our lesson divides naturally into two divisions, which write on the board as they are developed in the teaching by the topical outline, to be used in the review by the topic method.

**I. Demetrius Instigates a Riot, verses 23-30.** Find what arose in the city, over

what, who instigated it (here call for the assigned work on the Seven Wonders of the World), his business, whom he called together, what he said to them; what was interfering with their business, in what way (here call for assigned work on what Paul said about the Athenian idol worship, from Acts 17:16-34), what he declared was in danger; what else, the effect of his words on them, what they cried out, the extent of the riot, whom the mob caught, where carry them, who wanted to go, why not go in (here call for assigned work on Paul's companions in travel, from Acts 13:2-5; Acts 15:40; Acts 16:1-3; Acts 18:18; Acts 19:22; Acts 20:34; 2 Cor. 8:16-19; and also on former occasions on which the disciples had kept Paul from danger, from Acts 9:23-30 and Acts 17:10-14).

(There is a break here from verses 31-34, but be certain to bring out the facts in some appropriate way before the class.)

**2. The Riot Quelled, verses 35-41.** Find who opposed the people, what he said about Diana, whence the image was, what conduct they should have exhibited, what they had on the other hand done, what he said of the man they had caught up, what course was open to Demetrius, how other matters should be settled, what danger they were likely to incur, why, what he did after his speech (here call for assigned work on Paul's account of his troubles at Ephesus, from Acts 20:18-19; 1 Cor. 15:32; 1 Cor. 16:9; 2 Cor. 1:8).

Review the lesson by the topic method.

**For Class Discussion.**—Present day labor unions. Vested interests. Paul's courage. Modern idols.

**Truths and Their Application.**—1. Demetrius was no worse than the thousands of our fellow-citizens who oppose reform measures because it interferes with vested interests. The recent convention of brewers to suggest means by which the liquor business can be perpetuated in America was just as iniquitous as the mob which the heathen Ephesian called. They were all alike touched in the same place—the pocket-book. Demetrius and his fellow-craftsmen did not object to Paul's preaching until it hurt their business. The present-day hearers in America support the church and congratulate the preacher and sing psalms, until their business is endangered, then we hear of confiscation of property rights, etc. We need heroes who will fight these vested interests in the name of Christ.

2. What a silly performance it was for the men of Ephesus, grown men, thousands of them (because the Ephesian country would hold 50,000 or more

(Continued on page 11)

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### THE PEACE IN BELIEVING.

The age of doubt and unbelief is a pitiable age. Nothing so completely unnerves the mind, and undoes the heart, of a nation as unbelief. As long as a people's faith is firm and steadfast, there is nothing to be feared. Faith is an anchor strong enough to hold in the most trying storm. But when a people's faith is gone there is a ship adrift without anchor. The peace in believing has disappeared, and minds and hearts are in turmoil—and at war.

It is to be feared we are losing this peace—this peace in believing. There are so many isms, new notions and new religions in our time. Like the Athenians of Paul's day we spend much time in finding some new thing in which to believe. The foundations of our belief are being broken up, and there is nothing firm and fixed among us.

Years ago that staid New Englander of Puritan stock and blood, Oliver Wendell Holmes, prayed thus, a prayer which might well be on every lip of our day:

"Pity us, dear Lord, pity us! The peace in believing which belonged to other ages is not for us. Again the wounds are opened that we may know whether it is the blood of one like ourselves which flows from them, or whether it is a Divinity that is bleeding for His creatures. Wilt thou not take the doubt of thy children whom the time commands to try all things in the place of the unquestioning faith of earlier and simpler-hearted generations? We too have need of thee. Thy martyrs in other ages were cast into the flames, but no fire could touch their immortal and indestructible faith. We sit in safety and in peace, so far as these poor bodies are

concerned; but our cherished beliefs, the hopes, the trust that stayed the hearts of those we loved who have gone before us, are cast into the fiery furnace of an age which is fast turning to cross the certainties and the sanctities once prized as our most precious inheritance."

In our day, as in Dr. Holmes', we sit in safety and in peace, so far as our bodies are concerned, but what of the cherished beliefs, hopes, trust that stayed the hearts of the great and brave souls gone before us? And are we not turning to dregs and cross the certainties and sanctities once prized as our most precious inheritance? It would seem so. And the times demand that we shall give earnest heed to the certainties and sanctities, for belief in these give a peace of heart and mind that the world can neither give nor take away.

### PRAYER FOR OTHERS.

Yes, prayer for others is often answered. In a majority of instances where the Savior healed and saved while here on earth, He was importuned by others than the afflicted or needy one—the mother for her son, the father for his daughter, the master for his servant.

But prayers for others always assume that favorable conditions will be afforded by others for answer. Often in praying for self we forget to make ready on our part the favorable conditions. This illustration is given showing the difference:

"Mamma," said Alfred, "I prayed three prayers, and the Lord has answered two of them. Do you think he'll answer the other?"

"I think He will, my dear. What were the prayers?"

"One was that He would make you well, and you're not sick any more. Another was that he would make papa more kind."

"Yes, dear. Now what's the third?"

"I prayed that God would keep us children from quarreling; but He hasn't answered that yet, for Daisy and I quarreled dreadful today."

"Ah, my son, you will have to help the Lord to answer that."

We too often fail to help the Lord answer our own prayers.

### HELPING.

In crossing the mountains, and in pulling heavy grades, the railroads provide engines of heavy build, but of slow speed, to help the regular trains along their course. The American Locomotive Company has just built such a monster engine to do work on a heavy grade of the Erie Railroad. With tender it is eighty feet long, having a boiler 35½

feet long, 8 feet in diameter, with low pressure cylinders 39 inches in diameter. At slow speed it can haul a train two miles long, with 10,000 tons of freight (twenty million pounds), representing the harvest of twenty-six square miles of wheat farms. Its work is local, only covers a few miles of travel and is only called into service to help in time of need when heavy drafts are to be carried.

In human society you will find the helper-engines. Their work is local. They pull in time of great need. They render aid in hours of greatest burden-bearing. The tried and true and stalwart layman in the local church is the great helper engine to the ready and busy pastor.

### THE HARDEST PROBLEM.

There is no problem in life comparable to that of Sin. Theologians may prove that "The fall" was a fake, and that Eve was never tempted by a serpent, if they can. But the fact remains, stubborn, stern and severe, that Sin abides. From the earliest dawn of history till now sin has been in the world, and has left its deadly impress everywhere.

None knew this fact better than the Master. He understood man's depravity, man's inclination to error, man's weakness in a thousand directions. None needed to tell Him of man and man's temptations, for He knew what was in man. He knew, as no one else has ever known, to what low depths man could and would go in sin and wickedness.

Knowing this he dared solve the problem for man, and considered man worth dying for. He knew the low depths and went there Himself to rescue man. Our problem of sin is difficult, therefore, because we would work it out ourselves—and not flee to Him for refuge and strength and stay, who has already worked out that problem and solved it in Himself. He can save from all Sin. "Whosoever believeth on Him shall not perish but shall have everlasting life." The problem of Sin is solved in the Cross.

—Rev. H. H. Butler is assisting Pastor S. B. Klapp this week in a meeting at Ingram, Va. Rev. W. T. Herndon will assist Bro. Klapp next week at Happy Home, Rockingham Co. Bro. Klapp is to conduct the meeting at Mt. Zion for Pastor T. W. Strowd fourth Sunday and week following, and for Pastor J. R. Comer at Union Grove, fifth Sunday and week following. Bro. Klapp reports gratifying conditions in his work and thinks all his churches will meet all Conference obligations.

## NORFOLK LETTER.

At the Third Church Sunday, Rev. W. H. Thompson preached to a larger congregation than usual. The morning congregation being the largest at a regular service, possibly, for a year.

We had the pleasure of having Mrs. J. P. Barrett, of Dayton, Ohio, at the morning service, also at the Sunday school. Mrs. Barrett is a faithful and efficient Sunday school worker, and it was a pleasure to her many friends here to have her with us. She and her daughter Ethel, who have been visiting friends and relatives in this community for the past few weeks, will leave for their home, Dayton, Ohio, on Wednesday.

Mrs. Eva Green and Miss May Dean have issued invitations to a reception given to the Ladies' Aid Society of the Third Church, and the ladies of the congregation, at their home on 33d Street Wednesday afternoon from three to six o'clock.

Rev. C. C. Ryan, of the Memorial Temple, reports a good day yesterday. He has been suffering from a severe cold, but was able to fill his appointment for the day. He assisted during the past week the pastor, Rev. J. W. Harrell, in a series of meetings at Berea Church, Norfolk Co., which resulted in some sixteen or seventeen conversions and nine additions to the church.

Rev. and Mrs. M. L. Bryant have returned from an extended bridal tour through the North, and are now at home to their many friends. Brother Bryant is assisting Rev. H. E. Roundtree this week in a series of meetings at Waverly.

We regret to say that Col. A. Savage remains in about the same condition that he has been for some time. His many friends are hoping that he may soon experience a decided improvement.

Four members were received into the Third Church Sunday morning. Mrs. W. S. Johnson and her grandmother, Mrs. Andrews, came from the Memorial Temple by letter, and Mrs. Johnson's two children, Esther and William D., came into the church by profession of faith. This makes the present enrollment of the church fifty-five.

## ELON COLLEGE NOTES.

—Rev. W. W. Staley, D.D., was a visitor here Saturday and Sunday on his way to his home from Pleasant Grove, Virginia, where he assisted Dr. J. O. Atkinson in a series of revival meetings last week.

—Dr. E. L. Moffitt left Friday for the Shenandoah Valley, Virginia, where he will be several days in the interest of the College, attending in the mean time

the Virginia Valley Central Conference.

—Mr. J. L. Lawrence, of Mineral Wells, Texas, joined his family Saturday, who have been here since about the middle of June. After a few days, they will go to visit relatives in Randolph County. Members of his family who have been in delicate health have improved rapidly since coming to this place. Next summer there will likely be a great many visitors at the College summer resort.

—Professor Kernodle, Mrs. Kernodle and their son, John T., are all sick. The professor has been confined to his room several weeks, but the other members of his family have been sick only a few days.

—Mrs. W. S. Tate is recovering slowly from a severe illness.

—Mrs. N. G. Newman, of Holland, Virginia, visited relatives here a few days last week.

—Mrs. W. C. Wicker and children are on a visit to her father, who is in very feeble health, in Nausemond County, Virginia.

—Mr. W. E. Lowe, traveling auditor on the Virginia Railway, is at home with his family this week.

—The contractors who are building Macadam roads in Alamance County, have reached this place grading the road leading from Burlington to the Guilford County line at Gibsonville, where it will connect with a like road leading through Guilford County by way of Greensboro and High Point.

—The college authorities are having another big well dug near the power house to add to the supply of water.

—Mr. D. M. Cook, of Franklinton, North Carolina, who spent several days with Mr. Clendenin's family here seeking to recuperate his health which has been very poor several months, was joined by his family and went several days ago to News Ferry, Virginia, to spend some time with Mrs. Cook's relatives.

—Miss Linda Barnes, of the College music faculty, who has been studying in Boston this summer, returned home Saturday.

—As the time approaches for the opening of the College Sept. 1, many requests are coming for accommodations for students.

## MINISTERIAL PROVINCIALISM.

In the great reformation of theology which is taking place at the present time, it is amusing to hear the statements of wildly enthusiastic liberals and orthodox. Some enthusiastic liberals boldly affirm that all thinking people have dropped orthodox theology, while

the equally enthusiastic orthodox as boldly claim that liberal theology is being rapidly eliminated from the earth. Perhaps we are in the very center of the battle, and like the crowd at the baseball game, we see the plays with eyes prejudicial to our sides. But there seems to me one thing which we should endeavor to cultivate—a reasonable respect for the opponent's manliness. Without some such conception as this we are handicapped in seeing things as they are, and may retard the coming of the kingdom of God.

With the editor's gracious permission, I should like to suggest a criticism upon a leading editorial in *The Christian Sun* of July 28th. In this editorial it is intimated that President Eliot is in his dotage and not "saved," because of his religious convictions, which he has cherished through a long and sacred life dedicated to educational ideals, do not agree with the religious conviction and theology of the editor. No one has ever accused me of being orthodox. Suppose I should say that the editor of *The Christian Sun* had no religion, because he was orthodox, would that prove anything to thinking men and women concerning the religion of Dr. Atkinson? Is it not a sign of provincialism for a young man today to lack the necessary imagination to recognize that men may be deeply religious, yet differ intellectually concerning the fundamentals of religion?

God is ever making a new heaven and a new earth, and in the continued flux, the ebb and flow are apparent to him who looks. And to me it seems a great pity that theologically the activities of the Christian connection should be directed against the resistless incoming tide, which it tries to sweep back, with the textual broom of a book religion.

Carlyle Summerbell.

Fal' River, Mass.

"But as for me, my feet were almost gone; my steps had well-nigh slipped."  
"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

"My sorrow is continually before me." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "As one whom his mother comforteth, so will I comfort you."

"I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God." "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—From "the Valley of Troubling."

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,557.14

**Monthly Dues:**

Helen S. Foster .....	\$ .30
Clifford Foster .....	.15
R. Leslie Newman .....	.05
Iola Timberlake .....	.15
Curtis Parke Harrell ...	.25
Mary Lee Foster .....	.10
James L. Foster, Jr. ....	.10

**..Monthly S. S. Offerings:**

Burlington, N. C. (June, July, Aug, '09). ....	12.71
Timber Ridge, Va. ....	2.08
Catawba Springs, N. C. .	2.48
Union-Virgilina, Va. ...	.50
Union Grove, N. C. ....	1.12

**Special Offering:**

Mrs. Bettie Cates (on support of children) ..	3.00
Chas. D. Johnson-Aug. ..	5.00
Am't. 28th week, 1909. —	\$27.99
Total .....	\$3,585.13

Elon College, N. C., Aug. 4, 1909.

My Dear Children and Friends:—

We are pleased to see so many children and friends interested this week; every letter adds increased interest to our corner and we do so much wish that we might average 50 letters per week from now till Christmas! Say, cousins, let's make the corner lively! Begin now—write at once, don't wait.

We would be so glad if our "Old Cousins" of the years past would send a cheering message along this way; it would help us so much.

We are grateful to the faithful Sunday schools and the few friends who help us monthly: if all Sunday schools would do as the few are doing we could accept at once the six **pressing applications** on our table tonight. Who will help us to care for those who want to come and need help?

Donations since last report:

Mrs. J. U. Newman, Elon College, N. C., one cloak.

We have had a fine season which will help the crops very much in this section.

With best wishes to all,

Fondly yours,  
Uncle Jim,

Crews, Va., Aug. 4, 1909.

Dear Uncle Jim:—

Don't think I have forgotten the band. I'm awfully sorry I am so far behind but have been away from home. I had a delightful trip with my aunt in Norfolk. I'm home now for a short time, then I am going to see my uncle in the country. Hope you and all the cousins are spending a very pleasant summer. I send 45c. dues for three months.

Your fond little girl and boy, for the Band,

Helen S. Foster,  
T. Clifford Foster.

A good time only helps these little folks to think of others and give them a good time. Glad to know of your happy summer, children. Will not others tell how you are spending your vacation.

Manson, N. C., Aug. 1, 1909.

Dear Uncle Jim:—

Will you allow a little fellow like me to join your happy band of cousins? I am just two years old. I have just begun to talk good. I go to school every Sunday with my penny, don't I cry for money to give to school.

This has been a rainy day.

Enclosed find nickel.

Your nephew,  
R. Leslie Newman.

You have a royal welcome, little Leslie, and now won't it be nice if you will continue your letters till you are a man!

Wake Forest, N. C., July 26, 1909.

Dear Uncle Jim:—

I am a little late this time. I went to Raleigh the tenth of July on a Sunday school picnic and had a nice time. I have not forgot you and the little orphans. Enclosed find 15c. for June, July and August.

Your niece,  
Iola Timberlake.

Glad Iola does not forget the Corner. The picnic I know was fine.

Dear Cousins:

We send in our dimes for July. We will tell you about our cats. We have one big Mama Cat, two right black kittens (we call them the "Gold-Dust Twins"), one gray kitty and one yellow.

One of the "Gold-Dust Twins" most had a fight over a mouse the other day and one liked to have caught a little bird but we got it away. The little birdie was killed though so we buried it. Bad little black kittie shouldn't have him to eat.

Lovingly,  
Mary Lee Foster,  
James L. Foster, Jr.

Somerton, Va., July 26, 1909.

Dear Uncle Jim:—

Please pardon my delay. I have been helping daddy with the crop and have not had time to write. Enclosed you'll find twenty-five cents which "Grand-papa Harrell" gave me. He gives me five cents every time he sees me and I save it until I get a quarter and then send it to you.

With lots of love,

Your little nephew,  
Curtis Park Harrell.

Tell Grandpapa to come see you often, Curtis, then you'll get a quarter "quick." Many thanks.

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Take the Old Standard GROVE'S PASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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Greensboro, N. C.

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P. M. A. M.	STATIONS.	A. M. P. M.
1:15	6:00 Raleigh	8:30 3:45
1:54	6:24 McCullers	7:52 3:03
2:11	6:59 Willow Sp'gs	7:37 2:45
2:23	7:14 Varina	7:27 2:34
2:35	7:26 Fuquay Sp'gs	7:19 2:25
2:55	7:45 Kipling	7:00 2:05
3:15	8:05 Lillington	6:41 1:44
3:41	8:28 Linden	6:15 1:17
4:30	9:15 Fayetteville	5:30 12:30

JNO. A. MILLS, Pres. and Gen. Mgr.

(Begin on page 7)

people), for the space of two hours to cry "Great is Diana of the Ephesians." Their crying it did not make it any less an idol. It simply shows the extremes to which men will go rather than accept an unpalatable and unprofitable (from a worldly standpoint) truth. Are you an Ephesian in this sense?

3. We must all stand in awe at the wonderful courage of Paul on this occasion. This mob had been stirred up against him. The whole city was in confusion. The men in the theatre were raving mad. They would have been only too glad to tear him in pieces. Yet he was anxious to go in, had to be restrained from going in and speaking to them. Yet the secret of his courage is clear. He was so sure he was right and had such confidence in the truth of the gospel he was preaching that he felt no danger could come to him even from such a raving mob. We may be sure of what Paul would have said to them; it would have been a proclamation of the way.

**Manual Work.**—Have the pupils enter in their note books for expansion at home the following outline:

56 A. D.—Paul purposes a tour to various places, Acts 19:21-22.

Paul expected to remain at Ephesus till Pentecost, 1 Cor. 16:8.

Demetrius in May(?) stirs up a riot, Acts 19:23-41.

**Assignments for Next Time.**—Ask all to read carefully chapters 12-14 of First Corinthians. Ask one to memorize the 13th chapter of First Corinthians; another to report on Acts 2:1-21; a third to read and report on the First Epistle of John; a fourth on what Jesus declared as to the two great commandments, Mark 12:28-30; a fifth to write a short essay on "Modern Public Charity." W. A. Harper.

Elon College, N. C.

#### THE S. S. LESSON FOR AUG. 15, 1909.

Paul's Third Missionary Journey—  
Ephesus: Acts 19:8-20.

**Golden Text.**—The name of the Lord Jesus was magnified: Acts 19:17.

After a short time wasted at Antioch in unhappy altercations, Paul resumes his missionary labors with Timothy, having left Silas apparently at Jerusalem. Pursuing the general course of his last tour through Cilicia, Lycaonia, Galatia, and Phrygia, doubtless visiting these churches, he came to Ephesus. This route would lead him again to his own early home in Cilicia, and Timothy to the scenes of his early childhood in Lycaonia.

Ephesus became for three years, A.

D. 54 to 57, the scene of the Apostle's labors and the centre of his missionary operations, during which time he wrote his Epistle to the Galatians and the first to the Corinthians and probably that to Titus and the first to Timothy.

The city was situated in Ionia on the western coast of Asia Minor, upon the south bank of the Cayster, thirty miles south from the city of Smyrna. It was a very ancient center of commerce, a city of great wealth, and wholly given up to idolatry. The great goddess Diana was its tutelary divinity. Her temple, four hundred and twenty-five feet in length and two hundred and twenty in width, was adorned with a colonnade of one hundred and twenty-seven columns of Parian marble, sixty feet in height. The several columns of this colonnade were each the gift of as many monarchs. This temple was burned the night of Oct. 13, B. C. 256, the date Alexander the Great was born, Herostratus committing the deed to gain immortal fame among men. This temple was at once rebuilt with equal magnificence and became one of the seven wonders of the world. The city now is in utter ruins, but some traces of this ancient magnificence remain.

In his labors here Paul was helped by the lay-members, was successful, defeated the vagabond Jews by means of a Demoniac and so effectually was the good work done that the gentile converts gave proof of their conversion by publicly burning their evil books.

As a Jew Paul claimed his place in the synagogue, he worked there as long as good could be done and when separation became necessary he showed himself to act wisely by taking care of the work done. G. W. T.

#### MUDDY VISION.

When a bill that required safety devices in factories was recently pending before a state legislature, an officer of a great association of manufacturers sent to the members a circular that called attention to the bill, and inquired: "How will this affect your business?" When the first Christian missionaries began preaching in Ephesus, some nineteen centuries ago, a well-to-do silversmith named Demetrius, who found that Christianity was reducing the sales of the silver shrines and images of the goddess Diana, opposed the new movement vigorously by calling together his fellow business men and declaring: "Sirs, ye know that by this business we have our wealth." He added as an afterthought that their city's religion was also being endangered.

Professor George A. Coe, the well-

known writer and lecturer of Northwestern University, has just written a severe arraignment of the muddy vision of many otherwise good Christian men of today in matters wherein genuine Christianity would diminish financial profits, in a searching discussion of "Demetrius: the Pious Business Man," which appears in the Sunday School Times. He even dares to suggest that there is an adroit silversmith in each of us whose prejudice confuses our moral vision. The article will set a good many people to thinking.—S. S. Times.

They call thee rich, I call thee poor;  
Since, if thou darest not use thy store,  
But savest it only for thine heirs,  
The treasure is not thine, but theirs.

—William Cowper.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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## COLUMBUS, GA., LETTER.

The third Sunday instant Rev. E. M. Carter preached at Waverly Terrace morning and evening. The congregations were not large, but the services were deeply interesting. The Sunday school at this place has made a very nice beginning, about fifty members having been enrolled. Bro. Elijah Cook is superintendent and he seems anxious for the school to build up and become a working force for the church. Doubtless the greatest need of this new church is a pastor for full time. The work cannot prosper as it ought, without a man on the field every week and in the pulpit twice every Sunday.

At North Highlands the third Sunday we had very pleasant services. The eleven o'clock service was given to missions. The congregation manifested a deep interest in this subject. In the afternoon we baptized six young people, among the number there being a bright boy only nine years of age. What a noble start in the Christian life has this boy made. If he lives to be an aged man, think of the years of service he may render to the cause of Christ. It is our duty as Christians to look well to the salvation of the children. To save the children now means working men and women in the church of the future.

It was the writer's privilege last week to assist Rev. H. W. Elder in a series of meetings at Oak Grove. The services were well attended and several nights during the meeting every seat in the church was taken. The church was much revived and a good meeting was the result. Sixteen members had been received when we had to leave. Others might have joined later.

Oak Grove is just a few miles from the community in which my maternal grandfather lived and reared his family and where my father lived until my mother was killed in a cyclone that swept through that section of country on the 15th of April, 1884, leaving me an infant only thirteen months old. When I was six years old my father carried me with him on a visit to my mother's people. Until last week I had not been there in twenty years. The old house is still standing, but the voices that were heard there many years ago will not be heard again on earth. I visited the old home, drank water from the family spring still in use, went to the church where "Grandpa" was a deacon for many long years, saw the place where mother was killed, and strolled through the graveyard and paused for a while at the place where she was laid to rest. While there I lingered my thoughts were turned toward God, heaven and home

where "there will be no more sorrow, no more bitter cries," but where all is light and love. G. O. Lankford.

July 24, 1909.

## NEWS ITEMS.

—In the Democratic primary held in Virginia August 5, Judge William Hodges Mann was nominated over St. George Tueker for governor. The Anti-Saloon League supported Judge Mann's candidacy.

—The Alabama Legislature has passed a far more stringent prohibition bill than the present statutory State-wide Prohibition law, the new law wiping out all "near" beer and social club places of sale.

—President Taft has gone to Beverly, Mass., for the remainder of the summer. September 15 he will start South and West on the most extensive trip ever yet taken by a President. The trip will embrace all but eight or ten of the States of the Union and will not be concluded till the middle of November. It will be a journey of about 13,000 miles.

—The August bulletin of the State Board of Health prints the following which will no doubt be a surprise to many: "Under Chapter 808, laws of 1909, the public is hereby officially notified that the water sold by the Buffalo Lithia Springs Water Company, Buffalo Lithia Springs, Va., has been found, in three successive analyses, made by the State laboratory of hygiene, to be dangerous to the public health."

—We are very much surprised, and grieved, to see the The Charlotte Observer speaking of "Apple-dumpling pie." That is unpardonable. If there ever came a finished and perfect product from the kitchen, that was apple dumpling. Apple pie is a wholly different institution. The esteemed Observer is evidently trying to dupe up and has no doubt begun already to part its hair in the middle.

—A new convert, full of zeal, in his first prayer-meeting remarks offered himself for service. "I am ready to do anything the Lord asks of me," said he, "so long as it's honorable."—Life.

## TULANE

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**THE FARMER'S REVERIE.**  
**What He Thought One Night as**  
**He Sat Up Alone.**

Did you ever sit down at night, Mr. Farmer, after all the folks had gone to bed, and think about the advantages of a telephone in your home? This is a matter that will interest you seriously.

There's Mary in the next room—fast asleep. Suppose she were taken suddenly ill. You would need a doctor. The doctor lives miles away. She might die before he arrived if he didn't come in a hurry. Shouldn't you prepare to get this as soon as possible?

Suppose your barn caught fire tonight. You alone couldn't fight the flames, or get the stock safely out and protect your home from flying embers. If you and your neighbors had telephones, you could summon immediate aid.

Suppose you had a lot of produce ready for market. Do you know the current prices? If you had a telephone you could call up the commission merchant in town in the morning and get quotations before you shipped and if the market were low, you could hold on a day or so until it got better. This would be more profitable than shipping and taking chances on putting your consignment at the mercy of the merchant—or a stagnant market.

Suppose your wife wants goods from town. The weather is nasty. The roads are bad. You don't want to send the team. The telephone would be handy!

Does your wife ever get lonesome? A few minutes' chat with a neighbor over the telephone does much to enliven a woman's life on the farm.

Don't you sometimes want to send a message in a hurry? Here's where the telephone is intensely valuable.

But, you think, suppose I put in a telephone, it will do me no good; none of my neighbors have phones. The telephone company comes in at this point with a proposition including a telephone for you and the people who live in your neighborhood, besides town connection. Ask the local manager of the Bell Telephone Company in the nearest town about it, or write to "Farmer's Line Department," Southern Bell Telephone & Telegraph Company, 19 South Pryor St., Atlanta, Ga., and get a descriptive booklet.

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He judges not solely by uttered prayer;  
 He knows when the yearnings of love  
 are there;  
 He knows you do pray, he knows you do  
 trust;  
 And he knows the limit of poor, weak  
 dust.  
 He knows all about it—the dear Lord  
 knows.  
 So just go to sleep as a baby goes,  
 Without even asking him if you may;  
 God knows when his child is too tired  
 to pray.

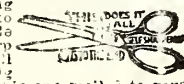
—Anonymous.

They call thee rich, I call thee poor;  
 Since, if thou darrest not use thy store,  
 But savest it only for thine heirs,  
 The treasure is not thine, but theirs.

—William Cowper.

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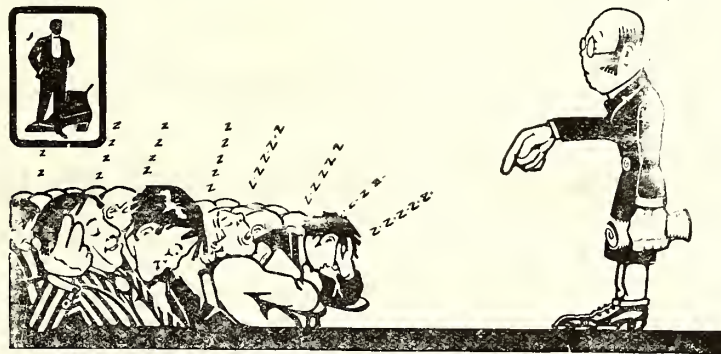
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**D I E L .****Brown.**

Bro. C. C. Brown departed this life June 2, 1909. Bro. Brown was a member of Ebenezer Christian Church, having united with this church Sept. 23, 1889. He leaves a wife and two small children to brave the storms of life alone.

"In the midst of life we are in death." By such we are constantly warned that ere long we too shall be called hence.

May the mercy and comfort of the Lord rest upon and overshadow the bereaved ones forever.

M. F. Carlton.

**Bailey.**

At the hospital, Richmond, Va., July 9, 1909, Mrs. Annie M. Bailey, aged 17 years. Beloved wife of Mr. J. H. Bailey and daughter of Mr. and Mrs. F. A. Edwards, of Antioch Church, Isle of Wight Co., Va. Married about one month and 23 days. She was a member of Antioch, and therefore Bro. Bailey and all the bereaved ones have the sympathy of their many friends. The Lord bless and comfort them with the thought of meeting by and by in Heaven.

**Pierce.**

Near Suffolk, Va., July 7, 1909, Ray Butler Pierce, son of Mr. and Mrs. J. T. Pierce, aged 3 years, 8 months and 29 days. He leaves father, mother, two half brothers one half sister, one own brother, and four own sisters. This is the second child Brother and Sister Pierce have lost for the past few months. They have the deepest sympathy of their many friends. The funeral service was conducted at Bethlehem by the pastor and the remains of the little one were laid to rest in the church cemetery to await the coming of Him who said, Suffer little children to come unto me.

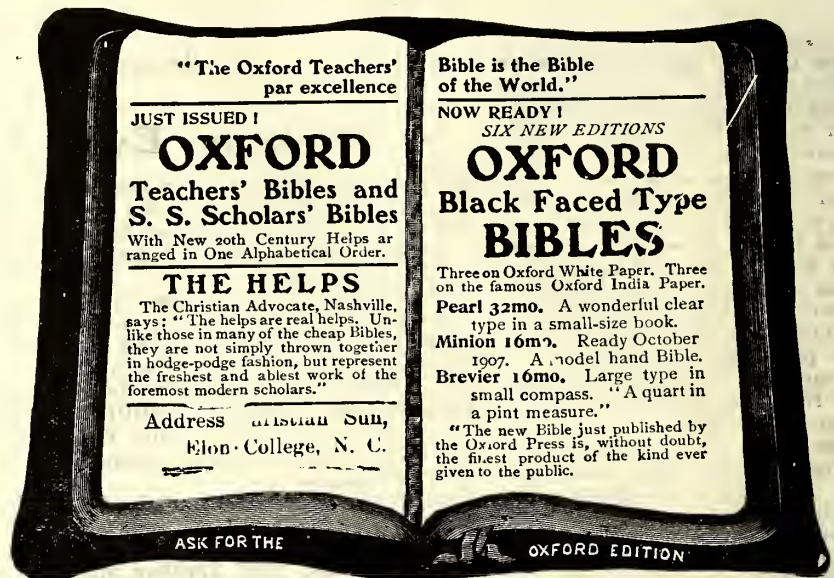
**Butler.**

Near Windsor, Va., July 16, 1909, Miss Martha Butler, aged 84 years, 10 months and 22 days. She made a profession of religion at the early age of 16 years and united with Antioch Church and was faithful to the end. She was confined to her bed about four years but bore her sufferings with much Christian fortitude, being resigned to the will of her Lord. She leaves to mourn their loss one sister, two brothers, and many friends. Her funeral service was conducted by her pastor and her remains were placed away in the old family burying ground to await the resurrection morn.

**Byrd.**

Near Cypress Chapel, Va., July 24, 1909, Reuben H. Byrd, aged about 44 years. I had the pleasure of marrying Bro. Byrd on the 23d of last May to Mrs. Missouri Mathias. He was married on the fourth Sunday in May and I was called to conduct his funeral service on the fourth Sunday in July. It was very sad indeed. He was a good man and greatly beloved by all who knew

him. He was a member of Great Faulk Baptist Church and was faithful to the end. He leaves to mourn their loss a devoted wife, father, mother, one brother, one sister, and a host of friends. His funeral service was conducted by the writer at his home and his remains were placed to rest in the family burying ground. The bereaved ones have the sympathy of their many friends. May the Lord bless and comfort them all.



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**Saunders.**

Near Windsor, Va., Aug. 1, 1909, Mrs. Martha Virginia Saunders, aged 72 years and 29 days. She was suffering for five years but was only confined to her bed five weeks. She made a profession of religion when quite young and united with Antioch Church and was true and faithful to her profession. She loved her church and will be greatly missed in the neighborhood and church. She was truly a good mother. God bless the memory of mother. Her dear husband, Joseph G. Saunders, died about eleven years ago, after having lived together happily for more than 40 years. She leaves to mourn their loss four sons and one daughter. Sons, Joseph A., of Windsor, Va., Charlie E., William K., of Isle of Wight Co., Va., and John E. Saunders, of Portsmouth, Va; Mrs. Hattie E. Blanchard, of Norfolk, Va; 21 grandchildren, three great-grandchildren, and a host of friends. Her funeral service was conducted by her pastor at Antioch and the remains of a loving mother and a faithful friend were laid to rest. God bless and comfort the bereaved ones.

H. H. B.

**Holland.**

Mrs. Addie L. Holland was born May 4, 1879, died July 19, 1909. Early in life she joined Antioch Christian Church. After her marriage to A. L. Holland, she moved her membership to Holland Church. After a few years she moved near Mt. Carmel Church and moved her membership to this church and remained a faithful member until her death. She leaves to mourn her departure five children, one daughter and four sons, a loving husband, a father and mother, and a host of friends.

Funeral services were conducted at Mt. Carmel Christian Church by the writer in the presence of a large gathering of sympathizing friends. May He who has said, "I will never leave thee nor forsake thee" comfort and sustain the sorrowing ones, and may the hope of future meeting comfort their hearts in this time of sadness.

R. H. Peel.


**Carr.**

Mrs. Mary Francis Carr, wife of Mr. Matthew Carr, was born August 7, 1847; died July 20, 1909. At the age of 12 years she joined Antioch Christian Church, where she remained a member till her death. During her last sickness she was a great sufferer, but bore her sufferings with Christian patience. She often expressed a desire to be freed from her sufferings and go home to be with her Savior.

A loving and aged husband, three children, two brothers and one sister survive her. May the comforting grace of


a Savior support and sustain them. Funeral services at Antioch Christian Church by the writer. R. H. Peel.

[EDUCATIONAL.]



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**King.**

George Clay King, infant son of G. A. and Mary C. King, July 28, 1909, aged seven months and twenty days. He was the only child of his fond parents and his death, after a brief illness, came as a severe shock to them. The funeral services were conducted from the home, Haw River, N. C., by the writer and the little one's body was buried at Long's Chapel Church. Four girls dressed in white acted as pallbearers. May the blessings of God rest upon the bereaved parents.

P. H. Fleming.

**Holland.**

William Harrison Holland, son of the late Carr and Cecy Holland, died at his home near Holland, Va., July 25, 1909, after a long and serious illness from dropsy, aged 50 years. He leaves a widow and two children, two brothers and two sisters. The funeral was conducted at the home by the writer and the remains buried in the family cemetery near by. He had been a member of Holy Neck Church from early life. We extend our sincere sympathy to his family and pray the divine blessing upon them.

N. G. Newman.

**Holland.**

Jasper Floyd Holland, son of P. C. Holland and wife, departed this life at his home, near Holland, Va., July 22, 1909, at the age of 20 years and 11 months, after an illness of two weeks with typhoid fever and meningitis. The funeral services were conducted by the writer at Holland Christian Church and the remains buried in Holland cemetery. He leaves a father and mother, five brothers and two sisters, and a large number of relatives and friends who feel very keenly his early and sad death. To all of these we extend our Christian sympathy and commend them to the love and keeping of our Heavenly Father.

N. G. Newman.

**MARRIED.****Byrd - Holland.**

Larnie Byrd and Luberta Holland were united in marriage at the home of the bride, near Holland, Va., July 21, 1909. The attendants were Lozie Holland and Ola Holland, Harvie Holland and Georgia Holland, Willie Holland and Lida Holland, Kelly Holland and Mary Holland, Gus Holland and Jennie Holland. A large number of friends and relatives witnessed the ceremony, after which the bridal party repaired to the home of the groom near by and partook of a generous wedding supper. The groom is a son of Oliver and Lucy Jane

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N. G. Newman.

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# The Christian Sun.

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GREENSBORO N. C., WEDNESDAY, AUGUST 18, 1909.

VOLUME LXI, NUMBER 32.

## CURRENT COMMENT.

To what calling shall a young man give himself? Different tastes, and dispositions, will dictate different answers, but many a young man, to his own disadvantage, will rate the various vocations at a worth quite different to that of President Taft, who places the professions as to their comparative worth and merit thus: The ministry first, teaching next, literature and journalism next, then medicine, finally the law.

In sending the son or daughter to school the coming session the moral and religious surroundings should be taken into the account. No education of the head is sufficient. No amount of book learning ever saved or made a man or a woman. It takes more than books. What sort of men are to instruct your boys and girls? Pupils learn lessons from books, but they learn life and build character from their teachers. Any education with the Christ and God left out is a dangerous education. If the alternative had to be drawn, which is not needful, one would better live and die without education and with Christ, than with education and without Christ.

The editor of the N. Y. Christian Advocate, writing last week of unrest in college, concludes thus:

"Whatever 'unrest' there is in institutions of higher learning, 'unrest' there is and should be in the hearts of parents as to what college or university they can safely commit their sons and daughters. They cannot desire them to be exposed to immoral influences; nor to skepticism; nor to the dry rot of formalism; nor to the glee of competitive discoveries of mistakes in the Bible; nor to philosophies the sum and substance of which is that Nature is God, or that if Nature be not God He must not be considered personal in any sense with which they are familiar; or to be left wholly alone on the subject of religion."

Poor, pitiable Thaw. At first the public was startled by his profligate character and desperate wickedness. When Harry K. Thaw shot Stanford White to death it seemed the mad act of a common, malicious murderer. The world

does not so regard it now. Thaw is a dangerous, insane, overwrought, degenerate man. He is in the only suitable place for him, and safe place as to others, namely, in an insane asylum. Written out in large letters, it reads, a life of indulgence has led to ruin. Aimless, purposeless, without vocation and without tasks and toil, his strength is wasted and his mind is wrecked. He has indulged his passion for the classics, and is a great Greek scholar, we are told. But what boots it? His study was purposeless, and his learning without aim. Pampered, petted, spoiled, indulged, his vitality has been wasted, his mental and moral vigor destroyed. A sorry and pitiable spectacle to behold is Thaw. But in all his unholy and downward and useless career, Thaw's mother has stood by him as only a devoted mother could, and has seemingly done her best to rescue and reclaim him. But too late. Much indulgence has brought him to ruin.

Alabama seems to be in dead and desperate earnest about the liquor question. Its Legislature has passed, and Governor signed, a bill to stop the sale of "near-beer" and abolish the "locker clubs." If any man in the State is found in possession of Internal Revenue license for the manufacture or sale of liquor that is to be prima facie evidence of guilt. It seems that Alabama is to make a fight, with full drawn sword, against liquor and the saloon, for sobriety and the home, and here is wishing all success in its great, good battle.

People prefer talking to sending messages. This may be due to the charm and melody of the human voice in comparison with the noise of an electric instrument. At any rate telephones are outstripping telegraphs by leaps and bounds. Telephone companies in this country own 12,999,369 miles of wire, telegraph companies owning not one sixth as much. In 1880 there were only 34,305 miles of telephone wire, while telegraph lines were more than nine times as much. No wonder stock in telegraph companies has been going down. Wireless telegraphy has so far been a losing rather than a gaining financial

proposition, the wireless being conducted at a loss; but this is not likely to continue so. Fortune, like fancy, is very fickle, and great corporations cannot always tell in which direction it will fly. Man cannot put his trust in riches.

People never tire of land, yea, even a little more land. Either because made of the dust of the earth, or because he must be buried in the earth, man has natural hunger for land. Almost every one hopes or expects, at some time, to own a piece of land, and those who own some expect to own more. Land is real estate the State says, all other estates being unreal, we infer. At any rate the mind so regards land. No wonder then that last week when the Government offered some new settlements in Idaho there were 300,000 applicants, though not one in a hundred stood a chance of securing a settlement. Land is permanent and abides. For that which does not fade and perish the heart of man has desire and yearning. Why then is the heart not more outspoken for that which time can not waste, nor the earth take away, yea even the gift of God unto eternal righteousness.

—The defense of the Panama Canal is a problem of vital strategic and commercial importance to the United States. A number of strong fortifications and batteries, embracing the most modern and powerful appliances of warfare, are to be installed to guard the entrances to the great waterway. The complete system, it is estimated, will cost about \$10,000,000, exclusive of armament. On the islands of the Pacific side, which lie near the coast and the entrance to the Canal, are to be placed some of the most powerful guns in the world, the great 16-inch breech-loading rifles, over fifty feet long. This great engine of destruction can hurl a monster steel projectile, weighing over 2,000 pounds, a distance of fifteen miles. The gun with carriage costs over \$200,000. To fire one shot costs nearly \$1,000.

—Violate truth wilfully in the slightest particular, or at least, get into the habit of violating it, and all kinds of failure and error will surround you to your fall.—Ruskin.

**FROM THE FIELD.****New Hope.**

Saturday before the fourth Sunday we began our revival at New Hope. This was a great feast to many hearts. It was almost like having a family reunion with the Manning family. It did our hearts good to see our dear old brother enjoy himself with his children.

We also appreciate the presence of Dr. J. W. Manning with us at our annual revival meeting. God bless them all. The Lord was with us in great power and the church was very much revived. Eight bright young men and ladies were added to the roll of membership. These came from the Sunday school. Rev. G. O. Lankford was with us from Monday night and did the preaching, which was appreciated very much by the church and congregation. Thank God for such a gracious revival.

**Beulah.**

Our meeting at Beulah Church began Saturday before the first Sunday and continued until the following Saturday. The interest was good from the beginning, and we had a fine meeting. Received to fellowship five members. These came through the Sunday school. This was a feast to our souls. Bro. Lankford did most of the preaching for us here. The continued rainy weather has interfered with us some at both of the above mentioned places and still continues threatening. I am at Antioch this week where the prospects are fair for a good meeting. Praise the Lord for His goodness.

G. D. Hunt.

**Union (Southampton).**

Dear Bro. Atkinson: I wish to say through The Sun that our former pastor, Rev. J. T. Kitchen, came home Saturday, August 7th, to hold conference and communion services for our pastor, Rev. C. H. Rowland, who is away on a vacation. There was a good large congregation present on Sunday to hear Bro. Kitchen and his sermon was very much enjoyed by those who heard him. I am always glad when I hear of Bro. Kitchen coming home; I say coming home because he calls Union his home. It is where he holds his membership and he has spent several years in the past as pastor of the church, and did much hard work to build the church up, and I hope that much good was accomplished for his labor. I believe that Union people have learned to look on Bro. Kitchen as being home people. He was pastor at Union when I was a boy, and I came in the church under his ministry, and I can say that I have learned many a helpful lesson from his sermons. I was glad to see

Bro. Kitchen looking so well and cheerful. He seemed to be full of the Spirit and had a pleasant word for every one. Let us hope that we may run the race more successfully so when our meeting in our earthly home is no more, that we may meet in our Father's home above.

R. H. Joyner.

**Damascus.**

Damascus has sustained the loss of several valuable members for the last few months. Bro. R. J. Lassiter, one of our deacons, died on May 25, 1909. He was a very pious, consecrated man, and was faithful to his church. He was a brother of Rev. L. L. Lassiter, and has several other brothers. I feel that our loss is his gain. He was sick only a short while.

An account of Bro. Geo. J. Costen's death has already appeared in The Sun. Bro. Costen was another of our deacons, and served in this capacity well. He was one of my best friends, and no one save the immediate family feels the loss more than I. He was until his sickness faithful to his post of duty. He is survived by a large family, and a host of friends. He was a true and tried Mason, and was carefully laid to rest by his own and Gatesville Lodges. A useful man to church, home, and community has passed away.

Bro. Joseph Lyles, one of our oldest members, passed away, and was buried the same day Bro. Costen was. He was a good man, and I feel that he has gone to rest. He is the father of Robert Lyles, an old Elon student. Bro. Lyles leaves a wife and several children. The Lord bless them, and lead them in the way of life eternal.

Bro. J. R. Raynor died July 9, 1909. He was a great sufferer for many years. During his active years he was superintendent of the Sunday school at Damascus. He is survived by only a few near relatives. He was a member of the church for about 25 years. The Lord bless the friends and relatives.

The saddest of all, however, was the untimely death of Miss Mary Seawell, who died July 27, 1909. The brethren above mentioned had lived long, and I believe well. Miss Mary was 22 years of age. She is the daughter of Brother and Sister J. H. Seawell. She is survived by a large family of brothers and sisters and a host of friends. She was a consistent member of the church, and always did her part in every good work. She was sick only a short time, and her death was quite a surprise to the community. She died a triumphant death, and I feel that she is at rest. In all my work, I have never found a sweeter spirit. The Lord bless the family and

sanctify this occasion to the good of the entire family and circle of friends. "Be ye also ready."

Bro. Henry Lassiter, a young man of much promise, and also a member of Damascus, has been called from labor to reward. He is survived by his wife, father and mother, and several brothers and sisters. May the Lord bless all of the bereaved ones, and lead them into a deeper spiritual experience. "The Lord giveth, and the Lord taketh away." He was a very pious young man, and died trusting in the Master. "Precious in the sight of the Lord is the death of His saints."

I was in my meeting at Damascus last week, but rain and funerals interrupted us three days. The visible results were not what I had expected; but I feel that some good was accomplished. My work is in good shape. We will go to Conference with our full assessment this fall, notwithstanding the poor crops. Gates County has been visited by several heavy rains, and in some sections the crops are almost a failure.

I will protract a meeting at Oak Grove week following the third Sunday in August. This is a weak church in some respects, but a most pleasant one to serve.

Bros. J. E. Corbitt and T. J. Rice were July elected and ordained first Sunday in July deacons in the church at Damascus. Both are men of great ability and of moral power. The mantle of the deceased could not have fallen upon more worthy. Bro. Corbitt's natural ability in combination with his consecrated life renders him one of the most useful laymen in the Eastern Virginia Conference. He is a known quantity, and the same can be truly said of his co-workers in the high and important station. May the power of God lead us all.

J. M. Roberts.

**Berea.**

It has been some time since Sun readers have had a word from Berea. Our Sunday school is very good at the present, and I hope doing a good work. Also under the preaching of Brother Harrell, the pastor, on the first and third Sundays there has been a large attendance.

The annual revival meeting was held beginning Sunday, August 1st, and continued through the week. During the first three days the congregations were comparatively small because of the inclement weather. On Wednesday God in His infinite wisdom cleared the clouds away and we were permitted to enjoy the blessings of sunshine once more. From that time on the house was crowded beyond its utmost capacity, even compelling large crowds to remain on the outside by the windows.

This meeting was conducted by the Rev. C. C. Ryan, of the Memorial Temple at Norfolk, co-working with the pastor, Bro. Harrell. Owing to the zealous efforts and sound doctrines great interest was worked up and maintained throughout the entire meeting. So clearly was the power of the Holy Spirit manifested that all church lines were broken down, enabling members of other churches to work unembarrassed for the "glory of God" and the coming of His kingdom.

As a result of this meeting nine united with the church. Also many of our members who had been following afar off were drawn into a sacred nearness with God and seemed to catch a brighter vision of Jesus Christ and the beauty of a true Christian life than ever before.

Let us pray that this may be but the beginning of a mighty work at this place and that this church from this time on shall shine forth as the morning sun, lighting the pathway of the sinner friend, till he shall be enabled by the brightness of the same to march steadily forward to claim his heritage procured by the precious blood of Jesus Christ in the glory world.

It also gives me pleasure to state that we were made to feel glad to have Dr. Long drop in during the meeting. He gave us a fine talk, pointing us to the Lamb of God. Our baptizing will take place on third Sunday. For all of these blessings and favors we give God the praise.

M. W. Hall.

#### Union (Southampton).

That was a delightful visit I made to Union (Southampton, Va.) the second Saturday and Sunday in August. My business there was to fill the appointments of Bro. Rowland at that place. It is always pleasant to visit the old home church after an absence of some time. This church is located in a beautiful grove and it situated near Franklin, Va., on the Southern Railway. When I first entered the ministry this was one of the first churches I served as pastor. Then there were only two churches besides this in that immediate section of the country between Blackwater and the Nottoway rivers; one of them was the Baptist church at Franklin, Va., two miles away. Since that time two Christian churches, a Baptist church and a Friends church have been built. Before that time, there was a large field to work in with large congregations to attend the services, and the people took much interest in the work, and by that means, and by the help of the Spirit, we were enabled to build up the old church which had been torn to pieces by many conflicting causes.

Sunday brought together a good con-

gregation, and it was pleasant to meet so many dear friends of former days, and to pass just a few words. Bro. Rowland is the beloved pastor, and is held in high esteem by his congregation. While surrounded by so many pleasant associations, there was a strange feeling of loneliness which at times seemed to possess my mind, produced by the thought that there were so many absent ones who used to work with me there. But in the course of nature and human events these conditions must exist. While there are many things to retard the progress of Christianity, and very many opposing influences, yet the cause will move on to victory, and a triumphant consummation. Discouragements will be felt—loss will be sustained, trouble will come, but He who has promised to abide with us will not leave us alone. Persevering, hoping, praying, will help us to guide and guard ourselves on the way.

J. T. Kitchen.

Windsor, Va.

#### Roanoke, Ala.

Dear Christian Friends: Seizing what seems to me the very first opportunity which has come to me in a long time, I am writing to you, through this medium, a few words of greeting and information concerning my work.

I was much hindered in my plans for reaching several churches which I had promised to visit last spring. I wish to assure my friends at these places that the failure was caused by circumstances entirely beyond my control. It is my purpose to visit more of the churches of the Alabama Conference before taking up my school work this fall, if possible, but my plans are as yet necessarily unsettled. After my return home from Columbus in the spring where I spent several weeks rendering what assistance I could in the work there, I spent three months in review work, preparatory to the state teacher's examination in July. Since that time I have been busy in arranging for and helping to care for the guests of two family reunions, also in attending revival meetings. The meeting at New Hope was a spiritual feast and resulted, I believe, in much good. Seven united with the church, several of them bright boys and girls, members of my Sunday school class, which is always a source of joy to a Sunday school teacher. The church membership seemed greatly revived, and I sincerely trust that not only in New Hope but in all our churches that as the revival season closes and the work of raising conference assessments and finishing up the work of the conference year comes on that the children of God will realize that Christian living and service consists as much

in careful planning and giving for the support of every Christian enterprise as in shouting, singing, and praying. God grant that our pure Christian emotions aroused by the showers of divine love so richly bestowed upon us in our revival services may result in some permanent material work for Christ.

As I take up the work of teaching for awhile, which for good reasons I feel it my duty to do, I will assure you, as fellow laborers, that my love for and interest in the work remains the same. I love the work of teaching and I know from past experience that in this field is large opportunity for Christian service. I shall in connection with this work still be glad to render any assistance through correspondence, or otherwise, that I can in the development of the young people's work or any other. Mail sent to Roanoke, Alabama, will always reach me.

With kindest regards to my friends both far and near, I remain,

Yours in Christian love,

Bettie Stephenson.

#### Ebenezer.

The revival at this church was the week following fourth Sunday in July. Bro. C. E. Newman did the preaching with delight and edification to those who heard. There were four converts, and twelve backsliders reclaimed. The church was greatly revived.

#### Christian Light.

Children's Day was held at this church second Sunday in July. Prof. S. M. Smith delivered the address, which was first class in every respect.

I never saw children do better. They reflected great credit to parents, those who trained them and the community. The house, though large, could not accommodate the large crowd present. It will be a day long remembered in the community.

W. G. Clements.

—Your shadow is always behind you when you face the sun. Your troubles are always behind you when you face the future.

—What a blessing is a friend with breast so trusty that thou mayest bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very look gives comfort to thee.—Seneca.

Let knowledge grow from more to more,

But more of reverence in us dwell;  
That mind and soul according well,

May make one music as before.

—Tennyson, In Memoriam.

## NOTES AND PERSONALS.

Rev. H. E. Rountree, Waverly, Va., writes Aug. 12: "The revival at Spring Hill this week, conducted by Rev. M. L. Bryant, is a glorious one. God is there in great power and many souls are being born into the kingdom. Brother Bryant preaches with great power, and great results follow.

—Under date August 12 Bro. I. W. Johnson writes: "Have had some vacation and am improving, although Mrs. Johnson has been ill for a week. We hope her condition is more favorable today. Rev. H. E. Rountree is to assist me in a meeting at Oakland next week."

—Rev. J. L. Foster assisted the pastor in a revival at Wentworth last week. There were six or more conversions, four accessions to the church and the membership much revived. Bro. Foster was able and efficient in presenting the gospel message.

—Already one is wondering whence ministers are to come to fill vacancies in our pulpits the coming year. It has been announced that there will be vacancies at Third Church, Norfolk, Memorial Temple, Norfolk, South Norfolk with Rosemont, and Durham, N. C. There was never more pressing need and greater urgency for ministers than at present.

—The Sun's editor is under renewed obligations to Mr. A. C. Hall, a member of Elon's next Senior class, for much valuable help in office and editorial duties the past three weeks when pressing duties called us elsewhere. Mr. Hall has read much of the proof, has contributed news items, and other matter of worth and merit. He is a student of literary taste and attainment and wields a ready pen.

—In The Herald of Gospel Liberty of August 12 we find this paragraph: "We are much surprised to learn and on good authority that Rev. C. C. Ryan, of Norfolk, Va., has accepted a call to become pastor of the Christian church at Asonia, Ohio." This is surprising information about which we had learned nothing before.

—We extend sincere sympathy to Rev. A. P. Barbee in the loss by death of his dear wife at their home in Durham, N. C., Aug. 11. Sister Barbee was a devoted companion and a pious Christian woman. She had suffered much from bodily affliction, but was loyal and patient and faithful. May a kind and loving Father comfort the sad heart of the bereaved husband. Bro. Clements gives account of the death and funeral in our obituary columns this week.

—Owing to the prohibition wave during the fiscal year ending July 30, Uncle Sam's pocket book suffered a shrinkage of \$5,290,773 from whisky tax receipts

alone. There was a decrease of \$2,351,205 in the receipts of beer and other fermented liquors.

—Mr. J. B. Sherrill, Secretary, has laid the press of the state under renewed obligations for the splendid style in which he has brought out the minutes of the last session of the Press Association. All papers read and addresses delivered are printed in full, and much valuable data is given, in what makes a beautiful book.

—Considerable alarm is felt over the condition of William Dean Howells, who is ill at his summer home at Eliot, Me. Mr. Howells' ailment is a stomach disorder, and at times he suffers much pain. The malady has reduced his flesh and weakened him so that often his condition is alarming. He is in his seventy-second year, having been born in Belmont Co., Ohio, in 1837.

—By a new law which has gone into effect in New York there are no more "child criminals" in that state. The stigma of this term has been taken off and now children under sixteen years who commit an offense which in adult life would be a crime are classed and treated as delinquents only. So character is recognized as something which requires time and environment for its development.

—It has been suggested that during the terms of Burke County court that the judge be petitioned to adjourn court for one day and with the grand jury take a drive over some of the public roads of the county. It is believed that if the judge and jury get back alive there will be "something doing" towards better roads in Burke. Perhaps this plan would work well in many other counties of North Carolina and work well for Virginia, too.

—Five thousand more people died in the United States last year from diphtheria than from typhoid fever, the number of deaths from this disease being 35,000. There were 150,000 deaths from tuberculosis, 10,000 from measles, scarlet fever, whooping cough, respectively, making a total of 245,000 from these six diseases. A man has thirty-three chances in a hundred to live his three score and ten years.

—Mrs. Ella Flagg Young has been elected superintendent of the public schools of Chicago. This is a position of almost as much dignity and perhaps of more influence than the presidency of a great university, and it pays a salary of \$10,000 a year. Mrs. Young is sixty-four years old. It must be admitted that there are exceptions to the rule that age brings on inactivity and that women are incompetent to fill executive positions.

—The Bureau of Chemistry in the Department of Agriculture after investigating the record of acetanilid, antipyrin, and phenacetin have declared these to be poisonous drugs. The headache remedies contain these drugs and we are warned against their use. Most people will take anything to relieve an aching head and, while physicians are becoming more careful in prescribing these poisons, their use is becoming more prevalent. The headache remedies are dangerous and should not be taken except by prescription, and that from a good doctor.

—The one cent piece has just been issued and a few have strayed down our way. It is a very pretty piece of money, having on one side an admirably modeled portrait of Abraham Lincoln, with the words, In God we trust, and Liberty, and the date 1909 and on the reverse two conventionalized ears of wheat, the words one cent, United States of America, and the motto, E Pluribus Unum. On the bottom of this side appear also in microscopic size the letters V. P. B., the initials of the Russian sculptor, Mr. Victor P. Brenner, who designed the coin.

There are 453 American colleges and universities for higher education. The oldest of these were founded for religious purposes, and were brought into existence by religious zeal and nurtured by religious beneficence. Of the following twelve, which are the oldest in America, all (with the possible exception of Washington and Lee) were founded and nurtured either by a church, or by ministers of the gospel, or for charitable and religious purposes:

- 1636—Harvard University, Cambridge, Mass.
- 1693—William and Mary College, Williamsburg, Va.
- 1701—Yale University, New Haven, Conn.
- 1740—University of Pennsylvania, Philadelphia, Pa.
- 1746—Princeton University, Princeton, N. J.
- 1749—Washington and Lee University, Lexington, Va.
- 1754—Columbia University, New York, N. Y.
- 1764—Brown University, Providence, R. I.
- 1766—Rutgers College, New Brunswick, N. J.
- 1769—Dartmouth College, Hanover, N. H.
- 1782—Washington College, Hanover, N. H.
- 1783—Dickinson College, Carlisle, Pa.

Nothing, no movement, or theory, or institution, has done as much for liberal

education and higher learning as the religion of Christianity. And for the man of a liberal education and cultured mind to turn with destructive purpose on Christianity is like a child turning to stab its mother to the heart.

### ELON COLLEGE NOTES.

Rev. W. L. Wells is assisting Rev. J. O. Atkinson in a protracted meeting at Wake Chapel this week.

Mrs. M. A. Atkinson and children have returned from an extended visit to the home of Mrs. Atkinson's father, Mr. S. C. Hobby, Raleigh, N. C.

Mrs. W. F. Jones and little daughter Ethelene, left Saturday for Wake County, Mrs. Jones' old home, for a two week's visit. Last college year Mrs. Jones was stewardess of the East Dormitory. This summer she has had charge of the summer boarding house in West Dormitory. This college year she will conduct a private boarding house in the Garrison cottage.

Miss Mildred Love Atkinson, class of 1908, is visiting Dr. Atkinson's family. She leaves this week for Boone, Watauga Co., N. C., where she is the efficient teacher of Latin in the Appalachian Training School.

Mrs. Rose J. Macheu, Mobjock, Va., is the housekeeper for the coming year at the West Dormitory. She has had experience in such work and comes highly recommended.

Mr. W. E. Senn, Charlotte, N. C., an expert piano builder and tuner, has entirely renovated all the pianos in the use of the Music Department. He has done his work well—a fact which all who are to study music during the ensuing session will be glad to learn.

Mr. and Mrs. J. I. Lawrence and children, Mineral Wells, Texas, who have been "summering" at the West Dormitory, left last week to visit friends and relatives in Randolph County. Prof. Lawrence and Miss Cora Lawrence accompanied them.

Prof. Kernodle and his family, Mrs. W. S. Tate, and Miss Ellen Watson are still on the sick list, but are improving.

The prayer-meetings during the vacation have been steadily growing in attendance and interest. They are held on Sunday evenings. The summer session of the Sunday school, under the superintendency of Brother D. W. Brown, has been an exceptionally good one. The attendance has been larger than in any previous summer school and the grade of work done has been excellent.

Dr. Moffitt is still in the Valley of Virginia. He and his family are expected home this week.

Capt. and Mrs. W. J. Lee, Nansemond

Co., Va., are expected to arrive at Dr. Atkinson's this week and will remain over till the college opens.

Mrs. Best and Miss Lizzie Rich are visitors at Mrs. J. W. Patton's.

Work on the new well for the power house and on the campus and college buildings looking to the opening Sept. 1 is being rapidly pushed.

The canvass for new students is now over. All the professors are at home or will arrive shortly and the student canvassers have sent in their final reports. From all appearances the opening will be the best yet in Elon's history. Still our friends are requested to help now as never before to make the bright prospects happy realities. Let everybody work and talk and pray for the opening.

W. A. Harper.

### NORFOLK LETTER.

Foundation has been laid and the walls are going up for the Portsmouth Christian Church. That begins to look like business, and we have reasons to believe that it will not be long before the Portsmouth congregation will be worshipping in their new church.

Rev. W. H. Thompson filled his appointment at Providence yesterday, and reports Judge Portlock still in a very critical condition.

Mrs. James A. Eley is on a visit to her daughter in Pennsylvania. She will be missed from the Third Church Sunday School while she is away. She has been the faithful and efficient teacher of the infant class since the organization of this Sunday school, and filled the same place in the Memorial Temple Sunday School, from its foundation until the time she left that church to unite with the Third Church.

Mrs. J. P. Barrett and her daughter left for their home in Dayton, Ohio, last Wednesday.

The Christian Churches in this Tide Water section are experiencing quite a "shake-up," Rosemont and South Norfolk have been for some weeks trying to get a pastor for that work, jointly.

Rev. C. C. Ryan of the Temple, Rev. W. H. Thompson, of the Third Church, have announced to their congregations their intention of going back to Ohio. Brother Ryan will go to Ansonia, Ohio, where he will serve the Ansonia Church together with a country church. Brother Thompson will go to west Milton, Ohio, where together with that church he will also serve a country church. This will leave both the Third Church and the Temple without a pastor for the coming year. Bro. Ryan has been at the Temple for two years. He has done a splendid work there, coming to the field and

taking charge of that work just at the time he did, when it was weakened by several of its members withdrawing for the work in Park Place, the founding of the Third Church in Norfolk.

I do not know just the number that have been received into the membership of the Temple in these two years, but the addition has been quite substantial, having been something like thirty-five or forty, majority of them adults, uniting with the church in the last year. Bro. Ryan's place will be very hard to fill at the Temple. There is a great field of usefulness yet at the Memorial Christian Temple, and with a good man to lead them, under the guidance of the Lord, they are destined to do great things in His service.

Brother Thompson has been with the Third Church only one year and I think everything considered, results have been encouraging. He took hold of the work when it had thirty members, he has received into fellowship during the year twenty-nine, four have been dismissed by letter, which leaves the present membership fifty-five. Congregations have not been very large, but there are a number of churches in Park Place, and the majority of the people have some sort of church affiliation already established, so it will take some time for us to build up a large congregation.

Brother Ryan and Brother Thompson have proved themselves splendid Christian characters, being devoted to the cause and led by the Lord in their work. The prayers and best wishes of the churches and a large number of their friends go with them to their new field of labor.

Rev. A. B. Kimball of Le Grande, Ia., is expected in Norfolk next Sunday, to preach at the Third Church, with the view of possibly taking up the work there. We are seeking to know the Lord's will in the matter, and hope we may be fully guided in the matter by the same.

The Memorial Temple is making some investigations with reference to securing a pastor for another year.

I hope in my next letter to be able to report something more definite for the future for both of these churches.

J. W. Manning.

The absent-minded professor returned home one evening, and, after ringing his front door bell for some time to no effect, heard the maid's voice from the second story window:

"The professor is not in."

"All right," quietly answered the professor, "I'll call again." And he hobbled down the stone steps.—Lippincott's.

# YOUNG PEOPLE'S DEPARTMENT.

## Exponent of the Young People's Convention, Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School.

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

### PREPARING THE TEACHER—BOOK TWO.

Last week we wrote about "Preparing The Teacher—Book One." This week we introduce you to its companion volume, which will appear this fall and which will complete the Teacher-Training Course authorized by our Southern Christian Convention.

This book will, as planned, contain 56 lessons in 10 chapters, each chapter to be written by a separate contributor.

Chapter I. Five additional lessons on the Teacher.

Chapter II. Four additional lessons on the pupil.

Chapter III. Four additional lessons on the Sunday-school.

Chapter IV. Ten lessons on Biblical Doctrine.

Chapter V. Ten lessons on Christian Missions.

Chapter VI. Three lessons on Giving and its Methods.

Chapter VII. Five lessons on our Denomination's History.

Chapter VIII. Five lessons on the Bible as Literature.

Chapter IX. Five lessons on Oriental Private Antiquities.

Chapter X. Five lessons on Soul-Saving.

If the reader will get the two previous issues of the Christian Sun and read in the first what a full-fledged Teacher-Training Course ought to include and in the second what our "Preparing the Teacher-Book One" contains and in this issue what our "Preparing the Teacher—Book Two" proposes to do, he will see that our own Teacher Training course comes up to the standard and gives the ambitious teacher the necessary fund of information and knowledge of methods to make of himself a competent instructor and guide in things religious. Where is the teacher or the prospective teacher who will not avail

himself of such an opportunity for more effective service as this course offers?

Rev. C. C. Jones, Wakefield, Va., has sent in his report blanks. We thank Bro. Jones. Will not the thirty others who have not sent in their reports do so now? We will appreciate it, brethren.

Brother pastor, have you taken occasion in public and in private to advocate a Teacher-Training Class in each of your Churches? Have you prayed around the family altars of your congregations that God would open the way for more and better teachers in each particular church over which you are called upon to preside? If not, will you not do so at once?

### BOY'S-EYE VIEW OF THE SUNDAY-SCHOOL.

#### A Review.

This book of 110 pages, published by the Sunday-school Times Co., Philadelphia, price 60 cents, is well worth its money. The author signs himself simply as **Pucker**. The name seems odd, but I imagine that many a poor Sunday-school teacher or officer upon reading it has been caused to "pucker" and then to think the matter over and do better.

Pucker begins with **Vacations** and ends with **Decision Day**, packing 18 other suggestive chapters in between these two. He writes by way of criticism, at the same time suggesting methods of improvement, of the **Beginners**, of **A Bible Christmas**, of **Our Superintendent** (a funeral was the only way this official could be improved), of starting a **Home Department**, of **Home Department Messengers**, of **Blackboards**, of **Camping Out**, of **Saloons**, of **Beginning Late**, of **The Secretary**, of **Having Fun**, of **Our Christmas**, of **the Review**, of **the Cradle Roll**, of **More Cradle Roll**, of **Getting New Scholars**, of **Singing**, and of the **Teachers'-Meeting**, besides the chapters on **Vacations** and **Decision Day**—twenty chapters these of most inspiring reading, furnishing many a laugh, giving food for many an hour of calm reflection, drawing many a tear, quickening many a resolve to make your particular Sunday-school work more efficient.

The author appreciates the boy's viewpoint and presents his case with a

force and vigor that are engaging as well as convincing. The book is full of noble passages and strikes many inspiring chords. I do not see how our Sunday-school workers can afford to be without it.

As an instance of Pucker's method I will give this quotation from page 86: "There's the Ladies' Aid. My father says some aid societies ought to be called hindrance societies, for they do more harm than good. They're all the time beging money like the church was a pauper and couldn't pay its own bills, or else they're running competition to the restaurant with a supper or to the dry-goods store with bazaar, and teaching people they can't afford to give to the Lord unless they get their money's worth right back in candy or fancy work. He says it makes "loaves and fishes" Christians and that kind never spread foreign missions much.

"Then he says the women work so hard getting up Fourth of July dinners and election suppers that they don't have any strength left for the real work of the church, like calling on the sick, going to prayer-meeting, and teaching in Sunday-school. But our Ladies' Aid isn't like that. They meet every Friday afternoon at the church. Brother Parker (the boy always stands by his pastor in the book) meets with them and gives each two of them a slip of paper with two or three names of families that they are to call on and invite to our church. They pray a while that God will bless them and their calls that day, and then they go out and make the calls. The next week they tell about their last calls and then take new slips and go to see their families. Since they started doing that way our church won't hardly hold the people that come, and Brother Parker says the collections never was so big before. Isn't that a real aid society?"

Dr. J. O. Atkinson, Elon College, N. C. will supply the book at 60c. to any Sun subscriber or friend.

Have you a teacher-training class in your school? If not, begin one now. You can begin it, at home in the chimney corner. Will you?

All the Methodist preachers who oppose teacher-training are where they

ought to be—in the cemetery.—Dr. Hamill.

**C. E. TOPIC FOR AUGUST 22, 1909—  
A FEW SUGGESTIONS.**

**Alone with God. Matt. 6:5-6; 18:19-20.**

The Christian Endeavor pledge provides for daily prayer by each member of the society. It is possible to say words and yet not pray. Let this meeting be one of instruction in the methodology of prayer and in the ends to be attained by it.

**Scripture Lesson.**—Have two endeavorers rise and read, the one Matt. 6:5-6 and the other Matt. 18:19-20. If they care to comment, allow them to do so.

**For the Leader.**—The leader of this meeting should be chosen with special care. He (she) should be a man (woman) who is strong in prayer, who communes much with God in this blessed way. After the reading of the lesson let him tell what kinds of prayer God likes to hear offered, how to offer them, when, why, the benefits of them. His own experience or that of some other of whom he has heard or known would be helpful.

**Scripture References.**—Write on slips of paper to be handed out:

- Unanswered prayer. Deut. 3:23-29.
- According to His will. John 14:13-14; 15:7, 16; 16:23-27.
- Christ's way. Mark 11:20-26.
- A powerful prayer. Jas. 5:13-18.
- When to pray. Heb. 4:16; Eph. 6:18.
- A model prayer. Eph. 3:14-19.
- Prayer recommended. Matt. 7:7; 26:41.

Answered prayer. Luke 1:13; Acts 4:31.

Secret prayer. Mark 1:35; 6:46.

**Question Spurs.**—What is the value of the C. E. pledge to pray every day? Are definite times and places to pray best? What kinds of prayer does God answer? How does God answer prayer? What is the advantage of public prayer? What should we pray for? What else should a prayer do besides ask for something? How was Christ a model for our prayer? How was Paul?

**Written Work.**—An essay of two minutes on the "Quiet Hour" and its advantages.

**Suggested Program.**

1. "Nearer, my God, to Thee." Leader's prayer.
2. Scripture lesson by two endeavorers.
3. "Sweet hour of prayer." Chain of prayer.
4. Leader's remarks.
5. Scripture references by less experienced members.
6. Question Spurs by more experienced members.

7. Essay on the "Quiet Hour."
8. "Prayer is the soul's sincere desire." Voluntary prayers.
9. General participation in the meeting in whatever way.
10. Lord's Prayer in concert.
11. Pastor's five minutes.
12. Song or prayer. Offering. Mizpah.

**HOW TO TEACH THE SUNDAY  
SCHOOL LESSON FOR AUGUST  
29TH—A FEW SUGGESTIONS.**

**Paul on Christian Love. I Cor. 13:1-13.**

**Golden Text.**—"And now abideth faith, hope, love (charity), these three; but the greatest of these is love (charity)." I Cor. 13:3.

**Review.**—Review the lesson of this quarter that gives an account of Paul's career at Corinth, Acts 18:1-22. Review also the geography of Corinth. Call for the note books. Examine them and make suggestions. Have one of them read.

**Setting of the Lesson.**—It will be necessary to give the class a clear conception of the First Corinthians. It was written in the spring of 56 A. D., just before Paul left Ephesus for the continuation of his third missionary journey, three or four years after his 18 months' stay in Corinth. He had received news from various sources of the great difficulties under which the church at Corinth was laboring. The Jewish and the Gentile elements in the church were at constant variance. Both were extreme in their tendencies. The Jews even questioned Paul's authority. Paul wrote them a warning letter as we learn from 1 Cor. 5:9, and those who were loyal to him had written for further instruction, as we get from 1 Cor. 16:7. His answer to that inquiry is the First Corinthians as we have it today. The two previously mentioned documents being lost to us. Here is an outline of the epistle:

- I. Introduction, 1:1-9.
- II. Complaints against the church, 1:10-6:20.
  1. Factions, 1:10-4:21.
  2. Immoral Practices, 4:22-6:20.
- III. Answers to inquiries, 7:1-14:20.
  1. Marriage, 7:1-40.
  2. Heathen feasts, 8:1-11:1.
  3. Public worship, 11:2-34.
  4. Spiritual gifts, 12:1-14:40.
    - (a) Love the greatest of all, 13:1-13.
- IV. Immortality and the resurrection, 15:1-58.
- V. Conclusion, 16:1-24.
  1. Collection for Jerusalem, 15:1-4.
  2. Personal matters, 16:5-24.

The most famous chapters in this really wonderful epistle, which shows in marked degree the broad grasp of the apostle of the great principles of the

Christian faith, are the 13th, the poem on love, our today's lesson, and the 15th, the discussion of the immortal life and of the resurrection.

**Incidental Instruction.**—"Tongues of angels" will need a word from you, for Paul is here speaking after the manner of the Jews who imagined there was an angelic language which was the key to many mysteries. An explanation, too, of the faith sufficient to remove mountains will be in order, for this phrase was never understood literally by the Jews, who in their every day parlance used the phrases, "remove mountains," "rooting up mountains," so signify the conquering of great difficulties. They styled many of their rabbis "rooters-up of mountains." Not that they had ever performed such a feat, but that they had overcome great obstacles. The mirrors of the ancient world, circular pieces of polished metal with a handle, were poor reflectors, not better ones than our highly polished hard wood surfaces as a general thing. They could, therefore, be seen through only darkly. Explain this to your class.

**Approach to the Lesson.**—Call for assigned works on the First Epistle of John, which ought to reveal the truth that the central theme of this letter is "Love." Then remark that we often think of John as the apostle of love and of Paul as the apostle of faith, but that the highest encomium ever written on love was given to Paul to write in the 13th chapter of First Corinthians, in today's lesson. Here call for the recitation from memory of this chapter assigned to one of the class last time. Then ask all who have read the 13th, 14th, and 15th chapters to make it known and thank them. Then begin the lesson by the question method.

**The Lesson.**—Our lesson today divides into four sections, which write on the board as the topical outline as they are developed in the teaching, to be used in the topic review at the end of the lesson by the question method.

1. **Love Completes All Virtues**, verses 1-3. Find what is meant by tongues of men (here call for assigned work, Acts 2:1-22), of angels, what makes such speaking as sounding brass or tinkling cymbal, what other gifts are nothing without charity, what profiteth nothing without charity (here call for assigned work on what Jesus declared to be the two great commandments, Mark 12:28-33).

2. **The Qualities Which Go to Make Up Perfect Love**, verses 4-7. Find the relation of charity to suffering, to kindness, to envy, to vaunting, to being puffed up, to behavior, to seeking her

(Continued on page 11)

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**THE CHRISTIAN SUN.**


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Convention.

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J. O. Atkinson, Editor and Publisher.

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**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

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**THE BATTLE IS ON.**


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The fight is on, they tell us. A hundred foes are in the field, and a "new religion" may spring up any day. College presidents are taking a hand and a thousand presses are busy sending out smart volumes proving (?) that Christ is not divine, miracles are myths, and the Bible is a worn out human document. God pity us, for the smoke of battle fills the air, and the din of conflict in fierce and furious. So the apostles of the new light, the new isms, and the new religion would have us believe that whether we see it or not the battle between the old faith and the new faith is on, the conflict between orthodoxy and heterodoxy is waging and waxing fierce.

If this were the first, or fiftieth battle, with the Book and its teaching there might be occasion for alarm. But a thousand battles have been fought, and as many victories won already, with the sword of the Spirit through the teachings and counsels of the Book.

Many, many years ago the prophet of God wrote (Isa. 40:8), "The grass withereth, the flower fadeth: but the word of our God shall stand forever." And then later, but long years ago also, our Savior declared (Matt. 24:35), "Heaven and earth shall pass away, but my words shall not pass away." And somehow the world has come to understand that the Book contains the word of God, not all of the word, only a fragment of the word, but the essential and saving word of God to man; and this Book has fought its way to a place of safety and security and cannot be done away. Men have burned it as they would burn deadly poison, even burned and hanged and beheaded men who dared read or believe

it, but the Word of God, sharper than a two-edged sword, went on conquering and to conquer.

So admit that the battle is on. There has always been a battle on, since Cain and Abel, between truth and error, light and darkness, righteousness and sin. And we already know what the outcome is and shall be. No man need fear for the truth. God is truth and truth is triumph.

Offenses must come: but woe be unto that man by whom the offense cometh. Let the individual look to it, that he himself remain fixed in the faith and steadfast. There will be time enough for new religions, new beliefs, new doctrines, when those new things shall have established themselves, given a better and clearer conception of God and duty, and created for the world a better race of men. Until the new shall have shown us a new heaven and a new earth, better than the heaven and the earth we have learned of and read about, we shall be safe in holding the old, in Christ's name, which has brought us a long way hither, built for us churches, and given us hearts with which to praise and worship God. Yes, the conflict is on and the Lord of hosts goes to victory and to triumph.

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**RECEIVING THE YOUNG.**


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There may be some danger of receiving into the church, on profession of their faith, members who are too young; but repeated experiences have shown that there is far more danger in delay and in waiting. Where one makes mistakes in professing to accept Christ too early in life thousands make mistake in putting off this all important matter. The child-heart is tender, susceptible, and yields fully and readily. And Christ wants the willing and whole heart given Him without reserve. And further, when the years are few the mind is not so filled and absorbed with things of the world and is easily turned to matters spiritual and divine. There is danger, and all too often death, in having the child that is ready and willing to delay this matter.

Here is a striking illustration of how a minister misjudged as to the propriety of receiving a young boy into the church:

A missionary in India was called to a little out-of-the-way village to baptize and receive into church fellowship more than sixty adult converts from Hinduism. He noticed a boy sitting in a back corner watching and listening very wistfully. Finally he came forward. "What, my boy, do you want to join the church?"

"Yes, sir."

"But you are very young, and if I were to receive you, and you were to slip aside, it would do injury to the cause of Christ. I shall come again in six months, and then, if I find you steadfast and true, I will baptize and receive you gladly." No sooner was this said than all the people rose to their feet, and one, speaking for the rest, said, "Why, sir, it is he who told us all we know about Jesus Christ." And so it turned out to be.

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**THE SOURCE OF SURPRISE.**


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Many Christian Sun readers will remember that shortly since, two or three years ago, Edward Everett Hale, Jr., himself an avowed Unitarian at the time, a professor in a college, and son of the distinguished Unitarian divine, the late Edward Everett Hale, Sr., attended a revival of religion (a good old time protracted meeting), was convinced and convicted of sin, yielded himself to Christ and was happily converted. Since that time Professor Hale has written and has said much for the salvation of men and the comfort of saints. In a recent Sunday School Times he is quoted as saying: "I must confess the whole question of conversion becomes more and more mysterious the more I see of people. I believe actually my surprise is not so much that they are converted, as that so many are not." And that is the constant surprise to followers of Christ. Not why so many come to Christ and accept Him as their Savior, but why so many stay away and refuse and reject Him. There is all to gain, nothing to lose in letting Him have dominion in the heart. His only yearning and desire is to help and to save; never to harm or destroy. He comes a blessed light to our pathway to keep us from stumbling, groping, falling. He would save us from our sin, from our ruin, from our own undoing. He would lead us to the life that is promised us, and that we would and should enjoy.

Standing on Jerusalem's heights He lamented and bemoaned that fair, but foul and doomed city. How His great heart longed to snatch that beloved people from their own ruin and ultimate destruction. "I would, but ye would not," His great heart cried. He would (desired, longed, yearned to) save them, but they did not will or wish or accept the offered safety—and their own ruin followed. The constant source of surprise in this vain world is that so many turn with hard and rebellious heart from their own safety, their own upbuilding, their own eternal welfare.

## SUFFOLK LETTER.

By vote of the Suffolk Christian Church I left Suffolk on the last day of July for a month's vacation. Whether the custom of church vacations grew out of the preacher's need for rest, as he works seven days in the week; out of the necessity for refilling; or out of the congregation's desire to be rid of the preacher and to rest themselves, history does not tell us. To what extent it is profitable or harmful is yet to be worked out by modern experts along the lines of psychological effects and church economies; for the present the subject is in a state of nervous and doubtful investigation. The answer may be found, somewhat, in the secular world, where high tension wears the leaders of great corporations, professional workers, and even wage-workers and machines, so that lay-off, vacation, change, or whatever it may be called, seems to be necessary. Schools, also, have vacations and teachers attend normals, associations, or rest as taste and necessity may suggest or finances may permit. It may be that the age in which we live is so keyed up and run at such high tension that ministers would break down without rest and that people would be surfeited with even as good soul-food as religious services. At any rate, the church has always been adjusted to the age in which it lived and moved and had its being: when war was the ruling passion of mankind, religion was heroic; when the state controlled the church, it was formal and dignified; when wealth-seeking is the passion of the age, the church becomes commercial; when rush and work take charge of society, the church swings into the current of over-activity. Besides this, the word suggests that the church may learn from the world: "For the children of this world are in their generation wiser than the children of light." I am not arguing for church vacations, I am simply discussing the subject in the light of present conditions, for it is one of those questions that will work itself out, and wisely, and then we will all fall into line as gracefully as drilled soldiers.

Now to my vacation. The first Sunday in August I was with Rev. Dr. J. O. Atkinson and his good Pleasant Grove congregation, in Halifax County, Va., in the dedication of their new church, and remained there till Friday afternoon of the same week in a good protracted meeting, when we consider the rain and suckers on the tobacco crop. The suckers grew so rapidly after the rain that it was necessary for men to remain in the field to pull them off. Suckers anywhere are very destructive and society has

some of them. The only remedy is removal, as you can make nothing out of them.

My stay and meeting and visiting old friends, as well as association with Uncle Wellons, Dr. Atkinson, and Dr. Newman, was a very delightful first week in vacation. I visited Brother E. T. Pierce, who was too feeble to attend church, but was really in better condition than I expected to find him.

Leaving News Ferry Saturday morning I stopped over a few hours in Greensboro, visited Prof. Holleman and family and Pastor Bolton, of the First Christian Church. Thence to Elon College, where I visited friends and spent two days in Alamance County visiting relatives and friends and traversing roads familiar to me in childhood. Roadbuilding is the foremost enterprise in the county at this time. The county has bonded itself in the sum of two hundred thousand dollars and engineers and machines are now busy grading and building roads.

There is also an electric line under construction linking Graham, Burlington, and Haw River, towns aggregating more than ten thousand population. There are more than twenty cotton mills in the county, several roller mills, fifteen towns and villages, a good system of public schools and thirty thousand population. Alamance is destined to become a great county and has a conservative and progressive people.

I have now been at home for three days, and home folks are beginning to call on me to do small chores. I have been fishing, but caught more red bugs than fish, and the red bugs have a way of warming one up in spots and then spreading the fever till sleep takes wings and flies away. Some say use hutter and salt; others say rub with meatskin; others say use kerosine oil; others, ammonia; for my own part, I have found nails the most satisfactory.

I am at home surrounded by a half dozen women, saying very little, doing as I am told, eating what is put before me, and listening to all sorts of discussions. Willie is now trying to read "King Alfred's Prayer," in Old English, looking up the words as one reads Latin. This proves that we do not know our own language a few generations in the past, and yet some people think the Bible should not be revised, though they could not read the Word printed in the English of the tenth century.

W. W. Staley.

—Men are prone to reverse the scale of judgment and weigh their fellowman by his faults and themselves by their virtues.

## TEACHING THE SUNDAY SCHOOL LESSON.

With this issue of The Sun Prof. Harper's articles on "How to Teach the Sunday School Lesson" cease. For a year and more Sun readers know how well Prof. Harper has done his work and we trust that same has been of great value not only to teachers but to pupils and to readers. Our policy in this matter was to give to our readers who were interested in Sunday school work something of the methods pursued by a teacher who is a success in the class room, and not to continue the articles indefinitely. We feel that a sufficient number have been given to outline this policy to those who care to pursue it and a continuation at present would not be interesting or helpful to those who do not care for this line of reading and of work. If there still be those who desire further of this matter they have easy access to our hook on teacher-training which has proved to so many of inestimable value. Thanks are hereby expressed on behalf of Sunday school teachers, as well as in our name, to Prof. Harper for his faithful services, efficient labors and successful work. Prof. Harper will continue to speak through The Sun to our readers about the work of teacher-training.

—The use of individual drinking cups at public drinking fountains is declared by the State Board of Health to be a preventive of the spread of disease. They point out that promiscuous drinking by a number of people, unhealthy or healthy, out of one cup leads to the spread of tuberculosis, diphtheria, pneumonia, and other loathsome diseases. Some states have prohibited the use of common cups and some of the railroad companies are furnishing individual cups for the passengers to drink from.

—Of the 563 American colleges, Harvard University, Cambridge, Mass., established 1636, is the oldest. The oldest university in the world is at Peking, China, and its name is "The School for the Sons of the Empire." Its antiquity is very great and a granite register, consisting of stone columns, 320 in number, contains the names of 60,000 graduates.

—The most drastic prohibition bill ever drawn up passed the Alabama Legislature August 13. It shuts the doors tight. Except in residences the possession of liquor is prima facie evidence that they are kept for sale. A building cannot be rented for its sale and a newspaper cannot advertise liquors.

—The statue of Robert E. Lee has been set up in Statuary Hall in the Capitol at Washington. He has on the Confederate coat.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,585.13

**Dues:**

Charles E. Newman	....\$ .20
Hannah Claire Newman	. . . . .20
Annie Pearl Way	..... .10
Blannie Franks	..... .20
Bettie Franks	..... .20
Dwight Franks	..... .20
Noma Franks	..... .20
Numa Franks	..... .20

**Monthly S. S. Offering:**

Wake Chapel, N. C.	.... 2.00
Suffolk, Va.	..... 12.88
Orphanage Class, Shallow Well, N. C.	..... 1.12
Linville, Va.	..... 1.45
Mt. Auburn, N. C.	..... 1.20

**Special Offering:**

F. M. Carlton, Durham, N. C.	..... 5.00	25.15
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Total .....\$3,610.28

My Dear Children:

We are now nearing the end of the summer months. Many of you have been visiting friends and relatives and all, I trust, have had a happy vacation. We are very anxious that the fall may bring us many new cousins and the old ones who have not written in a long time become interested and active again.

Our own watermelons are not doing so well this year and as yet we have not had a "bite" of those in the Orphanage patch. But the children have had some three times from elsewhere, and Oh! how they did enjoy them!

Little Francis Kissell was hurt right much last Sunday by a fall from the jersey and a wheel passing over his body, causing some trouble in the shoulder, which we hope he will soon outgrow. It was a narrow escape for him. The health of the other children seems to be good now. Several have been sick this summer but not for long, for which we were very thankful.

Sincerely,  
Uncle Jim.

Henderson, N. C., July 30, 1909.

Dear Uncle Jim:

We are interested in the plea for more

letters in the Corner. We wish more of the preachers' children would write. We should like to get acquainted. Uncle Jim, the grown people said they enjoyed the convention that met with us. I, Charles, went once. I got very tired. Mother had to bring me home. Hannah Clare is crawling and pulling up by chairs. I try to persuade her to walk instead of crawl. I show her just how and then she can't.

Daddy will be away for two weeks. We are quite lonely without him.

We send our dimes and love.

Lovingly,

Charles E. Newman, Jr.,  
Hannah Clare Newman.

Maybe when you get older, little folks, you will enjoy conventions so mama can take you and all have a good time. Until then "Patience" must be the watchword.

Henderson, N. C., Aug. 9, 1909.

Dear Uncle Jim:

Our July letter got mislaid, so we will send our August letter with it. We have had Aunt Kate Newman and Cousin Nathaniel to visit us. We enjoyed their visit so much. Daddy is at grandpa's. Poor grandpa is very ill, not expected to live but a few days. We wish we could be with him too. Charles begs to take the "soo-fy" and go to "Ginia."

We enclose our dimes.

Lovingly,

Charles E. Newman, Jr.,  
Hannah Clare Newman.

Sorry to hear of Grandpa's illness. Hope little Hannah Clare has learned to walk by this time.

Sanford, N. C., Aug. 7, 1909.

Dear Uncle Jim:

I send my letter and dime for August. I have been on a visit to see sister in Randolph County. I had a nice time. I close with much love to you and the cousins.

Annie Pearl Way.

Glad your vacation has been so pleasant, Annie. You do not forget the Corner, I see.

Raleigh, N. C., Aug. 6, 1909.

Dear Uncle Jim:

We will send our dues for May, June, July and August. With love to all the cousins,

Your nephews and nieces,

Blannie, Bettie, Dwight, Noma, and Numa Franks.

It has been some time since we heard from you children, but you have made up for lost time by sending us a nice amount which brings your dues paid up to September.

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P. M. A. M.	STATIONS.	A. M. P. M.
1:15 6:00	Raleigh	8:30 3:45
1:54 6:24	McCullers	7:52 3:03
2:11 6:59	Willow Sp'gs	7:37 2:45
2:23 7:14	Varina	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
4:30 9:15	Fayetteville	5:30 12:30

JNO. A. MILLS, Pres. and Gen. Mgr.

(Begun on page 7)

own, to provocations, to thinking evil, what it rejoices in, what it rejoices in, what it bears, what it believes, what it hopes, what it endures.

3. **Love Is Everlasting**, verses 8-12. Find what never fails, what shall become of prophecies, of tongues, of knowledge, why, what illustration is given from childhood, what metaphor is further employed from the mirror.

4. **The Abiding Three**, verse 13. Find what three virtues abide, which of these is greatest (here call for assigned work on "Modern Public Charity").

Review the lesson by the topic method.

**For Bible Class Discussion.**—Why change charity to love in this chapter? Why is love the greatest virtue? Paul as the apostle of Love. The Psalm of Love. Motives versus actions. Gifts versus character.

**Truths and their Application.**—1. Love is a very much abused word. What is selfishness is frequently called by that name. But the apostle makes it clear by giving its nine ingredients: Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, and sincerity. If you lack these ingredients in your character, you have not attained the ideal of love which Paul held up for the Corinthian Church and also for us today. Shall we not all labor to equip our hearts with these ingredients of Christian Love "that fadeeth not away?"

2. Men in all ages, under all climes, under all circumstances, have sought for the **summum bonum** of life. The Epicurean found it in happiness; the Stoics found it in mostly our circumstances; others found it in "the greatest good to the greatest number;" modern leaders in ethical thought have found it in love, love to God, love to self, love to fellow-men. Who shall say that he, though far from trying to philosophize, has not solved the end of philosophy more satisfactorily than all the philosophers? Are you making this the highest good, the summum bonum of your life?

3. Can there be charity without love? Yes; and it frequently happens so. In the mad rush of our modern life we do our deeds of mercy by proxy. That is to say, we give our means to authorized boards of charity and concern ourselves no more about the matter. I do not complain at this. In crowded districts it is perhaps necessary to do this, and often indiscriminate giving to tramps is sin and not charity. But we ought to see to it that the agents who administer our relief funds are charitable, not perfunctory, in the discharge of their duties. Nor ought we to be content with giving all our alms through such agencies, because our alms are robbed of their

best part, the influence of ourselves. We should give ourselves in some of our charity at least. For that community which does all its charity through agencies and by proxy lacks in Christian love and is getting in a bad way. Pity such pretending Christians and such a community.

**Assignments for Next Time.**—Ask one to prepare on Paul addresses to date; Acts 13:13-14:28; and Acts 17:16-34; another to memorize his address to the elders at Ephesus; a third to report on Samuel's challenge to the people to bear witness in regard to his life; 1 Sam. 12:1-5; a fourth on Paul's advice to Timothy, 2 Tim. 4:6-8; a fifth on what Paul says about covetousness, 1 Tim. 6:6-11; a sixth on Jesus' and Peter's words in regard to the duties of the shepherds of the flock, John 10:1-18; John 21:15-17; 1 Peter 5:1-4.

W. A. Harper.

Elon College, N. C.

(To the Editor: This rounds out my year's work and concludes this series of "Suggestions," which it has been a pleasure to me to furnish you from week to week).

#### THE S. S. LESSON FOR AUG. 22, 1909.

##### Paul's Third Missionary Journey—

##### The Riot in Ephesus:

Acts 19:23-41.

**Golden Text.**—He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness: 2 Cor. 12:9.

The account we have of Paul's campaign at Ephesus reflects naturally the successful side of it. It relates Paul's prompt dealing with the few who had accepted Jesus as the Messiah, but knew him not as a Savior. It tells of his work in the synagogue, and then in the school of Tyrannus. It emphasizes the progress of the gospel among the devotees of magic arts and among the people.

We give place this week to a reprint of a splendid article on the lesson by Prof. William Ramsay which appeared in the Sunday School Times of recent date.

G. W. T.

#### PAUL'S VICTORY OVER THE MOB.

The catastrophe which interrupted Paul's work in Ephesus came at last after two years and three months' residence (called three years, 20:31, according to the universal ancient custom of reckoning two years and a fraction as three years). It was brought about not, as usual, through the Jews, but through the Greeks: in Ephesus there was evidently good feeling on the part of some Jews toward the new Faith, and

Jewish opposition did not go to any serious extreme.

Ephesus as the seat of the worship of the goddess Artemis, who was revered by visitors from the whole Province Asia as deeply as by the citizens themselves. Her worshippers, whether native to the city of coming from other places, used to buy and dedicate in the temple or carry to their own homes images of the goddess in her shrine. According to their means these shrines were of silver, or marble, or stone, or terra-cotta, more or less ornamental and expensive. There were images to suit all purses. The fabrication of these shrines (naoi, as they were called) was a trade of importance in the city, giving employment to a large number workmen.

The whole business was organized as

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a trade-guild, like almost every trade in Asia Minor; and the guild of "shrine-makers" was very influential in the city. The teaching of Paul had produced such effect in the city that the shrine-makers' sales were seriously diminished. People were listening to Paul instead of buying and dedicating shrines. The guild became alarmed about the future of their industry.

Demetrius, a leading man in the trade, called a meeting of the craftsmen, and pointed out the loss to their trading profits, and the impiety and danger to the religion of the city which resulted from Paul's teaching. The prospect of such loss to themselves and to their goddess roused a storm of indignation; the city was thrown into confusion; crowds rushed through the streets and flocked into the great theatre, seizing and taking with them two of Paul's companions and fellow-workers, Gaius and Aristarchus.

Paul wished to go into the theater and address the crowd, but his friends dissuaded him; and some of the Asiarchs who were friendly to him sent messages begging him not to run such a risk. The Asiarchs were officials of the Province, whose duty was to regulate the rites and ceremonies of the imperial religion (that is, the worship of the emperors, living and dead, as embodiments in human form of the divine power that guarded the empire): the fact that they helped Paul shows that at this time the Roman government in the Eastern Provinces was not unfavorable to free religious teaching: the attitude of Gallio at Corinth and of Sergius Paulus at Paphos points to the same conclusion.

The Jews at Ephesus were afraid that they might be involved in the same danger as Paul their fellow-countryman, and they put forward a Jew named Alexander to speak on their behalf and clear them of complicity in Paul's action; but when the crowd became aware that he was a Jew, they would not listen to him; the mob of Greek cities always hated the Jews, though a number of thoughtful Greeks were attracted to the pure and lofty morality of the Jewish faith. The meeting was now a scene of utter disorder: many who had rushed with the crowd did not know why the assembly had come together: for two hours all continued to shout, "Great Artemis of the Ephesians."

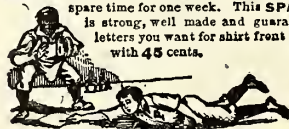
At last the secretary of the city, a municipal official of great importance, who was charged beyond any other with managing the delicate relation between the imperial government and the municipal administration, succeeded in obtaining a hearing. He humored the crowd

by stating in the first place that the city derived its special honor from being the guardian of the goddess and of her temple: that was a fact indisputable, and there was no reason for alarm, as if the goddess were in danger. But as to the two men whom the mob had dragged into the theater, they had not been guilty of treason to the empire ("robbers of temples" is a mistranslation), or of disrespect to the religion of the city. If Demetrius and the trade-guild of which he was a leading member had any ground of complaint against them, there was justice to be had in the regular courts of law: an accusation ought to be lodged in the regular way. If issues of a wider kind, touching the relation of these strangers to the municipality, were involved, such matters ought to come before a regular meeting of the public assembly. But an irregular meeting like the present was illegal and amounted to a riot: the imperial government was always suspicious of popular assemblies, and apprehensive lest they might try to meddle in matters beyond their sphere; and there was great risk lest the city should be involved in trouble on account of the disorderly proceedings of the day. After listening to this sharp rebuke, the meeting dispersed. Paul had triumphed, and his enemies were discomfited.

Luke does not lay stress on the troubles and dangers which Paul had to face in Ephesus; but from the apostle's words to the Corinthians we know that his residence there was a time of great anxiety. The result of the riot was that Paul, who had intended to stay in Ephesus until Pentecost A. D. 56, left the city earlier in the year, and went by Troas into Macedonia and Achaia. After he left Corinth in spring 53, he had gone to Caesarea, Jerusalem, and Antioch, stayed there a short time, wrote there the Epistle to the Galatians, and afterward traveled through the Galatian churches in autumn and early winter 53.—Sir Wm. M. Ramsay, D.C.L., LL.D., Litt.D.

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**A GROUND OF HOPE.**

In the whole ministry of Christ we may see great ground for Christian hopefulness. Note the fact that although there were very many things which operated against Him, yet he never despaired of the final issue of His mission. There was a very dark state of things on every hand, great enough to appal the heart of any man, yet Christ proceeded in His work with undiminished hopefulness. He knew that it would be only a little while when His enemies would seem to triumph over Him by putting Him to death on the cross. But He came to earth for the purpose of such a death. To some extent He was carrying the cross all through His ministry, for His ministry was one of continued sacrifice. He was all the while preparing for His execution on the cross. And if He were full of hope, amid all of His bitter experiences from hostile forces, surely every Christian has ground for hope, however dark at times his surroundings may be. Rev. G. Campbell Morgan, of London, says: "No man who has looked into the love-lit eyes of the dying Christ, can ever speak of another as hopeless. That is what His cross meant. Tell me what you will about the pollution of the heart; I know it; I am human. Tell me what you will about the forces of evil that drive men astray from birth; I know them well, and no new-born philosophy can rid me of them. Yet, over against all such declarations, set this other fact: Christ considered that man, in the image of God, marred, bruised, broken, spoiled, was yet worth dying for." Yes, Christ's death on the cross for dying men and women is the greatest ground of hope for every sinner in the world. If I have any reader, sunken low in sin, who thinks that his or her case is hopeless, I urge him or her to look to that Savior who has made ample atonement for the sins of each, and for an eternal salvation. And you, Christian, should keep habitually hopeful.

C. H. Wetherbe.

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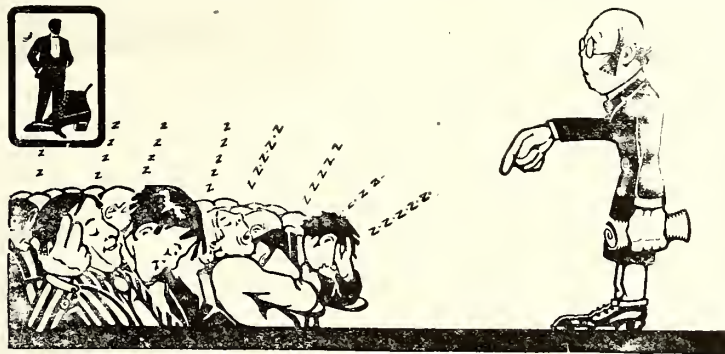
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## D I E L .

## Barbee.

At her home in Durham, N. C., August 11, 1909, Anna J. Barbee, wife of Rev. A. B. Barbee and daughter of B. H. Herndon and Martha Herndon. Sister Barbee had been a patient sufferer since last October. She was married to A. P. Barbee 21st of February, 1877. Her birthday was June 9, 1862. She was a modest, unassuming Christian woman. She leaves to mourn their loss a devoted husband, three brothers, three sisters and two uncles.

She was a member of the Durham Christian Church, having united with the church at O'Kelly's Chapel soon after her marriage, and subsequently transferring her membership to Durham church.

The funeral services were conducted by the writer, assisted by Rev. G. T. Adams, pastor of Trinity Church, in the Durham Christian Church. The congregation was large.

May the Lord bless all mourning ones.  
W. G. Clements.

## PROGRAM

## District Meeting

To be held with Rock Stand Church, August 27-29, 1909.

## Friday Evening.

7:30—Preaching by Rev. J. V. Knight and B. H. Veasy.

## Saturday.

9:00 a. m.—Devotional exercises by president. Welcome address by J. D. Dollar. Response by C. W. Carter.

9:30—Organization.

9:40—Power and Influence of Organized Effort, by Rev. G. D. Hunt.

10:00—Duty of Deacon to Pastor and Church, C. W. Carter.

10:30—How Shall We Interest Our Young Folks in Church Work? C. M. Dollar.

11:00—Preaching by G. D. Hunt.

12:00—Refreshments.

1:30 p. m.—What Shall Be Done with Our Home Mission Work Another Year? E. M. Carter and J. H. Hughes.

2:00—Talks on Missions, limited to 10 minutes.

2:30—Church Extension and How? Dr. J. M. Welch and J. J. Carter.

3:00—Address by Miss Bettie Stephenson, subject of her own selection.

3:30—How to Make Such Meetings as This Profitable and Successful. Discussion led by J. W. Payne. 10 minutes.

4:00—Miscellaneous.

4:30—Adjournment.

7:30 p. m.—Sermons by E. M. Carter and J. H. Milam.

## Sunday.

9:00—Sunday School. By superintendent.

9:45—The Sunday School a Training School for Church Work. By B. H. Young and others.

10:00—The Sunday School a Factor in the Evangelization of the World.

10:30—Song service, by J. Kirby.

11:00—Sermon by G. O. Lankford.

C. M. Dollar,

J. H. Hughes,

J. D. Dollar.

YOUNG PEOPLE'S CONVENTION  
(Eastern N. C. Conference.)

## First Day.

Rev. H. Sholtz conducted the devotional meeting. Rev. C. E. Newman delivered

address of welcome. All of his words were honest and sincere. His prophecy was more than fulfilled in the royal entertainment given by Henderson people. Never has a convention of delegates received better entertainment. The principal feature of the session was the excellent address by Prof. S. M. Smith, president of the convention. In his address he placed great emphasis on the importance and necessity of teacher-training, organized adult class work and Christian Endeavor.

The entire afternoon of the first day was given to the discussion of the theme Teacher-Training, written address on "Why We Need Teacher-Training," by Rev. L. F. Johnson, other addresses by Rev. H. Sholtz and Prof. S. M. Smith.

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The report which read by Prof. Geo. T. Whitaker was interesting and to the point. Rev. C. E. Newman related something of his experience as a teacher of a teacher-training class at Liberty Church. His words were worth while and were full of encouragement to those who are about to take-up the work of teacher-training.

The morning of the second day was devoted to a lively discussion on the theme, Our Sunday School Literature. The report was read by Rev. A. T. Banks. Able addresses were made on the subject by Profs. Geo. T. Whitaker and W. C. Wicker. Good thoughts were offered on the same theme by Mr. W. R. Rodgers and Rev. H. Scholz.

The entire afternoon of the second day was given to the discussion of Christian Endeavor. Many good talks and addresses were delivered on the above theme. Among those who spoke in the interest of Christian Endeavor were Revs. W. G. Clements, J. D. Wicker, C. E. Newman and Mr. E. M. Newman.

The last session of the convention was given to reading reports of committees from departments. Music, Home Department, Primary Department, Organization and Expansion. All the reports were good. Special mention should be made of the report on organization and expansion. The home mission idea was prominent in the report and provision was made for the appointment of a committee to do active home mission work. Revs. W. G. Clemens, J. D. Wicker, H. Sholtz committee. Miss Willie Staley read report on primary work, which report was full of interest. The report called for much needed improvement in the department. Rev. C. E. Newman reported for Home Department. The open discussion on the reports made this session one of the most interesting of all.

### Business.

The Sunday school convention changed to that of the Young People's Convention of the Eastern North Carolina Conference. Twenty dollars was appropriated to the Young People's Department of the Southern Christian Convention. Minutes of the convention were ordered published with minutes of like convention in the Southern Christian Convention. New officers were elected as follows: Rev. H. Sholtz, president; Rev. L. F. Johnson, secretary; T. J. Haskins, treasurer.

Next convention will meet with Amelia Church, in Johnson County, three miles south of Clayton.

L. F. Johnson.

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cessful flying machine is within reach. Ask me if man can ever jump from the earth to the moon, and I will reply, 'No,' because it is not within reason.”

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**THE FRAGMENTS.**

Let nothing be wasted. Life is made up of fragments, and he who does not save them does not live well. The cloth is woven by adding thread to thread. It is only by taking up today in the unfinished task of yesterday that any work can be done. Wealth is gained by putting together and saving and using the little earnings that reward our efforts. Learning is gained by carefully saving the little that has been acquired in school and perfecting it and adding to it. The student leaves school with many tasks begun and not one finished. If he does not save these fragments of learning, he will never be a scholar. The same rule holds in spiritual things. Only by taking up the task day by day, always recognizing that it is unfinished, only by adding each day the little we can add, can we hope to finish the task and to hear the final "Well done."

While our work is fragmentary, the task itself is a unit. Christ does not divide it. He does not say: "Make sure of your own salvation, and then do what you can to save others." He sums up our whole duty in one word: "Follow thou me." By so doing thou shalt both save thyself and them that hear thee.

Jesus went about on foot, so even the women could follow Him. The following that He still requires is never too great for our strength, but it is always walking. Only by adding step to step is the work ever done. But even the poor can walk, and even the poorest can be successful disciples and apostles. It is not the great life, but the perfect life that counts. Diamonds are never large, as stones go; but a diamond not as large as a hazelnut may be more valuable than a great boulder many thousand times as big. So a pure, perfect life can be fashioned into a gem by the great Lapidary. Let us change the figure a little, for the truth is many-sided. God gives to every soul gem after gem. Blessed is he who takes and treasures all of them, not neglecting even the smallest, but fitting each into its place in life's mosaic; but woe to him who says, "The task is too great for me," and leaves the picture unfinished!

The unfinished work of yesterday must be the task today. That is true of even the little enterprises that look to nothing beyond the present life; how much more of the great work that God only could design and that God only can direct! "Build the house," the master workman has said; but the hod-carrier says: "I can do nothing of the kind. I can only carry a hod." He does not know that by carrying burdens he is building the house as truly as the

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most skillful workman of them all. But in God's work not only is it true that even the humblest laborer is essential to the great plan, but the plan is perfected in each individual life. Every dewdrop mirrors the great sun as truly as the ocean. We shall all come to a "perfect man," but meanwhile each life must be perfected in Christ.

Gather up the fragments. Take up the unfinished tasks. A business failure in the Christian life is a calamity. There

are many such failures. There are sermons that do no good. There are Sunday school classes in which no good is done. There are people on every hand who are playing at Christianity, not expecting to succeed. There are still others who are not even playing, who are merely doing nothing. They fail without even trying to succeed. Take up the unfinished task, and perfect life with completed work.—Nashville Christian Advocate.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, AUGUST 25, 1909. VOLUME LXI. NUMBER 33.

## EDITORIAL COMMENT.

Mr. Andrew Carnegie has written another book—Carnegie is quite a writer now, already having several volumes to his credit. His latest venture is "Problems of Today." In this the author takes the gamblers to task and greatly, but justly, deplures and condemns the speculative spirit of our time. Gambling has come to be our national vice, the steele magnate points out, and lives and homes are being wrecked. Mr. Carnegie is right in his zeal for checking and suppressing the gambling spirit. He deplures, with just wrath, the corner on wheat and the speculative spirit that led to it. One naturally wants to know about the corner on steel and the speculative spirit that led Mr. Carnegie to form the gigantic steel trust. It would be difficult to find many more speculative spirits among American citizens than that displayed by Carnegie himself, but his book is timely and we trust will do good. "Problems of Today" presents some real problems worth thinking on.

We are getting down to the day of small things. It is well, for the small things are they which usually bring woe. Consider now a whole city, with a million men and women, having in their possession many millions of money, houses and lands, fighting the house fly. It is a desperate fight.

Chicago's health department, realizing the house fly to be both a common, low grade, nuisance, and a spreader of typhoid and other disease germs, issues a bulletin. "Don't let flies walk into your parlor, nor into your house. Keep them away from your food. Don't buy food or eat it where flies are tolerated. Screen windows and doors. Use liquid poisons, stick fly-papers and traps. Avoid dirt and use carbohc acid."

Commenting on his creation and his habits, Success for September observes: "Since theology began, men have asked themselves why flies were created, and where they go in winter, and why they don't stay there. Flies have always been a nuisance. They get into the baby's milk; thence they wander into the garbage can. Anon they return to the cream pitcher, and after taking a bite from a typhoid patient they revisit

the dining-room and complete their supper from the strawberry shortcake and the granulated sugar. The only place in the house they avoid is the fly-paper."

Poor house fly, scientific name *Musca Domestica*. A nation of eighty million people has risen up in arms against him; and the war is on to a finish.

Civilization, of the American sort, is making desperate inroads in Japanese political circles. Twenty-three members of the Japanese House of Representatives have recently been sentenced to prison because of graft in connection with a Japanese sugar trust. Think of it, a trust and a legislative scandal already in Japan. How wonderfully alert is the Japanese mind and how quickly the little yellow men learn from the deeds and doings of others, especially of us Americans.

But all of American methods are not yet employed. When the head of the Japanese Sugar Company found out his methods of graft were discovered he could not stand the disgrace and committed *hara-kiri*—(a euphonic Japanese name for suicide). Imagine, will you, the head of Standard Oil, American Tobacco or United Steel committing *hara-kiri* when their methods of dealing with legislators and executives are discovered. Evidently presidents of corporations in Japan have much to learn yet. But Japan is learning.

The schools and colleges may be ruining many boys, but they are helping to make many men, and the better equip them for place, position and power in the world. Education is not a luxury, but a necessity to the best citizenship and highest usefulness. Much learning may make some people mad, but it more often fits a Paul with an eloquence and a power that makes a faithless Felix tremble and a wicked Festus turn pale with fear and dread. The colleges may and do turn out some sap-heads and some hard heads and some big heads; but think, will you, of the conglomeration of those that are turned into the colleges. Of doubters and skeptics and wild theorists and new religionists the schools and colleges, in faculty and in pupils, are too numerous; but of this same class are to be found many of the

devoutest hearts of our time, and the very ablest defenders of the faith once delivered unto the saints. In short, colleges are human institutions with human weaknesses and frailties as other institutions; but the worth of them so far outweighs the weakness of them that the sane and sensible who can will patronize and support them.

Henry Drummond was not far wrong when he said that half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others: it consists in giving and in serving others. But this, like all good and great lessons, is a difficult one to learn and to live up to.

That the church members in the United States numbered nearly thirty-three millions in 1906; that there were a billion and a quarter dollars invested in church edifices; that every day eight new churches sent their spires skyward; that males formed considerably less than half the total church membership; that a larger percentage of Catholic males than Protestant males were members; that in sixteen states the majority of the total church membership were Roman Catholic; but that of the grand total of church members reported for the United States 61.6 per cent. were Protestants and 36.7 per cent. Roman Catholics; these are the salient and conspicuous facts appearing in the proof sheets of a United States census bureau bulletin, prepared by Chief Statistician William C. Hunt, of the division of population, of the United States census bureau.

If people really cared for facts, and if facts would convince and count, such as these would be worth while: In July, 1908, Nashville, Tennessee, had saloons. There were in that month, by the police records, 1,058 arrests in the city for all causes; 303 arrests for drunkenness. In July, 1909, Nashville was under prohibition. In that month there were 684 arrests for all causes: for drunkenness 109. No, prohibition does not prohibit all crime and drunkenness, but it does evermore decrease both—if facts count.

—Happiness is not perfected until it is shared.—Jane Porter.

## FROM THE FIELD.

## VALLEY LETTER.

Below is given a short account of the work done at my churches during the year just closed.

**Antioch.**

The work at this place has been very pleasant all the year, and has been much helped by the faithfulness on the part of the members, some of whom are noted for their loyalty to church and to Christ. Eight members have been received during the year on profession of faith, and thirteen by re-instatement from a suspended list. Some of those received give promise of becoming strong, useful members. The membership now numbers 101. They promised pastor \$150 and have paid \$151. Their apportionment was \$45.50 and they have paid \$51.80. An interesting Sunday School and Christian Endeavor Society are conducted.

**Linville.**

Seventeen members have been received during the year, mostly young people. There are a number of other young people in the community that need to be reached by the church. I am indebted to Sister Nellie Barrix of this place for a beautiful soft pillow formed and fashioned by her own skilled hand and presented to me some time ago. Some unfortunate local conditions have militated somewhat against the success of the church here. However, all of the apportionment of \$45 has been paid, and all of the the pastor's salary of \$140 except a small amount which will likely be paid at an early date. A great need here, as well as in many other places, is more prayer, more consecration, and more religion.

**Palmyra.**

The work moves along slowly and yet not discouragingly here. Three have been added to the roll during the year, making a present membership of 75, many of whom are children, thus giving promise for the future. Pastor's salary of \$50 has been overpaid and an apportionment of \$5.75 has been overpaid by \$1.25.

**Joppa.**

This is an old church situated in the little fort valley closely hemmed in by two mountain ranges. We have some good people here, though not enough of them to make a strong church, and local conditions are such that it may never be as strong as it was years ago. Six members were received during the past year, making the enrollment now 36. The apportionment of \$5.50 and a salary of \$36 have been paid in full.

**Dry Run.**

The work at this place is very encour-

aging. New life and activity has been aroused in this church, once considered dead and hopeless. Nine of the best people of the community have been added to the roll during the year making the total number on roll 25. With one or two exceptions these live within reach of the church and are loyal. Promised pastor \$25; paid \$27.50. Apportionment \$5; paid \$8.15.

**Mt. Olivet (R).**

This is rather a new church, and is still struggling to gain a foot hold in the community. We are sadly crippled here by the lack of competent leaders. Twelve members were received and the enrollment is now 49. Salary of \$30 and apportionment of \$8.50 all paid in full.

**Bethel.**

The work here has moved rapidly during the year. This point was considered to be languishing an almost lifeless when I assumed pastoral charge last October. Twelve members were received; present membership 61. They promised pastor \$40, and some feared they could not pay it, but they paid \$52.60. Their apportionment was \$3.50 and they paid \$15.80.

**Mt. Lebanon.**

This place has had only a night appointment once a month which in a large measure fails to meet the demands here. Three members were received during the year making the present membership 77. A salary of \$40 was overpaid by \$1 and an apportionment of \$16 they paid \$20.42.

I have preached during the year 227 sermons, had 85 conversions, baptized 87 candidates, made 14 addresses, received 89 members, made 551 pastoral visits, and traveled 4,116 miles—the greater part by private conveyance. My work has all suffered more or less because of the little time and scanty service I have been able to give each place, but to God be all the glory and praise for what has been done, and to Him let us look for blessings yet to follow.

A. W. Andes.

Harrisonburg, Va., Aug. 20, 1909.

**Antioch.**

We began our revival meeting at Antioch 2nd Sunday in August. Owing to rain our congregation was small, but as we proceeded the weather opened and our congregation increased and interest grew until the close of the meeting on Saturday following. This was in many respects the best meeting ever held at Antioch. Eight bright young men and women united with the church. Some of them were heads of families. The interest was intense at the closing service. I have never seen people more in earnest. The Lord came in great power and

the church was revived. Many went away with hearts burdened on account of sin. May the Lord deliver them. Bro. Lankford was with us and did earnest gospel preaching, which won its way to the hearts of the people.

**McGuire's Chapel.**

I reached McGuire's Chapel third Sunday at 11 a. m. Found them engaged in a prayer meeting. They also met in a like service on Saturday and night before. Here we had a spiritual feast. I had no ministerial help but we had a fine meeting. The last service at Antioch was indeed a power. Two members were received to fellowship. Am expecting more at my next appointment.

The Lord has been with me in great power during the revival season and I am so thankful for His presence. I feel like everything has prospered with me this year and I bless His holy name.

**District Meeting.**

I think I shall go next week to assist the pastor of Pleasant Grove in a meeting, and then to the district meeting at Rock Stand, looking to God to bless us at each place. I trust I may have the prayers of the brotherhood in my work, for I am trying to do what the Lord bids me do. I shall endeavor to organize the young people of my churches at my next appointments.

As I go from place to place and see so many young people converted to God my heart goes out after them. Oh! if we could harness the talents of these young people for service in the church! What a great power it would be. The great need of my churches today is competent leadership. In order to get this we must train the young, and I feel that we are losing some very precious opportunities in this direction. I hope in the near future to report a young people's organization in each of my churches.

May the Lord send showers of blessings upon us. G. D. Hunt.

**Rev. C. C. Ryan.**

We have had the misfortune to lose our pastor, Rev. C. C. Ryan, he thinking it best for him to go back to his Ohio field of labor, and old home. We regret very much to lose him. He left of his own free will and accord, with a unanimous vote of the official board and deacons for him to remain with us another year.

Bro. Ryan has done a good work for the church while with us. He has taken in 85 members, of whom are some of the best members in the church. A Sunday school superintendent, assistant superintendent, two deacons, and a part of the official board, have all been received during his pastorate.

He has done good work among the

young people, and especially among the Baracas. He has delivered several addresses among the Baraca classes of our city, and the young men of the various classes have learned to like him, because he took a special interest in their work.

During his pastorate with us he has taken profound interest in the men of the Navy, and several of them have united with our church. We are safe in saying that he has converted more enlisted men while here than any other pastor in our city.

It will always be remembered by the members of the Christian Memorial Temple, that whenever Bro. Ryan closed his sermon, he always extended an invitation to the unconverted. His greatest aim was to win souls to Christ, and by his constant invitations our church has grown greatly in membership.

Bro. Ryan has won a great many friends in this city. People from other denominations have visited his church, and he always gave them a hearty welcome. During his two years here (a portion of the time) he has preached three sermons a Sunday, and he has always had a good congregation.

Now he leaves us, and we can say that he has made us a faithful pastor in every respect, and we wish him God speed in his new field of labor.

C. R. Hinton, Secretary.

#### Shiloh.

We have just closed a glorious meeting at Shiloh. Bro. Morgan was with me and preached with earnestness and power. As visible results the church was greatly revived and fifteen or more professed faith in Christ. Twelve united with the church and several others will probably join later. Pray for us that the Lord may use us for the upbuilding of His kingdom.

R. L. Williamson.

#### VIRGINIA VALLEY CENTRAL CONFERENCE.

The sixty-first session of the Virginia Valley Central Conference met at Newport, Page County, Aug. 12-14. President, Rev. W. T. Walters, called the house to order at 10 o'clock, and Rev. R. H. Peel conducted devotional exercises.

The following ministers of the conference were present: W. T. Walters, L. L. Lassiter, J. W. Dofflemyre, A. W. Andes, and H. C. Moore. All churches were represented by delegate or letter except Christian Chapel, High Point, Island Ford, Mt. Salem, and Pimple Hill; and reports from some of these will likely come in, in time for publication in the Annual.

Rev. W. T. Walters was re-elected

president, Rev. J. W. Dofflemyer was elected vice-president, and J. E. W. Bryant, assistant secretary.

The annual address was delivered by Rev. W. T. Walters, and was an excellent one dealing with our needs as a conference and suggesting methods of meeting these needs.

The report on moral reform struck a blow at the whiskey traffic, took a stand for state-wide prohibition, condemned the cigarette evil, the sabbath-desecrating influences in the world of industry, of literature, and of amusement. Great social evils such as dancing, divorce, wine and card parties, and "whatever corrupts individual character and makes the home unchristian" were condemned.

The report on Sunday schools, after emphasizing the importance and opportunity of the Sunday school, named four things as essential, viz: Intense interest, eminent qualification, diligent application, and ample and suitable equipment. The committee recommended that schools use care in selecting as officers and teachers those possessing the first three essentials. The use of our own literature, of maps, lesson pictures, black boards, etc., was recommended, and the helps on the Sunday school lesson in the Christian Sun by Rev. G. W. Tickle and Prof. W. A. Harper endorsed. The Home Department, Cradle Roll, training class, and our own book on teacher-training were recommended.

The report on religious literature recommended more reading of the Bible, a more liberal patronage of our own publications, that our young people give attention to the Young People's Department in The Christian Sun, and that Sunday school workers follow the suggestions offered by Prof. Harper, and provide themselves with the book "Preparing the Teacher to Teach."

The Home Mission Committee recommended that conference assume the debt of \$2,200 on Winchester Church lot, the payments being due as follows: \$700 on or before May 5, 1911, \$700 on or before May 5, 1913, and \$800 due on or before May 5, 1915; that a building committee be appointed; that all church extension funds available be appropriated to the Winchester debt; that a church be organized there as soon as the pastor and local members think best. A subscription was taken for the Winchester work amounting to \$255. The committee recommended further that Pimple Hill and Mt. Salem be dropped from the Conference roll.

The committee on education recommended Elon College and other colleges of our denomination, and approved the effort being made to add \$50,000 to the endowment of Elon College.

The report on foreign missions called attention to the importance of the work, and recommended a more faithful distribution and reading of our missionary literature, and that local missionary societies be organized wherever possible.

Rev. Edward French was elected to deliver the next annual address with A. W. Andes as alternate. The same arrangement as last year in regard to printing and distributing the minutes is to be made this year. A committee on Christian Endeavor was added to the list of standing committees. The following delegates to the Southern Christian Convention were elected: W. T. Walters, A. W. Andes, H. C. Moore, M. L. Bryant, Samuel Earman, C. W. Louderback, J. C. Bradford, J. W. Tate, R. C. Hook; alternates, J. W. Dofflemyre, S. W. Lincoln, E. T. Arnold, L. L. Lassiter, Nan B. Ruebush, Frank Foster, W. A. Crawford, B. F. Harman, A. S. Anderson. The treasurer was instructed to try to collect all notes due the Conference. The pulpit was ably and creditably filled by Revs. L. L. Lassiter, W. T. Walters, A. R. Garland, of the Ray's Chapel and Southern Pennsylvania Conference, J. W. Dofflemyre, H. R. Clem, of the Mt. Vernon, Ohio, Conference, J. T. Kitchen, and R. H. Peel, both of the Eastern Virginia Conference, and H. C. Moore. Dr. E. L. Moffitt and Bro. S. M. Atkinson were present and spoke in behalf of Elon College and The Christian Sun respectively.

In some respects this is one of the best sessions we have held. Some figures showing our advancement and growth will be given later. Adjournment was taken to meet at New Hope, near Harrisonburg, on Thursday before the third Sunday in August, 1910.

A. W. Andes, Sec.

Harrisonburg, Va.

—"Character! It is capital, credit, opportunity—all."

—"Don't be afraid of truth; she is no invalid.—Emerson.

—"The moving picture theaters are filling our cities and entering every town and as they become more numerous they are becoming more degrading.

—"Speaking of the devices which the cigarette trust employs to advantage to advertise and to lead youths to buy cigarettes, the Charlotte Observer plainly and truly says, "trading upon the small boy's passion for baseball as well as for collecting, to make a cigarette fiend of him, is diabolical—nothing less." The baseball pictures found in cigarette packages follow the semi-nude women pictures. This means of enticing young boys to buy cigarettes is "diabolical, nothing less."

## NOTES AND PERSONALS.

—Elon College opens Wednesday, Sep. 1. This will be its twentieth annual session.

—The latest government crop report, giving returns to July 1, promises this year the greatest harvest in our history.

—Rev. S. B. Klapp, Greensboro, reports good meetings at Ingram, Va., and at Happy Home, Rockingham Co., N. C. We regret to learn that Bro. Klapp's son, Luther, is ill with typhoid fever.

—Pastor J. S. Carden recently closed a successful revival at Christian Chapel, near Merry Oaks, N. C. There were about fifty conversions. Twenty-two joined the church.

—The laymen of the North Carolina Conference, Methodist, under the auspices of the Laymen's Missionary Movement, are planning to raise on next Sunday, in the Methodist churches of the state, \$75,000 for missions.

—Rev. W. L. Wells assisted in a revival meeting at Wake Chapel, near Fuquay Springs, N. C., last week. The church was much revived, there were some four or five professions, and two accessions to the church.

—A strike in Pittsburg culminated Aug. 22 in a storming of the Pressed Steel Car Company's plant, in which fray five men were killed and scores injured. The women sympathizers urged the men on and armed themselves and joined the mob, too.

—The following invitation has been received, for which our thanks and hearty congratulations are hereby expressed; Mr. and Mrs. J. E. Clendenin invite you to the marriage of their daughter, Pattie, to Mr. Jess L. Bradshaw on Wednesday, August twenty-fifth, 1909, at 5 p. m., at their home at Elon College, N. C.

—The pastor and resident members of Union Church, Union Ridge, N. C., are anxious that there be a "home coming" of all non-resident members, and ex-members of that church, on the event of the dedication next Sunday of the new and handsome house of worship. There is an elaborate program and a pleasant day is anticipated.

—"Seeing their faith," the Savior healed a sick person, opened the eyes of a blind individual, cured the leprosy of a diseased body. See? "Their faith," not the faith of the one helped and healed, but the faith of those interested in the one to be helped and healed. By their zeal, faith, persistency, consecrated effort, the Christian world can bring to the door of salvation and the Author of Life, those who need and must have help in order to be saved. "Seeing their faith," He turned, not to them, but to

the one for whom prayer was offered, sacrifice made and for whom faith was displayed.

—Bishop O. P. Fitzgerald in Nashville Christian Advocate pointedly declares:

"Three suggestions of profound significance are embraced in these words that we find in the 119th Psalm: "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." First, the responsibility of choice as to the manner of our lives. Second, the power to make right choice. Third, the importance of making haste in a matter so vital to our safety and welfare, the folly of delay. These three suggestions make a solemn and searching appeal to all of us, the writer of these lines and every reader. Moral responsibility—power of right choice—the necessity for immediate action—this is the message for each and all.

—We are in receipt of a neatly printed program of the dedicatory exercises of Union Christian Church, Union Ridge, N. C., sent us by the pastor, Rev. J. W. Holt, as follows:

Sunday, August 29, 1909. Morning, 11 o'clock: Doxology, Invocation, Rev. W. T. Herndon; hymn, No. 144; Scripture Lesson, Rev. W. S. Long; Hymn, No. 197; Prayer, Rev. P. H. Fleming; Sermon, Rev. J. O. Atkinson; Prayer, Rev. J. W. Wellons; Presentation of Church, Pastor; Dedicatory Formula, Rev. J. O. Atkinson; Hymn, No. 195; Benediction, Rev. T. H. Strowd. Afternoon, 2 o'clock. Song, No. 306; Prayer, Rev. T. W. Strowd; Song No. 346; Roll-Call, by Secretary; Hymn, No. 78; Church Home Coming—Its Benefits, Socially, Religiously and otherwise, Rev. W. S. Long, leading open discussion; Hymn, No. 182; Non-resident and Non-attendant Membership—Its Duty to the Home church and the Churches' duty to it. Rev. J. O. Atkinson leading open discussion; Hymn, No. 86; Benediction by Rev. J. W. Wellons.

## NEWS ITEMS.

—There are according to a recent census 3,921 foreign students in the German universities, 298 are Americans. Berlin and Leipsic are now the favorite universities, instead of Heidelberg, which formerly headed the list.

—From a recent report for the first six months of the present year North Carolina is placed first in cotton mill building, having under construction 25 cotton mills. Massachusetts comes next with 22 and New York is third with 18.

—The Cuban orange crop of 1908 was a record one, aggregating nearly half a million crates; the pineapple crop amounted to approximately 1,000,000

crates, nearly all of which was shipped to New York.

—This is a day of praise to mineral springs but we wonder should it not be a day of praise to any pure water. If we could stay at home and imagine that our common well water was as beneficial mineral water and drink it freely there is no doubt but that we would be relieved of many of the disorders of our bodies. Water is coming to the front as a puri-

—Lowest bids for the construction of two more battleships—the Wyoming and Arkansas—have been submitted to the navy department by different shipbuilding companies and the contracts for the construction of the ships will be awarded in a few days. Undoubtedly Uncle Sam believes in preparing for war in time of peace. These two will cost nine or ten millions.

—"In three ways the bobwhite is of strictly economic importance—as a destroyer of noxious seeds and insects; as a delicate and nourishing food, and as an object of sport. \* \* \* The sooner the farmer realizes the value of the bobwhite and the fact that the market hunter is a bird exterminator, profiting at the landowner's expense, the better will be his chance of an income from his crop of quail. \* \* \* It is one of the most nearly omnivorous birds known, consuming large quantities of weed seeds and destroying many of the worst insect pests with which the farmer has to contend. It does not injure grain, fruit or any other crop."

—Robert Womack, famous as the discoverer of gold at Cripple Creek, Colorado, in January, 1901, died a few days ago of paralysis after a long illness, having been dependent for several years on a sister who keeps a boarding-house at Colorado Springs. This man's end of life is an example of what rum does. Having discovered mining fields which returned \$250 in gold to the ton he became intoxicated with prosperity and went to Colorado Springs on a spree and sold a fortune of \$280,000,000 for \$500. When Womack sobered up in a few days he returned to the place to find all the mining property taken up by others and soon himself to be working for daily wages. A spree cost him \$280,000,000 and a pauper's life.

—I have been a great deal happier since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't have my own will. Our life is determined for us, and it makes the mind very free when we give up wishing and only think of bearing what is laid upon us, and doing what is given us to do.—George Eliot.

**NORFOLK LETTER.**

I stated in my letter of last week, that Rev. A. B. Kendall was expected in Norfolk, Sunday to fill the pulpit of the Third Church, with the view of taking up the work here. He arrived via Bay Line steamer from Baltimore Sunday morning. He preached for us at eleven o'clock, after taking an active part in the Sunday school. In the afternoon we visited Rosemont, where he took part in the services, and we heard their pastor, Rev. C. C. Ryan, preach a good sermon.

Sunday night he gave us a sermon on the subject of "Wisdom of Soul Winning." His sermon was strong, clear, and convincing, full of good reason and logic. He speaks out of a rich, deep, personal experience, he has spent several years in active work in the saving of men. He has had several years of Y. M. C. A. work, for a while, as assistant Sec., and for some years as General secretary. He is a graduate of the Moody Bible Institute, of Chicago, where he also had charge as leader of a branch of "Social Settlement Work." He has been for the past year pastor of the Christian Church at Le Grande, Iowa, where he has also been giving a course of Bible lectures in Palmer College. He is chairman of the committee of the "Adult Bible Class Department" of the State Sunday school work. He is a strong man, much sought after. His people where he is are very anxious to retain his services. He has created a very favorable impression amongst our people here. A business meeting of the church will be held tonight. I hope to be able to report something definite in my next letter. Congregations yesterday were fine, Sunday school, the largest we have ever had. The situation at the Memorial Temple is about the same as last week.

J. W. Manning.

**PORTSMOUTH LETTER.**

The work on the new Christian church has begun in earnest. A large force of men are at work on the building and the walls are rising rapidly. The first brick was laid by Master Aldridge Harrell.

The building will be 79 by 71 feet. The two street sides will be faced with Mt. Airy granite and trimmed with Ohio buff. The back walls will be solid brick. The style of architecture will be Roman. The auditorium will be separated from the Sunday school department by a Wilson rolling partition, which will make it possible to easily convert the two into one large auditorium. The seating capacity of the main auditorium will be 350 and when the partition is up about 600

can be seated without the use of chairs. The Sunday school department is modern, with class rooms on the two ends and on one side, above and below with the exception of the middle lower section on the side, which will be left to enlarge the assembly room for the present. In case this should be needed for class rooms in the future they can easily be put in. We will have eight class rooms, besides the study and church parlor, which can be used for that purpose. The contract calls for the building to be completed by the middle of February, 1910.

You can readily see that from the above description the church being constructed will cost more than a few thousand dollars. We could build a cheaper house, but the question is would it be best; yea, would it be wise for us to build a cheap house in the midst of expensive churches. There is not a church on our street that did not cost more than \$30,000. For us to put up an inexpensive church would mean to cripple the Christian denomination indefinitely in this city. We must take a stand along with other denominations, if we are going to succeed in this or any other city. We must build more expensive churches. Thousands of dollars must be put where we have been putting hundreds.

The church being erected here will cost in the neighborhood of \$28,000 when completed and fully furnished, but we are estimating that \$26,000 will put it in condition for use. The basement will be left in an unfinished condition for the present and some other minor things will be omitted.

We have in sight for the work about \$10,000, but this is tied up in real estate for the present and will not be available to make the necessary payments in the construction of the building. These will have to be provided for through donations largely. We have faith in our brethren. We believe that they will help us in the effort to build a church here that will be a credit to the Christian denomination and an honor to the God whom we serve. The work is a stronger appear than any we can make. You can but see that the needs are great and the task one that taxes us to the uttermost. We are in the work to succeed. We are doing the best we know. We ask you for your interest, your prayers and your donations, whether they be large or small. No donation will be too small to be helpful and appreciated. We feel extremely grateful to all those who have already helped us in this work. They have been important factors in bringing it to its present status. Dear brother, will you kindly be the next to lend a helping hand? Send all donations to J. W. Har-

rell, 617 Effingham St., Portsmouth, Va., and they will be duly acknowledged through the columns of The Sun.

The contract provides that \$10,000 shall be paid by the time the roof is on, which will in all probability be by December 1st. The payments are to be made in installments of \$2,000 each, the first of which is now due and will have to be made in a few days. This will call for a payment at least every month. Do help us in making these payments. Do not put it off, but help now.

**Cash Acknowledgements.**

Previously acknowledged	.....\$1,371.23
Mrs. W. J. Lee, Bennetts Creek, Va. ....	8.50
Capt. T. R. Gaskins, Bennetts Creek, Va. ....	13.50
Miss Regina Williamson, Driver, Va. ....	5.00
R. B. Odom, Driver, Va. ....	1.00
J. G. DeBaum, Berkly, Va. ....	10.00
G. D. DeBaum, Berkley, Va. ..	5.00
E. C. Hanbury, Great Bridge, Va. ....	25.00
L. W. Hodges, Great Bridge ..	10.00
R. R. Curling, Great Bridge ..	10.00
B. F. Gibson, Berkley, Va. ....	13.50
J. H. Barrett, Waverly, Va. ..	13.50
J. B. Little, Waverly, Va. ....	2.50
W. H. Morris, Petersburg, Va. ..	5.00
C. W. Bailey, Windsor, Va. ...	5.00
C. W. Bailey, Jr., Windsor, Va. ..	10.00
Prof. J. W. Roberts, Windsor	10.00
Miss Lula Little, Waverly, Va. ..	2.50
Judge J. F. West, Waverly, Va. ..	5.00
M. W. Hollowell, Deep Creek, Va. ....	10.00
Jas. A. Eley, Norfolk, Va. ....	13.50

**Berea.**

The meeting at Berea (Norfolk Co.) was held the week following first Sunday in this month. The rains interfered with the attendance for the first few days, but the latter part of the week the attendance was large and the interest fine. The church was much revived and there were a number of conversions and reclamations. Ten joined the church as a result of the meeting and two the Sunday previous to the beginning of the meeting. The baptizing took place last Sunday afternoon. The preaching was done by Rev. C. C. Ryan, of Norfolk, which was greatly enjoyed and appreciated by all who heard him.

J. W. Harrell.

August 18, 1909.

—"Cross the Rubicon, make the decision about your boy or girl if he or she is really eager for the advantages of an education and willing to do his or her part in getting it; that should be the only test."—Progressive Farmer.

### A DESTRUCTIVE CRITIC OF 2907.

(To the Reader of 1907.)

Dear Brother: Although interested in the able writings of the higher critics of 1907, especially in their assumption of having discovered something valuable, as if the "historical method" were new in studying the Bible, I confess I became somewhat drowsy under their monotonous efforts to make the sacred writings seem to abound in misstatements. But I gradually absorbed their genius and spirit, and seemed to become a destructive critic, though calling myself a higher critic.

While in this state of mind, sleepy though I was, I seemed to live rapidly through the centuries, century after century, until I found myself moving among scholars who dated their letters with the numerals, 2, 9, 0, 7.

On seeming to be roused from a semi-consciousness, and supposing that a thousand years had passed from the time I fell asleep under the dreary chanting about the mistakes of the Bible, I seemed to be walking among the fancied alcoves of my library, now increased by the additions of a thousand years, and coming across the following correspondence I give you the letters, believing that it may be interesting to the reader to observe how the reasoning of the future destructive critic (writing in 2907 of our times in the spirit in which the destructive critic of 1907 writes of Bible times) will make the conditions of our generation to appear.

If we of the year 1907 know something of the conclusions of the learned gentleman of 2907 to be false, whose letters I now reveal, or if his modes of reasoning are absurd, or if he lays stress on insufficient data in his logic, or, especially, if he is ludicrously given to denying the statements of eye-witnesses to the facts which we of our time know to be true, these faults must not be attributed to me: for I copy the letters and publish them exactly as I found them a thousand years before they were written.

J. J. Summerbell.)

Dayton, Ohio.

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#### TWENTY-NINTH LETTER.

Kinkade, New Zealand, 15, 9, 2908.

My Dear Grandson:—

In the ruins of Dayton, Ohio, whose sudden overthrow I will some time describe to you, there was found a remarkable book, entitled, "History of Babylonia and Assyria," by Hugo Winckler, Ph. D., of the faculty of the University of Berlin; translated by J. A. Craig, Ph. D., professor of Semitic languages in the University of Michigan. The book was published in the United States in 1907. It was turned over to me by the exploring expedition, for investigation. I found it to be a great book, containing the cream of the learning (on the subject treated) possessed by the "advanced thinkers" of the early part of the twentieth century. It was so learned that it was as interesting to read as a telephone directory:

almost as interesting as a dictionary.

To my great delight, I found that it was written by a higher critic, or one who accepted the conclusions of the higher critics; and may possibly have been called a destructive critic by his unkind opponents, who still respected the teaching of the Bible. His attitude of mind toward the teachings of that book I easily gathered from the following passages:—

(1) "The creation myths of Babylonia are the patterns after which the biblical are composed" (page 155).

(2) "One of the episodes described in the epic is the story of the Deluge which forms the basis of the biblical account" (page 159).

(3) "This is not meant to confirm the historic (sic) character of the story of Jonah" (footnote on page 232).

(4) "His name appears somewhat incorrectly in the Old Testament, Mero-daeh Baladan" (page 116).

(5) "The Pethor of the Old Testament (erroneously said to have been the home of Balaam)" (page 201).

(6) "Babylonians. It was thence that the 'Prophet' of Israel got his spiritual weapons, his education, and his knowledge, and there Judaism must have received not only its impulse, but also its entire system" (page 157).

(7) (Babylonian sects.) "From the ideas they promulgated Judaism must have drawn its own. . . . We may confidently conclude from what we know, and from the laws of human development, that the origin of the fundamental teachings of Judaism not yet discovered in the cuneiform literature shall yet be found there. The doctrine of a coming Deliverer could arise only in the center of culture" (page 158).

These passages, saturated with opposition to the Bible, and adapted to weakening its glory, show plainly that the author was "modern," "progressive," "advanced," "broadminded," etc.: especially seeing that he had no positive proofs for any of his assertions, and only conjecture for some of them. But you must always remember, my dear grandson, that the guess of a higher critic is worth more than the statement of an ancient manuscript or monument.

The quotation (7), implying that the doctrine of the Messiah will yet be found in Babylonian ruins, reminds me of another passage of Winckler, referring to another subject:—

(8) "The inscription is pre-Assyrian and is not written in ancient style. It was the only one found, but, with a few more clay tablets from the same region and possibly from the same place, and also pre-Assyrian, it suggests what results might be anticipated if excavations were made" (pages 178-179).

These passages (7) and (8) remind me of the boy, whom the traveler hailed: "Boy, how many fish have you caught?" The boy replied, "When I

get this one and two more I will have three." Because Craig, the translator, adds the following, as a footnote to the passage I have numbered (8):—

(9) "Many tablets were obtained from this place by Bagdad dealers in antiquities a few years ago, and 300 pieces of the collection are said to have been sold in London. See Meissner, O. L. Z., 1902, S. 245" (page 178).

But Winckler's passage (7) also suggested to me the prevailing method of reasoning of our school of thought, the higher critical; and I am certain that he is one of us. All through the volume, I find the following and like phrases, which are the literary signs of our cult:

"Must have;" "no doubt;" "it was possibly;" "we must assume;" "we must infer;" "quite possible;" "would probably;" "we assume;" "perhaps;" "must have;" "possibly," etc.

This is a very convenient and "advanced" way of finding the truth. The following quotations will show how Winckler uses our method:—

(10) "Since he reports victories over other cities he must at times have regained his independence" (page 41).

(11) "These constituted the glory of the great temples, and the topmost story was no doubt regarded as the dwelling place of the deity" (page 141).

(12) "We must assume that Assyria, when it began to expand in the fourteenth and thirteenth centuries, had still a fresh, vigorous population" (page 287).

(13) "We must infer that the Assyrian party in Babylon at this time was insignificant" (page 122).

(14) "And it is quite possible that there existed between the 'kings of Sumner and Akkad' and their 'vassals' in northern Babylonia a relation similar to that between the Caliphs of Bagdad and the Buyids, or other Sultans" (page 57).

(15) "Excavations would probably bring to light documents which would reveal such a condition" (page 178).

(16) "When we assume, therefore, that Ashur was once a city like so many in the Euphrates valley we are inclined to the opinion that its patesis ruled under the protection of Babylonia, at times under that of Mesopotamia" (page 177).

(17) "The first king of the dynasty was, perhaps, Nabu-kin-apli" (page 103).

(18) "Nineveh must have played in prehistoric times a similar role to that which we have assumed for Arbela" (page 179).

(19) "We must assume that a copious literature of such epics and myths grew up" (page 154).

(20) "Jerusalem also anticipated attack, but fortune was again favorable. The Assyrian army did not even touch the land. Possibly on the march to Egypt it may have been overtaken in Arabia by plague or have succumbed to the unfavorable climate. Sennacherib was compelled with the loss of his army to return to Nineveh" (page 258).

You observe, my grandson, how thor-

oughly this last quotation (20) destroys the credibility of the Bible narrative in Isaiah 37:36. Winekler bases his theory on his own "possibly": "possibly" the "plague;" "possibly" the "unfavorable climate." But this was our way of reasoning in the year 1907. It was unfortunate for Lord Byron, the poet, that he did not have Winekler's book at his command, explaining how 185,000 Assyrians melted away under the "plague," or the "unfavorable climate," in Arabia. For the ignorant Byron said:—

"The Assyrian came down like a wolf on the fold,  
And his cohorts were gleaming with purple and gold;  
And the sheen of their spears was like stars on the sea,  
When the blue waves roll nightly on Deep Galilee.  
"Like the leaves of the forest when summer is green,  
That host with their banners at sunset was seen:  
Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay withered and strewn.  
"For the Angel of Death spread his wings on the blast,  
And breathed in the face of the foe as he passed!  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once heaved, and forever grew still!  
"And the widows of Ashur are loud in their wail,  
And the idols are broke in the temple of Baal;  
And the might of the gentile, unsmote by the sword,  
Hath melted like snow in the glance of the Lord!"

But Byron was wrong about the glance of the Lord. Winekler has made it plain, by his own "possibly," that it was the "unfavorable climate" down in Arabia, or the "plague." You must remember that the "possibly" of a higher critic is a masterly argument. It is "modern" and "progressive."

This way of setting aside the records of the past we call the "historical method." It is chiefly used in getting rid of miracles, and in obscuring God's power and personal touch with his creation.

I acknowledge, however, that we are sometimes led, by our eagerness to deprive the Bible and the Jews of credit, to write contradictory theories. For instance, read the following quotations, which I number (21) and (22):

(21) "The Oriental never, even in

theory, rose above the immature, childish point of view" (page 309).

(22) "It would be a gross misunderstanding to suppose that Babylonian theology identified the gods with the heavenly bodies. \* \* \* The stellar world was, on the contrary, according to Babylonian theology, only the supremest revelations of divine power, that revelation in which the governance and purposes of the gods could be most plainly observed. Moreover, all that is, the visible and invisible, is but an expression or part of the divine being. There are, it is true, countless gods, but these are only the forms through which the one **divine power** is revealed. Such are the moon, the sun, the earth, the water, etc., from the greatest of objects to the smallest. In these the deity reveals himself; they are the forms of the divine becoming in matter, but behind them lies the one great Power" (pages 146, 147).

The emphasis of the foregoing quotation is not mine, but Winekler's. How plainly the quotation (22) contradicts quotation (21) I need not point out. This contradiction impressed me sadly. However, I derived some consolation from the fact that the translator, Craig, added a footnote to quotation (22), arguing that it could not be true, on account of its contradicting the doctrine of human evolution. You know that we must always teach that man descended (ascended) from an animal, and only arrived at the philosophy of One God by "human development" (animal development). I regretted, therefore, to find that Winekler used the following language:

(23) "These old Babylonian doctrines, carried forward in various forms by Jews and other peoples into the varied conditions of civilized life, remain in essence what they were \* \* \* the expression of the Babylonian hierarchy as the most representative of all intellectual life in the most ancient civilization" (page 156).

This was very depressing to me; to discover that Winekler believed (see quotation 22) that the most ancient civilization was committed to the doctrine of One Divine Power: for I had long taught that the Jews had arrived at that doctrine by a long process of evolution. It was too bad to make my theories difficult to prove.

But I gradually recovered from my discouragement, after reading the following wonderful sentences of this great professor of the University of Berlin:

(24) "In 854 Nabu-aplu-iddin died. Death, by the way, is one of the commonest occurrences in the Orient" (page 104).

Read that passage again. It discloses profound thought. At first I did not realize its importance. But later it gradually dawned on my mind that if

Winekler, with his usual ponderous, impressive dignity, had not informed us, we might have supposed that Orientals rarely died.

Your affectionate grandfather,  
Higher Critic.

#### MADRID, IOWA, LETTER.

I am reminded of the force of habit and how easy it is to neglect to do that which we so often have in mind to do. I have been wondering too why more of the brethren in the ministry did not report their work occasionally. But I hesitate to ask for fear some one might ask me why I don't. It is a great thing to live consistent and to practice what one preaches—if the preaching is sound—so I guess I had better practice a little more before preaching to the brethren. I take it for granted that they are busy about their Father's business and seeking to "hold up a standard for the people." Some may set the standard too high, but this is not very likely. Surely it was fittingly said editorially in The Sun of a recent date under the head of "Sound Doctrine" that "the time for safe and sound doctrine is certainly upon us," and that "the 'old time religion' has certainly ceased to be 'good enough' for many and they have departed from the ways of the fathers to go after strange gods." And there is no doubt but that the editor was preaching sound doctrine to us under the head of the "Hardest Problem" when he said "our problem of sin is difficult, therefore, because we would work it out ourselves—and not flee to Him for refuge and strength and stay, who has already worked out that problem and solved it in Himself. He can save all from sin." That is good and sound doctrine and though we accept the truth it is well to have even "pure minds stirred up by way of remembrance." Paul said to the Romans, "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you." Surely the gospel has lost none of its power to save and to keep and when it is presented in the Spirit of Christ and when God's people obey it "from the heart" an ingathering of souls may be looked for.

This is the "revival season" in the South and we rejoice when we read of good meetings being held and of many turning to the Lord. Would it not be blessed for the revival to last all the year? As a rule meetings—revivals—are held in this section during the winter time. But it is "too cold" for some to attend then and it is decidedly "too hot" this time of the year. It is hot here now sure enough—about 110 de-

(Continued on page 16)

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## THE TRUE TEST OF THE BIBLE.

Those who put the Bible to the only true test as to its validity are those who believe in it most thoroughly as the inspired Word of truth and of God. Take the man who believes in, and lives up to, the power of the Word and you will find him calling men from darkness to light, from sin to righteousness. How many souls are the unbelievers seeking to rescue? How many lives have doubters and skeptics helped to save? How many hearts, burdened with sin and sorrow, have scientists, philosophers, and world-theorists helped to relieve, to gladden and make happy? Where is the testimony full of hope, promise and good cheer to those who remain of those who have died doubting Christ, denouncing Scripture, and casting aspersions upon the gospel of the Son of God? Not of the dying only, but of the living? To what hopes, promises, prospects do those lead us who dissect the Scripture instead of search them?

Who are they that are building churches, calling sinners to repentance, erecting places of security and safety for the lost, the ruined and the needy? No fair minded reader is long in answering those questions. The truest and surest index to one's belief is one's life: and the safe test of one's faith is one's work. So for the life, deeds, conduct, achievements, of doubters, skeptics, unbelievers are not such as to commend them very highly to a thinking and considerate generation. And the works of the faithless have always crumbled and perished with the using.

Of the situation that confronts us we have not seen anywhere closer analysis and truer exposition than the following searching lines from The Lutheran:

"The men who are saving souls today are not they who tell men that the Bible is full of myth and allegory and incorrect statements; but they who have searched the Scriptures to learn what the Spirit of God has to say to men about their estate both here and hereafter. They are the men who have less to say about science, evolution, sociology and the absurdities of creeds, and more about man's sinful estate in the sight of God, his need of repentance, his need of grace and justification, and his hope of salvation in the blood of Christ that was shed on Calvary.

"The chief difficulty with the church today is that too many of its leaders and teachers know a great deal about everything else except the one thing needful—how may I be at peace with God? They can furnish you with an array of learning on almost any subject that touches the circumference of God's truth, but do not grasp the meaning of Paul's words: "The natural man perceiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." They can preach many nice and new things about this life and this world; but have no uplifting message about the other world and eternal life. And yet these are the themes around which the Word of God revolves. They dissect the Scriptures; the fathers searched them. They seem more concerned to tell people what there is in the Bible that should be doubted; the fathers were intent to teach men what they must believe if they would be saved. They weigh the Scriptures in the balances of man's thinking; the fathers weighed them in the balances of God's thinking. Their range of knowledge about things in general is wider; but the knowledge of the fathers went deeper and touched the marrow of the Gospel so that it became the power of God unto salvation.

There is only one remedy against the doubt and uncertainty that is so common, and that is the prayer that the Gospel may become a living power within our souls. When we once grasp the truth, there is no power on earth or in hell that can take it from us. We prove the truth of God's Word as we prove that water quenches thirst or food satisfies hunger. We do not analyze it; but we drink it and feed on it until it becomes a veritable manna from heaven, or a well of water within us bubbling up into everlasting life.

"When the Bible becomes that to our souls, no power under the heavens will ever destroy it for us."

If each before his own door swept  
The village would be clean.

## WILL HE LIKE GOD?

After the noted scholar and English essayist and critic, Matthew Arnold, died one of his clever and close friends remarked: "Poor Arnold, he will not like God." The comment was just, we suppose, because made by a friend, but if so, what a comment! He will not like God! And all of us think the same about some. There be those who spend such lives of fault-finding, criticising and incredulity that one wonders if they will ever wholly, solely and completely like any object, person, thing or being on earth, in heaven or down beneath.

The critic's mind has its place, but it is most often a pitiable place. Such a mind does not know the joy of constructive effort and achievement, and on that account misses much of the joy and the usefulness of this present world, and we fear also of the world to come.

## "MY WITNESSES."

There is power in witnessing for the truth. Christianity is not a system, but a life. And one life for Christ is worth more than all the books on Christian evidences. Men never tire of hearing individual testimony for the truth as taught in and by Jesus Christ. "Ye shall be my witnesses" was a promise and also a command. Our Savior wanted men to testify of Him. And when a man stands and testifies from his own experience for the Christ, people sit up, take notice, and are profited thereby.

Former Vice President Fairbanks is now travelling in Japan. At the Central Tabernacle in Tokio Mr. Fairbanks being called upon to speak gave a word of testimony from his own experience. A minister who was present writes:

"The speaker began with the time when in youth he learned the truths of the Bible in the country Sunday school, and went on to the time when, having entered the university and under the influence of kind professors, character had been formed, he boldly declared for the truth.

"In our opinion, the outspoken public testimony of one such layman of distinguished career and fame is worth more than a hundred arguments on Christian evidences, especially so in the case of those young students who are disposed habitually to look down on religion; the utterances of Mr. Fairbanks were well suited, and must have left a good impression on their minds.

"The need of today is not the preaching of the truth by word of mouth and the printed page merely, but truth which is revealed by character. In other words, what is preached must at the same time be the expression of character."

**SUFFOLK LETTER.**

Vacation is neither idle nor ideal but real, if you are on a farm. There are more things to do than some people dream of; but there is time left for family prayers and reading newspapers, and seeing friends, provided you set yourself to do these things. My experience is sunny and warm. If you cut corn or plant potatoes or sow clover seed in high corn you will get air and sunshine and perspiration and appetite.

I went to town one day and upon my return a young book agent asked to ride. I took him into my already overloaded buggy for two miles. Walking and carrying books in August is no easy job, and while book agents bore some people, they deserve credit for grit and grace and a persistence that foretokens success. This young man was from Mississippi, a medical student at Nashville, Tenn., and working his way. He said he was reared on a farm. I said, "Yes; you will get out of the sunshine and God's country, go to a medical school a few years, and then tell your patients, 'What you need is sunshine and fresh air.'" There is no field so wide open to educated energy as agriculture. I noticed a few years ago that one man graduated at the A. & M. College in Raleigh in the Department of Agriculture. It is called A. & M. College, but it is principally M. College. It is a pity that an agricultural state should have an institution so misnamed.

I went after the cows and sheep the other evening. Our shepherd dog is named "Judge." His name was given in this way: He was a pup in the year Judge Parker was a candidate for President. The non-voting female members of my family were Democrats. The girls said: "We will name this pup 'Judge,' and if Parker is elected his full name shall be 'Judge Parker.'" The election reduced his name to simple "Judge." But that is higher than some lawyers get in their profession. Now "Judge" is an English shepherd, black with a little white in spots, heavy set and friendly. The pasture is large and Cedar Creek runs through it. When I entered the gate only one cow was in sight. I said: "Judge, cows." Off he went and soon the cows were herded at the gate. Then I said, "Sheep, Judge." Off he went again and the sheep were so far away that I could not hear the sweet-toned Swiss bell; but soon the sheep were coming and then cows and sheep were moving toward the barn. If folks would find out what they were made for and suited to, as dogs do, the world's work would be better done and folks would be happier in their work. You try to drive cattle with a hound or to

hunt birds with a shepherd and you will understand what I mean. It is even so in the kingdom of God. A colored minister said he had a vision and saw in the sky G. P. C., which meant Go Preach Christ. An old layman said, "You misinterpreted the vision; G. P. C. meant Go Pull Corn." No doubt there are misinterpretations of visions.

Well, we have something new in our family—a real, sure-enough boy baby. William Staley Cheatham came August 20th, and the doctor says he is the largest baby he ever saw.

W. W. Staley.

**ELON COLLEGE NOTES.**

Capt. and Mrs. W. J. Lee, Nansemond County, Va., are visiting at Dr. Atkinson's. Mrs. Lee has not been well since she came up, but is improving now, we are glad to say. It always gives us pleasure to welcome these friends of the institution from its incipency and we are especially glad that they are to be at the opening.

Prof. Amick is here and looking after the cleaning up and renovation of the East Dormitory, of which he is to have charge this year. Mrs. Amick will be here the last of the week.

The following notice has been received by the various friends of Mr. H. M. Loy, class of 1907: "Dr. and Mrs. R. W. Ward announce the marriage of their daughter Eva to Mr. Henry Milton Loy on Wednesday afternoon, August the eighteenth, nineteen hundred and nine, at three-thirty o'clock, Jacksonville, N. C., at home after September the tenth, Trenton, N. C." Here is wishing Mr. and Mrs. Loy well in their wedded life.

Prof. P. J. Kernodle left this week for the Grayson Sulphur Springs for further treatment for rheumatism, from which he has been suffering for about ten weeks. Mrs. Kernodle and John T. have gone to Suffolk, thence to Richmond, their new home. Miss Maud Klapp remained over a few days and later joined Mrs. Kernodle in Richmond. Mr. Huffman has moved into the Kernodle home, where he will conduct a student boarding house.

Miss Pattie Clendenin was married on Wednesday of this week to Mr. J. T. Bradshaw, Swepsonville, N. C. The ceremony took place at the Clendenin home on the College Hill in the presence of many friends and relatives. The happy couple have the best wishes of their hosts of friends here and elsewhere.

The West Dormitory has been thoroughly renovated and is now ready for the arrival of the students. The East Dormitory is being overhauled this week, painted within and alabastined. The campus has been mowed, the Adminis-

tration Building set in order, and the Power House put in shape. Elon is beginning to put on new life and to wear her best smiles for the two hundred and more gay students hearts that are so soon to be here.

President and Mrs. Moffitt and children have arrived at home from a visit to the Valley of Virginia.

Mr. S. M. Atkinson, who has been traveling in the interest of the Christian Sun this summer, is at Dr. Atkinson's for a rest, before going to Tennessee, where he is to teach Greek and Mathematics.

Miss Pearle Walker, class of 1909, has been elected teacher of Art in the Burlington, N. C., Graded Schools. Miss Walker took her certificate in Art here last year.

Everything points to a large opening, the largest in fact in Elon's history. The correspondence, says President Moffitt, is very heavy even at this late date and that daily requests for catalogues and letters from prospective students are being received. There are many who are still undecided and a word from our friends now would count for a great deal. We sincerely trust that everybody who has Elon's interests at heart, will work hard from now until the opening day.

Students coming from Eastern Virginia can come over the Seaboard via Henderson and Durham, or over the Southern via Jeffress Junction and Durham, or over the Atlantic Coast Line via Rocky Mount and Selma, leaving Suffolk or Norfolk or points along these roads on the morning trains, Aug. 31 and arriving here at 6:36 that evening. Those from Eastern Carolina can get here at 11:26 A. M. or 6:36 P. M. Those from points west or north of the College can get here at 9:58 A. M. or 3:48 P. M.

Miss Helen Ricks has been acting as housekeeper at the West Dormitory the past week. Her aunt, Mrs. Rose J. Machen, Mobjack, Va., arrived Tuesday evening and entered upon her duties at once.

W. A. Harper.

Rev. N. G. Newman, writing under date of Everet's, Va., Aug. 18, as to the condition of his venerable father, now nearing the end, says: "Father's condition slightly changed for the better, but cannot give hope of permanency. I think it possible for him to live some weeks, but not probable. The physicians cannot forecast for him."

—It is wholesome reading that informs of good meetings held in the various churches during the revival season. Will the pastors not write the glad news of their meetings?

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week \$3,610.28

**Dues:**

Milton Gugh Wicker ...\$ 1.00

**Monthly S. S. Offerings:**

Wentworth, N. C. .... 3.57

Palm St., Greensboro ... .75

Poplar Branch, N. C. .... 1.00

Berea (Nans. Co.) Va. ... 4.22

**Special Offerings:**

From Shallow Well Christian Church:

Lacy Wicker ....\$5.00

J. P. Hunt ..... 2.00

W. L. Thomas ... 2.00

J. B. Watson .... 2.00

A. A. Kelly ..... 1.00

Mrs. Lucy Watson 1.00

Mrs. J. P. Avent . 1.00

L. M. Foushee ... 1.00

Jones McFarland. 1.00

T. H. Manafield .. 1.00

Mrs. Susan Neal . 1.00

J. I. Kelly ..... .50

James Brannon .. .50

Mrs. Belle Thomas .50

L. H. Lawrence .. .50

I. S. Kelly ..... .50

J. W. Kelly ..... .50

G. W. Watson ... 1.00

Mamie Thomas .. .50

R. J. Watson .... .25

Foster Thomas .. .25

Mrs. Walker Kelly .25

W. J. Rosser .... .25

Mirtie Gunter ... .25

Collection ..... 3.04

26.79

Poplar Branch Church by collection ..... .75

Sanford Church:

J. D. Gunter ....\$3.00

K. B. Waw ..... 1.00

Max Makepeace . .50

J. U. Gunter ..... 2.00

Mrs. C. C. Way .. .50

J. E. Way ..... .50

Mr. McIver ..... .25

Mrs. C. S. Gunter .25

J. B. Woodell ... .50

E. E. Woodell ... .50

Ida Woodell ..... .25

Iva Woodell ..... .25

Collection ..... 5.15

14.65

Amt. 30th week. .... 52.73

Total .....\$3,663.01

My Dear Children:

See our nice report this week! Uncle Jim made a visit to three churches Sunday (15th), and behold the result! How it gladdens our hearts to have the weekly reports good. It sounds as though our friends meant that we should get along sure enough. But where are the nice letters from the cousins?

Things are beginning to look more natural around the Orphanage. Miss Dora and some of the children are again with us.

Our children are enjoying the first melons of the patch. They are not so large as last year, but good, and have the watermelon taste so dear to the little ones. Thomas Andrews went with his uncle, who came for him last week, to have a visit to the orchard and melon patch till next Monday.

Little Kenneth Sorrell, from McCullers, N. C., sends a towel to the Orphanage this week. Thank you, Kenneth, we never have too many. And now bye-bye till next week. Won't you write a great many letters for the next issue?

Fondly,

Uncle Jim.

**TOMMY'S PRAYER.**

Tommy lay within the cellar which had grown so dark and cold,  
Thinking all about the children in the streets of shining gold,  
And he heeded not the darkness of that damp and chilly room,  
For the joy in Tommy's bosom could disperse the deepest gloom.

"Oh! if I could only see it," thought the cripple as he lay,  
"Jessie says that Jesus listens, and I think I'll try and pray."

"Gentle Jesus, please forgive me, as I didn't know afore

That yer cared for little cripples who is weak and very poor,  
And I'd never heard of Heaven till Jessie came today,  
And told me all about it, and I want to try and pray.

"You can see me, can't yer, Jesus? Jessie told me that yer could,  
And I somehow must believe her, it seems so sweet and good;  
And she told me if I loved her, I could see yer when I die,  
In the bright heaven that is up beyond the skies.

Lord, I'm only just a cripple, and I'm no use here below,

For I heard my mother whisper she'd be glad if I could go,

And I'm cold and hungry sometimes, and I feel so lonely too.

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1:15 6:00	Raleigh	8:30 3:45
1:54 6:24	McCullers	7:52 3:03
2:11 6:59	Willow Sp'gs	7:37 2:45
2:23 7:14	Varina	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
4:30 9:15	Fayetteville	5:30 12:30

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Can't you take me, gentle Jesus, up  
to Heaven along o' you?  
Oh! I'd be good and patient, and I'd  
never cry or fret;  
And your kindness to me, Jesus, I'd  
surely not forget;  
I would love you all I know of, and I'd  
never make a noise—  
Can't you find me just a corner where  
I'll watch the other boys?"  
In the morning when the drunken moth-  
er came to wake her boy,  
She discovered that his features wore  
a look of sweetest joy;  
She shook him somewhat roughly, but  
the cripple's face was cold—  
He had gone to join the children in  
the streets of shining gold.  
—Orphan's Message, Decatur, Ga.

**TWO LITTLE GIRLS.**

**The Poor Rich Girl.**

This little girl is very poor;  
She has troubles, she finds, she can  
scarcely endure,  
And yet, my dear, she has playthings  
plenty—  
Dolls as many as two and twenty,  
Houses and arks and picture-books,  
Something pretty wherever she looks.  
But half the time she's puzzled to know  
What to do with the wonderful show,  
Tired of dollies two and twenty  
And bored with her various toys a-plen-  
ty.

**The Rich Poor Girl.**

That little girl is very rich,  
With an old doll like a perfect witch,  
A broken chair and a bit of delf,  
And a wee cracked cup on the closet  
shelf;  
She can play with only a row of pins,  
Houses and gardens, arks and inns,  
She makes with her chubby fingers  
small  
And she never asks for a toy at all;  
Unseen around her the fairies stray,  
Giving her bright thoughts every day.  
Poor little girl and rich little girl,  
How nice it would be if in Time's swift  
whirl  
You could—perhaps not change your  
places—  
But catch a glimpse of each other's  
faces;  
For each to the other could something  
give,  
Which would make the child-life sweeter  
to live;  
For both could give and both could  
share  
Something the other had to spare.  
—Margaret E. Sangster.

—On the first of August the Minne-  
sota law forbidding the sales of cigar-  
ettes went into effect.

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cians treated free.

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Seaboard which have proved so popular  
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good returning only on No. 33 leaving  
Portsmouth at 9:00 p. m. on date of sale  
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The \$2.00 rate carries to Franklinton  
\$1.75 from Kittrell and Henderson, \$1.50  
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Weldon.

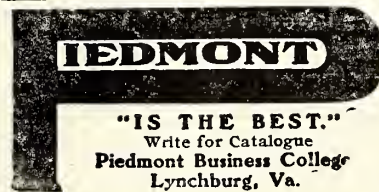
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D. P. A., Raleigh, N. C.

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bition measures last week fourteen went  
"dry." This only leaves seven "wet"  
counties in the forty-two which South  
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# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## TEACHER-TRAINING—THE INTERNATIONAL STANDARDS.

Last June in Louisville, Ky., the International Association of Sunday-school workers adopted through its educational committee certain standards for Teacher-Training. Two courses are provided for—**The First Standard** and **The Advanced Standard**.

The **First Standard Course** is to consist of not less than fifty lessons, twenty of which shall be devoted to the study of the **Bible**, seven to the **Teacher**, seven to the **Pupil**, and seven to the **Sunday-school**, the remaining nine lessons to be divided up among these four branches as the makers of the course elect.

The **Advanced Standard Course** is to consist of not less than 100 lessons, forty of which shall be devoted to the **Bible**, ten to the **Teacher**, ten to the **Pupil**, ten to the **Sunday-school**, ten to **Church History**, and ten to **Missions**, the remaining ten to be divided up among these six branches as the editors of the course decide.

The Teacher-Training Course of our Church was planned before these standards of the International Association were elected, but we had so planned that our Course will be equal to **The Advanced Standard Course**. For instance we will have devoted to **Bible Study** and allied subjects fifty-five lessons, to the **Teacher** twelve lessons, to the **Pupil** ten lessons, to the **Sunday-school** ten lessons, to **Missions** ten lessons, to **Church History** ten lessons, to the **Principles of the Church** five lessons, making a total of one hundred twelve lessons, which is twelve more than the minimum required by the International Sunday-school Association for its **Advanced Standard Course**. The editors of our course are glad that their work as planned before the erection of this standard fits so well into it.

Young man, young woman, have you considered the holy rewards that come to

the successful Sunday-school teacher? Our Teacher-Training Course will help you wonderfully. Ask your pastor and superintendent to organize a class and then join it.

## A WORD OF EXPLANATION.

A year ago I agreed with the editors of the Christian Sun and of the Herald of Gospel Liberty to write for a year a few suggestions on "How to Teach the Sunday-school Lesson." By the grace of God I was given the strength to do that work. Last week's issues of these papers contained the concluding article of that series so far as I was to write it. I believe that some one ought to be found who will carry this work along. It is true, as Dr. Atkinson said editorially last week, that the "Suggestions" have been largely **educative**, but they ought to be carried on **indefinitely**, because there is no help which teachers can get that will give them what these "suggestions" were intended to give. Here is an opportunity for some one to do a service for Christ and the Church that will live long after his day in improved teaching and more effective work in the Sunday-school. Can the editor not arrange this?

It may perhaps appear to those who have been using the "suggestions" that I ought to keep them up as a part of the editorial work of the Young People's Department. To these I will say that I wish it were possible to do this, but it is not. Further the agreement between the Executive Committee of the Young People's Convention and myself was distinctly to the effect that I was not to continue these "suggestions" as a part of my regular work for the department. My duties as editor and field secretary are to edit the C. E. topic each week, to write such articles as I see fit advocating the watchword of the Convention, and to do such corresponding and speaking (as I may be able) to realize the aims of the Convention. Before I undertook the work for the Young People's Department I had already finished the year's work on the "suggestions," otherwise I could not have found time for this work.

Brother Superintendent, you desire your school to prosper and grow. It cannot do this without trained leaders, who are teachers. Still you won't or-

ganize that Teacher-Training Class. Are you in earnest? Or are you joking?

## THE BEGINNERS' DEPARTMENT.

### A Review.

"The Beginners' Department," by Angelina W. Wray. The Sunday-school Times Co., Philadelphia. Price 60 cents.

This volume is number 7 in "The Times Handbooks for Sunday-school Workers," and is certainly worthy a place in that well-known series. It is written by a specialist in this department of Sunday-school work and gives evidence of a master's grasp of the subject throughout.

Chapter I considers the need of the beginners' department, which the author says should include those from three years to six. Chapter II takes up the matter of the superintendent for this department and offers some very sane suggestions as to her qualifications. Chapter III describes the organizing of such a department and Chapter IV is a description of such a department actively at work. Chapters V, VI, VII, and VIII are especially practical in their suggestiveness and deal respectively with Socials for the Tiny Ones, Equipping the Department (the only absolute essentials for success being held to be a good teacher, a separate place for the teaching, and pupils, so that the department can succeed anywhere), The Two-Year Course and How to Use it, and The Weekly Program. Chapter IX answers the objections of those who refuse to organize such a department on the ground that they have "Nothing to Work With." Chapter X is a graphic description of the department's Special Days. The book concludes with Chapter XI in a collection of ten songs especially suited to such a department, words by the author, music by Ethel V. Wilt.

I cannot commend this work too highly. To my mind it meets a real need. It ought to be in the hands of every superintendent and of every primary teacher.

Rev. T. E. White, Salinas, Porto Rico, has filled out and returned the blanks sent him by this department. Thanks, Bro. White. Revs. L. F. Johnson, Raleigh, N. C., and H. H. Butler, Suffolk, Va., have also sent in blanks this week. Will not the others send them in at once, filled or unfilled?

How about that Teacher-Training Class?

**C. E. TOPIC FOR AUGUST 29—  
A FEW SUGGESTIONS.**

**Home Missions: Our Cosmopolitan Population:** Luke 13:22-30.

Let the missionary committee arrange the program and he in charge of the meeting.

There are in the United States outside of the Church about 48,000,000 people, about 30,000,000 of which never hear the gospel at all. Surely there is need of Home Mission Work in this Christian land.

**For the Leader**—In general items speak of the need of Home Missions and of what our Church is doing in this line and of what we ought to do. Do not fail to speak of the opportunity that is given the young people to contribute to Home Missions through the mission money raised by the Sunday-school.

**The Scripture**—Appoint one reader for the scripture lesson and nine to comment, the comment being given in a sentence or two (not over three) as each verse is read by the reader.

**Written Work**—Sunday-school Home Missions,—what our Conference asks us to do. Immigration and Home Missions. The Opportunity of this C. E. Society to do actual Home Mission Work.

**Question Spurs**—What is meant by Home Missions? How differ from Foreign Missions? What were Paul's methods as a missionary? What were Christ's? What missionary have I known? Who are the Home missionaries of our Church? Where are they at work? In what towns or communities near-by is a Christian Church needed? What can I do (to be answered by several)?

**Scripture References**—To be handed out on slips of paper:

Our Invitation to the World, Isa. 58:6-9.

Justice for All, Deut. 1:15-18.

Kindness to All, Deut. 24:17-22.

Christ for All, Tit. 2:11-15.

All for Christ, I John 2:1-2.

Our Bulwark, Deut. 4:5-9.

Our Neighbors, Luke 10:29-37.

Brotherhood of Man, Mark 3, 24.

Fatherhood of God, Matt. 23,9.

**Suggestive Program.**

1. Missionary Song Service. Prayer.
2. Scripture Reading and Comment by the appointed endeavorers.
3. Song. Chain of Prayer.
4. Written Work.
5. Leader's Remarks.
6. Song. Voluntary prayers.
7. Question Spurs by more experienced endeavorers.
8. Scripture References by less experienced endeavorers.

9. Song Service.

10. Voluntary Participation in whatever way desired.

11. Pastor's Five Minutes.

12. Song. Offering (if possible for some special Home Mission enterprise). Mizpah.

**Note**—Display in the place of meeting a chart of some kind showing religious conditions in North America. Have a map of the U. S. and on it locate all places mentioned.

**THE SUNDAY SCHOOL.**

**LESSON FOR SUNDAY AUG. 29TH.**

**Paul on Christian Love. I Cor. 13:1-13.**

**Golden Text.**—"And now abideth faith, hope, charity, these three, hut the greatest of these is charity." 1 Cor. 13:13.

Everyone who expects to abide at a certain place tries to obtain as much information about that place as is possible. As travellers destined for heaven, we might do well to consider what is meant in verse 12.

Heaven is invariably represented as the blessed region of light and knowledge. There is no mental darkness nor spiritual night. It is one region of glory, one world of unending day. "For there is no night there." The apostle

**Books for Every Christian Home.**

Do you know why you are a member of the Christian Church? Do you understand what the church stands for and teaches? If not, send and get a copy of the "Principles and Government of the Christian Church," just revised and greatly improved by order of the Southern Christian Convention.

Cloth binding per copy, post paid 50 cts.

Limp Cloth binding per copy, post paid 35 cts.

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Handsome Persian Morocco, with name in gilt \$1.25.

The Southern Christian Convention also Ordered Another Book Published, **PREPARING THE SUNDAY SCHOOL TEACHER TO TEACH.** Edited by Profs. W. A. Harper, W. C. Wicker and W. P. Lawrence.

The book is neatly printed and bound and is invaluable to the Sunday-school worker, 236 pages.

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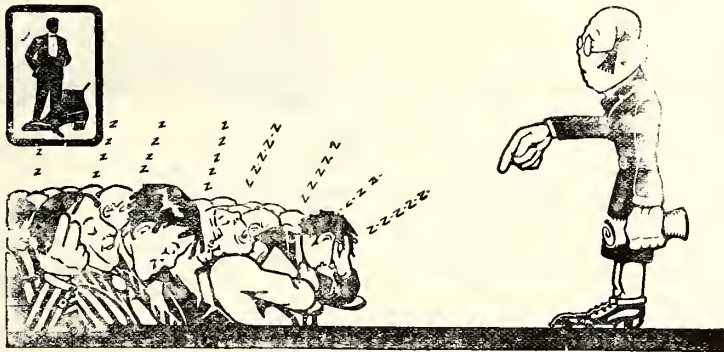
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Come, See. Be Convinced.

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is contrasting the imperfections of the present with the future state. And while here everything is seen as through a glass, darkly, there everything will be clear and manifest.

We shall there see face to face and know even as also we are known.

Let us notice, I. Some things connected with heavenly knowledge.

1. In heaven we shall have perfect light. Now all things are obscure. Neither light nor death. The twilight of our being.

2. In heaven we shall have perfect faculties. Now in an enfeebled state. Frail at best. Connected with body that clogs, and bears down toward the earth.

There will be no interruptions there, no night, no darkness. We will have glorious, celestial instructors. Knowledge will not then be conveyed by painful research and study, but by intuition.

II. Glance at some of the subjects of heavenly knowledge.

In heaven we shall have a more clear and full knowledge

1. Of the blessed God. Now the believer knows Him but very imperfectly. Then shall he behold him in his glory. Behold his face in righteousness. The pure in heart shall see God. Live in his immediate presence and worship incessantly before him.

2. Of the glory of the Redeemer. Then we shall see Jesus as he is. It is his own prayer that his disciples may behold his glory.

3. Of the mysteries of providence. What we know not now we shall know hereafter. Then the divine procedure will be vindicated and the righteous character of God justified; while his wisdom, power, and goodness will be emblazoned before angels and men.

4. Of the family of the glorified. There we shall become acquainted with the first of our race, the father of mankind and the mother of all living. There we shall know patriarchs, priests, prophets, apostles, martyrs, confessors, etc. There also shall we become intimate with angels, seraphim, cherubim, etc.

"O what a glorious company  
Where saints and angels join."

G. W. T.

—During the inauguration of the Indianapolis Motor speedway, August 19, two lives were lost and two records broken on the auto track. Barney Oldfield covered a mile in 43.1 seconds, breaking the previous record of 51 seconds. Robert Burman won the 250-mile race—the contest which cost two men their lives—making the distance in 4 hours, 3 minutes, and 57 seconds.

## MARRIED.

Dillard-Malone.

Thursday, August 5, 1909, at the home of Mrs. P. M. Malone, the mother of the bride, near Corbett, N. C., Miss J. lia M. Malone was married to Mr. J. Ed. Dillard, by Rev. Thos. W. Strowd. Mr. C. A. Dillard was best man and Miss Myrtle Wilkinson maid of honor.

The wedding march was rendered by Miss Cornelia Wilkinson. Immediately after the marriage Mr. and Mrs. Dillard left for Washington, D. C., where they spent a few days. They will go from Washington to Baltimore and then to New York. They will make their home in Caswell Co., N. C.

May they have a long, happy, and useful life. Thos. W. Strowd.

## D I E L.

Delk.

Whereas, Our Heavenly Father has, in the mysteries of His providence, removed from our class, by death, Brother Joseph A. Delk, an esteemed member; and

Whereas, We desire to place on record some formal yet sincere expression of our appreciation of him, our sympathy for his loved ones, and our sorrow in his death;

Therefore be it resolved: First, that we humbly bow to the Divine Will in his removal from us, and reverently recognize His loving and righteous authority over us in all things.

Second, That we extend to the family our sincere sympathy in their deep sorrow, and commend them to the sustain-

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ing grace of God which exceedeth all life's sorrows.

Third, That we cherish in our memories and emulate in our lives the virtues of our deceased brother, and gratefully remember his association with us.

Fourth, That we send a copy of these resolutions to the family with the assurance of our prayers and sympathies, and a copy to The Christian Sun for publication.

Respectfully,  
Men's Bible Class.

Newport News, Va.


**VIRGINIA VALLEY.**

Monday, August 9, my family and myself left Windsor to spend a few days in the Shenandoah Valley. After the usual arrangements for such a trip, we took the train at 8:30, and arrived in Richmond at 11:45. Here it was necessary to make a hasty transfer, having only fifteen minutes to transfer family and baggage from the N. & W. to the C. & O. depot, secure tickets and check and leave Richmond at 12 o'clock. About 2:30 we began to see in the distance the Blue Ridge Mountains and as we drew nearer these mountains the scenery grew more beautiful. Soon after leaving Charlottesville the train gradually rose higher and higher on the side of the mountains and the scenery around was a real feast to the eyes. On through rocks and tunnels we passed until we reached the beautiful Valley. After passing through those dark tunnels the light looked more beautiful. Just so the dark experiences of life make us enjoy and appreciate the light more fully. When we reached Staunton, we found that the train we had expected to take had already gone and we were compelled to spend the night there. This city has recently been voted "dry." The liquor men are speaking of contesting the election, however. Even if they should do so and be successful, it would only mean a little longer life for the saloon in the city; for the people of our beloved state are realizing more and more the evils of this traffic and the "Saloon must go." We reached Broadway Tuesday morning. On Wednesday I started for the Virginia Valley Central Conference and attended the entire session. I am very glad to note the progress made in this conference since I last attended a session, about eight years ago. In listening to the church reports I noticed that several of the churches sent up more money for the Conference assessments than they were asked for, and some paid more to the pastor than they promised. One important action was that of building a Christian Church in the town of Winchester. The Confer-

ence assumed the debt on the lot and now Bro. Walters intends to turn his attention to building a house of worship in the near future. The prospects seem bright for a church in this town and this action will mean a great deal to the Valley Conference. With such a man as Bro. Walters at the head of this work we bespeak for it success. There ought to be a Christian church in Elkton and also in Harrisonburg. This last named town is soon to have a local option election and we trust that the saloons may soon be closed there also.  
R. H. Peel.

—The American people are getting into the habit of "showing off." Even amongst the low as well as amongst the high there is rivalry in foolish display. Charity and Children timely says: "We must learn to pay as we go, or not go. We must walk if we cannot afford to ride. We must stay at home rather than borrow money to go abroad."

[EDUCATIONAL.]

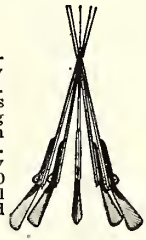


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me a better color than I have had in years."

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Calcium Sulphate	.577
Sodium Sulphate	4.565
Potassium Sulphate	.624
Sodium Chloride	5.964
Iron Sesquioxide and Alumina	.023
Silica	2.303
	29.960

**HYMN OF TRUST.**

O Love Divine, that stoops to share  
Our sharpest pang, our bitterest tear,  
On Thee we cast each earth-born care,  
We smile at pain while Thou art near!

Though long the weary way we tread,  
And sorrow crown each lingering year,  
No path we shun, no darkness dread,  
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,  
And trembling faith is changed to fear,  
The murmuring wind, the quivering leaf  
Shall softly tell us, Thou art near!

On Thee we fling our burdening woe,  
O Love Divine, forever dear,  
Content to suffer while we know,  
Living and dying, Thou art near!

—O. W. Holmes.

—Love thinketh no evil.

**HELLO, MR. FARMER!**  
The Telephone Bell Adds Happiness to Rural Life.

The farmer is getting "on the wire." The telephone bell has started to ring on the farm. "Listen, he is talking now: 'Hello, Mr. Brown; what are you paying for eggs today? What, only 12c! Why, I got 14c for the last 100 dozen. You think they'll go up soon again? All right, I'll wait a few days till prices get better. Good bye.'"

Then turning to his wife he says: "Do you know, my dear, that telephone pays for itself in what it has earned by enabling me to get prices before sending eggs to market? Until I got the telephone, I used to ship eggs to the city, and rather than bring them back, I would take whatever Brown offered."

"Yes," replied his wife, "you rarely ever got more than 10c before. Now you always get from 12c to 15c. But the point of how much you get for your eggs doesn't compare with the convenience the telephone is in other ways. When the baby had convulsions, last night, we phoned for the doctor and he got here so soon I was almost surprised to see him. You know, it always used to take several hours for him to come before we had the phone. I really believe," she continued, her voice trembling, "that our dear little boy would be alive and well today if we could have gotten the doctor sooner the night he was taken."

You would be much surprised to know how reasonably priced a telephone is. Much of the installation the farmer can do himself. The most popular method is for several farmers in a neighborhood to get together—on one line. This makes it cheaper. They can cut down the trees, erect poles and string the wires. And when the wiring has been completed to the edge of the nearest town, the telephone company will make the necessary connection to give local and long distance communication with all points where there is a Bell telephone—and there are millions of them.

The rapid strides being made by the farmers of the South in the last two or three years render a telephone a necessity in order that he may not be outstripped in the keen competition of the day.

This matter ought to interest you, if you live in the country and have no telephone connection. If it does, write to the Farmers' Line Department of the Bell Telephone & Telegraph Company, 19 South Pryor St., Atlanta, Ga., and ask for their booklet which describes the Bell plan for connecting up with the telephone system. A postal will do.

(Begun on page 7)

grees hotter than it was when we arrived here last January. But the attendance at our church services has held up as well as we could expect and the work is moving along nicely. One member was received last Sunday morning. The third Sunday in June was children's day. We had a full house and a good program. The home mission offering was \$32. We were glad to have Dr. J. P. Barrett with us the second Sunday in

## Northwestern Mutual Life Insurance Co.

Is paying out and investing in both Virginia and North Carolina more than it receives from these States.

New business in Virginia, 1908,  
\$2,147,800

Larger than any other company.

Gain in insurance in force in Virginia, 1908,  
\$1,374,975

60 per cent more than the next largest.

T. ARCHIBALD CARY, General Agent for Virginia and North Carolina,  
Richmond, Virginia.

## During 1909

(As in previous years)

We want you in our business, for we have what you want in your homes—the very best, most substantial and handsome furniture at bottom prices. We are also the undertakers.

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# Elon College.

## Co-educational. Established 1890.

Thorough College courses leading to M. A., A. B., and Ph. B. degrees. Strong and experienced Faculty with highest University training. Good Library, Reading Room, Laboratories, Literary Societies. Excellent Music, Art, Elocution and Business Departments. Diploma from Elon admits to graduate departments in the highest universities.

Beautiful and healthful location, 17 miles east of Greensboro on Southern Railway. Best moral and religious influence. No hazing. New students met by reception committees from young people's Christian organizations connected with the college. Good equipment. A large new dormitory, with modern conveniences, has recently been built to meet the requirements of growing patronage.

EXPENSES UNUSUALLY MODERATE. FALL TERM OPENS SEPT. 1ST.

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EMMETT L. MOFFITT, LL. D., President.

ELON COLLEGE, N. C.

June. He preached for us both morning and evening to the delight of those who heard him. He left Monday for Dayton. We were sorry that he could not stay with us longer. W. D. Harward.

Madrid, Iowa.

—The largest and most ornate exposition building in the United States is now completed and just in time to receive the unique trophies of the hunt gathered by Mr. Roosevelt in Africa.

This building of granite with floor-space approximately nine and one half acres and costing three and a half millions of dollars has been erected by Congress for the National Museum and is today being put in order for the proper exhibition of various objects of interest. It is another valuable asset to the beautiful capitol and city of Washington.

—Every Christian has one glad, grand privilege, that of living with Christ, for Christ and in Christ every day.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, SEPTEMBER 1, 1909. VOLUME LXI. NUMBER 34.

## EDITORIAL COMMENT.

There is every indication of returning, if not increased, prosperity. Crops in most parts of North Carolina, and, as far as we can learn, of the South, are exceedingly promising. In some sections there have been too frequent and heavy rains, but these have not done the damage once feared. Farms improve, year by year, in worth and are cultivated with less cost than formerly, and more abundant yields are realized. The most of our factories are running on full time, merchants are laying in heavy stocks of goods and the railroads are finding all they can do to meet the demands upon them for business.

Congress has adjourned, tariff legislation has ended and not one man in fifty or a hundred knows whether there was revision "upwards" or "downwards." And our country is at peace, with plenty of profitable work and pastime in view. A happy people. A great country. A glorious outlook. He who does not consider it good to be living at such a time and in such a land must be ungrateful indeed. If we may keep our faith fixed in God and remain loyal to His kingdom and His cause, the wildest dreams have not revealed to us yet what our country shall be in future. May the God of nations guide us "lest we forget."

The Pope of Rome is very fond of President Taft. Many Catholics are. When Mr. Taft was Governor-General of the Philippines he dealt with papal holdings and possessions there with great discretion. So Pope Pius has not forgotten him. Emperor Menelik of Abyssinia sent the Pope a lioness in 1907 and she now has six cubs. The Pope has decided to send two of these to the Kaiser of Germany, two to Emperor Francis Joseph, and two to President Taft. The other great rulers must feel very much alone and quite envious. But one wonders what on earth President Taft will do with two young lions—now that Congress has adjourned, and the days of roaring about the tariff are over.

The wonders of Japan have not ceased since her war with Russia. They increase, the rather. The Minister of Finance has just issued a statement show-

ing that Japan was never so well off financially. In 1908 there were in her postal savings banks more than \$45,000,000. Already in 1909 these deposits have leaped to \$52,500,000, made by 9,502,050 depositors. Her war with Russia did not bankrupt, but greatly increased her riches. Wonderful little Japan.

Large families are not a hindrance to genius. Benjamin Franklin was the last of seventeen children; Coleridge was the last of fourteen; Schuher was the tenth in a family of fourteen; Washington Irving was the last of eleven; Napoleon, the last of eight; Rubens and Richard Wagner each the last in a family of seven; and Weber was ninth to arrive in his father's house. There are no rules for genius, but it would be easy to show that large families are the happiest, and produce most of the world's greatest men and women; and that more "men of mark" are born nearer the mountains, or near the sea, than in other localities. So statisticians hold.

A person's and a people's present customs and habits are largely shaped by their belief as to events in the future state. The Egyptians, for instance, believed in immortality, but had not the first notion of the resurrection. That belief begot among the Egyptians a custom of embalming and mummifying which remains a sealed wonder even to the civilization of our day. Their belief as touching the future that their bodies must be preserved inviolate to breathe and live again in process of time produced that marvelous and wonderful art.

Here is a current event culled from an exchange (The New York Advocate) which carries a pathetic but beautiful story and sublime moral, for there are hundreds of such heroes of whom the world hears and knows all too little:

On August 12 a train was wrecked near Bristol, Va. The engineer, Samuel Bush, of Knoxville, Tenn., subsequently died from his injuries. Scalded and frightfully bruised, he was slowly working his way out of the wreck of his engine, when the few passengers who retained their senses pushed aside the mass of twisted iron to meet him. As the passengers began to hunt for whiskey to

stimulate him, he asked for a last look at his old engine. When they came to him with the liquor he begged them to look after the comfort of the passengers. Being told that no passengers had been injured, he said, "That's good. But before I take this whisky I want you men to smell my breath and testify if need be that I had not been drinking when this happened." He would not touch the stimulant until four of the men had smelled his breath and promised to bear witness to his sobriety. "All an engineer has is his record," he said feebly, "and he cannot afford to have anything against that." Bush went out upon his last run with his record spotless. He had been in the service of that railway for more than thirty years. Cannot another word be substituted for "engineer" and another truth be the result? "All a minister has is his record, and he cannot afford to have anything against that."

—The Baptists of Kentucky have finished raising \$400,000 to meet the conditions of Dr. Gatliff who gives four thousand acres of coal lands, said to be of untold value. The schools and other denominational interests of that state are the beneficiaries.

—The reciprocal relationship now existing between China and the United States is like that of two very friendly persons. The United States restored to China, of its own accord, the surplus Boxer indemnity—\$13,000,000—something unprecedented in diplomacy. Now China shows her appreciation of the deed by spending the entire amount in sending her young men—100 a year—to this country to be educated.

—Rev. W. L. Watkinson, of London, at a conference recently made a declaration that is worthy of consideration by other ministers: "At the end of my life, with all the imperfections belonging to my ministry, I feel this consolation—that I have not unnecessarily disturbed the religious convictions of my hearers. I have sought in all my preaching to be practical and instructive, and have sought in my ministry and writings to do people good. It is ten thousand times better for a man to set before a congregation the simple beauty of the New Testament than to trouble a congregation with his own nightmares."

## FROM THE FIELD.

## Ingram, Va.

We began our meeting at Ingram on the second Sunday in August. Rev. H. H. Butler of Suffolk, Va., came in on Monday evening and did the preaching to the close Thursday evening. His sermons were fine and most highly appreciated by all who heard him. There was a very good revival in the church and some 12 professions and reclamations. The congregations were very large at night. The church and community were very much edified. Ingram has some of our very best people. It is note-worthy that there are but very few people in that community but what are members of the church. It was interesting to see all denominations worship together as one.

## Happy Home.

Our meeting at Happy Home began the 3rd Sunday and closed on Friday with 48 professions and reclamations. Rev. W. T. Herndon was with us and did the most of the preaching. Dr. Herndon was quite feeble, yet his sermons were good and well received by the large congregations. This was a very fine revival in the church. The most of the converts lived out of the regular congregation. Ten united with the church, and we expect others at the next appointment. Here we have some most excellent people. We held our 3rd quarterly meeting. The present pastor was unanimously recalled for another year. It is with regret that I cannot be at Mt. Zion this week, my son Luther being very ill with typhoid fever and I am now by his bedside.

S. B. Klapp.

Greensboro, N. C., Aug. 24, 1909.

## Christian Chapel.

Saturday before the second Sunday in August our protracted meeting commenced at Christian Chapel, Rev. J. S. Carden being our pastor. He has been very successful with his work at this place during the year. There has not been such a meeting held here in many years. The congregations were large each day and all gave the very best attention.

Pastor Carden had no one to help him except Rev. Mr. Blanch, a Baptist minister, who preached Thursday afternoon.

The meeting lasted eight days. There were about fifty conversions and twenty-two joined the church. The Lord blessed us all abundantly and let us hope that we may run the race more successfully so when our meeting in our earthly home is no more we may meet in our Father's home above.

Beulah Reynolds.

## Mt. Auburn.

Dear Bro. Atkinson: Allow a few words from our work at Mt. Auburn. For two years this church has been my only pastoral charge. The work moves smoothly on, no special agitation, no great out-break. Our meeting was held second Sunday in July and week following. The congregations were larger than usual. The attention to the Word was good; the spirit of the services uplifting. There were eight or nine conversions; and many reconsecrated themselves to the work. Six joined the church.

Rev. L. E. Smith was with us three days of the meeting. His preaching was of a high order and the congregation greatly enjoyed his stay. Bro. Smith is still quite a young man and a member of the Sr. class at Elon College '10. He has ability as a speaker, and much tact as a preacher. We are so glad to see our young men give themselves entirely to the ministry.

The present pastor has been extended a call for next year at Mt. Auburn and has accepted. This is one of the old churches and has ever proved herself loyal to the denomination and faithful to the work entrusted to her. This is one of the most interesting churches I have ever served. May God's blessings continue with this kind and faithful congregation.

## Apple's Chapel.

It was my pleasure to be with pastor, Rev. L. I. Cox th 4th Sunday in July and week following in the meeting. I was pastor of this church about twenty years ago and was glad to meet many friends whom I knew then. The congregations were immense. The meeting good, many rejoicing aloud in their happiness. Many changes have taken place—old men and old women of God have gone from their work on earth to their rest in heaven— young men and women have married and gone to the centers of commerce seeking wealth but with all these changes old Apple's is still a place for the gathering of the people. Pastor Cox is loved by his people—they want him in their homes, and this is the secret of his success as a pastor. He is a plain preacher and hard worker. We were a little amused and interested how he began the protracted meeting, viz: Sunday, 11 a. m. service, he began by asking for \$25 Conference mission money and he got \$28. At 2 p. m. he asked for \$8 to care for the grave yard in 1910; and he got \$11.50. That's the way he does things. And the people appreciate and enjoy their own success. We enjoyed the week at Apple's very much.

Yours fraternally,

Jas. L. Foster.

## Damascus.

We have just closed a good meeting at Damascus Church, in Orange Co., N. C. It continued five days—about 16 conversions and 5 accessions to the church. There was good interest from start to finish. The congregations were very good, and fine attention was given. The song service was fine. Most of the preaching was done by Bro. L. F. Johnson, and he did it in the power and demonstration of the Spirit. To God be all the praise.

W. G. Clements.

## Mt. Gilead.

My meeting at Mt. Gilead began first Sunday in August and was closed out by the rain before any visible results were attained. The rain began on Sunday afternoon and lasted nearly through the week. We managed to have five services in which we believe the Christian people were benefitted, and some requests for prayer were made.

## Bethlehem.

The meeting at Bethlehem began third Sunday in August and lasted four days. The church was very much revived and the cause here strengthened. There were seven conversions, four reclaimed and two united with the church.

## Antioch.

The meeting at Antioch began fourth Sunday in August and lasted four days. Large crowds were in attendance each day and the Holy Spirit was with us. There were twenty-three conversions, and fourteen united with the church. We have recently put a coat of paint on this church and hope to put on two more coats before another year rolls round. We had no ministerial help at any of these points, but the Lord helped us.

Herbert Scholz.

## Lebanon.

Our meeting was held the third Sunday and week following in July.

Rev. H. H. Butler was present and did all the preaching after Monday. Rev. W. L. Wells was present and preached on Monday. Bro. B. J. Earp was present and worked in the prayer meeting. There were twenty-two converts and twelve joined the church. Bro. Butler endeared himself to the people and all enjoyed his preaching. We would be glad to hear him again.

## Concord.

We held our meeting the fourth Sunday and week following in July. Rev. W. L. Wells was present and did the preaching. The people enjoyed his sermons. They were good. There were eleven converts. Three joined the church. The church would be glad to hear him again.

**Center Grove.**

The meeting at Center Grove embraced the second Sunday and week following in August. Rev. W. T. Herndon was present and did the preaching. He preached good sermons and made strong appeals to the unsaved. There were five converts. The church would be glad to hear him again.

Thos. W. Stowd.

**ALABAMA LETTER.**

As it has been some time since I had anything to say through The Sun, I send a few lines.

Third Sunday in July I started for Brown Springs, Ga., to assist Rev. J. W. Elder in a meeting at that place. On account of Bro. Elder's companion having fever he was absent from the services, but we had a glorious revival. Eighteen joined the church. I found a wide awake church praying for the power and so it came. May the Lord continue to bless these dear people. Fourth Sunday in July my meeting began at Forest Home. On account of my being at Brown Springs, Rev. J. W. Knight conducted the services for me till Monday night, and did the preaching thru' the entire meeting. He did earnest preaching which the people appreciated very much. We are expecting to hold a meeting here in August. I went from here to Macedonia, and began a series of meetings. At that place I was assisted by Rev. J. D. Dollar. Bro. Dollar was sick through the entire meeting. He did some preaching which the people very highly appreciated. The people at Macedonia tell me this was the best meeting they have held in many years. A Sunday school and weekly prayer service was organized, the result of this service. Went next to New Home in Clay Co. and began services on Saturday before the second Sunday. I was assisted here by Rev. J. D. Dollar and J. W. Elder. Bro Elder was pastor of this church and is much beloved by this people. He did most of the preaching, and the spirit was with him and he was a power in the pulpit for good. Four additions to the church. A Sunday-school and prayer service was organized. From here I went to Christiana in Tallapoosa Co., where Rev. J. V. Knight was conducting a meeting for me. I arrived Sunday at the 11 o'clock service. We had a fine service. At present we are holding a Union meeting with the Methodist people at this place. Bro. Stephenson, of Dadeville, Ala., is their pastor. We are praying and expecting great results from this meeting. My work is in better condition than ever before since I have been doing pastoral work, for which I give God the praise. The

Alabama Christian Conference will convene with Christiana Church on Tuesday after the third Sunday in October. Those wishing to come by railway will please notify me, and conveyance will meet them at Dadeville, Ala., the nearest R.R. point. The church is eight miles north of Dadeville.

May God bless our good work here and in other fields.

J. H. Milam.

Abanda, Ala.

**THE VALLEY VA. CONFERENCE.**

The last Communication left me at Union, Southampton Co., Va., surrounded by some of the friends of my childhood, and the scenes of many past years. These associations conspired to fill me with emotions too deep and profound to express. This day finds me at Luray, Va., where I am spending a few days with friends. Am just from the Valley Central Va. Conference, which was held at Newport in the beautiful Page valley, a few miles away. The weather is fine, the scenery inviting, and everything conspires to make my visit pleasant.

Reached the Conference room Friday morning last where I found them in session and earnestly engaged in the work. Bro. Walters, the president of the Conference, and all the ministers belonging to it were very kind, and I feel thankful to them for every kindness they showed me. Many improvements have been made in their work and they are progressing well. The building of a church in Winchester, Va., was considered and plans were laid to begin the work. That is an important point, and demands the careful attention of the Conference. With prudence and push I have no doubt about its success. Bro. Walters has the tact and ability with the proper assistance to move it on to a successful completion. Have often passed this place and wondered why it was we did not have a church in this growing city. The meeting of so many friends of other years was pleasant. This of itself was a delightful part of the association.

My home was with Bro. E. L. Louder back. He and his pleasant family entertained me in the best way.

J. T. Kitchen.

**NORFOLK LETTER.**

We had the pleasure of a visit from Rev. A. P. Barbee, of Durham, N. C., who has been visiting Rev. J. O. Cox, of South Norfolk.

Brother Barbee filled the pulpit of Brother Cox in the South Norfolk Church yesterday, morning and evening.

The people of the Memorial Temple have as yet not decided on a pastor for the coming year.

As stated in my last letter, Rev. A. B.

Kendall, of Le Grande, Iowa, had been in Norfolk with the view of taking up the work at the Third Church. A business meeting was held on last Monday evening, at which time, a unanimous and urgent call was extended him to become pastor of the Third Church. He took the matter under advisement, promising to notify me by wire today of his decision. Up to this hour, I have not heard from him.

We are trusting that the Lord's will may be done.

J. W. Manning.

**Armentrout-Fry.**

New Hope Christian church was the scene of a pretty church wedding August 18th, when Mr. Price A. Armentrout, son of James Armentrout, led to the altar Miss Annie V., daughter of Mr. and Mrs. George V. Fry.

The wedding party entered the church as follows: ushers, Messrs. W. P. Vampelt and Avis Liskey, Mr. A. P. Liskey and Miss Mattie Hilbert, Mr. Frank Liskey and Miss Mattie Liskey, Mr. Wm. Hilbert and Miss Dora Armentrout, following these came the bride leaning on the arm of her maid of honor Miss Margie Earman. She was met at the altar by the groom accompanied by his best man, Mr. Lilburn Armentrout. They stood beneath an arch of evergreens and flowers while the writer spoke the words that made them husband and wife. Miss Mary Spitzer presided at the organ and played Mendelssohn's wedding march as the party entered the church. A bounteous dinner was served at the home of the bride before the ceremony and immediately after the service Mr. and Mrs. Armentrout were driven to Harrisonburg where they took the train for a few weeks' trip to Washington and other points, followed by the best wishes of a host of friends.

W. T. Walters.

—There is a "league of mothers of families" in Paris which is fighting against certain evils in corsets. In order that women may have saner clothes offered to them by the stores, this league is demanding, according to La Revue, that the "manikins," which are the basis of the figure of women, shall be remodeled, and that the fashion-plates shall portray more natural human beings. In other countries in Europe the corset in some of its manifestations comes in for sharp criticism. Both France and Germany, for example, forbid the corset during gymnastics in schools, and in Holland, Austria and England, as well as in France and Germany, there exist organizations for the reform of this piece of wearing apparel.—Youth's Companion.

## NOTES AND PERSONALS.

—The day in which you do not help some one else to be happier and better is a lost day.

—Elon College opens for its twentieth annual session today. A splendid opening is anticipated.

—The Sun's editor is with Pastor N. G. Newman in a series of meetings at Holy Neck this week.

—Are you living so as to make your neighbors happier and better for your being among them? If not you are losing much of the joy of life.

—It is not so much a question as to whether a new religion is true or false. The real question is, have you enough of the old religion to keep you hopeful, happy and steadfast?

—Rev. J. L. Foster assisted Pastor L. E. Smith in a happy and successful revival at Pleasant Ridge in Randolph Co. last week. There were 24 conversions and 20 accessions to the church.

—Writing from Ramseur, N. C., Aug. 26, Rev. R. L. Williamson says: "We closed a successful revival at Shady Grove last week. Brother Morgan was with me until Tuesday when he was called to see his brother who was in the hospital for treatment. Bro. Morgan did some earnest and effective preaching and it was with great regret we had to give him up."

—For the benefit of their friends and correspondents it is deemed worth-while to say that Revs. W. T. Walters and R. L. Williamson have somehow possessed themselves of a typewriter each. Now if a movement could be started to get one into the hands of Rev. C. E. Newman, Henderson, N. C., his long-suffering friends (The Sun's editor included) would certainly feel relieved.

—Rev. C. H. Rowland has returned from the Northfield Bible Conference and writes of the work at Northfield this summer for Sun readers. Bro. Rowland says: "Had the greatest time of my life. Almost a second call to the ministry." We doubt if there is a greater and more helpful place on earth for a preacher to visit than Northfield during the Christian Workers' Conference.

—If Col. J. E. West, Suffolk, Va., will not consider us out of date we will accord him hearty congratulations for success in the recent primaries in his county, which virtually makes him a member of the next House of the Virginia Legislature. There is no more conscientious man than J. E. West and he will do his full duty as law-maker and reflect credit upon his constituency.

—Alas for the frailties of human kind! It had never occurred to us, for instance, that Dr. W. W. Staley could

have the big head; but we met him last week and he would hardly speak. Since he has come to be "grandpa" his manners certainly need mending. Mrs. Staley was as kind and congenial as ever, as if she had been used to boys in the family all the while. Men can have their heads turned and puffed up so much easier and quicker than women.

—The Department of Education of the American Christian Convention, M. W. Baker, Ph.D., Lakemont, N. Y., Secretary, issues a neat folder of eight attractive pages entitled "These Schools, Give preparation for making a living and inspiration for making a life." The names of the thirteen schools and colleges, with presidents of each, also much valuable information concerning our relationship and duty to them as our own are given. The folder is a call for a general collection for our Department of Education on Sunday, September 12th.

## ELON COLLEGE NOTES.

The Elocution Department this year is to be in charge of Miss Emily B. Urquhart, Hensall, Ontario. Miss Urquhart comes highly recommended, and may be depended upon to build up the department.

The gymnasium floor in the West Dormitory has been floored for the physical culture and gymnasium exercises of the young ladies. This improvement fills a long felt need in the college equipment.

Last Sunday was a gala day at Union Ridge Christian Church, it being the occasion of the dedication of their new house of worship, costing something like \$4,000. The dedicatory sermon was preached by Dr. J. O. Atkinson. Uncle Wellons was there and led in the prayer. Many others from Elon were in attendance, including Dr. Atkinson's family and Mr. and Mrs. W. J. Lee.

The Alamance County Sunday School Convention met at St. Mark's Reformed Church, two miles south of the college, on Saturday and Sunday of last week. Prof. Wicker was president of the convention and Prof. Cobb secretary and treasurer. President Moffitt, Rev. R. P. Crumpler, and Mr. W. B. Fuller also attended from here. Prof. Cobb is secretary-treasurer also for next year. The new president, Prof. Wicker, refusing to serve longer, is Rev. J. D. Andrew, Burlington, N. C.

Mr. J. I. Lawrence and family have been visiting at Prof. Lawrence's this and last week. They left for their home in Mineral Wells, Texas, Tuesday of this week.

Major E. Moffitt, Asheboro, N. C., president of the N. C. State Sunday School Association, was in town Saturday and Sunday, visiting at Dr. Moffitt's.

He attended the county association at St. Mark's and delivered an able address.

Prof. Cobb and family have vacated their old home place at the Carr cottage and have moved into the West Dormitory where they will board for the future, Prof. Cobb acting as resident professor in the building.

Miss Pattie Clendenin was married to Mr. J. T. Bradshaw at her home last Wednesday in the presence of a large number of friends and relatives. Dr. W. W. Staley, her uncle, performed the ceremony. There were many presents. Mr. and Mrs. Bradshaw have the best wishes of the people of Elon College and of their numerous friends elsewhere for a long and happy married life.

Mrs. Harper has returned home from a visit to her father's in the northern part of the county.

Dr. and Mrs. Staley were pleasant visitors here last week. They came up to the Clendenin-Bradshaw nuptials.

The first sermon of the next year will be preached next Sunday morning in the chapel to the students and villagers by Rev. W. S. Long, D.D.

Mrs. S. L. Adams, Cluster Springs, Va., has been visiting Dr. and Mrs. Newman for the past few weeks. Mrs. Adams used to live here and her friends were glad to have her return again.

Mr. and Mrs. D. C. Brown have been visiting their son, Mr. D. W. Brown, the past week. We were glad to have these friends here.

Mr. and Mrs. J. Willis Barney and son, Harold, have returned from Pennsylvania, where Mr. Barney taught a successful school this summer. They will occupy the Whitesell house and take roomers as last year.

From all appearances the opening is to be the best yet in Elon's history. Of course a great many who might come and ought to come are not going to be here. We are looking to our friends to help us with these pupils. Will not every friend of the college see to it that the young people of his particular community who ought to have come, but did not at the opening, do come at once? This will be a real service to the church, and one that will be appreciated by the college. Don't fail to do this, please.

W. A. Harper.

Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.—Dr. James Hamilton.

**VACATION AT NORTHFIELD.**

My vacation was spent at the Christian Workers' Conference, Northfield, Mass. It is an ideal place, and the services were simply great. It was almost a second call to preach. I think if the churches knew of the work done there, they would not only give their pastors vacations, but would send them to Northfield. To be in such a holy atmosphere will make a better man, and better preacher. A trip to Northfield would be better than a pounding, Mr. Editor, I think.

I wish I could tell of the great work, but it might become stale to my congregation. The conference began July 31, and continued through August 15. It was a busy time for there were eight services each day. A hungry preacher would almost make himself sick trying to take in every service. It only took about two days to prove that one man could not appreciate so many good things at once.

The conference began with a sermon by Dr. A. T. Pierson from 2 Peter 3:18. Subject, "The Grip of Spiritual Truth Compels a Decision." In a plain and simple way, this grand old man struck the key note for the entire conference. Were I to try to give an outline of this sermon, I should have to devote my whole paper to it. But I must say that one of the most helpful parts of the conference was his Bible class each morning at nine o'clock. His series of studies were on the Gospels, Acts, and the Epistles. He said, "The main purpose was to show the distinctive, characteristic peculiarities of the five historical books of the New Testament; then, the central theme of the five writers of Epistles; and especially to demonstrate and illustrate the comprehensive adaptation and application of the whole body of truth, therein contained, to man's universal needs."

I should like to mention the great preachers present, and tell something of their sermons, and I shall in another paper. There are so many things of interest, that I do not know which to mention. But I will say just a word about the Ministers' Meeting conducted in the Russel Sage Chapel by Rev. G. A. Johnson-Ross, of England. It was inspiring to see seven or eight hundred preachers, of every faith, hanging on the words of this man of God. The Ministers' Meeting will be a special feature in the conference in the future.

The social side of my vacation would give me enough to pay me for the trip. I went alone, and did not expect to meet any one I knew. When I arrived at the station, and took a carriage for the boarding house, I found on the same

seat with me a man from my own county, Rev. W. F. Powell, of Roanoke, Va. We renewed our boyhood acquaintance, and became room-mates.

I am at my place again, feeling that I am a better man, and am ready for another year's work for my Lord.

C. H. Rowland.

**CHURCH DAY IN ST. LOUIS.**

The ringing of all St. Louis church bells in one grand chorus at sunrise Sunday, October 3rd, 1909, will be the signal for the people of St. Louis to begin a seven-day celebration of the 100th anniversary of the incorporation of the city.

"Church Day" will be the title of the opening day, which will be devoted to a review of the religious development of the city in 100 years. The religious celebration will be general, including all denominations. The chairmen of the committee on Church Day are Samuel Cupples, one of the foremost Protestants in the city, and W. J. Kinsella, one of the city's most prominent Catholics.

Commemorative services, with sermons and addresses of historical character, will be held in virtually all of the city's 444 churches. Uniformed organizations, military and fraternal, will proceed in organized bodies from their armories and halls to such churches as they may select. A chorus of thousands of Sunday School pupils will sing appropriate anthems.

The downtown section, where once stood churches and residences and now stand great commercial skyscrapers, will be invaded for the day by armies of worshippers, who will unveil tablets marking the sites of the early churches, and memorializing the religious leaders of 100 years ago, who, surrounded by forests inhabited by Indians, found time, in addition to protecting themselves and their families from attack, to build churches and worship in them, thereby setting for their descendants an example which has not been ignored.

The following list shows the number of churches of each denomination in St. Louis:

Baptist, 23; Catholic, 76; Christian, 15; Christian Scientist, 4; Congregational, 21; English Evangelical Lutheran, 7; German Evangelical, 24; German Evangelical Lutheran, 22; Hebrew, Orthodox, 9; Hebrew, Reformed, 4; Methodist Episcopal, 26; Methodist Episcopal, South, 20; New Jerusalem, 3; Presbyterian, 42; Presbyterian, Cumberland, 1; Presbyterian, United, 4; Protestant Episcopal, 29; Reformed Episcopal, 2; Unitarian, 2; miscellaneous, 110; total (not including the Evangelical Alliance,

consisting of clergymen of different denominations) 444.

Each of these 444 religious organizations has been invited to participate in the ceremonies of Church Day, and virtually all of them have accepted.

The St. Louis Centennial Association is a municipal institution, whose president is the Hon. Frederick H. Kreismann, Mayor, and whose purpose is to celebrate the 100th anniversary of the incorporation of St. Louis with the most notable series of great events ever crowded into seven days in any American city.

Via floats, costumed paraders, etc., will be shown the different stages in the development of St. Louis from a wilderness into a city of towering skyscrapers and beautiful homes, ranking, in point of population, fourth among the cities of America, and in point of many important industries, first among the cities of the world.

As many as possible of the important events of Centennial Week will be held out-doors, in order that every St. Louisan and visitor may have an opportunity to witness them.

—The barbarous custom of hazing is destined to pass away, if it is not already a thing of the past. The President ordered seven cadets of the Military Academy at West Point to be expelled, on the 19th, for hazing Cadet Roland Sutton in June last. This Sutton is a brother to the one killed in the Navy Department. The regulations, or rather the enforcement of them, seems to be very lax in our War Departments. The murderers of Lieutenant Sutton haven't even been dismissed.

The glory of life is self-development. The glory of life is self-suppression. The glory of life is indulgence. The glory of life is abstinence. How can these contradictory statements be true? Because there are two selves,—a higher and a lower. To the higher Jesus says, "I am come that ye may have life abundantly." To the lower the word of God is, "Put to death therefore your members which are upon the earth." It is precisely by dying in the lower sphere that we live in the higher. We close up all the low ranges of baser personality and find ourselves free to the endless joy and experience of the life eternal.

But people are constantly talking to us as though there were no death or abstinence or self-repression necessary. We know better. Throughout the whole of life we see achievement and attainment associated with sacrifice and self-denial. —Robert E. Speer, in S. S. Times.

### A SUFFERING GOD.

God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5:8.

We may stand, in imagination, beneath the shadow of the cross, and in spirit we may see, once more, that scene of suffering which secures our salvation. The years recede, the spaces are removed, and by that singular power of the human mind by which time and space are forgotten, we are transported to another time and place and remember Him who died for us and the scenes connected with that death. Behind us is the grim, gray wall of an ancient city; before us is the slope of a skull-shaped hill; about us are the dark faces and the flowing robes of an Oriental people, the haughty forms and the rich vestments of Jewish priests and the stern faces and helmet-crowned heads of a quarternion of Roman soldiers; and above all, in silhouette against the northern sky, rising on the crest of the hill, three crosses laden with their suffering victims. Our eyes are arrested, our attention is fixed, and our souls are held by the central figure. His face, perfect in feature, pure in character, tender in delicate sensibility, set now in the strong agony of suffering in which both body and soul participate, is the face of the Man who did no sin, who looked on men with compassion, who sympathized with suffering and who sorrowed for sin. Now, numbered with transgressors, condemned with malefactors, He suffers crucifixion at the hands of men. As we look the sun is hidden and heaven is covered with a cloud, as if the scene were too painful to look upon, and the earth trembles and is rent as if in sympathetic agony. The soldiers stand astonished; the priests are stricken dumb; the faces of the people grow pale with terror; and silence extreme, intense, awful, reigns. Listen. The silence is broken by one clear, distinct voice of love and faith and hope: "Father, into thy hands I commend my spirit." The light fades out of those tender eyes, the trembling agony passes away from the fair face, and the stillness of death clasps in its embrace the body of Jesus the Christ.

The Roman centurion who has charge of the crucifixion, hearing the voice and beholding the death, voices his conviction in the exclamation: "Truly this was the Son of God." And one who, later, had a vision of the Crucified and who felt the power of the crucifixion to change the course and current of human life interprets the death of Jesus by saying: "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."

Love, then, the love of God, the love of God for sinful men is the center and soul of this scene of suffering and death. The eternal life which is invisible became visible in the form of Jesus; the divine Father whom no man had seen was declared in the Son; the spiritual love whose sufferings were unseen was made manifest in the physical sufferings which all men could see, and the greatness of that love was shown by death beyond which no visible proof of love could be given. The love of God in its patience, its long suffering, its redeeming, renewing, and saving quality is commended unto us. Hitherto men had thought of God as angry with the sinner, now they see that He is also grieved by sin. Hitherto men had thought of God as full of wrath toward the sinner, now they see that He is full of compassion. Hitherto men had thought of God as swift to punish, now they see that He Himself suffers to save. Now is revealed the supreme fact that love which rules in the heart and soul of man making the holy, who loves, suffer for the unholy, whom he loves, has its source and sway in the heart and soul of God.

The love of the holy for the unholy has in it, always, the element of pain; the love of the pure for the impure has in it the element of shame; the love of the righteous for the unrighteous has in it the element of compassionate and vicarious suffering. The love of God Himself knows no exception to this law. Therefore, Jesus Christ, the Son, is the image of the invisible God; his humanity is the counterpart and likeness of divinity; His physical sufferings are the material expression of the spiritual sufferings which even divine love can experience and endure. Whatever else the death of Christ may do in effecting salvation, God, thereby, commendeth His own love toward us.

Be silent, then, and look upon this tragic scene, O soul of man, and know that for thy sin God suffers, and that for thy sin Christ died. All that was incidental to the crucifixion in time and place, all that was material in form, all that was physical in nature and quality belong to the mere language of incarnation by which God made Himself known. Of all that, we must always say, Christ suffered once for the sins of men and died once for their salvation. But all that in itself is essential and, therefore, timeless, all that was spiritual in fact, all that was psychical and moral in quality belong unto the verities of earth and heaven which endure and which ever operate for men's salvation.

Know, then, O soul of man, that sin today,—forgetfulness of God, self-love, self-will, envy, covetousness, pride, mal-

ice, cruelty, and the material forms by which they find expression in profane speech, licentious act, dishonest dealing, and hurtful, murderous deed—is the same as it was when men rejected, condemned, and crucified the Son of God. These sins are now an offense, a grief, a pain unto God. And it is because God loves us while we are yet sinners and wills not that any should perish but rather that men should see Him and live that we are living today and that God once more, in story, in sermon, and in symbol, sets before us the passion, even the sufferings and death of His Son. God, hereby, once more commendeth His own love toward us.

Oh, that we may see, believe, and know the love that God hath toward us. Then shall we see our sin as God sees it, and feel the shame of sin as Christ felt it, and suffer for it in spirit as the divine Spirit suffers for it, and be crucified unto it and find that then we live, for Christ liveth in us and the blood of Jesus cleanseth us from all sin. Impenitent men who love sin and desire to live in it do not wish to know the love of God as it is revealed in Christ. They may be pleased to think that God loves them in some distant and providential manner and makes provision for their needs, but they do not desire to feel the love of God in its suffering and saving qualities. A sinful son may be pleased to have a loving father who will furnish him means of support and leave him to his own ways; but no sinful son, loving his sin, ever wants to have the presence of a father or mother whose anger and grief and shame, disclosed in tones and tears, suggest to him his shame and wickedness. Such love is too painful to him; it is an offense to him; he shuns it and repels it; he will have no communion with it. It is only when such a sinful son is convinced of his sinful ways and burns with shame and suffers in sorrow that he is glad to know that parental love also suffers and that he yields to such love to be forgiven and cleansed and clothed and to be led back into the old home and the old ways of faith and obedience. In like manner, every sinful man who in his greed of sin with its pleasures and profits desires to follow his own ways shrinks from the love of God in Christ and withdraws from it because it stirs up feelings and sentiments which he does not wish to entertain and because he can not dwell with such love in peace with it or with himself. But every man who knows the evil of sin and who desires salvation from it receives with faith this love of God which has expressed itself audibly and visibly in tender tones and hot tears and blood, and he yields himself to it, being, by it, made more tender

and penitent, and so finds that this love which was most fully expressed in blood cleanses him from all sin.

Therefore, the preaching of Christ crucified, which to some men is an offense and to some men is foolishness, proves to be to the believing the wisdom of God and the power of God unto salvation. Therefore, the symbols of this supper prove to be to them who receive them in faith the suggestions of spiritual verities which bring the peace of pardon and the power of a righteous life.

So then, by divine appointment, the cross is continually uplifted that men may see and know the love wherewith God hath loved them. The call to look on the crucified One is given that men may feel the power of that love. The command to repent and believe is given that men may forsake their sins and receive the saving grace of God.

Look then, once more, O man, upon the symbol and upon the Sufferer whom it signifies. Remember, once more, that Christ was crucified for the sins of men. Believe, once more, that therein God "commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." Receive, once more, the bread and wine, His body and His blood, that in spirit you may receive Him and that by communion with Him you may die unto sin and may live unto righteousness.

"Draw nigh and take of the body of the Lord,  
And drink the holy blood for you out-poured."

—William W. McLane, Ph.D., D.D.,  
New Haven, Conn., in *Homiletic Review*.

### THE REWARD OF FAITH.

Lame from his birth, he was carried and laid daily at "the gate of the temple which is called Beautiful," to beg of the passers-by. They had to do something with him. For he was poor; and helpless; and a beggar; a great burden to the community; a greater burden to his friends; and the greatest burden to himself. And he had been a burden ever since the hour he was born.

But helplessness and poverty are not burdensome—to Love. This cripple-beggar came into the world a living, daily, hourly joy. His very weakness and dependence made him dear—oh, so dear. How dear, only a mother can know. When they laid him in his mother's arms, a tiny bundle of helplessness, warm and soft and sweet, snuggling with feeble strength into her arms, how she smiled to hear him cry! With her own weak arms, how closely she drew him into her caresses, held him close to her warm breast, and smiled again and

thanked God, and wept for love and joy as he fell asleep at the dear fount of life. Her baby boy! He was helpless, and naked, and penniless, and had to be held, and carried, and fed and clothed. But he wasn't a burden. No more than a strong, rich, able-bodied man of forty-five years is a burden to God. He may be just as poor and helpless and weak—he may be blind, in addition—but he isn't a burden to the Heavenly Father. No one is a burden to Almighty Love.

The baby grew. And one day the mother, stooping to the floor with the little burdenless burden in her arms, stood him on his feet, and cooed in mother fashion to her nestling dove that it was time for him to learn to walk. But the weak little legs doubled under his tiny weight. He could not stand. He was so much sweeter to be picked up and carried. "He is too little," cooed the mother, and picked him up and carried him on her heart as before. Then one other day she tried again. And again she said, "My baby is too little; he mustn't try to walk yet." And another day, and yet another time, she tried. Until at last, one bitter day, she tried just once more. And then she laid him on his little bed, and bowed her white, frightened face upon him, and tried to pray. But the broken heart could only sob—for it knew at last the truth it had feared. The sweetness of the gift of God had turned to wormwood. Her soul cried out for help and sympathy—for pity and love. Nay, it cried out in rebellion. Why had God forgotten her baby, after he had given her little son to her? How could he forget her little one—how could he? How could he?

Ah, but God never forgets. When we can't walk, he stoops down, lifts us up into the Everlasting Arms, and carries us. I've seen him carrying men fifty and seventy and ninety years old. This man—forty years they carried him in their arms—friends whom God made tender-hearted and strong-armed with love. Through childhood, and youth, and young manhood, and into middle life. He didn't want to be carried, now that he was a man. He wanted to walk, to work, to grow weary; to see his hands callous, to feel his back ache with a burden; to eat bitter bread in the salt sweat of his face, to toil early and late to feed other helpless mouths; he wanted some one to be dependent upon him. And he wanted to die. God knows how many times he prayed for death. But God, sitting beside him there at the Beautiful Gate, was warding death away from him. For he was keeping him for strength, and life, and joy. And when the day came that the man had faith in the Name of Jesus Christ, all these

things came to him as the sunrise comes to the longest night.

When they carried this man out of the house in the morning, where could they carry him? What was there for the poor and the helpless, the blind and the wretched; the weak and the sinful? There was the street, the highway, among the dogs and the vermin, in the storm, and the cold. And there were prisons—thousands of them. And dungeons; dark and cold and loathsome, for the unfortunates. And there were gallows, scaffolds, torture chambers; stakes, and fagots, for the burning of men and women and little children. Where could they carry this afflicted man? Where was there any place for the wretched, the unfortunante, the suffering?

In all this world of wealth and beauty there was but one place for him. The "Gate Beautiful." Where was that? There was but one in all the world of wisdom and statecraft and strength and compassion. That was at the house of God, opening inward into the church,— "My Father's House," Jesus loved to call it. And when they laid the cripple there, they laid him at the feet of Jesus. And all the long-deferred joy and sweetness and strength of his life came to him there. And from that day the world—the world that tolerates the Church, the world that despises it, the world that hates it, the world that persecuted it—learned to bring its poor and helpless and suffering to the doors of the Church. The only place in the world for hunger and neglect, for sorrow and sin, for heart-ache and love-hunger, for weariness and despair. "I am the door," said Jesus. That is the Gate which is called Beautiful.—Robert J. Burdette, D.D., in *S. S. Times*.

—When John Quincy Adams was eighty years old he met a friend on the streets of Boston who said, "Good morning! and how is John Quincy Adams today?" "Thank you," was the reply, "John Quincy Adams is well, sir, quite well. I thank you; but the house in which he lives at present is becoming dilapidated, is tottering upon its foundations; time and seasons have nearly destroyed it, its roof is pretty well worn out, its walls are shattered, it trembles with every wind; the tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out soon, but he himself is quite well, sir, quite well."

O that there might enacted be  
A duty on hypocrisy;  
A tax on humbug and excise  
On solemn plausibilities.

—Anonymous.

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### THE WORTH OF THE WORTHLESS.

Evidently the world has not measured the might of its men as Heaven measures it. The world calls him mightiest, best and worthiest who is strongest, stoutest, cunningest. But Love does not measure men so. We saw a family in which were four strong boys, three comely, happy girls; and a helpless, hopeless one. Pity, yes, then wonder, and then admiration. That helpless one did not work any through the long days, built no fires, prepared no food, shared none of the family's chores. The worthless one of the home and a burden to the household, you say? Well hardly. That helpless one was the most petted, most cared for, most beloved of all that domestic circle. There was, sometimes, a harsh word for others: never an unkind word for the helpless one. There was often a choosing of the best seat, in the coolest place, or the warmest, in the easiest chair, or nearest the windows for self over other members of the household, save over that one who was helpless. The best was always given, and gladly, to the helpless one, and by every member of the family. The brothers were not jealous of her, but always zealous for her; her sisters did not envy her, but envied the one who made her happiest and most comfortable. And then I learned a lesson. The helpless ones are not burdens in the arms of Love; they are blessings to increase the depth and the display of love and of tenderness and of sympathy. The immeasurable worth of the worthless! They enlarge the sympathy, increase the tenderness and multiply the devotion of this present world beyond all computation.

The aged and worn and weary one in the home a burden? Well, hardly.

When did anybody fret at grandmother? When rebel against the wish and will of grandfather? A family's sympathy needed enlargement, a family's tenderness and devotion needed deepening. So God spared the grandparent, for a curse? Nay, verily, for a blessing and an everlasting benediction to the home.

How wonderfully God has wrought to make men's and women's hearts larger and their charities and sympathies deeper and broader. And the helpless ones are here to bless, not to burden. The world's worthless are often Heaven's worthiest.

### DEDICATION OF UNION CHURCH.

Last Sunday, August 29th, was a truly great day in the history of Union Church, Union Ridge, Alamance Co., N. C. The occasion was that of the dedication of the new and elegant house of worship begun about a year ago, but now completed and paid for. The building is of concrete blocks presenting the appearance of stone. Everything speaks of solidity and durability. The seating capacity is about 400, the pews being quartered oak. Cathedral windows grace the building and gladden the eye. The entire cost of building and furniture was about \$3,600. Rev. J. W. Holt is the beloved pastor who has helped in the good work of building well and wisely. Well could he say in presenting the church for dedication that it was one of the happiest days of his life. And his people are happy. They have worked together in great unison of spirit, of purpose and of purse. The church was all paid for prior to the day of dedication. On the day of dedication, an immense throng was present, a multitude such as the spacious building could in no manner accommodate. The services began at 11 o'clock. Rev. W. T. Herndon, a former pastor, offered the invocation. Rev. W. S. Long, D.D., read a suitable scripture lesson and led in appropriate prayer. A sermon was preached by The Sun's editor from Heb. 9:23 as a text, using as topic What Does the Sanctuary Signify?

Rev. J. W. Wellons offered the dedicatory prayer. Pastor J. W. Holt presented the church for formal dedication and the writer read the dedicatory formula. After an appropriate hymn the benediction was pronounced by Rev. A. F. Iseley. There was dinner in abundance and appropriate exercises in the afternoon. The writer, being under appointment elsewhere, had to leave before the afternoon services were concluded. It was indeed a glorious, a joyful day for this

good people who love their church and serve their God with singleness of heart and purpose.

The following interesting sketch of the church was read publicly, and handed us by Rev. J. W. Holt, the pastor:

Religious worship first began to be held at this place in a small schoolhouse about 1796. Different denominations worshiped here together for some thirty years, or until 1826, and this fact gave the name to the place, Union Meeting House.

The movement to build a new and larger house, opened the question of denominational precedence, as there had been some conflict in appointments by preachers of different denominations. Members of the Christian Church gained the ascendancy and the organization affiliated with the Christian Church after that time. The church grew and soon became one of the strongest congregations belonging to the Christian Church. At the intersections of four of the leading public highways of the county, large congregations could easily assemble for worship.

The church was organized about 1823. Revs. Thomas Reeves, George Walker, Daniel Kerr, Jesse K. Cole and James Turner were among the first preachers to serve the church. The first church building stood in what is now the cemetery, and was built by another denomination, or by several denominations in consequence of which it was called Union Meeting House.

After the organization of the church upon the principles of the Christian Church, the old house was sold and another built where the present house now stands.

About 1852 this second building was enlarged and remained until torn down in September, 1908, to give place for the present building. This second building was erected by James and David Douglass, and afterwards enlarged and remodeled by George and James Denny. The land (two acres) on which the church stands was given by James Graham. E. F. Watson, Thos. Graham, Wm. Walker, George Maynard, Bennett Hazelle, Harrison Weedon, Chesley F. Faucette and Wm. Garrison, seem to have been among the first members.

The movement to build the present new church began in June, 1908.

Gus. A. Garrison suggested building the church of concrete blocks and his suggestion finally prevailed.

The old church was torn down about the middle of September, 1908, and the foundation of the new church was laid about the first of October, 1908, and the building was completed in May, 1909.

The following was read by Rev. W. S.

Long, a former pastor of the church, at the laying of the corner stone, May 29, 1909:

"For many years I served this church as pastor. My acquaintance with the people in the community began more than fifty years ago, when I was a child. I was here when Rev. Isaac N. Walter aided in a meeting in which more than 300 persons were converted. The church was surrounded with tents and people in the community for many miles around came with their families and friends bringing ample supplies of food, raiment, etc., and remained during the entire meeting, which lasted over a week." Meetings of this character were held once a year.

The preachers that from time to time had charge of this church, within my recollection, were Rev. Geo. G. Walker, Rev. R. G. Tinnen, Rev. A. G. Anderson, Rev. E. W. Beale, Rev. Alfred Iseley, Rev. W. T. Herndon, Rev. C. C. Peel, Rev. J. W. Holt, the writer. The deacons of this church when I first knew it, were Chelsey F. Faucett, Geo. Maynard, Sr., Thomas Graham and Harrison Walker.

One of the largest cemeteries to be found anywhere in this section lies just eastward from the church building. The graves of some of the most prominent persons connected with the Christian Church in the South are to be found here. Rev. Daniel W. Kerr, founder and first editor of *The Christian Sun*, is buried here. He helped to make the history of our church in this section. *The Sun*, which he first published in 1844, a few miles east of this place, still shines as the exponent of Christian principles. Many others did noble service in their day. It is hoped their mantles have fallen upon worthy shoulders.

The following committees had charge of the present building:

Building Committee—Rev. J. W. Holt, ex-officio chairman, L. H. Aldridge, E. W. Wilkins, L. H. McCauley, George Maynard, Albert Graham, Gus A. Garrison, John Wilkins, John Wallace, R. C. Diekey, W. J. Graham.

Finance Committee—W. J. Graham, Charles Aldridge, Preston Boland, Miss Nannie Kernodle, Miss Nonie Fitch, Miss Della McCauley, Miss Nannie Wilkins, M. L. Holton and Dr. Charles Walters.

—The Pennsylvania Railroad station, New York, is the largest in the world. It encloses 8 acres, and its walls are about a mile in length; 27,000 tons of steel, 15 million bricks, and 1,140 carloads of granite were used in its construction—yet only 13 months elapsed between the laying of the first and last stones.

### SUFFOLK LETTER.

Vacation is near its close and will soon be a memory; but memory ministers to us in ways that present experiences cannot. What we have in memory is the accumulations of the past, as one's estate is his accumulations in material values. Storing the life with good deeds and good feelings will furnish future years with treasures that enrich us and on which no government can lay a tax to burden us. Vacation comes from a Latin word which means to be empty. A house unoccupied by any person or thing is vacant; and a position unoccupied is vacant; and vacation is the time unoccupied by a worker. It is the vacant time, the time when the worker is recreating. It will, therefore, be understood that a Suffolk Letter in vacation is an empty letter, that is, one void of thought or weighty matter.

My present vacation was interrupted by a three days' trip to Graham, Burlington, and Elon College. My wife accompanied me to see some old friends who are sick, some old kinfolks, and to be present at the marriage of my niece at Elon College. This was celebrated at 5:00 P. M. on Aug. 25. Jesse G. Bradshaw and Pattie Clendenin were married at the residence of the bride's parents, Mr. and Mrs. Joseph E. Clendenin, by this writer, in the presence of a group of kinfolks and personal friends, from Mebane, Haw River, Swepsonville, Graham, Burlington, Greensboro, and the country. The rooms were prettily decorated, Miss Bessie Barnes played the wedding march and accompanied her sister, Miss Linda Barnes, in a beautiful song. Cream and cake were served to the guests, and the bride and groom departed at six o'clock for Richmond, Va., and other cities. Love is perennial and flourishes in all climes. Marriage is honorable in all. Home is the unit in church and state. Heaven's benedictions rest on the marriage relation, and the occasion is one of solemn joy. It must appear to all that the marriage day is the beginning of the best or the worst in human experience; if it rests on love, it is pyramidal; if on a bargain, it may fall in a panic. Love endures all things, hopes all things, performs all things, and never fails.

My wife enjoyed a short visit to the orphanage, the New College Dormitory, and friends. One visit in Graham was especially tender. Dr. Geo. W. Long and his family were our nearest neighbors when we resided in Graham. He was our family physician. His wife has been greatly afflicted with rheumatism, unable to walk for several years. We took them by surprise and spent the night. Mrs. B. Adams, their daughter, and her hus-

band and child, were there and we enjoyed a few hours together though the helpless condition of Mrs. Long appealed to our sympathy. We cannot tell what a day may bring forth. She was healthy and strong when we were neighbors in the early eighties. We also visited Rev. and Mrs. J. W. Holt who boarded with my wife's father and mother when Bro. Holt and his wife were first married. Mrs. Holt has been an invalid for several years and enjoyed our brief visit. "Afflictions though they seem severe are oft in mercy sent," and this world would be void of much that is tenderest and sweetest if no pain touched the delicate organs of being and no sorrow touched the more delicate chords of the heart. Suffering binds the world together and heals many a wounded spirit.

Next Monday I return to Suffolk and soon routine work will be resumed and the mill will run till the stream gets low or the bands wear out. W. W. Staley.

### THE SOUL'S LONGING.

Nothing can satisfy the longings of the soul but God. The soul is immortal and therefore cannot be fed with earthly things. Riches, honor, ease, comfort and all that can be bestowed will fail to satisfy its hunger. It cries out for God. It must have communion with the unseen and the eternal. It seeks intimacy with the world above. What a thought! Each of us has domiciled in these bodies this spark of immortal life, and it longs for its freedom from entanglement. It will revel amid those surroundings where God is honored. It drinks in the beautiful and the sublime. It soars, and sings, and sings, and shouts, eager for its native element; can hardly be content with its present surroundings. Like the eagle in its cage, it longs for an upward flight. The highest mountain crag of earth will not answer for a perch. Beyond sun, moon and stars it must soar. Beyond where morning light shines, or evening shadows gather, it must ascend.

It is an impressive and awful thought, that as individuals we have this soul in custody. It is my soul. It has been committed to my care. Its welfare is in my hands. Shall I be true to the promptings of this spiritual nature, or recreant to my sacred trust? I feel the stir of vast enterprises around me. Within the struggle continues. I cannot repress these feelings. It is immortality that is asserting its rights. The soul seeks for help. It must have it. See to it, my brother, that it is properly fed.—W. G. H.

—The next gigantic land fraud to be exposed in Alaska, and involves 200,000 acres of rich coal-fields.

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,663.01  
Monthly Dues:

T. J. Carpenter .....\$ .05  
Warner Carpenter ..... .05  
Willie Jackson Everett .. .30  
Helen W. Scholz ..... .40  
Herbert Scholz, Jr. .... .30  
Elizabeth Scholz ..... .30  
William Staley Cheatham. .10  
E. Tyree French ..... .30

**Monthly S. S. Offering:**

Rosemont, Va. .... 1.55  
Henderson, N. C. .... 2.15

**Special Offering:**

Wood's Chapel Church .. 3.20  
W. J. Estep (pictures  
sold) ..... 1.00  
Whistler's Chapel Church. .50  
James H. Holloway ..... 1.00  
Mrs. Bettie Cates (on  
Aug. support of chil-  
dren) ..... 3.00  
Am't. 31st week ..... 14.20  
Total .....\$3,677.21

My Dear Children:—

Things are coming on as usual at our Home. Little Earl and Fred Cates are enjoying an outing with their mother and relatives near Burlington, Lela Canada with relatives in Durham. Francis Kissell is doing nicely. There will be no serious trouble from his fall for which we are deeply grateful. We have to report this week from Miss Ella Andrews, Burlington, N. C., 6 cakes soap, 1 card hair pins, 1 bunch shoe strings, 3 yds. of elastic, 3 handkerchiefs, 1 paper pins and a sack of "toe rags" which are particularly so at this time of the year, for the cry of "please tie up my sore toe" is continually heard in the land.

Very cordially,

Uncle Jim.

Aug. 19, 1909.

Dear Uncle Jim:—

Please excuse me for being late. I am in school. We are having some warm weather. Grandpapa and grandmama spent a few days with us this week. We certainly enjoyed their being with us. Well, Uncle Jim, our crop is not as good as it was last year. We have a fine school, and I certainly enjoy going to

school. I will close for this time. 5 cts.

Your little cousin,

Warner Carpenter.

You are in school early, little man. Hope you will enjoy your work this year.

Malone, Ala., R. F. D. 2, box 16.  
Aug. 20, 1909.

Dear Uncle Jim:—

Here I come with my letter. I hope I'll not be too late. I'm going to school. My teacher is Miss Nort West. I like her very much. I went home with grandfather and mother. Grandfather carried me through the cotton mill. I surely enjoyed my visit there. I love to go to see my grandparents. Enclosed you'll find five cents for my dues.

I'll close with wishes for you and the little cousins.

Bye bye. From

T. J. Carpenter.

Ah, my dear, you are blessed to have dear grandparents to whom you can pay delightful visits.

Holland, Va., Aug. 23, 1909.

Dear Uncle Jim:—

I am nearly three months behind, I have been taking the rounds, and having a good time, still I haven't forgotten the little cousins. I have been to see mama and stayed some time, then I went to see grandpa, and now I am back with uncle and auntie. I like to stay with them, but mama is going to take me home with her and put me in school with sister. I don't want to go, but uncle says I will learn fast. Enclosed please find thirty cents for three months.

Your little niece,

Willie Jackson Everett.

Do what mama and uncle and auntie wish you to do and you will never go far wrong.

Macon, N. C., Aug. 20, 1909.

Dear Uncle Jim:—

Enclosed you will find our dollar which takes us to August.

We hops you are enjoying this delightful season—believe it is about the best in the country—water melons, you know, and so on—and the "smell o' the woods"—well there's nothing like it. Uncle Jim, my (Herbert's) pig has gone out camping. Papa built him a "Bunga Loe" down in the woods by the water and he is having a fine time. I'm expecting to start my fortune from that pig, but you wouldn't think it to see him now. Sorry little Francis was hurt. Would like to know if the "Gold Dust Twins" have made any more "raids" lately.

Helen W. Scholz,

Herbert Scholz, Jr.

Elizabeth Scholz.

**FITS CURED. NO CURE NO PAY**

In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

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West Raleigh, N. C.

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The Greensboro Daily News, the new State paper, is worthy of a trial. Associated Press service, special correspondence, clean, newsy, liberal. One year \$6.00; three months \$1.50.

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Greensboro, N. C.

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**RALEIGH & SOUTHPORT RY. Co.**

P. M. A. M.	STATIONS.	A. M. P. M.
1:15	6:00 Raleigh	8:30 3:45
1:54	6:24 McCullers	7:52 3:03
2:11	6:59 Willow Sp'gs	7:37 2:45
2:23	7:14 Varina	7:27 2:34
2:35	7:26 Fuquay Sp'gs	7:19 2:25
2:55	7:45 Kipling	7:00 2:05
3:15	8:05 Lillington	6:41 1:44
3:41	8:28 Linden	6:15 1:17
4:30	9:15 Fayetteville	5:30 12:30

JNO. A. MILLS, Pres. and Gen. Mgr.

**DR. J. H. BROOKS**

Surgeon and Dentist  
FOSTER BUILDING,  
Burlington, N. C.

Thanks, dear children, for your money and nice letter. The "Dold Dust twins" are quiet these days, eating all the mice they can get (usually caught by the children). We hope as they grow older they will help more in getting rid of the little "mousies" that threaten to destroy our grain.

Lacey Spring, Va., Aug. 21, 1909.

Dear Uncle Jim:—

I enclose thirty cents for June, July, and August. We were sorry not to have had you at the Conference just held. Hope you will not wait till next August before paying the dear old Valley a visit.

E. Tyree French.

Hope to come before long, little man, and be able to see you and all the good people of the valley.

Franklinton, N. C., Aug. 20, 1909.

Dear Uncle Jim:—

I arrived at 3:30 this morning and weigh nine pounds.

I send a dime and I want to join the Band. William Staley Cheatham.

You are given a hearty welcome, little baby boy, here, as I know you are to parents, grandmother, grandfather, and aunts. May you always be interested in the work of caring for the Orphans as your dear people were before you.

NEWS ITEMS.

—Nebraska girls are taking advantage of the \$3 a day rate of wages and going into the wheat-fields, where laborers are so greatly needed. They promise to do as much work as men or not take a cent.

—Since London has suburban cars and rapid transit by steam and electricity, there are 44,548 houses and tenements vacant in that city—so many have moved out to suburban sites.

—It may not have been superstition, but Mayor Busse, of Chicago, declared that he would not ask the new general superintendent of police to receive his appointment on Friday, the thirteenth of August.

—Caleb Powers, who was convicted and sentenced and served time and has recently been pardoned in connection with the Governor Goebel murder in Kentucky, has announced his candidacy for Congress. From chain gang to Congress—wouldn't that be a leap for you!

—Another record is broken in aerial navigation. Hubert Latham, the French aviator who failed completely in his attempts to cross the English channel, made 95.98 miles, remaining in the air 2:18 3-5, and going at the rate of about 58½ kilometers an hour. While 300 feet high he fought against a storm of rain

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

LADIES—Our plan offers you a dignified occupation—WE HELP YOU MAKE A SUCCESS. Results easily obtained—profits large. If you have not had experience we can teach you how to become a CAPABLE LADY AND A SELF-SUPPORTING WOMAN. Write for details. THE CHAS. KEIF COMPANY, Castleton, Tenn.

THE \$2.00 RATE PORTSMOUTH-NORFOLK ON SUNDAYS WILL CONTINUE UNTIL SUNDAY, SEPTEMBER 5TH.

The low Sunday rates of \$2.00 from Raleigh to Portsmouth-Norfolk via the Seaboard which have proved so popular this summer will be continued on sale SUNDAYS, AUG. 22ND-29TH AND SEPTEMBER 5TH, 1909.

Tickets are sold for No. 32 leaving Raleigh Saturday night at 1:10 a. m. good returning only on No. 33 leaving Portsmouth at 9:00 p. m. on date of sale only.

The \$2.00 rate carries to Franklinton \$1.75 from Kittrell and Henderson, \$1.50 Norfolk to Vaughan, \$1.25 Littleton and Weldon.

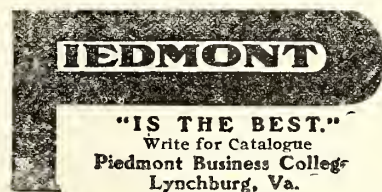
A delightful Sunday outing and opportunity to visit the Virginia seashore resorts.

Special cars provided and train run in sections if necessary to comfortably handle the tourists.

C. H. GATTIS,  
D. P. A., Raleigh, N. C.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.



and wind and won out, establishing new records for speed and time endurance.

—Pellagra, the mysterious disease which is now attracting so much attention, is being found all over the South. The theory that the eating of unsound corn meal is the cause of the disease has much evidence in its favor, but is not by any means fully established as the only cause. However it would be well to let alone unsound corn products—musty

MEDICINE.

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skillfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

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225 Broad St., St. Joe, Michigan.

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Poultry Wire.

The best assorted stock in the county. Four different styles and weight.

Come and See.

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office. BURLINGTON HARDWARE CO.

meal, or any kind of bread or grits suggesting mold or decay in corn—but corn bread made of good meal is as safe and healthful as ever it was. One stricken with pellagra has but to patiently await death, for the medical world, as yet, has found no cure for this malady.

—One of the national resources which we most need to conserve is the man and woman on the farm, now, as for some years past, streaming into the cities.—Charlotte Observer.

# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## TEACHER-TRAINING—HOW?

If you want a teacher-training class in your Sunday school, you can have it, and very easily. Talk it over with the superintendent and the pastor. Go over the list of those who would be likely to make good teachers. Visit them in private and present the matter. Don't think you must have a large class. Two or three and yourself will be a good "starter." Decide when you will begin and at what hour you will meet. Then go ahead, ordering from Dr. J. O. Atkinson, Elon College, N. C., "Preparing the Teacher, Book One," price 50 cents to classes.

The time of meeting may perhaps give you most concern. If it is a class for prospective teachers, let it be a regular class in the Sunday school and meet at that hour. If it is a class for present teachers it may meet at such time and place as the members may elect. In a city church, Wednesday evening after the mid-week prayer-meeting might make a suitable time. Dr. Staley has his class to meet at this time. In a country church, just after the Sunday school when there is no preaching would perhaps be a good hour. Some classes rotate the place of meeting, sometimes holding their sessions in the church, sometimes at the parsonage, sometimes at the teacher's home, sometimes at the homes of the various members, but in this case let no refreshments be served in connection with the regular session. Refreshments you will need, to be sure; but not at the regular sessions, for they are for teaching and study and not for social enjoyment. Whatever the time or place of meeting, let the class be satisfied.

As to members for classes composed of prospective teachers, it will not be well ordinarily to admit those under sixteen years of age; but any suitable person

of that age or over should be freely admitted. Here all who give promise to attend regularly unless hindered by some reason which they feel would be acceptable to their Lord and Master.

Take a lesson at a time. Require it to be studied in advance by all. Teach by the question method. Don't lecture. The lecture method has very little place in the teacher-training class. If it is ever used, let it be some outsider invited to speak to the class. Study hard yourself and your class will appreciate it and study too. At the end of each chapter, give an examination in writing and keep a record of the grades. At the conclusion of the book write to Prof. S. M. Smith, Norfolk, Va., for an examination for the class. Return the examination papers to him and he will award a diploma in the name of our Southern Christian Convention Sunday School Board to all who attain a grade of 70 per cent. on the examination.

Begin to organize your class at once. Don't wait till next week or next month, but begin now.

## A WORD FROM BRO. ALBRIGHT.

The blanks sent out by this department to our pastors did not reach Rev. H. A. Albright until last week. He filled them out at once and returned them with the following encouraging words:

"I received your blanks last week, and I have filled them out the best I can. I am sorry that I am not able to do better.

"This movement is new to our people here, but they will take a part in it, I think, when they understand it better.

"We have a very good Sunday school at Pleasant Grove. A large number of young people attend the church and school there.

"I think the Young People's Movement is a good one, and your watchword well chosen, and I am willing to do what I can to aid in the good work. Best wishes to you in your work.

"H. A. Albright."

What are you doing in your fields of labor, brother pastors? Let us hear from you. Teacher-training, organized classes, and Christian Endeavor—surely they are worthy your consideration and your earnest prayers and heartiest co-operation.

## THE FIRST PAID CONTRIBUTION.

The Western North Carolina Sunday School Convention gets the honor of paying the first money into the hands of the secretary of the Young People's Convention. It was sent by Rev. R. L. Williamson to me on Aug. 21, and mailed by me to Bro. D. Jennings Sipe, secretary, Greensboro, N. C. In sending the contribution Rev. R. L. Williamson says:

"I send herewith \$4.20, amount collected at our Sunday school convention. There is yet \$1.25 unpaid subscription. I made the appeal as earnestly as I could, but the Sunday schools were not well represented and our people are few near Poplar Branch; so we didn't have a very strong pull on the congregation.

"With best wishes,

"R. L. Williamson."

What are you doing, fond father or mother, to induce your son or daughter to train for Sunday school teaching? Can you get him or her to doing anything better? Pray; then lend a hand.

## AN ENCOURAGING WORD FROM THE FAR SOUTH.

"Wadley, Ga., Aug. 20, 1909.

"Dear Brother: I am making an effort to organize the young people in my churches, and I ask that you send me some literature. I suppose I need the Christian Endeavor literature. I realize as never before that we must harness the talent of our young people for the church. The greatest necessity in my churches is a competent leadership, and in order to get that, we must begin to train our young people for this useful position, so I desire to organize in each of my four churches a Christian Endeavor society.

"Will you please give me information by return mail. I feel like I am losing opportunity.

"God bless you in your noble work.

"Fraternally,

"G. D. Hunt."

[Of course the literature was sent. Such requests always gladden our hearts. Let more such come.—Editor.]

## TEACHER-TRAINING AND SUNDAY SCHOOL WINTER QUARTERS.

The following postal card message from Mr. E. T. Hines, president of the

Elon College teacher-training class, who has this summer been doing most effectual work in the Sunday school line at Hines' Chapel and Monticello, will bring a ray of hope to many an ambitious superintendent whose Sunday school has been going into winter quarters in spite of him.

"McLeansville, N. C., Aug. 23, 1909.

"My Dear Professor: I have just finished grading some test papers. It was our first test in teacher-training. Four of my pupils made 100 per cent. Our Sunday school is usually in 'winter quarters' by this time of the year, but now we have a larger school than at any time during the year. I am sure that teacher-training is responsible for the great interest we now have in our Sunday school. E. T. Hines."

Edward Everett Hale used to say,

"Look out, not in;  
Look up, not down;  
And lend a hand."

Won't you lend us a hand in this Young People's work? I truly hope and pray so.

**THE C. E. TOPIC FOR SEPT. 5—A FEW SUGGESTIONS.**

**Consecration Meeting.**

**Life Lessons for Me from the Book of Romans. Rom. 12:1-21.**

**The Letter to the Romans.**—Written by Paul at Corinth during the three months spent there on his Third Missionary Journey, latter part of 56 A. D. or first part of 57 A. D. and sent to Rome by the Deaconess Phoebe. Paul anticipated a visit to Rome soon after he should go up to Jerusalem to deliver the alms to the saints there and he hoped by this epistle to win for himself a sympathetic entrance in the hearts of the members there. He lays great stress on the universality of the gospel and sets forth with telling vigor the way to salvation through Christ. In this letter Paul is at his best; many regard it as his masterpiece.

**The Leader.**—The leader will give in his remarks an idea of the contents of Romans and the facts suggested above. He would do well also to display the above outline in the place of meeting and have the endeavorers with open Bibles note the divisions as he calls them off and explains them. (Some might even care to write the outline in the margin of their Bibles.)

I. Salutation and Introduction. 1:1-15.

II. The Gospel of God for the World. 1:16-8:39.

1. The Subject Stated. 1:16-17.

2. Universal Sinfulness. 1:18-3-20.

3. The Message of Salvation. 3:21-31.

4. Its Proof. 4:1-5:21.

5. Its results. 6:1-8:39.

III. The Jews' Rejection of Salvation. 9:1-11:36.

1. Paul's Sorrow. 9:1-5.

2. The Original Word to Israel. 9:6-29.

3. Their Own Responsibility for Their Rejection. 9:30-10:21.

4. Their Rejection Partial and Temporary. 11:1-36.

IV. Practical Lessons for Daily Life. 12:1-15:13.

1. Self-dedication, Humility, Mutual Love. 12:1-21.

2. Obedience to Authority. 13:1-7.

3. Love the Fulfillment of the Law. 13:8-10.

4. Salvation at Hand. 13:11-14.

5. Respect for Convictions of Others. 14:1-15:13.

V. Conclusion. 15:14-16-27.

1. Personal Matters. 15:14-33.

2. Phoebe. 16:1-2.

3. Words of Salutation and Warning. 16:3-23.

4. Doxology. 16:24-27.

He will, of course, point out from what section and subdivision our lesson comes and offer practical suggestions on the same.

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**The Scripture Lesson.**—A good variation would be to ask 21 endeavorers each to memorize a verse of the lesson and repeat it in the meeting, adding a sentence comment.

**Question Spurs.**—What is the need of salvation? From what do we need to be saved? Why can we not save ourselves? How only can we be saved? What is meant by trusting in works? What is justification by faith? How can we help save others? How may we know that we are saved? (To be answered by several.)

**Scripture References.**—Hand out to less experienced members:

What Sin Does for Man. Rom. 1:18-32.

Justification by Grace. Rom. 5:1-11.

Yielding to God. Rom. 6:12-23.

The Burden of the Flesh. Rom. 7:14-25.

Freedom of the Spirit. Rom. 8:1-17.

Fulness of Redemption. Rom. 8:18-30.

**Suggested Program.**

1. Song. Prayer.
2. Scripture by 21 endeavorers and comment.
3. Leader's remarks.
4. Song. Chain of Prayer.
5. Roll-call and response by Scripture reference, Question Spur, or any way desired.
6. Song. Prayers.
7. Pastor's Five Minutes.
8. Song. Offering. Mizpah.

**D I E L .**

**TWO YEARS IN HEAVEN.**

Two years ago this morning the angel of death came into my home and claimed the dearest and most needed one, the dear wife and mother. She had been untiringly intent on making home the most attractive place during all our married life. Her gentle, sweet spirited disposition, her charming smile and winning ways were like unto magnetic power. Her Christian influence was strong. Her self denial was great, taking great pleasure in making others happy. She was truly a preacher's wife, a faithful companion; a safe spiritual counsellor, a good mother who entertained the deepest interest in her children's best welfare. Her motherly devotion was shown in spending sleepless nights tenderly ministering to the objects of her love. She was anxious to bless and comfort others and wanted her children to be an honor to the home, the church, and the world. She loved her children to the end. The last thing she did was to minister to the wants of our little girl, dressed and fed her, then she laid herself upon her bed to die, making her last request that the little girl, "Ethel," be cared for. She soon fell asleep. As I write these lines I wonder if her spirit

hovers round about me. I feel the blessed assurance that it will not be very long till I will meet her. I will always remember with gratitude the pleasant associations of other days. I felt like I have much in heaven to call me there; yet I have many very dear friends on earth. I will never forget the brotherly visit of Dr. W. W. Staley, who came into my home a few hours after the death angel came. I was never so glad to see this man of God. I feel like the Lord sent him by my home that sad day as a comforter. There yet lingers in my soul his brotherly counsel and his willingness to share our sorrows. I will never forget the splendid funeral ser-

mon by Dr. J. U. Newman. Two years have gone and I feel her absence more keenly now than when she first went to her heavenly home. She is at rest while we yet remain for a short season, and then it will be a happy meeting on the glory gilded banks of eternal deliverance. "When we've been there ten thousand years, Bright shining of the sun, We'll have no less days to sing God's praise, Than when we first begun." What joy, what a blessed home. "Eye hath not seen nor ear heard, neither have entered in to the heart of man, the things which God hath prepared for them that love Him." Heaven is worth more than man can do in this life,

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"My heavenly home is bright and fair,  
Nor pain nor death can enter there;  
Yes, glittering towers the sun outshine,  
That heavenly mansion shall be mine."

Two years in heaven is only the beginning of an eternity. It will be glory, glory, forever. May some sad soul be comforted as you read this. You will meet your loved ones, I will meet mine, and with some of us it will not be long. Who will be next to go to that long home?

S. B. Klapp.

Greensboro, N. C., Aug. 19, 1909.

**Barrett.**

Jas. H. Barrett, infant son of Jos. H. Barrett, of Waverly, was born Aug. 14, 1907, and died Aug. 19th, 1909, aged two years and fifteen days.

He had been ill for two weeks with Cholera Infantum which developed into Meningitis. All that faithfulness of father and mother and friends could do would not avail. God in his infinite wisdom saw fit to take the little one unto Himself and we bow in humble submission to His will.

James was a very bright little boy and a very great comfort to his father and mother. We cannot say that James is not still a comfort. They have the blessed comfort that "It is well with the child," and that they have a tie to heaven now which perhaps they never knew before, and even these afflictions may work unto them an exceeding greater weight of glory. Their loss is his gain and to Him who doeth all things well we bow and say, "Not my will but thine be done." The remains were interred in the Waverly Cemetery Aug. 21, 1909.

H. E. Rountree, Pastor.

**Voorhees.**

Elinor Pearl Voorhees, third daughter of Aloy and Emma Voorhees, was born at Somerset, Ohio, Feb. 4, 1903, and died July 3, 1909, aged 6 years, 4 months and 29 days.

She had been ill with an incurable malady for some time, and with the hope of prolonging her life, the parents moved from Ohio to Va., but God in His wisdom saw fit to take her to Himself and they bow in humble submission to Him.

In disposition, she was sweet and winsome, and to her parents and friends she was always a joy and comfort.

She leaves to mourn her departure, a father, mother, two brothers, four sisters, and a number of near relatives and friends. Their loss is but her gain, for it is believed that she is happy with the loved ones gone before, and to Him who doeth all things well, we say, Thy

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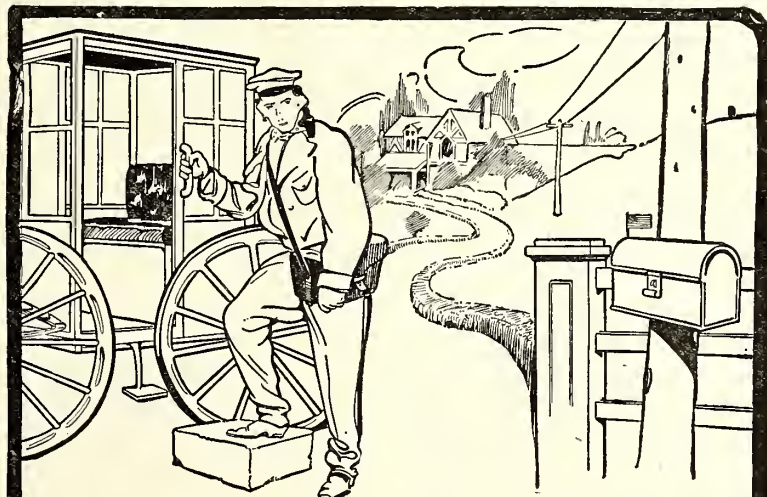
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will, not ours, O Lord, be done. The remains were interred in the Spring Hill Cemetery Sunday, July 4, 1909.

H. E. Rountree.

**Fowler.**

Adolphus Fowler passed away in Spencer, N. C., Aug. 18, 1909, aged 60 years. He was a son of Rev. Thomas J.

Fowler and a great grandson of Rev. James O'Kelley.

Rev. Thomas J. Fowler was a prominent and most useful minister in the Christian Church and is remembered by a large number of the people. His sons were William James, Thomas, John, and Adolphus, and his daughters Artelia, Rebecca and Mary.

Adolphus married Fannie Denny and she and five children survive to mourn the loss of husband and father. Bro. Fowler has been for many years a member of the Christian Church, and died in great peace. He was a locomotive engineer and was ever faithful and true to his calling.

While a child I met the family of Rev. Thomas J. Fowler and grew up with his sons Thomas, John, and Adolphus. We were friends in our boyhood and through life. They were always honest, brave, and true. We buried our dear brother in Burlington, N. C.

W. S. Long.

**Ayscue.**

Whereas, it has pleased God in his goodness and loving kindness to take out of our midst Bro. C. E. Ayscue, a charter member and deacon of Liberty (Vance), Christian Church, founded in 1857 or '58:

Resolved 1st—That we be submissive to the will of God, believing He doeth all things well.

Resolved 2nd—Thanking God that in the early Christian life of Bro. Ayscue He led him by the Holy Spirit to be the instrument in building a church at this place, believing that much and lasting good has been accomplished thereby.

Resolved 3rd—That we hereby express to the family our heartfelt sympathy and pray that when their work on earth is ended they may meet their parents in that land where there will be no tears.

Resolved 4th—That a copy of these resolutions be placed on our church minutes and sent to the Christian Sun for publication, and a copy be sent to the family of the deceased.

- B. F. Ayscue,
  - A. T. Grissom,
  - J. J. Bridgers,
  - T. W. Lassater,
  - E. M. Newma,
- Committee.

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GREENSBORO N. C., WEDNESDAY, SEPTEMBER 8, 1909 VOLUME LXI. NUMBER 35.

REV. T. M. McWHINNEY, D.D., LL.D.

(Address delivered by Rev. J. J. Sumnerbell, D. D., on July 4th, 1909, at Franklin, Ohio, at the funeral of Dr. McWhinney).

"Among the groves that were God's first temples," in a sweeter sense than possible to the forest of birch or eypress, sycamore or hemlock, for many years there towered among us one who everywhere attracted attention, like a "tree planted by the rivers of water, bringing forth his fruit in his season." Although the snows of nearly 88 winters had fallen on his branches, his unwithered leaves bore the burden with dignity, and preserved their freshness like the cedar of Lebanon.

To-day I shrink from saying, He has fallen: for the gentle way in which Dr. McWhinney sank to the earth, does not suggest to us the crash of the maple or pine, yielding to the cruel woodman's axe; or the fierce wrath of the tornado.

To Dr. McWhinney the death angel came with a smiling face and a kind caress. Though his touch was cold, when he took Dr. McWhinney by the hand, he did not seize him roughly, nor hurriedly compel him to go. He lingered and kissed the hands he fondled, breathing gently on them, until they were chilled; and Dr. McWhinney himself noticed that he was being summoned from earth, by discovering that his hands were no longer fully under the control of his own brain. Some one seemed to be drawing him away. The death angel laid a hand here and there, he touched so softly, so sweetly, so winningly, indeed, that Dr. McWhinney, looking now to earth and then to heaven, looking now to the death angel and then to his loved ones, wife, son and daughter, looking backward and forward, looking now to the death angel and now to the Savior, began, as he said, to "pack his trunk" for his departure from the earthly home. Did you ever notice how Jesus, after he rose from the dead, lingered about the places he had frequented before, as if he loved his disciples, and desired more interviews and association with them, before he ascended to his Father? Dr. McWhinney left many things behind him; for he was interested in the world,

he looked fondly at them; but he took with him only the things he needed over there. He "packed his trunk" without hurry, and told his friends that he was going away to his "angel home," as he called it, and with composure accompanied the death angel, who had been kindly inviting him for months.

While this negotiation with death was going on, he talked, without dismissing the chilly messenger, with his friends about his plans, and expressed to them his willingness to depart. He said he realized, as never before, the full meaning of the sacred words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Sitting on his lawn he said such words to me; but in the same interview he made it plain that he was not tired of life on earth. He still was willing to work. In a later interview, when he was describing to me the fondling and embraces of the death angel, and trying to make me see that soon he must go with the messenger, he told me that religion was to him a support in these times of weakness. It was evident that he was not enamored with death; but rather with life: and he fondly drew the prince of life, Jesus, between himself and the death angel, as a shield against death's chilly breath; and made me believe that he looked to Jesus as the highest manifestation of divinity that could be presented to humanity.

Therefore today we do not chiefly feel that this is a "sad occasion," even though we mourn over the departure of this mighty man, this father, this brother, this fellow minister and worker. His going away seemed so natural. His decline toward the last seemed so peaceful. God had given him on earth nearly a score of years more than the common old man's three score and ten, and considered it enough, and sent for him, for his work was done. He went down into the valley and shadow of death steadily, slowly, looking with smiles back at his son and daughter, and with sweet words rehearsing the tender ministrations of his devoted wife;—all of his dear ones stretching out toward him their loving arms, in vain calling him back; but he knew that God had been still better to him, God had sent for him, God wanted him, and he went on calmly, though he

loved his dear ones; and at last they saw him step into the waters, comforted and guided by the rod and the staff of his "Good Shepherd."

Thus the death angel lost his grip on Dr. McWhinney, even when he seemed to be getting the firmest hold. Thus the breathing of the Divine Spirit resisted, toned down, and warmed with the fragrance of paradise the chill breath of death.

But although in the interviews which I had with him before his departure, while in his presence I would be dominated by his wonderful spirit of life, of hope, of joy, of his striking mentality and human personality, when I would go away, and ponder, I would think of the monarch of the forest yielding to the beating of the years; and the evergreen tree supporting with more and more difficulty the snows of many winters.

The old tree had borne its fruit, its leaves had fallen, and its branches seemed to be withering. And yet, how the symmetry lasted to the very end! The trunk was not hollow; the branches were not broken; the roots had not been strained from the earth by mighty winds; the bark had not been gnawed away by hungry beasts; and its symmetry by hungry beasts; and its symmetry. The old tree was simply dying from old age. It still towered upward above its fellows; its shadow was still a comfort to timid weak ones; it still stretched out its arms to shelter the oppressed against the burning heat. It was a kingly old tree to the very end. Stately and dignified, it sank gently to earth, when its time came to die.

Once, in riding along a country road in New Jersey, I suddenly came into full view of a mighty oak. The farmer had cut away the surrounding forest, and the great tree stood alone. I stopped my horse and looked and looked. The thick trunk, the powerful limbs, the wide spread of branches, each one strong enough for the keel of a battle-ship; what a wonderful declaration of power!

Once, in an eastern city, I saw, half a square ahead of me, in the very middle of the sidewalk a large elm standing. The city authorities had left it unharmed, because of its grateful shade,

(Continued on page four).

### GOING, OR COMING, HOME.

There is a natural instinct in everything for home life and associations. Strange is it too, that everything can readily find the way back home after being away for a season. This is noticeable in animals and in birds. And the older men, animals, or fowls get, the more they love to stay at home. There are many who know this by experience. If any have not noticed these things, just a little observation will show them. It was truly said a long time ago, "Home, dear home, we never can forget. Friends, dear friends, we often there have met.

Worn by care or pierced by grief,  
Home has afforded sweet relief."

As much as has been said, sung, and written upon this subject, it has not all yet been said, sung, and written. Nor have precious thoughts and delightful memories of it ceased to grow and flow through the soul, filling it with perpetual gladness. It has lost none of its zest and sweetness, and rings with echoing gladness into willing ears as new and fresh as ever.

The busy, rushing throngs passing in so many different ways are moving homeward. Coming home—going home are dear words to them, and all up and down the public and private ways of the world there is a glad coming home—a joy which is inexpressible. It trembles in the heart with emotions too glad to tell by words. Only actions and looks can portray the inexpressible pleasure of such superlative feelings. Travelers, visitors, fathers, mothers, brothers, sisters, acquaintances, friends, lovers, relatives, business folks from long and short distances are coming home. Yes, coming home today—tonight—tomorrow; or soon coming home. Many a good-bye is said, a few words, some tears, sad looks mingled with glad ones, and they are speeding away round the curve or surging on the pathless deep—homeward—homeward bound. Amid this going home to and from, thousands will take their last passage. They are going to their earthly homes for the last time. There are many at home awaiting their coming with anxious look. The meeting will be pleasant and happy. They will appreciate home as never before. What they have seen of the greatness and grandeur of this beautiful world has delighted them. The oceans—the lakes, rivers, mountains, landscapes, the great cities, the great and cultured people they have met and many other things both seen and heard have wonderfully impressed them, and the old home and its surroundings may look common in comparison, but still there is a restful, nat-

ural, helpful, comfortable feeling about the dear old home they did not find away. When you sit once more upon the throne of your home you feel happier than a king. When you get home you unbuckle, unlock, lay aside your visiting formality, the style of the times, putting off assumed expressions and adjusting home-life impressions, you feel just natural and good.

Your style of manners and your education may not suit the exacting so well, and you have to be more careful and particular while in their company, but the old folks and the young folks at home know how to take you as you are, and better understand your ways, means and fashion.

We must not forget that there are many at home who could not get away. There were different causes which kept them at home. Some were poor—they did not have the means, nor wealthy relatives and friends to take them to the seashore, the springs and other places of prominent interest. They gladly would have gone had they been able. It is convenient to some to have means at command. Others are too old and infirm to stand the strain and rush incident to traveling. They have nearly completed the journey, and are waiting patiently to take the passage over the great dividing line. Many impulses of passion, good or bad, perhaps both, have engaged their time—but they are looking toward the end for the immortal crown and everlasting prize. While in this vale of poverty they are looking for enduring riches in a country where they never get poor nor grow old. Many were sick, diseased, paralyzed and could not go. Let us not forget these ones left at home, for these are they who need our prayers, help, and sympathy. These home-stayers are heroes of patience and self-denial. Deal with them gently—talk to them kindly. Have patience with them as they bear their heavy burden of affliction. Let all of the sick, poor, unfortunate ones be cheered with the hope of living with the immortal King who is all and in all.

J. T. Kitchen.

Windsor, Va.

### ILLUSTRATIONS.

#### Vanity Victimized.

The cat had watched the little hole in the barn for hours at a time every day, but the wise mouse had watched the cat, and so he had never been caught.

But one night, when the moon was hidden, the mouse sauntered out in search of food. It was so dark that he did not see the cat, who sat behind a bush, watching for him. In less time

than it takes to write it, the cat had seized the poor little trembling mouse.

"Now I shall eat you," threatened the cat, as he put the mouse down on the ground with one paw on his back, that he might not escape.

"Very well," sighed the wise mouse, "but will you first grant me one request?"

"Yes," replied the cat, "I will do that, as it is customary to grant last requests to people who are about to die. What is it?"

"I have often listened to your singing and greatly admired it. Will you please sing one song to me before you eat me?"

"With pleasure," replied the cat, for he was very vain about his voice. So he straightened himself up and sang with all his might. He forgot all about the wise mouse until he finished his song, and when he looked around for the applause he expected the mouse had vanished.

#### A Gift That Counted.

A little boy proposed to put a penny in the box for missions. His sister told him it would be useless to make so small a gift, saying it would never be noticed among the large contributions of others. He gave the penny, however, and when the collectors reported a collection of £6 5s. 1d., he whispered to his sister: "There! that's my penny; you said it was so little it would never be noticed, and the gentleman has told the whole congregation about it!"

The penny given for God always counts, even when it may not be counted.

#### Forgotten Debts.

The Rev. Frank E. Boren writes: I once heard an English lecturer, a resident of this country, tell the following personal incident: His little son, who was born in this country, was studying United States history in school. One day, after a lesson about the revolutionary war, he came home exultingly exclaiming, "Say, pa, we licked you Britishers, didn't we?" It is a noble principle which identifies one's self with the country or church of which one forms a part, and which claims a share in its glories; but there is also a touch of human nature here which takes undue credit to oneself. In the enjoyment of life's blessings we forget the price which has been paid for them by the toils and sacrifices of the past. Ours is the heritage of the past.

#### Why I Should Obey God.

The other day our little four-year-old daughter was naughty, and had to be punished. Her mother sought to impress on her mind that she should do always what her papa said. "No," she answered, "I will not do everything papa will tell me; if he tells me to go out and

cut off my finger with the lawn-mower, I will not do that." That was good philosophy. And what a fine opportunity to teach the reasons for true obedience. I love my child, and would demand no such thing as that. So it is. God loves us, and we need not fear to obey him, for what he bids us do is only right and good for us. No harm ever comes to a human being who does according to the commandments of God.

#### Death a Transformation.

For the Christian death has been "abolished" (2 Tim. 1:10 R.V.). How this can be is suggested in parable by little Annunziata, in the late Mr. Henry Harland's "My Friend Prospero:"

"You ask me what is death? It is exactly like a transformation scene. At the pantomime the scene was just like the world. There were trees, and houses, and people, common people, like any one. Then suddenly, click! Oh, it was wonderful! Everything was changed. The trees had leaves of gold and silver, and the houses were like fairy palaces, and there were strange lights, red and blue, and there were great garlands of the most beautiful flowers, and the people were like angels, with gems and shining clothes. Well, you understand, at first we had only seen one side of the scene; then click! everything was turned round, and we saw the other side. That is like life and death. Always, while we are alive, we can see only one side of things. But there is the other side, the under side. Never, so long as we are alive, we can never, never see it. But when we die—click! It is a transformation scene. Everything is turned round, and we see the other side. Oh, it will be very different—it will be wonderful! That is what they call death."

#### Making New Conquests.

Little Holland with its 5,000,000 people living safely behind their wave-washed dykes, is about to make a new conquest from its old enemy, the ocean. Already Dutch engineers have begun the tremendous task which will result in turning the Zuyder Zee into 1,400 square miles of dry land. Where the old great Dutch war fleets gathered, where now 4,000 fishermen sink their nets, there will rise happy villages, broad pastures, poplar-bordered roads, and sleepy canals—new farms and homes for 50,000 citizens of Holland.

New conquests ever await the enterprising and valorous spirit. There are stretches of territory in life, in the matter of learning, of moral enrichment, and of usefulness, now overlaid and preempted, that may yet be redeemed and people, if only the attempt be made. The

process of pumping out, however, must precede the later task of filling in.

#### Adaptation.

Mr. J. T. Trowbridge had written a story of New England life to The Atlantic Monthly which was accepted and the proof-sheets sent him, when he received a note from Mr. Underwood, the manager, saying that Lowell had decided, upon reflection, that "it couldn't go in." "In twenty minutes (says Trowbridge) I was confronting Underwood in the Winter street office. 'Can't go in what?' I said, 'the next number?'"

"'It can't go into the magazine at all!'"

"'But it has gone in! Here are the numbered pages! You don't put rejected articles in type do you?'"

He went on to say that Lowell's objection was made from a moral and not a literary point of view. The story was transcribed and sent to Harper's Magazine, promptly accepted and published. Soon after its publication, Underwood met Charles F. Briggs, Lowell's confidential friend, in New York, and he said:

"What you want in The Atlantic is more good story writers."

"We can't get them," said Underwood. Briggs then asked:

"Who is the writer of 'Nancy Blynn's Lovers,' can't you get him?'"

Underwood thereupon told him how that story had been accepted for The Atlantic, put into type, and finally cast out by Lowell.

"You incomparable idiots!" Briggs ejaculated. "Do you go in when it rains?'"

One may fail here and succeed there. A mortifying declination may be followed by a proud acceptance. "Try again" is good counsel.

One may err, too, in judgment, not recognizing a good thing when he gets a chance to choose it.

#### The Grace of God.

The Baptist Examiner calls attention to a very vital truth, and one we all need constantly to remember: "Orchard, whose tale of horror in the court at Boise City is hardly equalled in the annals of crime, is not a fiend, but a man. A man—but alas! how fallen! Made in the image of God, but transformed by sin into the image of Satan. Said John Newton, on seeing a drunken man reeling along the street, 'But for the grace of God, there goes John Newton.'" Oh, how we ought to thank God that His grace has kept us, and that we are not as the fiendish wretch in Boise City. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8).—Homiletic Review.

#### SHORT SERMONS REWARDED.

We trust that there may be no haste on the part of preachers generally to emulate the example of a Methodist preacher of New York State, who recently received a gift or a legacy of a farm, said to be worth seven thousand dollars, from an admiring parishioner because he preached short sermons. The pressure of recent years for short sermons has accomplished its object for the most part. The rule is well observed, and when there is a failure congregations know how to apply the necessary discipline. There is always a good and wise deacon to voice the warning, and empty pews soon reinforce him if he is not heeded. The peril that lies in this pressure consists in the habit of measuring sermons by the clock. No one can really say by this kind of measurement what a short sermon is; and no hearer will ever find one too long from a preacher who has power enough to make a congregation forget the clock.

Not short sermons, but better preaching is the need of the hour. Even at that there will not be admiring parishioners and seven-thousand-dollar farms enough to go around.—Homiletic Review.

#### LOVING OTHERS INTO THE TRUTH.

We need more than a clear knowledge of the truth in order to get others to see the truth. We may even know the truth and live the truth, and yet utterly fail in winning others to live that truth for themselves. To knowing and doing, we must add love: a loving confidence in others, freely and constantly expressed; a quick appreciation of their best points, and a loving blindness, most of the time, to their weaker and unworthy side. Only thus can we lead them on into the knowledge and the acceptance of the truths that they lack and need. If we would effectively close the door to their recognition of truths that we know they lack, all we need to do is to tell them of their lack, to show our disapproval of this, and to keep after them on every possible occasion in critical determination that they shall realize their failure and adopt our course. Probably no human being that ever lived responded to this course of treatment. Yet it is mistakenly administered by many of the best-meaning followers of Christ, who nevertheless fail to follow their Master in the love without which they themselves would never have been won to him.—S. S. Times.

—Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—Bunyan.

Rev. T. M. McWhinney, D.D., LL.D.

(Begun on page one).

the comfort given by its spreading branches over street, sidewalk, and lawn.

Once, in a western prairie, thickly settled and cultivated, as my train was slowly crawling along, I gained full sight of a wonderful poplar, so high that its upper twigs seemed to try to kiss the clouds.

Once, in Florida, passing along the banks of the St. Johns River, I saw a palm tree, so symmetrical in all its proportions, and so different from the style of our northern trees and yet so thoroughly satisfying to the sense of beauty, that I began to suspect that I must revise my canons of grace.

And then, as I thought of my other experiences, it seemed to me that my notions of trees were hardly along the lines of God's ideas. What must be God's conception of the tree?

When I thought of that mighty oak in New Jersey, it seemed as if a tree meant power.

When I thought of that cool elm in New England, it seemed as if a tree meant shade and comfort.

When I thought of that lofty poplar in Iowa, it seemed to me that a tree meant ambition.

When I thought of that palm tree in Florida, it seemed to me that a tree meant grace and beauty.

But trees are some of God's ideas, growing. God is not limited to one idea, in building a tree; nor is He limited to one idea, in building a man. His architecture has wonderful variety. God's idea of a tree is not all shown in one kind. The dominant suggestion of either species I mentioned is not the dominant suggestion of all. Of those four wonderful trees, there was only one emphatic quality that was common to them all. But they all did have one quality in common. It was neither strength, nor shade, nor ambition, nor grace.

But they were all attractive. That was their supreme quality. The poet says,

"All nature feels attractive power,  
A strong, embracing force;  
The drops that sparkle in the shower,  
The planets in their course."

Attraction is a prevailing element in the universe. Our heavenly Father is so full of love, that he breathes it out everywhere; and so many things, in which he expresses his ideas, attract. God is love; and the things that are characteristically his are loving; that is, attractive.

We all recognize the strength, the comfort, the ambition, the grace of Dr. McWhinney. But that quality of his

which made him so important a factor in the world was his attractiveness.

This trait gave him great influence as a pastor. As a lecturer it insured him applauding audiences. As an editor, though the current of attractiveness was somewhat broken by the non-conductors of paper and ink, his attractiveness was widely felt. It also broke down the barriers that cold type and book binding interposed between the author and his readers. McWhinney's attractiveness personally made him a powerful leader in a parliamentary assembly. And as a polished orator it gave him the control over congregations that listened to him with delight, as he discoursed on the "love of God." I remember hearing him thirty and forty years ago, spell-bound under his eloquence, and feeling that before me were gifts and genius that would lift the Senate of the United States to a higher level, and charm the House of Commons to voting against party creeds. His personal attractiveness uniformly magnified the spell of his eloquence.

But McWhinney's attractiveness and success in life were not the undeserved effect of an unconscious natural quality. To say such a thing would be absurd, as well as unappreciative. McWhinney had wonderful tact. This he cultivated, and it became a power. He used it in Christian ways, and sometimes accomplished results that were Christian in their bearings. Let me illustrate by an incident:—

When my father died I hurried from my eastern home to the place of mourning, at Yellow Springs, Ohio. A popular minister of our church went in with me into the study where the body of my father was lying. Standing by the side of the coffin, as we looked down, he said, "How savage he looks!" Even in my overwhelming grief, the words shocked me with the falsity of their statement, the cruelty of the heart that could utter them at such a moment, and the lack of tact it manifested. My father's face, even in death, was sweet and loving. In life he had been the most affectionate and self-sacrificing father possible. - - - Twenty years before that time, Brother McWhinney and I had been sent from a conference held not a hundred miles from where we are gathered today, to a neighboring village to hold service. I was to preach. He conducted the services. It is not necessary to say that the comparatively young preacher, in the presence of one whom he deemed the finest orator possible, did not reach an effectiveness with the subject that it deserved, and even demanded. On the ride back, Dr. McWhinney made no allusion to the young preacher, and made no ex-

pression of criticism. Instead, he skilfully introduced the name of my father into the conversation, paid him the sweetest compliments, and said some things, the very words of which I have not forgotten, and remember literally to this day. Afterward I reviewed the circumstances, and reached the conclusion that Dr. McWhinney was speaking those delightful words to soothe the preacher of the evening whose efforts had not done the good they should have done. How delicate! How tactful! He led me along in most attractive ways, to forgetfulness of unequal work. He knew I honored my father, and loved him, and used that knowledge to turn the ride into a joy.

Is it any wonder that when Dr. McWhinney was in the active ministry he was surrounded by admirers who almost regarded his ministry as sacred?

But it must not be understood that Dr. McWhinney was a man who bent the trunk, or limb, or branch of his growth to conform to habits of men, or to prejudices which he did not share. Notwithstanding that tactfulness which usually put him on the side of the majority in those conflicts in which he was a champion; notwithstanding when he was defeated he seemed to drop the struggle immediately; and although he seemed to be with everyone appreciative and sympathetic, he was one of the most determined men, most positive men, most stubborn men I ever saw. Behind a smiling face in the hour of defeat, there rested the full determination to succeed later. He could afford to wait. The oak tree could stand the storm. He was independent on whatever might be his chosen issue. Other things he made secondary. He persevered, though appearing to have yielded. His purposes he would not change, to gratify personal fancies, or advantages. Belonging to a denomination that uniformly practiced water baptism, Dr. McWhinney many years ago was known to lend no influence to the practice. In earlier years his popularity would have been promoted if he had yielded to the prevailing sentiment, and had lent his influence to the ordinance as commonly practiced among us. Without making this an issue with his brethren, McWhinney worked on, gradually grinding away the prejudice against himself, until it ceased to be a force to his detriment.

It is probable that all through life he neglected many aids to success, such as fraternal organizations outside of the church.

He was no slave to dogma. He openly preached against opposition to orthodoxy; but at the same time openly fraternized with most radical teachers. He defended the orthodox against attack;

and yet his own views by the majority were considered heterodox.

His practical antagonism to foreign missions, as carried on by organized societies, found expression in his work on the "Chinese Problem."

In view of all these things, we must look at his tactfulness and attractiveness, with admiration. He fought, through life, a battle, even though he had a smiling face. He was engaged in a conflict; even though he was so attractive. He was producing results, pressing back waves of opposition, even though he tactfully avoided the rush of the tide.

In view of these things, as I wrote these words on yesterday, the eve of our natal day, it seemed somehow fitting, that we should gather today, July 4th, to lay away the body of this independent and self-reliant soldier of the cross, who all along fought stubbornly for freedom.

His favorite sermonizing during the later years of his life was on love: the love of God, and love among men. Attraction was the dominating force, more and more realized by his inner consciousness.

Powerful as an oak tree, he was attractive by his very power; and he used his power for the cause of Christ, where many relied on his strength, by which they were attracted.

Giving relief to the weary, like the elm tree, he yet warned men against the comforts of the saloon, and those whom he sheltered were sheltered indeed.

It cannot be denied that he was ambitious. But he was not like the poplar, vainly trying to kiss the clouds, He often took high station in office or position; but he **did** kiss the clouds; yes, more, he kissed the stars, even "the bright and morning star," "the root and offspring of David." Did you ever think of the ambition of Jesus? He said, "And I, if I be lifted up, will draw all men unto me." Jesus **intended** to attract men. Therefore it is not wrong. Christianity is based on attraction. "God so loved the world." The whole scheme of salvation is based on attraction.

And how graceful was Dr. McWhinney, even physically! Through life associating with the beautiful things of God, arraying himself with the forces that make for immortality and eternal life, he lingered long on earth, a sound and healthy man in body and mind. His roots were spread out about the waters flowing from the Word of God; and a stately palm tree he grew, all the time drawing the supplies of his grace and beauty from the purest fountains. His early life being conformed to the laws of God, he stood erect bodily, like a palm tree, straight and tall, with little sign of physical decay, until the snows

of more than four score winters, as if falling out of their latitude, and trying to overthrow the normal climate of the palm tree, had whitened his locks with their heavy burden. Attractive even then, he only gradually yielded to the chill of death, and bowed his head, while being transplanted by the Heavenly Husbandman to the fields of God, where frosts and snows never fall, to discourage power, or comfort, or ambition, or beauty, or love.

#### VACATION AT NORTHFIELD.

I said that I would mention some of the speakers at Northfield, and I should like to tell something that each one said, for they all were inspiring. There was such a holy atmosphere there, that both speaker and hearer were at their best.

Some of the speakers were, Revs. J. H. Jowett, L. G. Broughton, Charles Brown, A. T. Pierson, G. A. Johnson-Ross, Canon Cody, J. A. Hutton, J. Stuart Holden, F. Guisaulus, Prof. Welsh, and others I do not now recall. The principal addresses delivered at this Conference will be published in the October issue of "The Record of Christian Work," and can be secured for 25c. per copy. (Address Record of Christian Work, E. Northfield, Mass.)

One of the most attractive preachers was Rev. J. H. Jowett of Birmingham, England. He is the successor of Dr. Dale of Carr's Lane Congregational Church. He is slight in build, alert and vivacious in appearance and gesticulation, rapid in delivery, and delivers his sermons by the help only of a few notes. It is said, "That everywhere throughout the kingdom he is eagerly welcomed, and an announcement that he is to preach crowds even the largest building." He drew large crowds at Northfield, filling the Main Auditorium when it was known that he was to preach.

He preached on Sunday, Aug. 1, which was really the beginning of the Conference, and it was the greatest sermon I ever heard on the subject of prayer. His subject was "The Plurality of Prayer," text Luke 11:2. Another sermon he preached very much impressed me, but he did not preach a poor sermon, was from Ex. 3:1-5. Subject, "The Divine Halo." Among other things he said, "Now if only we had the right sort of eyes, God-given eyes, grace-washed eyes, you and I would see the halo everywhere. Every common bush would flame, every almond tree would be suggestive of Divinity. If only we had the right sort of eyes, the kind of eyes we ought to get at a Convention like this, we could see the halo resting upon common humanity; we should see the Divine signi-

fiance resting upon every child of the human race."

"But," said the speaker, "I cannot close just here. There may be some young people here who are saying: 'You have been talking about seeing the halo and nimbus,—how are we to get the eyes?' I will tell you. 'Blessed are the pure in heart, for they shall see'—the halo—They shall look upon the little flower and see it: they shall look upon the little child and see it: they shall look upon Zaccheus, Mary Magdalene, and Augustine, and see it: they shall look upon earth and see it. 'Lord, if thou wilt, thou canst make me clean,—and then with soul purity there will come sight, and with sight there will come the halo, and seeing the halo everywhere we shall be the children of light.'"

I shall assist Rev. I. W. Johnson this week in a meeting at Liberty Spring.

C. H. Rowland.

—Sun readers will appreciate the sermon in this issue by Rev. J. J. Summerbell, D. D., in memory of the late lamented Dr. T. M. McWhinney. Such an utterance could only come from a cultured mind and a great soul. It is not often The Sun carries matter so well conceived and so beautifully executed. It is a great man expressing a noble and fitting sentiment over the departure of a good friend and a noble soul.

—It was the editor's privilege to be with Rev. N. G. Newman in a meeting at Holy Neck, Nansemond Co., Va. last week. Of course the congregations were enormous. This is a church-going people and great audiences always greet the preacher. There must have been five hundred or more at some of the services, and there was only one service a day—in the afternoon. There was much interest in the meetings. Thirteen joined the church. It would be difficult indeed to find a people more devoted to their pastor, and rightfully so. Bro. Newman is a faithful, consecrated, efficient pastor and loves his work. Happy and fortunate indeed a people with such a pastor. Every hour of our stay was pleasant. Gracious hospitality abounded and the joy of meeting and mingling with this good people will not soon be forgotten.

—The North Pole will be on exhibition at all the county fairs this fall. (?)

—Of the 762 cotton mills in the south, North Carolina has 315, South Carolina 152, Georgia 138, and Alabama 66.

—Dr. Cook is happy to have discovered the North Pole. America is happy to have discovered Dr. Cook. The last is the best discovery just as nothing is so great as a **man**.—News and Observer.

**WHAT IS IT TO BE A CHRISTIAN?**

We do not live in a vacuum. Each of us lives in something. Some live in themselves, life being perversely wound in upon itself. Some live in others, life being ever led forth in generous thought and loving service. Paul lived in Christ. This was not a mere metaphor. Christ was the element in which he breathed and in which his whole personality stood and operated. But Christ was more than a mere element. He was a living person, and Paul's life was really sunk in his life. Or, to put it otherwise, Christ was in Paul. Make a list of his phrases, "in Christ"—or "Christ in," and you will realize how Paul's Christian life was a deep mystical experience of Christ. As Paul himself put it, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

These ideas bore the deepest significance to Paul. Christ was to him what no mere man could be. The Christian life was a supernatural thing. God was in Christ to him. All his talk about the experience and knowledge of Christ was not figure of speech and mere rhapsody, poetry about a great friendship and nothing more. It was a real thing of which he was writing, as real to him as the material world,—more real. The Christian religion was a supernatural power, a supernatural life, the actual pervasion of human life by God, so that there was in Christian men a real divine presence,—God in Christ, God in the Holy Spirit, working in and upon the soul. Christianity was not mere self-culture. It was not mere human pursuit of lofty ideals. It was not a battle in man's own strength against evil and for the conquest of the Kingdom of Christ. It was a true fellowship with God in Christ. It was the operation upon and in man of the supernatural. It was the infinite and the eternal breaking through into the local and the transient in order to give them their true significance and put them to their true use.

But though his Christian experience and life were thus mystical and supernatural, they were not unreasonable, not incoherent, not incapable of clear and reasoned statement and explanation. The experience of Christ was to Paul the most reasonable thing in the world. He was prepared to set it forth to men's minds in the conviction that while to Greeks it might seem foolishness, it was still not foolishness, but the very reason and wisdom of God. There were things too deep for him, but "mystery" meant to him, not something incomprehensible,

but something brought clearly within men's comprehension by the revealing Spirit of God. As a Christian he used his mind, and demanded that others should. This Christ whom he had experienced had a value to his heart. Why? How could he? What value? He thought on these questions, and his preaching and teaching was the setting forth of the truth which he held on them. He had experienced Christ. That meant certain great truths and principles to the mind. It must mean the same thing in measure to every one else who might experience Christ, and who, as he would inevitably do if it was a true and full experience, would go on to think of who and what Christ was, and how he could do the same things for others, and how his mission was related to all the life of man. Paul knew Christ in his heart, and he sought to account for him in his thought. True Christians will do both of these.

This experience and knowledge of Christ were fixed in the most tender and passionate love. Christ was all in all to him. Christ had been nothing; he had been hated and despised. He was now become his supreme lord and lover. The power that wrought this change was no mere human power, no reflection upon the past, but a living, divine Person. The Power that wrought in him, Paul taught, will work in us likewise.

The love of Christ bound Paul in every impulse and desire. And yet its binding was perfect liberty. As he said himself, "the love of Christ constraineth us." This was the center of all life to him. Christ's love surrounded him, and walled him in, and yet it expanded and delivered him and lifted him up as on wings above all constraints. It was, as Maurice points out, "a power of love which was urging him on to right thoughts and good deeds; which could, in spite of his natural selfishness, make him live and act as a brother and a fellow-worker in Christ's church. He yielded himself to that power, he besought others to yield to it, since it was for them as much as for him, since he judged that Christ died for all, that all were dead without him, that all might live through him. This was the secret of his theology, his philosophy, his arguments, his passionate appeals to other men's consciences and hearts, his struggles, his joys, his sorrows, his vehemence, his weakness, his self-justification, his self-contempt, his rejection of the Law, his submission to the Law, his freedom to do all things, his labors to bring his body into subjection, his fear that he might be a castaway, his confidence that 'neither height, nor depth, nor angels, nor principalities, nor things

present, nor things to come, should separate his from the love of God which was in Christ Jesus his Lord.' "

The Christian life to Paul was such a tender and personal relationship to Christ. It was also a passionate and selfless devotion to men. Paul the Christian was the lover of men. He was ready to make any sacrifice to help them or to win them to the Savior. He who had been a Pharisee became a Gentile to the Gentiles. He who had been a citizen of the world and a brother of humanity became a Jew to the Jews. All to the end of winning some. He was no recluse, no selfish aesthete or spiritual self-culturist. He was a worker among men. To have a gospel and not to share it, not to be on the watch to communicate it to men, not to be eager at any sacrifice to spread it over all the world, were ideas entirely foreign to Paul's conception of what it was to be a Christian.

But his zeal for service did not obscure to Paul the supremacy of character. He never exalted either at the expense of the other. He bound the two together always. What could a man give save what he had, and what had a man that he was not? Does a man really possess anything save what he is? Out of what each man was, rather out of what God was to each man and in each man, came all efficiency and accomplishment. No lofty soaring among the high places of Christian truth ever carried him out of common life. Back he evidently came from each such flight with fresh reason and appeal for unselfishness and for righteousness. Christianity to him was reality in deeds and personality.

To be a Christian, however, was not to try to become a good man by effort and volition. It was not to analyze and classify the ethical ideals of character. "In the early ages of Christianity," says Ruskin in "The Stones of Venice," "there was little care taken to analyze character. One momentous question was heard over the whole world: Dost thou believe in the Lord with all thine heart? There was but one division among men, the great unattonable division between disciple and adversary. The love of Christ was all, and in all; and, in proportion to the nearness of their memory of his person and teaching, men understood the infinity of the requirements of the moral law and the manner in which alone it could be fulfilled. The early Christians felt that virtue, like sin, was a subtle universal thing, entering into every act and thought, appearing outwardly in ten thousand diverse ways—diverse according to the separate framework of every heart in which it dwelt,

but one and the same always in its proceeding from the love of God, as sin is one and the same in proceeding from hatred of God. And in their pure, early and practical piety they saw that there was no need for codes of morality or systems of metaphysics. Their virtue comprehended everything, entered into everything; it was too vast and too spiritual to be defined, but there was no need of its definition. For through faith, working by love, they knew that all human excellence would be developed in due order, but that without faith neither reason could define nor effort teach the lowest phase of Christian virtue."

"Christianity" was not a word used by Paul, and the earliest designation of the disciples of Jesus as Christians was not friendly. But it was true, and the significance of it Paul accepted to the full. Christianity was Christ. It was not a vague and unreflecting admiration. It was a personal and living service of a living, personal Saviour. Paul the Christian was Paul the follower of Christ. But "follower of Christ" was a phrase with meaning and body to it. It meant then and it means now, if it meant then and means now anything at all, the union of life, its sin forgiven and its heart purified, with God in Christ, with God in Christ in a sense in which he never was in any other. Are we such Christians? Whether or not we are such consciously as yet, we will become such if we truly follow Paul as Paul followed Christ.—S. S. Times.

#### THE SHORTEST SERMON I EVER PREACHED.

During the first year of my ministry I assisted Rev. J. P. Daugherty in a series of meetings at Pisgah Church, Brown County, Ohio, where I was permitted to do all the preaching very much to my own delight and to a number of others who accepted **sound** for sense and **ranting** for reason. The Lord very graciously blessed the meeting and we were having large audiences and nightly additions to the church. I had come to feel that few men could preach so well as I, and often felt like congratulating the people upon their good fortune in having me help in the meeting. I can now see how little I knew, how poorly I did, and how very patient the people were in hearing me at all.

On the night of my shortest sermon the house was crowded to the doors, and I was feeling that it would be an easy matter for me to go to the top of the heap. It was a custom then for the audience to sing several songs before the preacher took charge, and while this song was going on, the Rev. Mr. ———,

pastor of the Disciple Church at Ripley, came in, and when I was introduced to him he said he had come to hear me preach.

In my heart I complimented his good sense but very formally thanked him for his presence and expressed the hope that he would enjoy the service. His words gave me a new inspiration and additional confidence in my ability to preach and I made up my mind that he would not be disappointed in the sermon—and I have since thought that he was not. In a little from that time, Captain Boyd, then in all probability the foremost man in the community, came in and I overheard him tell Brother Daugherty that he wanted to hear "that young preacher," telling him that he had heard that he knew how to do it.

When I heard these words I knew full well that I had not been mistaken in myself, and that I could certainly preach and would give him a sample of my ability as soon as the opening exercise should conclude. I could hardly wait for the time to come for me to begin. The introductory services seemed very tedious and entirely too lengthy. Why did not they let me begin was the question with me.

Rev. Brother ——— led in prayer and Brother Daugherty spoke a few words just before I began preaching in which he asked that all who prayed would especially pray for the speaker on that occasion. I felt then that he was wasting his time and that he had better let me begin, but I know that the dear, good old man realized that my fall was at hand because of the pride that always precedes such an experience.

Up to that time I had used notes in my preaching, but I did not need them that night. I walked out in front of the pulpit and undertook to quote my text which was, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." I quoted it correctly, but in giving the place where it was to be found I made a mistake, and sought to correct it and undertook to quote the verse a second time, when I misquoted it, and also made a blunder in telling where it could be found. I felt that I must have all things right on that occasion, and so undertook it a third time, when I quoted it wrongly, got the chapter and verse wrong, and even the book in which it was found, wrong.

By this time I began to feel myself alone and undone, but was too proud to confess it even in spirit—and undertook to preach. I looked up to the ceiling but found nothing written there, I gazed out toward the audience to find a sea of

amused faces, and turning toward Bro. Daugherty, I found him with his head down, and then determining to redeem myself, I waded in and beat the air, placed and replaced my hands several times, and folded my arms across my breast (but not peaceful breast), mopped my brow, and finally sat down having been on my feet just eleven minutes. I stayed that night at Deacon John Mefford's and my wife declared that I locked the bedroom door and after getting in bed pulled the covers up over my head.

God can help and God can hinder.—Rev. J. F. Burnett, D. D., in Herald of Gospel Liberty.

#### A RESTING PLACE.

It is a great thing to come to Christ; it is the turning point of life. And it is a great thing to abide in Him in the storm and conflicts and terrors of the world.

"Safe to the hidden house of thine abiding

Carry the weak knees and the heart that faints;  
Shield from the scorn and cover from the chiding,

Give the world joy, but patience to the saints."

It is a great thing to come to Christ; it is a great thing to abide in Him; but from his point of view the object of our coming and of our abiding is that we should go. He wants us as his messengers—as his fellow-messengers. His purpose is that, abiding in him, we should bear the fruit which is for the healing of the nations; that we should be the communicators of the light which shines upon the people who sit in darkness and in the shadow of death. If I do not go, I am like an untimely birth, or I am like a seed which has rotted in the ground. He bade me come, he encouraged me to abide in order that I might go.—Normal Christian.

"When the day's work is done, the worthy minister may enjoy the reflection of having done much for which he has received no pay—much for which there will never be the least material reward. He may know that he has served his Father in secret because of his love for the service. The chance to do that is the exclusive privilege of no profession; but in the ministry it is, I believe, larger than in any other. This habit of doing good, with no prospect or thought of material reward, sets free in a man's heart singing voices; and the music they make is not of this world."—Geo. A. Gordon, D.D.

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## CRITICISING THE CHURCH.

No institution, or organization, among men ever undertook such an enormous task as the Church has undertaken. Think, will you, of its manifold and many-sided endeavor. Wherever there are goodly virtues to cultivate, the Church is ready and finds a task there. Wherever there is evil apparent, or sin abounds, the Church has a duty and finds a task there. The Church undertakes to preach the gospel, teach the truth, interpret Scripture, reveal God, instruct in righteousness, conduct worship, build colleges, maintain orphanages, support the aged, care for the needy, send missionaries, conserve inviolate the Sabbath, close up the saloon, abolish the gambling den, eradicate selfishness, do away with greed, wipe out envy, stop dishonesty, exterminate falsehood, kill hypocrisy, and break everywhere the power and dominion of Sin. A most noble task that, and such as no human institution or organization ever undertook. Is it any wonder that, engaged in a warfare with evil in ten thousand forms, the Church makes mistakes and is easily criticised?

It is easy enough for one out of the Church, and indifferent to it, to say "I am as good as one half the church members." But usually the one saying this is the only one in the community who will say it. For self-righteousness and pure egoism, commend us to the man who has had church privileges, but has held aloof and remained indifferent to church pleas. He is worse than any and than all church members in at least one particular: He has failed to identify himself with an organization that takes the world of sin for its field of fighting, and the world of righteousness for its friend and ally. He prefers the rather

to identify himself with those who promote wickedness in the world and keep alive the sources and sinews of sin.

Such a stupendous task does the Church undertake that we do well to consider her ways before undertaking to criticise or cripple her conduct and conquests. If her message does not win us, her task should appal us and her conquests silence and convince us.

## NO TIME TO THINK.

The world of sin is an unthinking world. Sin, in fact, is a foe to thought. Sin revels in passion, feeds on and increases lust. The man of sin will not stop to think because he lives in the world of the present, that is, the world of immediate pursuits, pleasures, and passion. Men could be convicted of sin if they would stop to consider. But Sin, of which you would convince them, will not let them consider. Sin is ever a foe to thought.

The mother had plead with her son to give up sin; friends had tried to reason and persuade; the preacher had done his best from the pulpit. When the son was personally interviewed and asked as to his position and attitude toward the matter of his soul's welfare he very blandly remarked, "I do not know; in fact I have not thought much about it." That was the secret. He had not thought much about his own soul, and its welfare here and hereafter.

There are men sane, sensible and sober as touching other matters: but as touching their attitude to Sin, and to the soul's welfare, they are as unreasonable, illogical and indifferent as numb skulls and idiots. They will not stop to think. They will consider time and sense: but eternity and the soul are subjects for which they have no time or place. Sin is ever a foe to thought, deep, pure thought.

## A PROGRAM OF LIFE.

Any plan, program, or philosophy of life that leaves death out of the count is incomplete. For every life, be it said, is a story whose end is death. Here is wherein the Bible surpasses all other systems and theories written out for life in other books. The Bible, as a plan of life, takes account of death. It treats death as an issue which all must meet and come to. And why should it not?

The realest and sternest and stubbornest fact of our existence is death. One may escape riches, poverty, fame, disgrace, ease, toil, disappointment, disease: but no one escapes death. All must by nature, and destiny, come to that. It is a disagreeable subject: a dark, a hopeless, a forlorn one to many, but, and here is the point, dark or light,

hopeless or happy, all must come to that. And that to which all must come is worthy of some thought, some consideration by all.

Nor is it the part of cowardice, or silly sentiment, to think on death, and provide for its ordeal. Some of the bravest and best of earth, some of the most cultured and learned of thinkers and scholars have given this deepest and closest consideration. Only cowards shut their eyes to danger; brave men provide against it.

And in this the Church differs from other institutions and organizations. It alone, of all, emphasizes the fact of death, and gives a program for proper preparation against that day and event. Fraternal orders, institutions of man's ordering, teach how to live; the Church alone teaches how to die, offers a program whereby men may meet death with hope, courage, and faith. How to be successful in life, and not unhappy, but hopeful, in death, is the program of the Book, and the teaching of the Church.

—Of course we did not expect Dr. Staley to admit it. But the promise to fish is satisfying.

—Rev. J. P. Barrett, D. D., editor, deserves much credit for the excellent educational number of the Herald of Gospel Liberty issued last week. There are contributions of real value and merit by several leading educators.

—Mr. Leroy R. Fonville of Burlington, a graduate of Elon College and later of the University of Virginia law school, was one of the successful candidates before the Supreme Court of N. C. last week to practice law in this State. We shall be surprised if Mr. Fonville does not make good and rise to usefulness and eminence in his profession.

—We were pleased to see, and greet again, while on a visit to Elon College recently, Rev. P. T. Klapp who has been assisting Rev. C. C. Peel in a happy revival at Berea, Alamance, the past week. Bro. Klapp looks as youthful, as vigorous and as happy in his work as he seemed years ago. Time does not waste his energy for the cause nor diminish his zeal for the Master's service.

—Mr. Stanley C. Harrell, a licentiate, of the Eastern Virginia Conference, who graduated from Elon College last June and will teach the present scholastic year as principal of the Holland, Va. High School, is willing to serve, on Sundays, any church or churches easy of access, wishing his services. Bro. Harrell wishes to teach, study and further prepare himself before giving all of his time to the pastorate. He is a conscientious man, a close student, and gives promise of efficient service.

## SUFFOLK LETTER

It seems to me that the "big head" suggested in "Notes and Personals" of last week's Sun must have been an imagination of the fertile brain of the distinguished editor. He is usually easy to please and overlooks the faults of his brethren. If not the product of his own mind, he must have mistaken the reserve and dignity of the grand paternal position for what he is pleased to call "big head." Rank carries with it, unconsciously, no doubt, a certain air of importance that usually commands respect; but in this case, it seems to have offended the good breeding and refined taste of the genial and liberal editor. It may be that he envies those higher up in the family scale, though I do not make such a charge. Four generations breathe under our roof-tree and that may have added such responsibilities to my life as to make me seem distant. My hat is off and in my hand and I promise Dr. Atkinson that, hereafter, my manner and speech toward him shall be that of a "fisherman" and not that of an unconscious "grandpa." If this is not enough, I will go with him on some pond and fish till bitter feelings and memories vanish and the pop of the cork and the whiz of the line make sweeter music than Siren's voice or Aeolian harp.

God was good to our congregation during our vacation; no one was taken, though some were sick. I returned to Suffolk on Monday, August 30th, and have put on the harness for another year. In the country men take off the harness, stable the horses and feed them at noon; in the cities, they hang a small pocket of oats on the horse's head and he eats while the driver loads or unloads the wagon. It is even so with men. In the country there is much hard work, it is true; but much time runs to waste. In the city the strain is more incessant and recreation comes at longer intervals. If farm life and work could be conducted on a schedule that corresponds with mill, store, shop, and railroad time, farm investments would pay in proportion to other business; but the conditions on the farm have not yet made it possible to work hired labor with system and under control. The time ought to come when farm hands will take their time off when work is of least value, instead of on the best days of the year.

September will about close up the revival services in our churches for this year. Rains have interfered with many of them; but revivals, like crops, are not their best every year. There are "times of refreshing from the presence of the Lord;" but we must continue to sow seed for we cannot tell which will prosper "this or that." By the govern-

ment's report the cotton crop is ten per cent below the average, but the mills will run on and the world will be clothed. The gospel prospers more in some years than in others, but "in the morning sow thy seed and in the evening withhold not thy hand" leaves no room for complaining or neglect. God's word does not return unto Him void, but accomplishes his purpose, though fruits seem scarce.

Reports say that Rev. N. G. Newman and his Holy Neck congregation are in the midst of a good meeting with Dr. Atkinson as preacher.

Rev. C. H. Rowland passed through Suffolk Thursday night from Zuni where he delivered an address to the Maccabees. W. W. Staley.

## ELON COLLEGE NOTES.

The campus and college halls are once more alive with students; and the long "lonesome" vacation season is over. The opening is not quite so large as we had hoped for, but students continue to come in each day, and quite a number of others are expected during the month. The new students are "getting into harness" easily, and all the work of the institution is moving off smoothly.

The new teachers, Dr. Randolph, Prof. Amick, Miss Barnes, and Miss Urquhart are all experienced teachers with successful records, so it has been easy for them to fall in line with the work of their several departments. We all feel that the institution has now the strongest faculty that it has ever had and this may be said without any reflection upon our former professors, for the reason that the proportionate number of regular professors to that of instructors has been increased.

The various religious organizations—Y. M. C. A., Y. W. C. A., Christian Endeavor, Sunday School were all organized and well attended on Sunday. These organizations have a wonderful influence upon the lives and ideals of the student body, and they are given every encouragement in their work with the young men and young women who come here.

Rev. W. S. Long, D. D., of Graham, N. C., preached the opening sermon for us last Sunday. Dr. Long is always a welcome visitor at Elon, where the recollection of his great work in behalf of the institution is abiding. His sermon Sunday was an able one, and was greatly enjoyed by all present. Mrs. Long spent the day with friends here.

Miss Blanche Williamson, Driver, Va., sister of Mrs. J. O. Atkinson, Elon College, died at Asheville, N. C., where she had been carried some weeks since for her health, Monday night, Sept. 6. Miss

Blanche was an old student of Elon College, and was greatly beloved by all who knew her here. Dr. and Mrs. Atkinson left Elon for Suffolk Tuesday p. m., joining those accompanying the body at Greensboro. We understand the interment was to be in Suffolk to-day, Wednesday.

Mr. and Mrs. W. J. Lee, of Norfolk, Va., who have been visiting at Dr. Atkinson's for several days left last week, Mr. Lee returning home, and Mrs. Lee going to the bedside of her niece, Miss Williamson, at Asheville. Mr. and Mrs. Lee have always been among Elon's strongest and most constant friends, and it is a great pleasure to have them visit us.

Dr. Atkinson has returned from a week's work at Holy Neck, Va., where he assisted Rev. N. G. Newman in a series of meetings. He reports a good meeting.

There are, perhaps, a few young people in the various communities of our churches who almost persuade to go away to school this year, and a word of encouragement from some reader of the Sun might result in turning them to Elon. Will you not say that word, and so show your interest in your own institution? We will be glad to have the names and addresses of such persons, in order that we may mail catalogues to them. E. L. Moffitt.

## NORFOLK LETTER.

I received a telegram last Tuesday from Bro. Kendall, saying he must decline the call of the third church, and a letter of explanation would follow. The letter was duly received. It seems that this is something of a crucial period with the College at Le Grande, and very strong pressure was brought to bear, and he decided for what he believed to be the best interest of the Master's kingdom, taking the **broad** view of the **whole** field. We are still seeking to know the Lord's will for us here. Hope to have something definite to report soon.

Bro. Thompson closed his work today at Providence, and will close his labors here next Sunday.

Bro. Ryan of the Temple reports the largest Sunday school and congregation Sunday for quite awhile. Two members were received there today, Mrs. M. J. W. White and Mrs. Finch White, both coming by letter from the Methodist Church.

They have not yet arrived at a definite conclusion in regard to a pastor for the Temple.

Say, brother, are you taking that offering for the Porto Rico Building Fund yet? If not, why not? Is there an answer that you are willing to give to God, or is it one of neglect. Do it next Sunday, won't you. J. W. Manning.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,677.21  
Monthly Dues:

Para Lee Beggs .....	\$ .10
Grady Beggs .....	.10
Hettie B. Davis .....	.10
Glenn Pipkins .....	.25
Samuel Pipkins .....	.25
Mary Lee Foster .....	.10
James L. Foster, Jr. ....	.10
<b>Monthly S. S. Offering:</b>	
Linville, Va. ....	.52
Tenth Legion, Va. ....	1.74
Graham, N. C. ....	2.00
Franklin, Va. ....	3.22

Am't. 32nd week ..... 8.28  
Total .....\$3,685.49

My Dear Children:—

This letter from Uncle Jim is going to be a special one to the boys and girls who have not written in some time to the Corner. In looking over our books we find quite a number who are far behind, some a month or two; others have written perhaps once, then stopped, and the year is fast drawing to a close. The fall months are here, and we need the little mites which you dear cousins can send. A dollar a week, at least, little friends, let us have from your part of the work. Ten letters and ten dimes! That is not asking too much. Will you not—you who are behind—write right away and catch up, and then keep "our corner" lively all winter long? Winter is the time when we love to gather around the fireside after supper and read nice books and papers. And so perhaps your letter may help to cheer many a home during the coming cold months. Write, little girl, little boy, don't let your end of the rope loosen but hold it tight, and thereby do your part and God will certainly bless the effort, however small.

We are thankful indeed for two nice express packages this week, one from The Woman's Missionary Society of Porterville Christian Church, Eaton, Ill., containing 21 yards lawn, 2 readymade suits for boys and 1 quilt made by Mrs. John McMillen, Denver, Col., who is 93 years old. The other is from Myrtle, Va. and was prepared by Mrs. David McCleeny and Miss Daisy Atkins. The following is a list of articles sent:

Mrs. Mary A. Gray, 1 quilt; Mrs. Em-

ma Batten, 1 quilt; Mrs. Geo. T. Atkins, 10 yds. dress goods; Mrs. Mary A. Holland, 5 yds. gingham, 2 towels, 1 box soap; Mrs. Darius King, 1 pair sheets; Miss May King, 1 pair pillow cases; Mrs. David McCleeny, 1 counterpane; Mrs. Martha Johnson, 1 pair sheets; Miss Daisy Hart Atkins, 1 pair pillow cases and bolster case; Miss Alice Johnson, 10 pair of hose; Mrs. Patsy Saunders, 1 box of soap; Mrs. Balzoro Saunders, 1 bolster case.

Fondly,  
Uncle Jim.

Columbus, Ga., Aug. 30, 1909.

Dear Uncle Jim:—

The month will soon be gone and we haven't written our letter for August, but will write again soon. We have moved far away from the church but we still go. Enclosed find twenty cents for our dues for August. Good-by with love to all the cousins, we are yours,

Para Lee Beggs,  
Grady Beggs.

Well, little friends, I am glad you can still continue going to church if you have moved a long way off. Let your bright letters continue to come.

Windsor, Va., Aug. 23, 1909.

Dear Uncle Jim:—

I joined the band a few years ago, but have neglected most of the time. I want to join again and write regularly every month. I have been spending vacation with my aunt. Had a very nice time. Love to the cousins and the rest for yourself. Find ten cents for the little orphans.

Your niece,  
Hettie B. Davis.

We are so glad of your determination to be more regular in your writing, Hettie. We want 100 hundred more just as determined.

Durham, N. C., Aug. 25, 1909.

Dear Uncle Jim:—

I hope you will excuse me for not writing before now. We have been having a good time during our vacation. We have had watermelons and cantelopes and plenty of apples. But these will soon be gone, and we will have potatoes. Find enclosed twenty-five cents.

Glenn Pipkins.

God is indeed good to let us have something nice all the time. We have missed you and brother Glenn. Don't fail to write again next month.

—At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have endeavored to do our duty in whatever sphere.—Rev. F. B. Meyer.

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1:54 6:24	McCullers	7:52 3:03
2:11 6:59	Willow Sp'gs	7:37 2:45
2:23 7:14	Varina	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
4:30 9:15	Fayetteville	5:30 12:30

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Surgeon and Dentist  
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**THE RELIGION OF SAMUEL JOHNSON.**

On September the eighteenth will be commemorated the bicentenary of the birth of Dr. Samuel Johnson, in the cathedral city of Lichfield, England September 18, 1709 (new style). In Carlyle's essay on "The Hero as a Man of Letters," he says, "Johnson was a prophet to his people; preached a gospel to them,—as all like him always do. The highest gospel he preached we may describe as a kind of moral prudence."

But Dr. Johnson had a fuller knowledge of the "grace of God which bringeth salvation" than this. His whole life was guided and inspired by the evangelical truths of the gospel. Dr. Johnson, who had always feared death, found his only comfort in the "finished work" of the Savior. But on his deathbed all such fears entirely left him. His physician, Dr. Broklesby, says:

"For some time before his death all his fears were calmed and absorbed by the prevalence of his faith in the merits and propitiation of Jesus Christ. He talked often about the necessity of faith in the sacrifice of Jesus as a means of salvation."

His last will and testament begins thus:

"I, Samuel Johnson, being in full possession of my faculties, but fearing that this night may put an end to my life, do ordain this my last will and testament. I bequeath to God a soul polluted by many sins, but I hope purified by Jesus Christ."

Just before he expired he said to Francis Barber, his faithful negro servant, "Francis, attend to the salvation of your soul." He sent a message to Sir Joshua Reynolds, begging him to read his Bible and not to work on Sundays, an injunction which the great painter observed till his dying day. His observance of the Lord's Day was very devout, and the venerable church at St. Clement Dane always excited the reverence of Carlyle when he passed it, and remembered that "there within those walls Samuel Johnson worshiped in the era of Voltaire."—"To the Spirit of Lies, bearing death and hunger, he would nowise strike the flag. Brave old Samuel: ultimus Romanorum!"

Lord Macaulay wrote of Johnson:

"It is but just to say that our intimate acquaintance with what he would himself have called the anfractuositities of his intellect and his temper, serves only to strengthen our conviction that he was both a great and a good man."

One who was himself "a majestic teacher of moral and religious wisdom" is entitled to a hearing when he chooses to express his opinion on pulpit utter-

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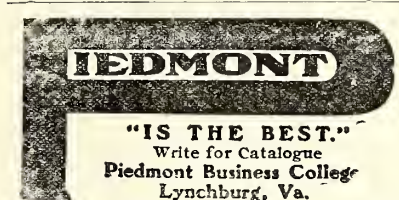
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ance. And all the more when his own sentences have all the weight of solid sentiment and his points the sharpness of resistless truth. Samuel Johnson was like the sage in his own "Rasselas:" "He spoke, attention watched his lips; he reasoned, and conviction closed his periods." For substance of doctrine, as a rule, and for literary form, Johnson, at his best, is not a bad exemplar of effective preaching. But he is also very explicit in his views on this point. Boswell has two entries in his "Life of Johnson" where he writes:

"I talked of preaching, and of the great success which those called Methodists have.

"Johnson: 'Sir, it is owing to their expressing themselves in a plain and fa-

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miliar manner, which is the only way to do good to the common people, and which clergymen of genius and learning ought to do from a principle of duty, when it is suited to their congregations, a practice for which they will be praised by men of sense."

Boswell also says:

"He observed that the established clergy in general did not preach plain enough, and that polished periods and glittering sentences flow over the heads of the common people, without any impression upon their hearts."—*Homiletic Review.*

—I find the great thing in this world is not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it,—but we must sail, and not drift, nor lie at anchor.—*O. W. Holmes.*

# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## TEACHER-TRAINING—THE TEACHER.

The remark is frequently made that we cannot have a teacher-training class because we have no suitable teacher. The idea seems to be prevalent that the teacher is the class. It is true that a good teacher nearly always has a good class; but it is also true that a good class will always develop a good teacher. Many adult organized Bible classes begin with no teacher. They use the round table method, until the best teacher in the class is evolved and he is chosen. Why can you not do this in the case of teacher-training, using the suggestive questions on each lesson as a round-table leaflet would be used in a conference on some special line of work? Try it.

But it must be admitted that to begin with a teacher is better than to have to discover one by experiment. Who should this teacher be? The pastor? If he can carry the load, it might be well; though it must be frankly stated that the business of preparing sermons and the matter of holding a successful teacher-training class call for very different talents and few ministers can work with equal ease in these two capacities. The danger is that the preacher will preach and not teach. The superintendent? If he can carry the load without detriment to the larger interests of the school, he may do this work, provided his qualifications are all right and they ought to be. If so, the class should not meet with the regular school, for no superintendent has any business teaching during the session of the school? Who else? Any one on whose heart God has placed the obligation. Often you will have to advise with such an one before he or she will feel the compulsion of the Spirit, but always insist that the teacher should feel called of God for this service.

The qualification of the teacher of the

teacher-training class are also much debated. Ought he or she to be an expert? This is not at all necessary. There is even a danger in having an expert teacher for this class,—the danger that his superior intellectual qualifications will cause him to demand too much of the class or lead him to the lecture method. Any teacher who is sixteen years of age or over and whom you would select as a teacher or superintendent in one of the regular classes is competent to be the teacher of your teacher-training class. Any person whom you think the course would make a good teacher and in whom the class would have confidence will make you a good teacher-training teacher. Begin, now; don't delay. You have the acorn in your school; give it the chance to become the oak.

—Rev. C. C. Ryan, of the Memorial Temple, Norfolk, Va., sends in his blank filled out. Thanks, Bro. Ryan. Will not the others, who have so far neglected the matter, send in theirs also?

What about that teacher-training class of which you have been thinking and praying? It will only call for a little resolution on your part to make it a living reality. Consider its present and future blessings to you and your Sunday school. Can you procrastinate longer and do your duty?

The Memorial Temple, Norfolk, Va., one of our most progressive churches, reports a Sunday school of 265 pupils and 15 teachers; a teacher-training class of 18 members; a men's organized class (Baraca); a women's organized class (Philathea); a Cradle Roll with 40 members; a Christian Endeavor society for young people with 45 active and 10 associate members; and a missionary society. This is certainly an admirable organization and measures up to our watchword: A C. E. Society in every church; teacher-training and organized classes in every Sunday school. Few churches show any higher efficiency in this matter of organization and few can match this church in Christian liberality and zeal. A Home Department, a C. E. for the juniors, and a temperance organization are the only approved organizations of note in institutional church and Sunday school work not found in this

working church. Would that we had more Christian Memorial Temples!

Pray for teacher-training; then lend a hand.

## C. E. TOPIC FOR SEPTEMBER 12th— A FEW SUGGESTIONS.

Temperance in All Things. 1 Cor.  
9:23-27.

A wave of temperance sentiment has been and is now sweeping our country from shore to shore, but all the work is not yet done. It will mean nothing to pass prohibition laws unless they are enforced and they cannot be enforced unless the sentiment of the people favor them. The surest way to create and foster such a sentiment is to give it due publicity in our public assemblies of the religious kind. The importance of this meeting, then, is clear to every one.

Let the temperance committee be in charge. They should prepare a temperance chart and display it in the place of meeting.

**For the Leader.**—The leader should be carefully chosen. Let him be a person who is temperate in all things. The power of a temperance life is worth far more than the persuasive eloquence of temperance agitation if delivered by an intemperate person. He should insist on temperance in all things.

**The Scripture.**—Appoint one reader and five to comment. Let the comments be in sentences or short paragraphs at longest and let the comment be given as each verse is read.

**Question Spurs.**—What is temperance? What is total abstinence? What things should be wholly abstained from? Why should we be temperate in newspaper reading? In fiction reading? In sleep? In work? In eating? In talking? In exercising? In amusements?

**Written Work.**—Have two- or three-minute essays on the following subjects: Growth of the Temperance Idea in the U. S. Results of Intemperance. Blessings of Temperance. How Temperance May Be Brought to the Home.

**Scripture References.**—Hand out the following to be read in the meeting voluntarily:

Self-repression. Rom. 13:11-14.  
Denial of lawful things. Matt. 5:29-30.  
Excess is slavery. 1 Cor. 6:9-20.  
Dangers of excess. Jude 10:16.

Sober advice. Tit. 2:2-12.  
Using, not abusing. 1 Cor. 7:22-31.  
Tongue-temperance. James 3:5-18.  
The law of love. 1 Cor. 8:4-13.

**Suggested Program.**

1. Two temperance songs. Prayer.
2. Scripture and comment as suggested above.
3. Leader's remarks.
4. Chart displayed by Temperance Committee and comment.
5. Song. Chain of prayer.
6. Question spurs.
7. Written work.
8. Song. Voluntary prayers.
9. Scripture references.
10. Voluntary participation in any manner desired.
11. Pastor's five minutes.
12. Song. Offering. Mizpah.

**THE S. S. LESSON FOR SEPT. 12, '09.**  
**Close of Paul's Third Missionary Journey: Acts 21:1-17.**

**Golden Text.**—The will of the Lord be done: Acts 21:14.

**Time.**—The lesson today covers four weeks before Pentecost, probably during the month of May, A. D. 58.

Paul had often set his face towards Jerusalem during his life, but never before with such a foreboding as now. He knew that God was leading him onward and yet he dreaded the experience just before him. His realization of danger did not cause him to change his plans but made him more watchful of events.

He had one great incentive dear to his heart, the writing of the Jewish and Gentile division of the church. With this undertaking Paul hoped to heal jealousy and bitterness and make a step in the progress of the Christian Church.

At Tyre Paul and his companions found disciples.

We usually find what we look for. Go to your business looking for sunshine and lo, there it shines. Come in with a bright cheery "Good morning" and you get back the same joyous greeting.

When the ship was ready to sail, on the seventh day, the entire congregation came to the shore to bid Paul and his friends "Good-bye," and they separated with prayer. Did you ever try the prayer farewell. Try it. The soap house of Colgate was founded by a poor boy from Iowa. On his way to the station when leaving his country village to go to New York, he met and old man who had always taken an interest in him. This man in bidding him farewell said, "Let us here tell God all about your hopes and prospects. Colgate became rich, but he never forgot that prayer-meeting. Paul was ready not only to be bound but to die.

All men who bring things to pass are

ready to be bound and die if necessary. Roebing built the New York bridge and came to his death. He was bound to his job and died for it.

Get this spirit in business or Christian work and you are a success.

G. W. T.

—"Character! It is capital, credit, opportunity—all."

—Don't be afraid of truth; she is no invalid.—Emerson.

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right Metal Shingles need no repairs, we can fairly say that they cost from a third to a half less than any other form of roofing, for every other roof will require renewal within a few years and constant attention for little repairs during its life time.

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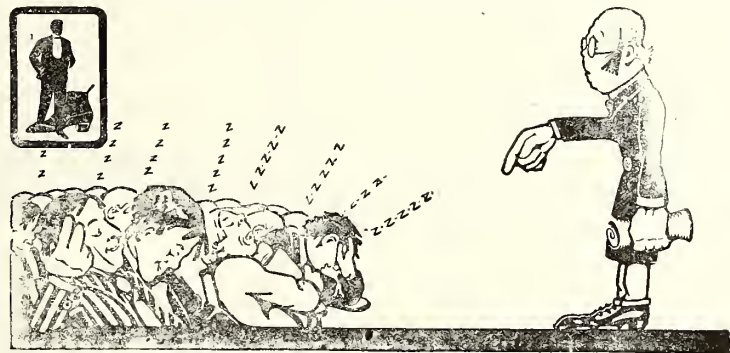
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## D I E D.

## Holland.

Hardy Holland, Sr., departed this life at his home near Holland, Va., Aug. 9, 1909, aged 73 years. The funeral services were conducted at the home by the writer and the remains interred in Holland cemetery. The deceased was a member of Holy Neck Church. He leaves a widow, three daughters, Mrs. J. R. Holland, Mrs. E. T. Holland, of Holland, Va., and Mrs. J. G. Williams, of Suffolk, Va., and one son, Hardy Holland, Jr., of Ocean View, Va., also a half brother, J. K. Holland, and two half sisters, Mrs. Jos. F. Holland and Miss Anna Holland, all of Holland, Va. To all of these we extend our sincere sympathy and pray the divine blessing upon them. N. G. Newman.

## ENEMIES OF THE TRUTH.

Have we not grown tired of the very mention of the word "truth?" Of all the cant phrases of our time, none have been oftener used than this one: "Seeking the truth." The geologist, cracking the stones in the wilderness, consoles himself with the thought that he is seeking the truth. In fact, he may be seeking to hold his job at the school at which he is a professor. If he should chance to discover something that might endanger that, he would be filled with a spirit of great caution. The astronomer searches the heavens that he may know the truth; but if that truth should bring a dungeon or a cell, most of these would scarcely have the doubtful bravery of a Galileo. The philosopher and theologian seem intent upon its discovery, when, if the real reasons were known, they are more intent on bolstering up their system or defending their party than they are in knowing God's thought. According to a Danish story, Truth heard her praises sung to such an extent that she determined to visit the earth that she might know the joys of a royal welcome. She sought such in the temple, in the cell of a hermit, in the halls of a statesman, in the study of the poet, but was turned from all these doors and only found rest at last in the squalid home of a fool, who took her to be a lie. That there are many who are eager "to think God's thoughts after him" goes without saying; but their voices are drowned by the multitudinous voices of those who are eager to bolster up decaying systems to more firmly establish their own prerogatives or feather their downy nests.

Jesus Christ revered truth. He said of himself: "I am the Way, the Truth, and the Life." He said to his disciples: "Ye shall know the truth, and the truth shall make you free." He ex-

pected his disciples to be sanctified through the truth; and so eager was he that they might know it that he thought it expedient that he go away in order that the Holy Spirit might come, and the chief function of this Holy Spirit was to lead them into all truth. His kingdom is the mystical, intangible, and yet powerful kingdom of the truth.

The enemies of the truth are not external to the heart, but within it. These are as subtle as the serpent and as persistent as Satan. They masquerade in truth's cast-off clothing, and effect a zeal which would have delighted a Xavier. Error never lacks for euphonious names with which to christen her brood of harpies; their appearance would deceive the very elect.

Not least amongst these enemies is Bigotry, who is clothed in the garments of a holy zeal and christened with the name of "faith once delivered to the saints." Bigotry stands with averted

head, closed eyes, refusing either to look or hear. Says Colton: "Bigotry murders religion to frighten fools with her ghost."

Ultra-conservatism and ultra-radicalism are equally enemies of right knowledge. The one refuses to believe that the twentieth century hath any wisdom, but must continually hark back to the fathers of the Church. Nothing is true that is over a thousand years old. Conservatism ties its faith to the bones of dead ecclesiasts, and seems to enjoy the odor of the grave. Radicalism, on the contrary, is ever looking for the novel and the startling. The latest vagary is received simply because it is the latest. Many men are determined to be at the head of the procession even though it be bound for the wilderness. Let us remember that centuries ago Truth whispered her revelation into the ear of listening sages, and we have no account that in recent

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years she has been stricken with dumbness. Not how old, nor how new, but how true ought to be our motto.

But the greatest enemy, perhaps, of all is prejudice. We see the transcript of our own minds and a reflection of our own prejudices, and christen these with a sacred name. James Russell Lowell tells of a man who went forth to seek Truth and finally looked for her in a well. Seeing the reflection of his own person there, he took it for the person he sought, and declared that Truth was far more beautiful than he had thought. The scientists of Galileo's time refused to even look through his telescope. So warped was the great mind of old Dr. Samuel Johnson that he could not see anything good in Scotland or her people. Even in an impersonal work like a dictionary his personal peculiarities were visible. Thomas Carlyle refused to attend an anti-vivisection meeting because he heard that Cardinal Manning was to be there, saying that "the same roof could not cover them both." To a distorted vision the whole world looks awry.

Another enemy of the truth is love of ease. Emerson has said that "God has offered to every mind its choice—truth and repose. Take which you please, you can never have both." All of earth's great men have been storm-driven. Says John Ruskin: "How much did Homer get for his 'Iliad,' or Dante for his 'Inferno?' Only bitter bread and salt and going up and down other people's stairs. In science the man who discovered the telescope and first saw the heavens was paid with a dungeon; the man who invented the microscope and first saw the earth died of starvation. God intends all thoroughly good work and talk to be done for nothing. Stephen did not get a bishop's pay for that long sermon of his to the Pharisees—nothing but stones."

A new truth is at best very troublesome. There is an old legend that in the garden of Eden there stood a magnificent temple, its stones fitting well together, symmetrical and beautiful. Each separate stone was a truth, and these were so joined as to produce an architectural perfection. At the fall of man these stones were scattered throughout the earth, and it is man's lot to discover these stones and to rebuild the temple. It becomes very troublesome, when our building is well-nigh complete, to have some one bring us a stone that belongs at the very foundation. To level our structure and begin again the labor is too much for our determination. We first argue with our troublesome friend, try to cajole him or bribe him into silence, and if these methods prove una-

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vailing we find the fagot a warm argument with which to meet him. Love of ease leads to over-caution. We hear quoted frequently the fact that Jesus said: "I have many things to say unto you, but ye cannot bear them now."

Did Christ conceal his thought from his disciples or allow them to believe a lie? He did not have a creed for the closet and another for the market place. Candor must mark the expressions of him who would hold converse with Truth.

She will not sit by the student's side in the study unless he is willing to walk with her on the streets. Courage ought not to be a lost trait of character.

"Careless seems the great Avenger; history's pages but record  
One death-grapple in the darkness 'twixt old systems and the Word;  
Truth forever on the scaffold, wrong forever on the throne,  
Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own."

—Rev. J. W. Moore, in National Christian Advocate.

#### HIGHER PRICES FOR PRODUCE. One Way the Rural Telephone Can Be Used to Advantage.

The time is rapidly passing when the farmer has to sacrifice his consignments of market produce at whatever price the commission merchant feels disposed to allow him. He is beginning to learn that it is better to post himself on market quotations before shipment, and if the market is low, to wait until its tone improves. To do this is one of the advantages of having a telephone. Of course it costs money for telephone service, much less than you think, unless you made inquiries lately, but nevertheless, this opportunity for getting in touch with dealers in towns and securing their prices before making shipments is now putting millions of dollars annually into the pockets of American farmers.

At present there are over 4,000,000 telephones and no calamity imaginable would be worse and more disastrous to social and commercial conditions than obliteration of the telephone system. It is the strongest bond that holds the world together. It is man's greatest convenience. The day is coming when everybody, including the farmers of America, will have telephones.

Of late years the telephone company has been giving the farmers' needs in the matter considerable attention and the result is the formation of a plan by which the resident of the rural sections may become connected with the local lines in the cities nearest them at very trifling expense, besides enjoying all the advantages of long-distance service when desired. And when a party of farmers in a neighborhood get together and build a line, the service can be made to cost as low as 50 cents a month. To get all the information available on this subject, write to the nearest Bell telephone manager or to the Farmer's Line Department, Southern Bell Telephone & Telegraph Co., 19 South Pryor St., Atlanta, Ga., and ask for free descriptive booklet. A postal will do.

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In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, SEPTEMBER 15, 1909. VOLUME LXI. NUMBER 36.

## EDITORIAL COMMENT.

A conservative estimate of the children born in the United States annually is two and a half millions. Of this number fifteen per cent, or three hundred and seventy-five thousand perish during their first year. New York City alone lost 16,230 infants during their first year in 1908. It is believed by the New York Milk Committee that this death rate can be decreased fifty per cent largely by the use of pure milk properly supplied. The enormous increase of mortality in the summer months is largely among bottle-fed infants.

If a voter were to change his political affiliations as rapidly as political parties change their platforms he would be counted a turn coat indeed and with good reason. It will be remembered that the Republican party, in the Bryan-McKinley campaign, won its great victory by opposing "the free and unlimited coinage of silver." And yet only six years prior to that time a Republican Senate passed a flat free-coinage of silver bill. The Democrats lost out on what a Republican Senate had proposed. The last Democratic platform said, "We favor an income tax and urge the submission of a constitutional amendment." The Democrat lost out on that issue, but a Republican administration has submitted the amendment. Scores of such instances could be recorded, all of which indicate that one would have to run fast and turn often to be consistent and keep up with the political procession. What if the ways of religion were as devious and doubtful as the ways of politics? The world would be full of skeptics, and justly.

Giving is a part of the Christian scheme. This for the reason that unless one gives, one's heart grows smaller with increasing gain. Unless one would have his heart become as hard as his dollars, and as merciless as their might, one must give, give, give. It is a merciful God's method of opening, and keeping open, to good influences, the heart of man. Some people's purse string is so close to their heart string, and tight with it, that the only method

of reaching, and opening the heart, is through the purse. It was best for man to give of his gain, and his savings, to support the charity and philanthropy of the world, and so God ordained.

But giving for good purposes, and for the church, is more than all this. In a recent editorial the Sunday School Times well says:

"Those who have most to give need to give most. For the more we have, the greater is the temptation to hold on to what we have, with the consequent stopping of our growth and peril to our life. Our giving must increase with our getting, or with every increase in our possessions we shall lose more than we get. The world knows that the most generous givers in the world are poor, and the least generous are the rich. We may not understand why the gaining of possessions has this sure tendency; but we must recognize it if we would escape its perils; and we must fight against it. The way to fight it is to give, give, give. "If a man is growing large in wealth, nothing but constant giving can keep him from growing small in soul."

—Apace with the records on the land and in the air goes the record of the Mauretania and the Lusitania on the water. These marvelous sister ships have made it possible for a man who breakfasts in New York Wednesday morning to dine in London Monday night. On Wednesday morning at ten o'clock the Mauretania sailed east from New York and dropped anchor at Fishguard, on the coast of Wales, at 1:15 P. M. on Monday. The official time of her trip was four days, 14 hours and 27 minutes. On Saturday, the Lusitania left Liverpool at 5 P. M. and on Thursday night, at eight o'clock, she landed her passengers at the New York dock. Her official time was 4 days, 11 hours, and 42 minutes. To have made such time means that these steamers must have made 30 miles an hour steadily. These ships are not equaled in size nor in rapidity of travel and, what is of as much importance, they are not surpassed in their comfort and luxuriousness.

—There can be no real reform in farm life unless the farmer grows as well as his crop. He can grow only by achieve-

ment—by accomplishing something of which he may justly be proud. As soon as he begins to achieve and to grow he will become healthfully discontented with his unnecessary hardships and limitations. He will want a better house in which to live, a better school for his children, better public roads, and more modern conveniences. And with the larger bank account which must follow his larger crop he will satisfy his wants. No wonder the General Education Board has added to the Government appropriations \$75,000 a year for the extension of such new farming as leads to these things.—Outlook, Sep. 11th.

—The great Swedish strike was formally called off by the Labor Federation on September 6. This strike was practically a failure, for although 285,700 men in almost all trades were out at one time the commercial and social life of the country was not paralyzed but only temporarily impeded. The most remarkable feature about the strike was its peaceableness—this is ascribed to the closing of the saloons and is an example of the good results of total abstinence.

—Toys play a surprising role in the world of commerce. Over \$50,000,000 worth of toys have been imported into the United States within the last ten years. During the same period about \$5,000,000 worth were exported. Germany leads in these imported goods, out of a total of \$7,250,000 imported in 1908, \$6,500,000 come from Germany.

—At about 3:35 in the afternoon of September 9, the great railroad magnate, Edward H. Harriman, breathed his last. Mr. Harriman had just returned from abroad, where he went to seek health, and the statement that he was suffering with cancer comes from a Vienna specialist who treated him while there. Mr. Harriman was a great financier and no one will be fully able to take his place in the world of finance.

—There are now two heroes of the Arctic regions—Dr. Cook reached the North Pole April 21, 1908 and just one year later Mr. Peary announces that he reached it. The whole world will wait impatiently for these explorers to prove their feat and give the story of their respective journeys of hardships and trials.

## FROM THE FIELD.

### Pope's Chapel.

Saturday, July 24th, I commenced my meeting at Pope's Chapel. Sunday a. m. Rev. W. C. Wicker filled the pulpit, to the delight of a fine, attentive congregation. He left that p. m.

The church was greatly revived and I feel sure much good was accomplished.

There were three accessions.

### Shallow Well.

Aug. 8th the series of annual meetings commenced at Shallow Well, Lee Co. There was a reunion of old soldiers at Jonesboro. the 11th, Wednesday, at which Gov. Kitchen spoke. Thinking about, preparing for and going to this meeting militated much against our revival.

There were two accessions. I have received fifteen into this church since conference.

### Good Hope.

Sunday, August 22, I began a meeting at Good Hope, which closed the following Sabbath. This was a gracious revival. Nine accessions and the church much encouraged.

### Youngsville.

Tomorrow, Sept. 4th, I commence a meeting in Youngsville. I am looking forward with hope and praying for a revival.

Rev. G. R. Underwood, of Sanford, comes to my assistance Monday.

Having a field of six congregations, the responsibility upon me is much and the work heavy. But, it is an inspiration, and the seed of truth and life and salvation, I delight to sow in the fertile soil of the immortal human mind. There is however, one sad thought and that is, so many human hearts are preoccupied, for an enemy of man and God has been there and has so nearly accomplished his fiendish design, in that he has poisoned the aspirations and seared the conscience of that being created in the image of God. J. W. Patton.

September 3, 1909.

### Six Forks.

The protracted meeting at Six forks, Wake Co., N. C., was commenced the fourth Sunday in August, and continued six days. The congregations were very large and attentive. Bro. L. F. Johnson did most of the preaching. The people enjoyed it. He is an interesting speaker. There were about 10 converts, and seven united with the church. There has been an excellent union spirit among God's people of the various denominations in all the meetings of my charge this year. May the Lord help us all to do His will. W. G. Clements.

### Raleigh.

Dear Bro. Atkinson: Please excuse me for the long delay in reporting my work to the Christian Sun readers. I have been so very busy this summer that I have had but little time to write.

It is known to the most of our people that I have a very hard field here in Raleigh. I am doing all I can to change that impression; most of all I am working hard to change the real condition of the work. I think I can see signs of progress. The day is breaking just a little bit. I am not at all discouraged, but rather hopeful all the time. After nine months' hard work I feel more encouraged than ever. If the faithful few here and the brotherhood at large will stand by me, I fully believe that we will in a very few years have a strong, self-sustaining church in this city. My impression is that it is not only possible, but that we are going to have it.

Our Sunday-school under the leadership of Mr. C. H. Stephenson is doing well. Our people have great confidence in him. I have no doubt that he will carry the school forward in every way possible. The average attendance for the past quarter was fifty-five. We think it a good showing for the summer. We hope to make a much better showing for the Fall and Winter. We need about two more good teachers. We can boast of one of the best schools in the Eastern Conference. We hope to get these teachers very soon, though we realize that a successful Sunday school teacher is very hard to find. Let us hope that our Teacher-training course will help to solve this very difficult problem. Our Sunday school work is important enough to demand the co-operation of all the members of the church. I do not see how a church member can feel easy not to have one thing to do with Sunday-school. It seems to me to be the real church at work. Every member of the church should be a member of the Sunday school. Our brother Stephenson has this idea, and he is going to try to make it practicable for every member of the church in Raleigh to get into the Sunday school. We have all the organized departments and make provision for membership from the cradle to the grave.

Our ladies' Aid Society improves every month. The attendance at the last meeting was very good. The society is doing a great deal of good. The influence is beginning to be felt in our work. I am delighted to see the interest and enthusiasm that is manifest among these good women. I have common sense enough to know that a church will never die with a live up-to-date Ladies' Aid Society to keep it going. Our good lad-

ies have already done a few things worthy of special mention. Our communion service and pulpit furniture have been greatly improved. They have other things in mind to do. We will just wait and see what they will do. I have no doubt that the society will give us many pleasant surprises, if it continues in the good way. We hope that all the women of our church will get into the society, and lend a helping hand. Surely it is a good thing to be associated with a successful Ladies' Aid Society.

The cottage prayer meeting services continue with increased results. There were two requests for prayer at the last meeting. I think that the cottage prayer meeting will be a means of grace to many souls and a very great blessing to our church. The regular church prayer meeting has been kept up all the summer, though sometimes the attendance has been small. Surely more of our people ought to be in the prayer meeting. It would make business and domestic affairs run more smoothly the balance of the week. We need just that little refreshment that a sweet prayer service always gives. May the Lord by the gift of His Holy Spirit send more of our people into the meetings.

It has been my good pleasure to be in a few protracted meetings during the summer. I have never enjoyed the revival meetings more than I have this season. I have preached more than fifty times and have seen as many converts since the first week in July. I have been in meetings with the following ministers: C. E. Newman, L. E. Smith, R. P. Crumpler, W. G. Clements. I will not take the space to report the results, since the pastors in charge have already reported, or will report the meetings. It is enough for me to say that I thoroughly enjoyed being with the preachers and their congregations. I was kindly treated in every place, and it just looked like that every time I moved the last place was the best. I shall never forget the friendship and the thoughtfulness of the many friends that I have seen during the summer. I am now in my field hard at work expecting and looking for the best to come to me and my work. I am happy in my love and service for my Lord and Master.

L. F. Johnson.

### Several Meetings.

At the close of the scholastic year 1908-9 my churches were kind enough to grant me a month's vacation. May each of them rest assured that this special kindness was most heartily appreciated and thoroughly enjoyed by their pastor.

And, too, it is very natural that I

should spend this vacation in my native state. It was indeed a pleasure to meet my parents, relatives and friends and especially to visit some of those churches with which I have labored before coming to Elon.

**Mt. Auburn.**

I returned to N. C. early in July to conduct my meetings before the college opened. Before beginning the meetings in my charge, however, it was my very great pleasure to be with Rev. Jas. L. Foster in a series of meetings at Mt. Auburn. This is a strong spiritual church, quite fond of their pastor and wide awake for his interest.

**O'Kelley's Chapel.**

After leaving Mt. Auburn I came to O'Kelley's Chapel and began a series of meetings there on Saturday before the 3rd Sunday in July.

Rev. L. I. Cox came to the writer's assistance on Monday following. Bro. Cox was scarcely himself, suffering from a severe headache during the entire meeting, but notwithstanding his illness, Bro. Cox did himself credit when he went into the pulpit. His sermons were logical, forceful, effective and very much appreciated by the good people at this place.

The meeting resulted in six conversions and three additions to the church, and a genuine revival in the church.

The church here has taken on new life and is quite enthusiastic at present. Having recently completed some repairs on the building, begun some time ago, we have now a practically modern house, nicely furnished, including new pews, new pulpit, new pulpit chairs, carpet and organ. Total cost of repairs about five hundred and fifty dollars, and we were fortunate enough to have the church clear of debt at the completion of these repairs.

**Graham.**

Our meeting began here the fourth Sunday in July assisted by Rev. L. F. Johnson of Raleigh, N. C. Bro. Johnson is a strong, forceful preacher and a very enthusiastic worker in revival meetings. The meeting began with interest and continued to grow, until the close, resulting in ten conversions and two additions to the church. We are expecting more to join.

**Pleasant Ridge.**

Leaving Park's Cross Roads, where I had been assisting Rev. L. I. Cox in a very successful revival, I began a meeting with Pleasant Ridge church, the fourth Sunday. The congregation at opening service was estimated at about one thousand. Monday there were six conversions, Tuesday Rev. James L. Foster arrived to assist the writer. The people were delighted with "Uncle

Jim's" preaching and well they might be, for he preaches the Word.

The meeting closed Friday night resulting in 24 conversions and 20 additions to the church, eleven of the number being grown young men. As these young men stood in the church altar Bro. Foster offered a fervent prayer, asking God to call some of these young men to the gospel ministry.

On Thursday of the next week we met at the water for baptism. There were five more applicants for membership, and twenty-eight candidates were baptized. More are expected to join at the next regular appointment. I have been preaching at this point only in afternoons, serving it from Ramseur.

Our great need at this church is a new church building. We are well able to build it and hope to begin the plans in the near future.

**Ramseur.**

A series of meetings began with this church fifth Sunday afternoon. The first service was very impressive. On Monday following Rev. L. I. Cox arrived to assist the pastor and in his usual manner attracted a large congregation, who listened prayerfully and untiringly to his gospel messages.

The meeting was indeed a success for this church, resulting in 22 conversions and four additions to the church. Expecting more applicants at next appointment. My work is in the best condition I have known it. I trust that we have your prayers, that this year may be a great success to the work.

A few days ago received a very nice little remembrance from some unknown friends signed, "Your Georgia Cousins," asking to hear from me through the Sun. I trust that they will see this and feel sure that the remembrance was most heartily appreciated.

L. E. Smith.

**Union (Southampton).**

I wish to say through our church paper, that I don't believe our church laws and regulations are put into practice and carried out as they should be; I believe the churches are becoming mixed with the world too much. There should be a distinction.

Every church has its rules and regulations and I dare say that if they were examined they would prove to be good ones. But then the question comes, Are they carried out? It seems to me that if one would say, No, he would answer the question correctly. I believe if a church wants to prosper and grow, it must be a united people trying to work for that one good cause in brotherly love one for another. Christ should be our example. I notice on one occasion that

when Christ went into the temple, he purged the temple, and we are told that he cast out them that bought and sold in the temple and overthrew the tables of the money-changers and the seats of them that sold doves. It seems to me there should be a distinction between the church and the world, that is, if we want the work to grow and prosper; for we are told that a divided house cannot stand. I believe in trying to save souls, but when we approach a man about his souls welfare and profess that which we are not and that man knows it by the life we are living, do you think our talk would prevail? I have heard people make such remarks as this: "Mr. A. tried to talk to me today about my soul, and I wouldn't change chances with him now." So you see, my dear readers, there should be a division or a difference that will be seen and noticed with the people who are trying to serve the Lord, so when we use our influence it will be for good and accomplish much.

I believe it wise to see that our church rules are put into practice and that we are governed by them if we want to do the work that we should accomplish.

R. H. Joyner.

**Holy Neck.**

The protracted meeting at Holy Neck Christian Church, Nansmond Co., Va., was held the week before the first Sunday in September, and was conducted by Dr. J. O. Atkinson. His earnest, faithful and vigorous presentation of the Word was much appreciated and enjoyed. There were about eighteen or twenty professions and thirteen accessions to the church. One candidate was baptized by effusion at the church the first Sunday morning and seven by immersion at Norfleet's pond in the afternoon.

N. G. Newman.

**Smithwood.**

On the morning of the 4th Sunday, Aug. 22, Rev. E. L. Stack, with the assistance of Rev. J. F. Morgan of Elon College, began a series of meetings at Smithwood Church, which continued until Friday night, there being three services each day. With the earnest prayers and co-operation of the Christian people the meeting was a success. There were thirty conversions and fifteen of that number united with the church. There are others who intend to join. The meeting was well attended.

Bro. Morgan won a host of friends during his stay and we feel sure his presence will long be remembered and our prayers are that success will crown his efforts in helping to spread the Gospel.

Loraine Black,  
Cuma Reitzel.

## NOTES AND PERSONALS.

—Before trying the "new religion," have you tried sufficiently the old religion and found it lacking?

—As the revival season closes pastors and churches turn their effort and attention to raising conference apportionments and getting all in readiness for the annual gathering of the churches.

—Pastor W. L. Wells, assisted by Revs. L. I. Cox and J. W. Wellons held a successful revival last week at Pleasant Hill, near Liberty, N. C. Twenty-nine were baptized. The church was much revived.

—Is there a Christian home in which a word of grace and gratitude is not said by some member of the family at the beginning of each meal of the day? Does not every heart owe that much to the Giver of all bounty?

—The front page of the North Carolina Sunday School Beacon for Sept-Nov. carries a fine "cut" of Major E. Moffitt, Asheboro, as President of the N. C. Sunday School Association. There is also an appreciative sketch, all of which is richly deserved. Bro. Moffitt is a wide awake Sunday-school man.

—Many of our churches are organizing Christian Endeavor Societies, a very helpful and hopeful thing for any church. If no other work is done, the several committees appointed to different duties are worth while. Often people in the church are "poor church workers" because they are given no work to do.

—One brother is willing to contribute half a dollar on a typewriter for Bro. C. E. Newman though he has received from him only one short letter in six months—the half dollar being to provide against a similar emergency even as remote as six, or twelve, months. If Bro. N. fails of the typewriter, we have made up our minds to set him a few "copies" written in our own hand, and give him a few writing lessons free of charge.

—Rev. A. P. Barbee, pastor, has recently conducted a successful revival at Catawba Springs church, Wake Co. There were many conversions and some eighteen or twenty accessions to the church. Bro. Barbee is deservedly held in loving esteem by this good people whom he has served to great acceptance for some years. He is happy in the confidence and loyalty of the church, and the church is prosperous and rejoiced in the efficient service and labors of their devoted pastor.

—The next session of the Southern Christian Convention is appointed to begin Tuesday before the first Sunday in May 1910. The several conferences composing the Convention will elect dele-

gates this fall. (One Conference, the Virginia Valley Central, has already met and elected its delegates). By the new rules, every Conference is to be represented by one delegate to every two hundred members; and every regularly organized Conference shall have the right to send at least two delegates. The place of the next session is to be chosen by the Executive Committee, Rev. W. W. Staley, D. D., Suffolk, Va., chairman. Where shall the next session be held? is now a pertinent and timely question.

—The occasion that called the editor to Suffolk Va. last week was quite a sad one. Others with a steadier hand than ours will write of the going away of Blanche Williamson, of how the preacher, her pastor, spake tender words of comfort and consolation over her bier at the Suffolk Christian Church, of how they covered her casket, and the mound beneath which they laid her in Cedar Hill cemetery with fragrant and beautiful flowers. But none will write of her who knew so well as the writer the beautiful life she lived, the sweet disposition she had, the patient suffering she bore, and the calm, peaceful death she died. Her family and those who knew her best will never more see in their gardens one flower sweeter and more fragrant than the rest, but that it will remind them of dear, sweet, lovely Blanche. We doubt if that person lives who ever marked an unkind word that fell from her lips, or noted one ungenerous act wrought by her hand. If ever flower bloomed, in an earthly home, to be transplanted while yet in the freshness and fullness of its fragrance, in the heavenly home, here is the striking instance. She taught her brothers and sisters, her father and mother, her friends and loved ones how to live beautifully, to endure patiently, and to die triumphantly. This heart of ours could no more forget a life like that than it could forget the light of noontide, or the glory of sunset. Kind, amiable, generous Sister Blanche, beautiful in life, patient in affliction, composed in death, angelic in memory.

## THE DENOMINATIONAL COLLEGE.

There be those who are inclined to discredit the great work being done by the denominational college. The Herald and Presbyter has been summarizing some of the chief merits of the church college, and makes the following strong and emphatic claim:

"It set the standard of American education and has maintained it.

"It is the mother of college presidents and America's most prominent educators.

"It is the college which has furnished the church with its ministry.

"Its American patriotism has been tested by two wars, and not found wanting.

"Its form of government is truly American and free from politics.

"It is thoroughly Christian, yet free from bigotry.

"Its scientific departments are manned by scholarly, Christian men.

"It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum of study.

"It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, and an imperative duty.

"It is free from agnosticism and pantheism, the greatest foes of Christian truth.

"Fundamental in its curriculum is love for all truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.

"It believes that the formative element in history in Christianity and that any curriculum is defective which fails to teach it.

"It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.

"It believes that teachers of youth should know the truth.

"It is an institution born of sound doctrine, and fostered by those who have a vital faith.

"Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the State.

"It gives the greatest return to the country of any philanthropic investment known to Christian men and women.

"It is the safest investment of Christian money known to the church.

"Its students, coming from the best Christian homes, help to create a clean, strong collegiate life.

"Its students are taught to live economically, to think rightly, and to act nobly.

"Its products the well-trained, accomplished Christian citizen."

Let those who think the denominational college useless think over these claims, and see if one of them can be repudiated. In this connection Christian Sun readers with sons and daughters to educate may well consider our own Elon College.

—Balloons are competing with automobiles for sight-seeing in Paris. Under favorable winds balloons are floated above the city for two hours and passengers see the city "from on high."

THE S. S. LESSON FOR SEPT. 19, '09.

Review. Read 1 Cor. 13:1-10.

**Golden Text.**—So mightily grew the word of God and prevailed. Acts 19:20.

The lessons of this quarter cover the events between the council at Jerusalem and Paul's final visit to that sacred city. They include the second and third missionary journeys, and represent about seven years, from A. D. 49 or 50 to A. D. 56 or 57.

During this time Paul won the freedom of the Christian Church, breaking down the walls of Judaism. He founded three new groups of churches in Greece, Macedonia and Asia. He also wrote six of the letters which have become a part of the recognized message of God to his church.

**Lesson 1.** This came on the glorious fourth and all christian patriots rejoice that Paul moved from Asia to Europe.

We smile when we read of his success. His first convert in Europe was Lydia in Philippi.

**Lesson 2.** Paul is in hostile surroundings this lesson. He and his companion Silas are falsely accused, beaten and put into prison. They were delivered and the jailor who had charge was about to kill himself when assured of Paul's presence he became converted and was baptized. Then at the request of the city authorities Paul and Silas left their city.

**Lesson 3.** Paul was of good habits and on his first Sunday at Thessalonica and Berea he was admitted into the best society of the town.

**Lesson 4.** We go with Paul to Athens, a town of culture and here he is at his best. He finds one thing lacking, which of itself renders all the accomplishments of the Athenians equal with the feats of trained animals.

**Lesson 5.** The proud Athens is given over and Corinth shows rough and tough. The worst lived here. Yet in this place Paul founded a great church.

**Lesson 6.** Our tireless worker wrote nice letters to his friends. This lesson is one of them. He not only tells them to be good and cheer up, but sets them an example. He is used to hard experiences but he rejoices always.

**Lesson 7.** Paul made a stir in the town of Ephesus. Satan attempted to defeat the heaven-touched man. Whenever Satan runs up against the genuinely good there is trouble for Satan.

**Lesson 8.** Paul is in a riot. He went at Ephesian wickedness in no compromising manner. Yet after the riot quieted he here planted one of the strongest churches.

**Lesson 9.** This epistle to the Corinthians was penned before the riot at Ephesus. This lesson is beautiful as

literature and contains the sum of Christian ethics.

**Lesson 10.** If you have a good bye to say, can you have the assurance that you have coveted no man's gold? Could you commend the dear ones to God? Do you know God? He knows you. Then commend all to his loving care and keeping.

**Lesson 11.** Coasting along Asia Minor, Pataria is reached and the party change vessels for Tyre. Here they wait seven days, then to Ptolemais. Then by land they reach Caesarea. Here Paul is warned not to go to Jerusalem. He is determined to go, reaches the city and is welcomed by friends. G. W. T.

TEMPERANCE FORCES MUST BE VIGILANT.

To the People of North Carolina:

Approved by the hearts and minds of an even larger majority of the people of the State than the forty-four thousand majority by which it was ratified last May, State Prohibition is a part of the established policy of North Carolina, and has justified the confidence of our Commonwealth in adopting it. One of her foremost citizens, conservative and unconnected with our organization, declared this week that prohibition would decrease the number of drunkards in the coming generation of North Carolinians at least two-thirds. More than this the most ardent advocates of prohibition could not have expected, and the half of this would make the prohibition policy the wisest and most profitable step ever adopted by the people of North Carolina.

Prohibition is a success—there is no question as to that; and yet we must not let our gratification over its achievements or over the public opinion of the State keep us from recognizing the dangers of indifference on the part of temperance advocates. We cannot too strongly emphasize the fact that **the next eighteen months will mark the one critical period with prohibition in this State.** During this time the enemies of the cause will be most active, lavishing money supplied by the great liquor interests of the nation, and using both fair means and foul to make prohibition unpopular wherever there is the slightest chance for success.

It is of the greatest importance, therefore, that our local Anti-Saloon Leagues keep themselves intact and that new Leagues be organized wherever there is danger to our cause, and that our League have adequate financial support. Good citizens everywhere must hold up the hands of officials who are vigorous in behalf of law enforcement, and must bring individual and organized pressure

to bear upon officials who deal lightly with the oaths they have taken.

It was not to have been expected that perfect machinery for the enforcement of our prohibition laws would be immediately developed; it was not to be expected that the enemies of prohibition would immediately acknowledge the hopelessness of their cause and cease attacking the law. The fact that North Carolina is largely rural, and that the rural sections have been dry for years, and that our cities are not only composed largely of native-born law-loving North Carolina people, but had also adopted local prohibition laws in nearly every case—these things have made the enforcement of prohibition in North Carolina much easier than in some other States.

We should not be true to our trust, however, if we did not remind our people—the churches, the advocates of temperance, and good citizens of all classes—of the imperative importance of strict law enforcement and of undiminished activity in preaching temperance doctrine.

We again warn our people to be on their guard unceasingly during the next eighteen months. If this is done we shall clinch the prohibition law beyond all future questioning in this State, developing the machinery and the public sentiment which will keep it forever intact. Old officers in the counties and cities should hold their organization intact, and every man who voted in the campaign a year ago should count himself as not paroled until the last active opposition to the State law subsides.

By order of the Executive Committee of the North Carolina Anti-Saloon League.

Clarence H. Poe,  
Raleigh, N. C. Chairman.

—Tasks gigantic enough to have once been considered the wonder of the world are now often undertaken, and carried to completion with a song, by great corporations. In thirteen months the Pennsylvania Railroad has built the largest railway station in the world. It is in the very heart of New York City and blocks of buildings were purchased, blown up or torn down, covering an area of eight acres. The walls of the new station are a mile long, and contain 27,000 tons of steel, 15 million brick and 1,140 carloads of granite. It is indeed a modern wonder in size and cost.

—The Post Office Department will issue Sep. 20th 50,000,000 two-cent stamps to commemorate the Hudson-Fulton celebration. It will give the Palisades and the Hudson River and the "Clermont" sailing up the river, with an Indian in the foreground.

### YOUNG PEOPLE'S CONVENTION WESTERN N. C. CONFERENCE.

At our last Sunday school Convention the members of the same saw fit to elect me president, which act of the convention put a responsibility upon me such as I had not felt before. Later in the convention session a motion was passed to merge the Sunday school convention into a Young Peoples Convention of the Western Conference which embraces a larger field, including Sunday school, Christian Endeavor, missionary societies, organized class work, etc. Thus the responsibilities of the president were greatly increased.

I want to say in behalf of the other officers of the Young People's Convention, that we earnestly request the co-operation of every minister working in the bounds of this convention, together with every other worker in the convention, including Sunday school superintendents, teachers, Christian Endeavor leaders, and the leaders of organized classes, in order that we may make the convention a success.

We have upwards of two thousand Sunday school students in our convention, besides the members of other religious organizations that are entitled to send delegates to the Young People's Convention which meets at Park's Cross Roads the last of next July.

There are some churches which have no Sunday school in our conference, and numbers of churches without a C. E. Society, and most all are without a Teacher-training class. So we see what a work we have before us. Will we not go to work now, and endeavor to make the watchword of our Young People's Convention of the Southern Christian Convention a reality in our Western N. C. Conference?

But some one is doubtless saying as they read these lines that "it is too early to begin talking our Young People's Convention." If there is such a thought in any one's mind, I ask such a one to look just for a moment at the needs of more and better Young People's Societies in our churches, and I think they will say that: we ought to have been doing this work years ago.

Brethren, my prayer is that we may wake up and go to work in the Western N. C. Conference as we should, and when we do that, God will see to it, that we shall have good religious Societies in our churches, and a glorious convention every year, and a greater number of sinners giving their hearts to God.

I am interested in our young people, and in the various movements of the Christian Church, and if the feeble deeds that I can do will help on the work in

the least, I gladly do them in God's name.

I am now at the bedside of my brother who is very ill. On account of his illness I have been kept from Elon College thus far. Will the brotherhood pray that he may soon be able for me to leave him and go to Elon where I may further prepare myself for the work that God has for me to do. The doctors have but little hope for brother's recovery. Then I ask again for the prayers of God's children who read these lines, that if it is His will, brother may be restored to health again.

Yours for Christ,  
J. F. Morgan.

### TO THE MEMBERS OF THE SOUTHERN CHRISTIAN CONVENTION:

Material for the nineteen hundred and ten **Christian Annual**, published by the Christian Publishing Association, at Dayton, Ohio, is now being gathered as fast as circumstances will permit. I appreciate very much the promptness and willingness manifested in the past by the conference clerks and others who have been asked for information, and kindly ask that this year the same promptness and willingness will be at the front.

The publication belongs to the Christian Church, north and south, and its editor is only one person, living in one place, and cannot know all the facts which ought to go in the book unless they are sent to him.

Nineteen hundred and ten is our Quadrennial year, and I am very anxious that all the reliable information possible may be in this **Annual** so that it may be useful to that body.

Please note that my address is Eaton, Ohio, and not Dayton.

Henry Crampton.  
Eaton, Ohio, September 3, 1909.

### HENDERSON LETTER.

There is much to report from my field, as it has been months since my last letter. The work in Henderson has held its own fairly well through the summer. About fifty people are attending the services on the preaching Sabbaths. I preach here second and fourth Sundays morning and night and each fifth Sunday. Our Sunday school is always good. We are now about to organize a Christian Endeavor Society. A series of meetings have been appointed for the second week in October.

The second week in July Rev. L. F. Johnson was with me in meeting at Fullers. An overcrowded house together with the warm weather seemed to hinder for first few days. Bro. Johnson did effective work and endeared himself to the people. There were twenty-four

professions an reclamations and five united with the church. The brethren have decided to have a larger house for services before the next protracted meeting.

The meeting at Virgilina was the first week in August. Rev. Warner Wells was with me. On account of another meeting, that did not close till the first Sunday night and the rain, our meeting did not begin until Wednesday morning. On Thursday I was called to the home of my father on account of his extreme illness, and left the meeting in charge of Bro. Wells and the church. There were several professions and two joined the church. I have since received two other names that professed elsewhere. I have been informed by the secretary that in my absence a unanimous call was extended me to remain as pastor another year.

Liberty can always be counted on for a number of faithful members. The third Sunday in July was our mission day. The offering did not come up to what was hoped for, but we hope to go to conference with the best report in the history of the church. Saturday before the third Sunday in August was the annual Sunday school picnic. Judge Cook was present and delivered a very able address. I have received and accepted a unanimous call to serve another year as pastor. Our protracted meeting will be third week in September. Bro. L. F. Johnson will be with me.

The work in my field seems to be in fair condition with some indications of progress.

C. E. Newman.

Sept. 1, 1909.

### COLUMBUS, GA., LETTER.

On the evening of the fourth Sunday in July, the children of our Girard Sunday school rendered a most excellent program composed of speeches, recitations, and songs. The church was filled with an interested, attentive audience. All present seemed to enjoy the exercises. During this service we took a collection for the purpose of raising Conference assessments and with pleasure we report the collection a success. Conference apportionments will be paid in full.

Mrs. Lankford and I spent the month of August in Alabama attending meetings and visiting our people. I assisted Rev. G. D. Hunt in revival work at New Hope, Antioch, and Beulah. At each of these places we had good meetings. We feel that a permanent work was done, but eternity alone will reveal final results.

It was my pleasure also to assist Rev. B. F. Young a few days at Pleasant Grove, where I served as pastor last

year. Since last conference this congregation has erected a very neat house in which to worship, this being the third building since the organization of the church. The first preaching was done on the roadside in the woods, then under a brush arbor and later a log structure was built, and still later a framed building and now a handsome edifice adorns the place where once the brush arbor was the best that could be done. The church is painted and sealed and new seats are soon to be installed and then an organ is the next thing the church has in view by way of material improvements. But the greatest change to be noted is not in the superior quality and arrangement of the church building, but the moral and spiritual uplift made possible only by the church.

The District Meeting which was in session with the church at Rockstand the fifth Sunday in August was well attended and full of interest. Rockstand is only one year old, but has a bright future. The church is situated in a good community and Rev. J. D. Dollar is doing a good work there. Their building has not been completed, but it has been seated and services have been held in it for several months.

On our return home September 2nd we found our pantry well supplied with flour, meal, sugar, salt meats, syrup, pickles, preserves, potatoes, lard, jelly, vegetables, etc., just such things as are needful when the pocket-hook has been "stamped by an elephant's foot." This time it is the people of Girard who bring these good things to our table and this joy and gladness to our hearts. For this act of kindness we are very deeply appreciative and may the Lord bless those who remembered us in this way.

G. O. Lankford.

Sept. 3, 1909.

#### Notes from Waverly.

I am about to close the summer's work. It has been very hard on me. I have not had a moment's rest from a strain since the first of April, or perhaps earlier than that. But the Lord has given me and my household health and strength to apply myself constantly to the work, and to a very large extent the work has been blessed. I have now arrived at the point when partial relief from this strain is taking place, and I can turn my thought to the solid activities of church life,—when there is nothing pressing me hard, nor hurrying me to finish. If I need moments of rest and recreation, I can take them. Such relief is as sweet as retiring from the busy strain of an over-wrought day to repose in peaceful sleep at night,—as sweet as resting beneath the shade of a tree in

the field on a hot summer day, when we are much fatigued from the toil of new-ground stumps, or sweltered with perspiration from the heat of the fodder field; it's like catching a glimpse of the golden sunshine through a rift when the rain and cloud of many days have ceased; it's like turning the eyes from the monotony of the level fields to gaze upon the undulating hills and the verdant peaks of the mountainous west.

I am going to take a vacation of a week among these hills. To lounge a few days in the shade from a summer's sun,—to sleep away the cooler September nights,—to drink an abundance of fresh milk and sup from the pellucid springs of mountain rocks, and to spend a while with family when I am not busy and there is no care to press me, to say nothing of fishing and hunting and boating, ought to be very invigorating. I have no doubt it will be, though there may be but a week of it.

Though my summer's work has been unusually hard, it has been very gratifying. The revivals held at Spring Hill and Centerville, conducted by Rev. M. L. Bryant, of Berkley, were revivals in the truest sense. Perhaps they were not in every sense what we prayed for, but we were certain that the Lord's presence and blessings were with us. Brother Bryant is an evangelist of no small power. The Lord is blessing his labors. There were about nine converts at these places. I was with Brother Johnson a week at Oakland. We had a gracious meeting there when about twenty-five or more gave their hearts to the Lord. The people at Oakland are a good and a gracious people, much in love with their pastor and willing to treat every one else with the same kindly spirit.

The meeting at Waverly will begin the third Sunday night in October. We think to have two services each day, afternoon and night. Rev. C. C. Ryan, of Norfolk, expects to be with us. We anxiously await his coming. I look for a blessed meeting.

Brother Rowland and I purpose holding a series of meetings at Emporia early in October, perhaps the week following the first Sunday. We cannot calculate the results, but we pray for a good meeting.

The work of this field is progressing with lively interest, and still looking forward to greater things in the future. During the past six years the work has gone forward with almost incomparable interest and success. The Gray Lumher Co. moving to this place a few years ago not only brought a boom, a new life and a larger population to the town, but also a great help to the churches. The

Grays are Christians and all of them are giving their influence to the churches, and this influence is an untold power over both their employees and all with whom they come in contact. Their interest in the church is ardent. They are workers and faithful in practically every detail. They are liberal and spare no means to promote the interest of the church and to plant the Word in the hearts of the people. God is with His people here and is prospering them to no small degree. May He help us all to labor as one in His cause and be more faithful and loyal, rendering more service than we have ever done before.

H. E. Rountree, Pastor.

#### GOVERNOR GLENN IN NEW YORK.

Former Governor Glenn of North Carolina has been engaged, since retiring from office last January, in lecturing on religious topics. This work has taken him into many sections and shown him many sides of life. He has had the opportunity of seeing the wickedness going on in our great cities, and he speaks out in terms that tell a pitiable and deplorable condition. In *The New York World* recently our former governor is thus quoted:

"The great cities of the land are snapping their fingers in the face of the Almighty. The sins of Chicago are crying aloud unto the heavens. It is a disgrace to civilization. New York is a blot upon the map of our fair country.

"The people of the country are pure, God-fearing, and pious, but in the cities the one evil of Sabbath desecration will prove the ruin of the nation unless it is checked. The man who will violate the Sabbath is lawless, the man who is lawless is irreverent to the Deity, the man who is irreverent to the Deity has lost his conscience, the man who has lost his conscience will disregard the rights of his fellows, and mob law, vice, and crime will result.

"I found the theatres with Sunday their biggest day. I found baseball with Sunday its biggest day. I found untold saloons, and Sunday was their biggest day. I went among the people of the best families and found the women and children drinking to an alarming extent, mothers giving their daughters strong drink and getting drunk on cocktails. I found many saloons and very few churches. If the rising generation is to be trained in these conditions and have these ideas of Sunday desecration, of lawlessness and irreverence our country will be ruined."

—Kentucky produces one-third of all the tobacco raised in America. North Carolina comes next.

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**THE CHRISTIAN SUN.**


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Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

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J. O. Atkinson, Editor and Publisher.

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**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

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**CONFERENCE CALENDER.**

**Virginia Valley Central**, was held at Newport, Page Co., beginning Thursday, August 12th.

Others are to meet as follows:

**Alabama.**—Christiana Church, Tuesday, 10:00 a. m., Oct. 19. Rev. G. O. Lankford, Pres., Columbus, Ga., J. W. Payne, Secy., Wadley, Ala., R. F. D.3.

**Ga. and Ala.**—Richland, Ga., Tuesday, 7:30 p. m., Oct. 26. Rev. H. W. Elder, Pres., Richland, Ga., J. F. Hill, Jr., Sec., Box 64, Phoenix, Ala.

**Eastern Virginia.**—Franklin, Tuesday, Nov. 2. Rev. N. G. Newman, Pres., Holland, Va., Rev. W. D. Harvard, Secy.

**Eastern N. C.**—Sanford, Thursday, Nov. 11, 10 a. m. Rev. G. R. Underwood, Pres., Sanford, N. C., Rev. W. C. Wickler, Secy., Elon College, N. C.

**Western N. C.**—Graham, Tuesday, Nov. 16, 10:30 a. m. Rev. L. I. Cox, Pres., Elon College, N. C., Rev. R. L. Williamson, Secy., Ramseur, N. C.

**N. C. and Va.**—Belew's Creek, Tuesday, Nov. 23, 9 a. m. Prof. W. A. Harper, Pres., Elon College, N. C., Prof. W. P. Lawrence, Secy., Elon College, N. C.

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**ONE MORE THAN MANY.**

Collectively men are instructed in the way of gospel truth. Individually they are led into the way of salvation. The preacher edifies a congregation. The soul winner leads one by one into the light of salvation. The greatest sermons have been preached not to the many, but to one. Our Savior announced His messiahship to one poor, ignorant woman. Henry Ward Beecher once said, "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation: where

there's no question as to who is meant when the preacher says, 'Thou art the man.' "

After all, every earnest and sincere preacher talks to and teaches the many that he may haply find the one and by personal word or counsel lead that one to Christ. To him one is more than many. For men and women are saved, and brought into the fold, not collectively, but individually, one by one.

Our Savior emphasized this with many a parable. The shepherd with an hundred sheep leaves the ninety and nine and goes to find and fetch the one that is lost. To him the one is more than many. This is not the world order, but it is Christ's way.

A writer on Christian effort in soul-winning has well said, "The world is never going to be brought to Christ wholesale, but one by one. Men are not born collectively: they do not die collectively: they do not accept or reject Christ collectively."

So congregations are built, so churches are enlarged. The many give themselves in prayer, praise, sacrifice and service that they may reach the one. All our Christian effort and activity come to this: To lead men to Christ one by one. So is the world to be saved.

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**THE NORTH POLE.**

Men have tried for nearly four hundred years to penetrate the arctic region and reach the north pole. In 1527 Henry VIII of England sent out the first Polar expedition on record. There were two ships; one was lost, the other returned to England. In 1596 a Dutch expedition was sent out and went as far north as 80 degrees and 11 minutes. In 1607 Henry Hudson reached 80 degrees and 23 minutes. Not till 1827 was the sledge tried when Parry compassed 82 degrees and 45 minutes. In 1845 Sir John Franklin was sent out by the British Government, but he with his crew of 135 men, was lost. Not until 1875 was Parry's record surpassed, when G. S. Nares, of England, went as far as 83 degrees and 20 minutes. In 1895 F. Nansen, of Norway, reached 86 degrees and 14 minutes. This was the highest record reached, until Peary in 1905 surpassed all previous records by reaching 87 degrees and 6 minutes. In his recent tour Peary claims to have crossed 89th parallel April 4th, and reached the Pole April 6, 1909. Dr. Frederick Cook claims to have reached the Pole nearly a year earlier—April, 1908.

**Lives Lost.**

In quest of the Pole many lives have been lost. The greatest number in any one expedition was that of Sir John Franklin in 1845, when 135 went never

to return—though in all thirty-nine expeditions were sent out for search and relief. In an expedition of 1648, seventy were lost. In 1553, sixty-six were lost, and the same number in 1619. In 1719 50 were lost. In 1742 Behring lost 31 men. In 1878 the De Lang expedition lost 23, and in 1881 Greely's expedition lost 20. To 1881, 750 men had been lost in this desperate quest. Since then not so many have perished. To discover the North Pole has been the high ambition, the wooing ideal of many generations of explorers and scientists. Millions of money have been spent, and hardships past description and comprehension have been endured, that the eye of mortal man might see the cold and cheerless region round about the Pole.

**It's Worth.**

One naturally enquires: Of what worth is the Pole, now it is discovered? In commercial value, little indeed. But the highest worth in this world is not commercial. Not for money's sake, but for ambition's sake, not in pursuit of the practical, but in quest of the ideal, have the greatest discoveries been made, the noblest inventions achieved. Generations may come, and generations may go, but an ideal is pursued through the surging centuries. The ideal of reaching the North Pole has loomed long and large in the minds and hearts of men through the ages. The dreams of dead men, brave men, courageous men, now long forgotten burst into living reality when Cook stood over a year ago, and when Peary stood a few months since where before no mortal foot had ever trod, where all pointings of the compass were southward, because beyond there was no north. The realization of a great ideal has many times before cost more than a thousand human lives.

And heretofore geographers have guessed and calculated. Now they may make their maps with certainty and assurance. Calculation had said so before; but now man knows that only ice, a broad expanse of frozen surface surrounds the north pole. For man has been there and has seen for himself.

And the triumph of effort in face of fearful and deadly obstacles is worth something to the human race. It makes the strong more resolute and the weak more determined to know that mortal man, undaunted by repeated failure, and oft conquered by deadly and dreadful foe, has achieved success, reached his goal. "No mountains pierce the sky" declared Hannibal, and his invincible army scaled the Alps. No regions of earth are beyond the reach of man, said the scientists of three centuries, and brave Dr. Cook, and fearless Commander Peary went to the Pole. Its worth?

Why, it has taught us a new lesson of human endurance, and undaunted human effort. And that is worth somewhat to any generation of men.

#### SUFFOLK LETTER.

On May 31, 1909, as I was boarding the train for the Trustee meeting at Elon College I was informed that one of my members who lived in Portsmouth, Va., was dying. I had recently visited her and felt that I ought not to leave till she was buried; but I knew that the Trustee meeting was important and that the absence of one might prevent a quorum; besides this, I knew that Rev. J. W. Harrell was available for the funeral service in case of her death. She did die that day and brother Harrell conducted the funeral services in Portsmouth and Rev. H. H. Butler performed the burial rites at the grave in Cedar Hill Cemetery, Suffolk.

Mrs. James W. Walters, whose maiden name was Lassiter, was born in Nansemond County, Virginia, February 23, 1852, and died, after a lingering illness with tubercular trouble, on May 31, 1909. She was not quite fifty-eight. Her husband and two young daughters, Phatamy and Martha, with brothers and sisters, survive her. They resided in Suffolk until two years before her death when they moved to Portsmouth. She was a member of the Suffolk Christian Church and was faithful in her home and in her christian life. She loved her family devotedly and they all reciprocated her affection.

Her husband, who was a strong and successful contractor, lost his health in a protracted spell of pneumonia and fever in 1908 and this was a great strain on the strength of his wife; but she bore up against the tide of affliction in husband and herself until she yielded to the last enemy and went home to eternal rest. No one but God can ever know the affectionate and unselfish service and self-denial of good wives and mothers in their anxieties and labors in caring for the family. The heroes whose names grace the pages of history and over whose graves granite shafts tell of great battles and great victories are no more deserving of honor than the unknown mothers who deny their eyes sleep and their bodies rest to watch and serve at the bedside of the sick in their homes. Here's a word of praise for the Christian mothers, living and dead, whose hearts and hands never fail when heroic service is needed.

Miss Blanche Williamson dead! Yes, the air in the "Land of the Sky" could not stay the tide of death. She had gone to Asheville, N. C., in search of health; but her young life succumbed to

disease and on Tuesday morning September 7, 1909, she said "good bye" to earth and "good morning" to heaven. Father and mother and sister were at her bedside, and loved ones at their homes prayed that she might be spared; but our heavenly Father knows best and He said, "Come home, my child, and rest."

Her remains were brought to Suffolk on Wednesday morning and services were conducted from the Christian Church at 2:30 in the afternoon by her pastor, Rev. I. W. Johnson, whose prayer and remarks were beautiful, tender, and comforting. Revs. N. G. Newman, W. L. Jones, and Geo. H. McFaden, the two last named Methodists and pastors at Driver and Suffolk, and this writer, assisted. The choir rendered, "Come to our Hearts and Abide" most effectively, and the casket and pulpit were banked with beautiful and fragrant flowers, sweet emblems of her life—beauty, sweetness, and so soon to fade. The slate-vaulted tomb into which the flower-covered casket was lowered was lined with spotless white; but whiter still was that blood-cleansed spirit that went up from the mountain crest to the holy hill of God. Angels must delight to associate with such a virgin spirit and archangels must hover over her on wings of love. Perhaps heaven would not be complete without such bright young souls. We will wait till the gates of pearl open to us and then walk with her again on the golden streets.

W. W. Staley.

#### NORFOLK LETTER.

Rev. W. H. Thompson of the Third Church preached his final sermons to the congregation of the Third Church, Sunday morning and evening. Sunday evening services was an unusually large congregation present. He gave us two strong sermons, full of valuable and helpful suggestions. He with his family, will leave via Washington boat Tuesday evening. After stopping in Washington for a few days and visiting other points of interest, they will go to his new field of labor at West Liberty, Ohio. The friendship, brotherly love, and very best wishes of the congregation go with them.

As yet, there has been nothing definite decided, with reference to a pastor for the coming year, for the Third Church, or for the Memorial Temple.

The Memorial Temple held their missionary services Sunday afternoon, at which the main address was made by their pastor, Rev. C. C. Ryan.

Rev. W. H. Thompson of the Third Church filled his appointment at Rosemont in the afternoon.

We were glad to have with us in the

Sunday-school Sunday morning, Prof. S. M. Smith, recently of Raleigh, who with his family are in Norfolk. He comes to take charge as Sec. of the educational department of the Naval Y. M. C. A. It is about decided that he will locate for residence in Park Place. He and his family will be a valuable addition to the Third Church, and its work. We extend them a hearty welcome. The readers of this letter will remember that we reported from the Sunday school of the Third Church, a special collection for the Porto Rico Building Fund, amounting to \$150.00. \$5.00 was added to that during the last week making the total collection \$155.00. How about it, brother? Have you arranged to take that collection yet? Better look after it soon, it may be all raised presently, and you will not have the pleasure of assisting in the matter. J. W. Manning.

#### CHRISTIAN LITERATURE DEPARTMENT.

Every family should have good wholesome literature. Nothing adds more to the happiness of the household than good, helpful, pure, interesting books. Under this department it is our purpose to recommend none but the very best, and such as can be read with pleasure and profit by every member of the family. On receipt of price named The Christian Sun, Elon College, N. C., will forward, postpaid, any of the following:

**Evangelism, Old and New**, by A. C. Dixon, D. D. Large 12mo, cloth bound, 209 pages. Price, 60 cents. "This book will teach how to win souls."—Advance.

**A History of American Revivals**. By Frank G. Beardsley, S. C. D. 12mo, cloth. 324 pages. Price, 75 cents. "It is profoundly interesting and spiritually stimulating to read this story of the Holy Spirit's deeper movements in the churches of our land."—N. Y. Observer.

**Jerry McAuley, an Apostle to the Lost**. By Rev. R. M. Offord. New and enlarged edition, 8vo, 16 illustrations, 314 pp. Cloth, \$1.00.

**Principles and Government of the Christian Church**, 142 pages. Cloth, 50 cents; paper, 25 cents.

Order of the Christian Sun, Elon College, N. C.

—For the time being the Wright Bros. and their flying machines are laid in the shade, while Dr. Frederick Cook, with his discovery of the North Pole, comes to the fore and absorbs public interest. Kings and princes of Europe are dining and honoring him, and his name is on every tongue.

—It is estimated that there are a thousand cases of pellagra in North Carolina, every county in the State, save one, reporting cases.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,685.49

**Monthly Dues:**

- Annie Pearl Way .....\$ .10
- Carl Lynn Scoley ..... .10
- Willie Z. Smith ..... 1.00
- Susie R. Watson ..... .10
- J. Newman Denton ..... .10
- S. E. Denton, Jr. .... .10
- E. J. Brickhouse, Jr. .... 1.00

**Monthly S. S. Offerings:**

- Suffolk, Va. .... 13.42
- Catawba Springs, N. C. . 2.00
- Berea (Nansd.) Va. .... 6.00

**Special Offerings:**

- M. C. Dean ..... 1.00
- P. S. Hastings ..... .50
- J. W. Marshall, Kernersville, N. C. .... .50

Am't. 33rd week 1909. ——— 25.92

Total .....\$3,711.41

Elon College, N. C., Sept. 9, 1909.

My Dear Children and Friends:—

We are delighted to report you a fine shower of rain today. We have been very dry. Pea crop cut very short, and also corn injured to great extent; our potatoes, both Irish and sweet, have been slow in developing and we cannot get a full crop. We have lost most of five acres of crimson clover: we trust from now on good showers will come so that we may do well in seeding.

Uncle Jim has been out considerable time this summer in meetings, and Aunt Myrtle has attended to the Corner and many other details of the Home Work.

We are glad to have several nice letters this week but should have five times as many each week. Dear children, rally to the Corner and keep it well filled. Then with our friends and Sunday-schools to help we will have a liberal report each week. We trust that the Cousins who write only occasionally will write now, and give us a word of encouragement.

Uncle Jim would shout if all the Cousins of the past thirteen years would each send him one dollar and thus give us such a liberal amount that we could buy us another plot of land which we need so much—who will send in a dollar.

**Donations:—**

The Jr. Christian Endeavor Society, Draketown Christian Church, Pennsyl-

vania, by Donald P. Hurlburt, Edinboro, Pa., one box containing scrap-books of different kinds, dish cloths, etc. etc. All these will please the children and serve the dining to good advantage. Through Bro. Hurlburt we thank the Jrs. and appreciate very much. We would appreciate very much a load of wheat or corn from any church or community and if within driving distance will go after, if not, ship by freight and we will pay same.

With best wishes for all and love to the children, Yours fondly,

Uncle Jim.

Sanford, N. C., Sept. 3, 1909.

Dear Uncle Jim:—

I will write and send my dime for September. I am having a good time now playing. Our school starts in two weeks, and I will have to stop my play then. I am glad sister's little boy has joined the band, little Carl Lynn Scoley, He is a sweet little babe. I close with love to you and the cousins.

Annie Peary Way.

Now you will have company, again, Annie, when you write your letters. Hope the dear baby will thrive and be a faithful cousin.

Sanford, N. C., Sept. 3, 1909.

Dear Uncle Jim:—

Here comes another little babe that wants to join the band. I am three weeks old. Grandma is writing my first letter. My name is Carl Lynn Scoley. Grandma wants me to be a good little boy and learn to be a cheerful giver, and when I am older give my heart to Jesus. Papa and mama want me to be good and obedient and learn to serve the Lord as I grow to be a man. I close hoping I will always be faithful. Enclosed please find 10 cents.

Carl Lynn Scoley.

Welcome, baby Carl. We are not sure of your last name, so make it plain in your next letter. Be sure to write with Cousin Annie every time.

R. F. D. 1, Box 83, Stanleyton, Va.  
Sept. 6, 1909.

Dear Uncle Jim:—

Please excuse me for being late. Enclosed you will find one dollar which will pay up my dues until September. I hope you and the cousins are enjoying the delightful season. Our crops are not as good as they were last year, has been dry with us. Wish you could have been with us during conference held at our church. You must come to see us again. Best wishes to you all.

Your little friend,

Willie Z. Smith.

We are indeed glad to see your letter again, Willie. It makes us smile to

When in Burlington call at

**T. H. STROUD'S**

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

**To Drive Out Malaria and Build up the System.**

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

**PROTECT Yourself & Family**  
By keeping a jar of  
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2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
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have the cousins renew their letters and interest.

Pine Apple, Ala., Aug. 31, 1909.

Dear Uncle Jim:—

We are having a good time these hot days playing in the sand and driving Bill. A rattle-snake bit him on the foot yesterday and he can't walk today. We are so sorry for poor Bill. Find our dimes for August. Fondly,

J. Newman Denton,  
S. E. Denton, Jr.

Sincerely hope poor Billie is well ere this and you can drive him again. Doctor him good and he'll be O. K., I guess.

131 Lovitt Ave., Norfolk, Va.  
Sept. 1, 1909.

Dear Uncle Jim:—

Enclosed you will find a money order for one dollar. Sixty cents of it pays my dues up to January, 1910, I think.

If I liked to write you would get more than two letters a year from me, for I am interested in the children if I do not write often. Yours truly,

E. J. Brickhouse, Jr.

Well, little man, you show you are interested any way by your faithful contributions. Would like to know just how old you are.

Bristol, Tenn., August 31, 1909.

Dear Uncle Jim:—

I am really late this month, but will try to write sooner next month. I am in Bristol, Tenn. now, visiting my aunt and cousins. I am having a fine time.

Our school will start the twentieth of September. Enclosed please find my dime for August.

Yours truly,

Susie R. Watson.

Well, you have gone a-visiting, Susie, but I see that, whether at home or abroad you do not forget the Orphans.

#### LETTER FROM OHIO.

It was my privilege as well as my pleasure to visit the Virginia Valley Central Conference this year as a representative of the C. P. A. The Conference met at Newport Church, Page Co., and the people know at that place how to entertain with the genuine Virginia hospitality.

It is now a dozen years since I used to attend the sessions of the old Virginia Central Conference, and there are many changes even in that length of time.

Since that time the Valley Conference and the Central Conference have united, the wisdom of which action is now plainly seen if it was not sooner.

It was a pleasure to attend the session, have a good trade for the House, visit old acquaintances, meet some of

the ministers grown old and gray in service, and to assist in any way possible. It did me good to hear again the preaching of one under whose preaching I sat for ten years and in the meantime was converted and united with the church, and who is yet active in preaching the gospel. He has not been blest in this world's goods, but he has surely been blest in the service of God and in the future, I have no doubt, many will rise up and call J. W. Dofflemeyer blessed. Revs. R. H. Peel and J. T. Kitchen, of the E. Va. Conference, Rev. L. L. Lassiter of the Valley Central Conference also preached to large audiences during the session to good acceptance.

Dr. Moffitt, of Elon College, ably took care of the College interests and Mr. S. M. Atkinson represented The Christian Sun.

This Conference is now beginning some city work. A field, namely Winchester, has been selected where Rev. W. T. Walters has been holding services. We shall hope for splendid success at Winchester under the able leadership of Brother Walters and the loyal support of the people of the Conference.

It is not possible for me to speak of the Conference and its work extensively but I must say the Virginia Valley Central Conference is certainly fortunate in keeping in its bounds three such young and able men as W. T. Walters, A. W. Andes and Edward French. They are college men who honor the Conference and churches where they work and who reflect credit upon Elon College. It takes no small degree of devotion to labor in such rural fields as some they have, with the hardship and exposure attendant. But the people to whom they minister, if they are in the country, are worthy, appreciative and highly intelligent, and after all for what is a College education good, if not to fit one for the humblest service?

Then, too, my visit to the Valley was a pleasure because I went home—to see father and mother and brothers and sister, and friends at home. The only sad feature of such a visit is the leaving, but we shall hope to meet in the last and final meeting where we do not separate.

May God bless His cause and the faithful servants who make sacrifice every day for its good.

H. R. Clem.

Springfield, Ohio.

—The postmaster general has awarded a contract for about 3,500,000,000 postal cards more ornate and decidedly superior to those now in use. It is calculated that they will supply the demand for four years.

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# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
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Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## TEACHER-TRAINING—EQUIPMENT.

There is nothing absolutely necessary except the text book which is to be studied, and this book for our people should always be "Preparing the Teacher" published by J. O. Atkinson, Elon College, N. C., cloth 90 cents, paper 60 cents to individuals; cloth 75 cents, paper 50 cents to classes. Any class with this book alone can do creditable work.

But whereas other equipment can be dispensed with, there are a few things which ought to be had in order to the best results.

First and foremost, a separate place in which to meet. This need not be a special building, but only a room in the church or a curtained off corner where a room cannot be had. Secondly, a blackboard. This should be used to draw outlines of the lessons, to make illustrations, etc. Thirdly, a set of maps. These maps should show the holy land in the various stages of the history of the Hebrew people, the places and countries of their wanderings and captivities, the world in the time of Christ and of Paul, and such other facts as can be afforded. These maps are almost indispensable and their lack in our "Preparing the Teacher" is a weakness which we shall overcome in the second edition. Fourthly, suitable books, setting forth in detail the matters touched on in the text book studied and showing in different form the facts treated in detail in the text-book. Elsewhere in this issue we give a list of helpful books, some of which ought to be in the homes or the library of any Sunday school which has a Teacher-training class.

The mere mention of these four things necessary to the best returns from Teacher-training is sufficient to justify their need and to prove their helpfulness. It is not in order nor needful further to show how a separate place for

the class to meet, a black board, a set of maps and a working library will contribute to the effectiveness of the Teacher-training work. Let every class now at work and everyone that is to organize after this do what it can to get these articles of equipment; but if it can not, let it face the situation and do the best it can without them.

Rev. J. D. Dollar reports this week for the Rock Stand Christian Church, Alabama Conference. This Church has four teachers and 65 pupils in the regular Sunday-school. There are two organized classes; one for men with 16 members and another for women with 10 members. There is a cradle roll with 16 on roll. There is also a Junior C. E. Society with 23 members. Bro. Dollar's Church needs now most of all a Teacher-training class. Can't you get it, Bro. Dollar? Let others who have not filled out the report blanks do so at once and send them in. We will appreciate it.

What about that Teacher-training class of which you have thought so much and prayed so long? Is it not time to put thought into action and prayer to the test? Organize at once and get down to work. Remember that no Sunday school with a good Teacher-training class can go well into winter-quarters. **Please organize that class before winter. Why not next Sunday?**

## A GREAT COMPLIMENT.

Some of the brethren in reviewing our "Preparing the Teacher" expressed the opinion that it ought to be used in our colleges as a part of the theological course. This has been done at Elon College, where it is used in the Freshman Class. We believe this a good decision and hope that experience will demonstrate its wisdom.

## 40 Helpful Books for the Teacher-training Library.

McKinney's The Bible Sunday-school. 60 cents.

Lawrance's How to Conduct a Sunday-school. \$1.25.

Axtell's The Organized Sunday school. \$.50.

Brumbaugh's The Making of a Teacher. \$1.00.

Du Bois' The Point of Contact in Teaching. \$.75.

Wells' Sunday-school Problems. \$1.00.

Wells' The Teacher that Teaches. \$.60.

Gregory's The Seven Laws of Teaching. \$.50.

Axtell's The Teaching Problem. \$.50.

Beardslee's Teacher-training with the Master Teacher. \$.50.

Murray's From One to Twenty-one. 25c.

Trumbull's Origin and Expansion of the Sunday-school. \$.35.

Pierce's Pencil Points for Preacher and Teacher. \$1.25.

Bailey's The Blackboard in the Sunday-school. \$.75.

Wray's the Beginner's Department. \$.50.

Marter's The Primary Teacher. \$.70.

Hudson's The "How" Book. 50c.

Pearce's The Adult Bible Class. 25c.

Wood and Hall's Adult Bible Classes. \$.50.

Roger's Boy's-eye View of the Sunday-school. \$.60.

Foote's The Librarian of the Sunday-school. \$.35.

Trumbull's Teacher's Meetings. \$.35.

Axtell's Grading the Sunday-school. \$.50.

Chapman's The Spiritual Life of the Sunday-school. \$.35.

McKinney's The Pastor and Teacher-Training. \$.50.

Schauffer's Pastoral Leadership of Sunday-school Forces. \$.50.

Forbush's The Boy Problem. \$1.00.

Merrill's Winning the Boy. \$.75.

Henderson's Social Duties. \$1.40.

Truell's Missionary Methods for Sunday-school Workers. \$.50.

Littlefield's Hand-work in the Sunday-school. \$1.00.

Foster's Conventions and How to Care for Them. \$.25.

Price's The Ancestry of our English Bible. \$1.50.

Beecher's Dated Events of the Old Testament. \$1.50.

Trumbull's Studies in Oriental Social Life. \$1.50.

Arnold's A Chart of Paul's Journeys. \$.20.

Beecher's Chronology in the Bible. \$.25.

Riddles' Outline Harmony of the Gospels. \$.25.

Foster's The Boy and the Church. 75c.  
Hamill's Sunday-school Teacher-Training. \$.60.

I would not advise any individual or Sunday-school librarian to purchase all these books at once. In buying books, order only a few at a time and digest them before others are ordered. The Christian Sun will furnish these books at the listed prices on request, or will furnish the addresses of publishers that you may buy direct, if you prefer; but these prices are publisher's prices to the trade and cannot be bettered by purchasing directly. **Begin to collect a Teacher-Training Library at once.**

What about Teacher-Training, anyway? Is it a dream or a reality? It may be a dream to you, but it ought to be a reality and a glorious one at that. Please organize a class at once.

**C. E. TOPIC FOR SEPT. 19—A FEW SUGGESTIONS.**

**Pilgrim's Progress Series, IX. Vanity Fair, Eccl. 1.12-18; 2:1-11.**

The topic for today is a very practical one, one that confronts every individual who strives to lead the Christian life. Strive to make it practical by all means.

**The Scripture.**—Appoint two of the more experienced endeavorers to read one the first and the other the second portions of the scripture lesson and limit them to three minutes comment each on the same.

**The Pilgrim's Progress Section.**—Our today's Pilgrim's Progress Section is a rather long one and will need to be considerably condensed. It begins just after the piece of poetry ending, "But since I live, let Jesus wear the crown," and closes with the small poetic selection which has as its last line, "For though they killed thee, thou art yet alive." Appoint one endeavorer to tell in his own words the dialogue between Faithful and Christian; another to do likewise of that between Talkative, Christian, and Faithful; three to read the short dialogue, each representing a character, between Christian, Faithful, and Evangelist. Let the leader tell in his own words the account of Vanity Fair and of the Trial.

**Question Spurs.**—How is a modern city like Vanity Fair? A modern village? How may we conquer Vanity Fair? What in Talkative's character do you dislike? How can we be faithful? What is the benefit of evangelists? How is the spirit of the world opposed to Christ? What can we do as Christian Endeavorers to overcome the world (to be given out to several)?

**Scripture References.**—Hand out to less experienced endeavorers:

- A stranger here, 1 Pet. 2:11-25.
- A passing pageant, 1 John 2:15-17.
- Satan's offers, Matt. 4:1-11.
- What is not vanity, Heb. 12:25-28.
- Made a spectacle, 1 Cor. 4:6-13.
- The end of vanity, Rev. 18:1-8.
- No more Vanity Fair, Rev. 21:1-5.
- Whosoever will, Rev. 22:17-20.

**Suggested Program.**

1. Songs. Sentence prayers, voluntary.
2. Scripture lessons read and commented on by two endeavorers appointed.

3. Song. Prayer by leader.
4. Pilgrim's Progress Program as suggested above.
5. Song. Chain of prayer.
6. Question Spurs.
7. Scripture references.
8. Voluntary participation of whatever nature.
9. Song. Prayer.
10. Pastor's Five Minutes.
11. Song. Offering. Mizpah.

"Of all things to be avoided by young person, the chief one is the lack of a high purpose; for that alone makes this earthly life worth living."

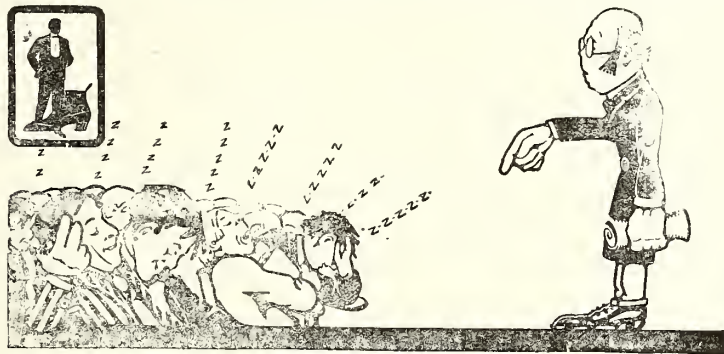
**Books for Every Christian Home.**

Do you know why you are a member of the Christian Church? Do you understand what the church stands for and teaches? If not, send and get a copy of the "Principles and Government of the Christian Church," just revised and greatly improved by order of the Southern Christian Convention.

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Paper binding per copy, post paid 25 cts.  
Handsome Persian Morocco, with name in gilt \$1.25.  
The Southern Christian Convention also Ordered Another Book Published, **PREPARING THE SUNDAY SCHOOL TEACHER TO TEACH.** Edited by Profs. W. A. Harper, W. C. Wicker and W. P. Lawrence.  
The book is neatly printed and bound and is invaluable to the Sunday-school worker, 236 pages.

Paper binding per copy, postpaid, 60 cts.  
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## DIED.

## Blackwood.

Ralph Henry Blackwood, son of Mr. and Mrs. C. B. Blackwood, aged two years and five days, in Barton's Creek Township, Wake Co., N. C. He was sick only two days. He died of membranous croup. Father, mother, and four sisters are left to mourn the death of the only brother. He is gone to meet the sister that went before. He was buried at Six Forks the last day of the protracted meeting. The burial services were conducted by Bro. L. F. Johnson and the writer. May God bless the bereaved ones.

W. G. Clements.

## Moffitt.

Alice Dunlap Moffitt, daughter of Daniel and Louise Dunlap, was born Dec. 22, 1876, and was married March 24th 1900 to Mr. W. A. Moffitt, and died Thursday, August 12, 1909, at her home near Brower's Mills, N. C.

She was buried at Christian Union, Aug. 14. She had been a faithful and active member of this church for 20 years. The funeral services were conducted by Bros. J. R. Comer and H. F. Way.

This was a sad and impressive occasion to me, for when I left my home for a visit to friends and relatives in my old home county I had no idea that I should attend the funeral of Alice, a friend that I had spent many happy hours with in church service as well as in each other's homes.

We feel that the church will sustain a great loss by her absence, but by the life she lived we feel that the church is stronger. Had I not known Alice as I did, I should have believed her to have been a good woman upon seeing the throng of Christian people follow her to the grave, and by the many floral offerings that were placed upon her grave.

She leaves a devoted husband and four small children, a father, mother, one sister and four brothers, and a host of friends to mourn her death.

Cora Lawrence.

## Bridger.

At his home near Antioch Christian Church, in Isle of Wight Co., Va., died Aug. 12, 1909, aged forty one years, three months and ten days. Bro. Bridger professed faith in Christ in early life and joined Antioch Church, and remained a member until his death. He leaves to mourn their loss a devoted mother, four sisters, one brother, and many friends. We mourn not as those that have no hope. He expressed him-

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THE CHRISTIAN SUN, Elon College, N. C.

self as wanting to go, that all his sins were forgiven and that he was ready and willing to depart and be with Christ. Bro. Bridger was afflicted from boyhood and never knew since what it was to have good health, but he bore his afflictions with patience. He was never married. His funeral was conducted by Rev. Mr. King of the Baptist Church in the absence of the pastor.

A Friend.

## Fuller.

Miss Lula Belle Fuller, the daughter of Mrs. Ann Eliza and Thompson Fuller, died at the home of her mother near Epsom, N. C., August 7, 1909, aged thirty-nine years.

When a child she professed religion and united with Liberty Christian Church. She was of a cheerful disposition, loved her church, her neighbors

and in turn was loved by both. In her death both the church and a host of friends feel with the surviving members of the family a loss.

Her mother, one sister and three brothers are living. The mother has now passed her seventieth year and in recent years has buried her husband, three daughters and a son. Yet in this recent loss of the daughter, the only child with her and one always so faithful and kind, she sorrows as one who has hope.

In my absence the burial at Liberty cemetery August 8th, was conducted by Rev. J. W. Frank of the M. P. Church.

C. E. Newman.

## Pond.

Selma Latitia Pond, daughter of G. P. Pond, was born Jan. 29, 1907, and died Aug. 22, 1909, aged two years

months and twenty-three days. Her mother preceeded her to the grave nearly two years, leaving her in the eare of her grand-mother, Mrs. Sallie Pond.

She leaves to mourn, a father, one brother, and two little sisters, and many other dear ones. May the bereaved ones be comforted with the thought that Heaven is made up of little ehildren and such as become like them. "The Lord doeth all things well to those who love and serve Him."

The remains were interred in the Spring Hill Cemetery.

H. E. Rountree, Pastor.

**Harris.**

Elizabeth Jane Harris, sister to the late John T. Harris, was born Sept. 24, 1832 and died Aug. 21, 1909, aged 76 years, 10 months and 28 days.

She was a member of Spring Hill ehureh nearly all her life, having united with it when but a child. She lived with her sister, Mrs. John Schaefer near Sussex C. H. She was always loving and kind and, as far as we are eapable of judging, fully eonsecrated to the Lord. She was constant in her devotions and eould always enter into the spirit in every service rendered to the Lord. During the few weeks of her sickness, she was a great sufferer, but endured with great patience and fortitude. The Lord bless the bereaved ones.

The remains were interred in the old family cemetery now owned by Brother J. L. Cox, Aug. 22, 1909.

H. E. Rountree, Pastor.

**HISTORY AT THE DISTRICT SCHOOL.**

The new teacher glanced smilingly over the school, and delighted to see so many bright young faces among his new eharges. "Now, children," she said, opening her history book, "we will run over our history, so that I may find out what you know. Willie Perkins, you may tell me why Washington crossed over the Delaware."

"Ahum—er—why, now, er—ahum," began Willie; "why, becuz"—

"Beeause what, dear?" asked the teacher.

"Beeuz he couldn't go under it," said Willie.

"Dear me, Willie, what an answer!" ejaculated the teacher. "Polly Hicks, you look like a bright little girl. Why did the Father of His Country cross the Delaware?"

"Pleathe, mam," replied Polly, "I gueth it wath beuth the Hudthon wath too far away for him to eroth that."

"Mercy!" eried the teacher. "Really, you will all have to stay in this afternoon and study your history. I will

**One Cough**

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A cough, just a little cough. It may not amount to much. Or, it may amount to everything! Some keep coughing until the lung tissues are seriously injured. Others stop their cough with Ayer's Cherry Pectoral. Sold for seventy years. How long have you known it?

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EDITED BY J. PRESSLEY BARRETT, D. D.  
Editor Herald of Gospel Liberty

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We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A Symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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now test you on arithmetic. Maggie Wilkins, if I were to divide three bananas among seventeen boys, what would be the result?"

"A riot," said Maggie, speaking up like a little drum major.

"Possibly," said the teacher; "but that is not what I mean. Tommy, you

may take the question. Three bananas among three boys—that would be one banana apiece for each boy. Now three bananas among seventeen boys would be what?"

"Three bananas, mam," answered Tommy.

"I know, but three into seventeen is"—said the teacher.

"Three bananas would go into seventeen boys once and none over," said Tommy confidently.

It was then that the new teacher resigned.—Harper's Weekly.

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—The British Government will send sixteen battleships to participate in the Hudson-Fulton celebration. This event promises to be of international as well as of national importance.

—Along with the discovery of the North Pole comes the news of the almost discovery of the South Pole by the British Lieutenant Shackleton.

—With no more lands to discover we look to the sky and await the hero who will fly to Mars and nail the stars and stripes to his "side."

—A woman in Paris allowed herself to be kissed by a clean-shaven man and then by a bearded man, and it was shown by the microscope that while the first salute was innocuous, the second colonized her lip with the bacilli of tuberculosis, diphtheria, pneumonia, and many other disagreeable inhabitants. But what's the use of pointing out the moral?—Selected.

—Bless God for starlight, and he will give you moonlight; praise him for moonlight and he will give you sunlight; thank him for sunlight, and you shall yet come to the land where they need not the light of the sun, for the Lord God giveth them light for ever and ever.—Spurgeon.

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#### Queen Wilhelmina as Peacemaker.

A pretty little story comes from The Hague of one occasion on which Queen Wilhelmina acted as peacemaker. The late King of Holland was, as is well known, a man of ungovernable temper, and when he was annoyed over anything it was quite useless to attempt to argue with him. On one occasion he was very angry over the manner in which one of the Dutch newspapers had criticised his actions. He refused to see his ministers, and stamped up and down a corridor at his palace, storming and gesticulating as was his wont. The Cabinet was becoming desperate, since some important papers demanded his immediate attention. It was left to one of the ladies of the court to solve the difficulty. She sent little Princess Wilhelmina, then about 5 years old, into the corridor to meet her father. She watched him for a moment unnoticed, and then imitated his actions, stamping backward and forward with her fists tightly clenched. His majesty caught sight of

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her and was unable to help laughing as he paused to watch her. Half an hour later the premier found the king seated on the floor playing contentedly with his little daughter, to whom he was devotedly attached, and quite unruffled.—Selected.

—Dr. Cook need not wonder at the skeptics. So scoffed they at Marco Polo, Livingston, DuChailu, Stanley and others which were before the doctor in exploring distant or inaccessible regions. He will doubtless be glad, however, of any confirmation that Peary may bring.—Exchange.

Children have more need of models than of critics.—Joseph Joubert.

# The Christian Sun.

State Library

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, SEPTEMBER 22, 1909. VOLUME LXI. NUMBER 37.

## EDITORIAL COMMENT.

**The North Pole.**—For two or three hundred years the discovery of the North Pole has been the goal of the intrepid scientists and explorers of the world. On April 21, 1908, Dr. Fr derick A. Cook and on April 6, 1909 Commander Robert F. Peary reached it—both Americans. The Peary announcement came just five days after the Cook. When Dr. Cook learned that Peary had discovered the pole, his comment was "I am glad." So were we all, for Commander Peary has given 30 years of his life to the problem and we Americans like to see the persistent efforts of our fellows crowned with success. When Peary was informed that Dr. Cook had discovered the pole nearly a year before himself, he wired to the world, "Cook's story should not be taken too seriously. The Eskimos who accompanied him say that he went no distance north. He did not get out of sight of land. Other men of the tribe corroborate their statements." Mrs. Peary even before she heard that her husband had discovered the pole felt sure Dr. Cook could not have discovered the pole "because he is not of our set." Pity that the romantic struggles of a century should thus terminate not in glory and honor, but in bitter and belittling and acrimonious personalities." We feel sorry for the whole thing—we feel ashamed of Commander Peary and of his wife. We shall believe that both brave, peerless heroes have found the pole, unless the records of either or of both shall prove them false.

But what of the value of having stood at the North Pole? Nothing. But to penetrate the frozen regions of the Arctic Circle, to study geography there, to investigate the laws of magnetism, meteorology, and astronomy as they apply at the end of the earth, these are matters of immense value to civilization and will throw light on many disputed points in human knowledge and science. True this work is largely yet to be done, just as the work of winning the New World for civilization had to be largely done after the discoveries of Columbus, Vesputius, and Cabot: but it can be done and will be done readily and easily now,

because the mind of the explorer will be no longer engrossed over the matter of a terrific dash to the Pole. We shall expect (and we shall not expect in vain) to hear of many things that shall grow out of this crowning achievement of three centuries of struggle with ice and cold and death in the barren regions of the frozen north. The greatest success of Cook and of Peary is not that they have at last nailed the Stars and Stripes to the Pole, but that they have opened the way for the investigations and achievements of scientists less romantic, intrepid, and famous than themselves in the Arctic Zone. Labor vincit omnia.

**The Napoleon of Finance.**—If ever an American or man of any other nation, as for that matter, was entitled to the flamboyant sobriquet, "Napoleon of Finance," then Edward H. Harriman who last week died in New Jersey was the man. The son of a poor Episcopal minister, with but scanty educational advantages, small in stature, seething with energy, capable of inhuman endeavors, began his career as a "little corporal" and went out of life the commander of mighty armies of men and of money. Under his control were more railroads than under the control of any man who ever lived. His gigantic railway systems threaded our continent with a perfect net work of steel rails, and the equipment along these systems was of the very best. Mr. Harriman did not mind borrowing hundreds of millions to improve his roads and he was ever on the alert for improvements. He was fair to his workmen, honest in his dealings with his stockholders, and tried to save the interests of his shippers—to the end that the systems might earn more money. Under his control were railroads valued at \$3,000,000,000,—an inconceivable sum.

But with all this, Mr. Harriman's life was in a sense a tragedy, just at Napoleon's was. He ought to have lived in the feudal days of the world's history, for he applied the feudal system to the railways of America. His idea was that all the railway systems of the country could be best managed by one man. In the absence of the realization of that ambition, he divided the country in railroad baronial districts over which (so

far as his roads were concerned) he appointed barons, who were expected to look after his interests, crush his competitors and try to get everything in their control. When once Mr. Harriman had decided on a policy as wise and necessary for business interests, he never let up until it was realized, no matter how many competitors were ruined nor how many statute laws he had to violate. In other words he championed autoocracy in business, just as Napoleon did in politics. But according to our way of thinking autoocracy in business is doomed, dying, and is to be followed by democracy in business, just as political autoocracy has been succeeded by political democracy. By this we do not mean that the great business enterprises of the country are to pass over to small manipulators, but that the government shall have a hand in the management of all business, especially that of the giant corporations, to the common welfare of these great enterprises and of the people. Therefore, to us Mr. Harriman's life seems to have ended in tragedy—the thing, financial autoocracy, to which he gave his career being wrong in principle, condemned by the people, and doomed to die.

When congratulated on attaining his sixtieth birthday Mr. Harriman, the railroad magnate, said, "As I grow older I am beginning to think more about my fellow-men." This was well. One better think of his fellow men late than never. But there is little evidence that Mr. Harriman thought much of his fellow men, save the few persons with whom he came in daily contact, and those whom he employed, for the immense fortune that he accumulated is left not to beneficence or to charity, but remains intact in the name of his widow.

In that he was great railroad builder and organizer, and developed many sections of country through which his railroads passed, he was thinking of his fellow men, and to that extent was a benefactor of his day.

—Commander Robert E. Peary, who was the second man to reach the North Pole is expected to land in New York city on Thursday, Sept. 23.

## FROM THE FIELD.

## Norfolk.

We have just closed our work at Providence and Park Place, Norfolk. We feel grateful for the kind regards shown to us by the members of each of these congregations in the closing services and during the year. We believe that they are loyal to the interests of the Christian Church and willing to toil and sacrifice for the cause. We admire their spirit. May God bless them. We hope to arrive the last of this week in West Liberty, Ohio. We labored in this field as pastor for three years and found it a very pleasant work.

Our association with the brethren in the ministry since we have been in Virginia has been most pleasant. We shall be glad to meet them again.

W. H. Thompson.

## District Meeting.

The District Meeting of the Ala. Christian Conference was held with the new church at Rock Stand and was in many respects the best meeting we ever held. We have something to rejoice over, for our people are awakening to a sense of duty. I have been secretary of the district almost three years and this has been the best meeting of them all. Most of our ministers were present and every church represented but three. We were indeed glad to have Bro. J. D. Garrison with us from the Georgia and Alabama Conference, and hear his eloquent speech on the subject of "Missions." Our people are becoming more interested in the mission work. On Saturday the audience was very large, and every subject was ably discussed. Sunday was a perfect feast to our souls, for the Spirit of God was with us in great power. At the close of this meeting we observed our communion service as before. By his request a special prayer was offered for Rev. T. H. Elder who has worn out his life in service to God, being then on the bed of affliction, not able to attend service. May God bless these old veterans of the cross. We proceeded to close by taking the parting hand. Many desires were made known which will help us to bear each others' burdens in this service. We had a prayer offered by the mute daughter of Rev. C. M. Dollar. One cannot imagine how our hearts leaped for joy to see one so much interested who has not the power to speak. But thanks be to God though we be bound till we cannot utter a word, He knows our heart and is ready to hear. The next session of this meeting will be held with Corinth Church five miles of Wadley, Alabama, fifth Sunday and Saturday before in October. Let us all come

together again and expect great things of God and He will surely grant them if we but ask aright. I need the help and prayers of the brotherhood in my ministerial work. For it is and has been my desire for my life to be given entirely to the service of God.

Yours in His Service,  
J. V. Knight, Secy.,

Lineville, Ala.

## ELON COLLEGE NOTES.

New students have been enrolled practically every day since the opening and the work of the college is now well under way; and faculty, students, and friends confidently look forward to a most successful year.

Interest in the class-room, in the societies, in the religious organizations, in athletics and in every phase of college life was never more marked than this year.

The Athletic Association starts off vigorously, and indications point to an unusual degree of enthusiasm among the men in the various athletic features. All of last year's Basket Ball Team, and all the leading tennis players have returned, and are getting down to business. Several of the old base-ball men have dropped out, but Manager Fonville thinks he has the best new material we have ever had. They are expecting a strong team. It is a noticeable fact here that most of our best tennis, base-ball and basket-ball men are among the strongest and best students in college. In fact, a man whose average is below 85 is not allowed to play on a team. Our students have never "gone wild" over athletics, but they take enough interest in it to give them good, healthful exercise and to create a good cheerful college spirit.

The following are the new officers of the Athletic Association for the year: President, C. C. Fonville; vice president, W. W. Elder; secretary, A. L. Lincoln; treasurer, W. F. Warren; finance committee—Barney, Lincoln—A. L., Fleming—J. S., Elder. Manager of base ball team, C. C. Fonville.

Last Saturday evening a very enjoyable reception was given the new students. Mrs. Wilson and Mrs. Moffitt in charge of the many unique features of the evening; the most enjoyable of which were the brilliant impersonations of about twenty-five of the most familiar "Mother Goose" characters. The prize was won by Miss Bessie McPherson and Mr. A. L. Lincoln representing "Jack Sprat and his wife." This was as much enjoyed as the regular formal opening reception of the week before.

The organization of the Sunday-

school was completed last Sunday, the following being the officers and teachers for the year: Supt., Professor Lawrence; Asst. Supt., J. W. Barney; Sec., A. L. Lincoln; Asst. Sec., W. W. Elder; Treas., Miss Carrie Boyd; organist, Miss Virgie Holland; Asst. organist, Miss Macie Farmer. Teachers: Profs. Harper, Newman, Lawrence, Randolph, Amick and Cobb; Messrs. Barney, Hall A. C., Campbell, Felton, and Misses Urquhart and Bryan and Mrs. Foster, Mrs. Saunders, Mrs. Patton, and Miss Dawson.

The Christian Endeavor officers are as follows: President, Prof. Amick; vice president, Prof. Cobb; secretary, Miss Carrie Boyd; treasurer, Mr. J. Lee Johnson.

Y. M. C. A. officers: Pres., W. W. Elder, V. Pres., Barney, Sec., Hall, A. C., Treasurer—

Y. W. C. A. officers: Pres., Miss Effie Griffin, V. Pres., Miss Carrie Boyd, Sec., Miss Nannie B. Farmer, Treas., Miss Bessie McPherson, Cor. Sec., Miss Nannie E. Farmer.

Rev. Daniel Albright Long, D.D., LL.D., of Graham, N. C., delighted the college audience last Sunday morning with a most interesting account of his visit to the old town of Bethlehem, and in the afternoon he gave an equally interesting talk to the Y. M. C. A. on his visit to the island of Malta. Dr. Long has kindly consented to visit us again during the year and continue these most interesting and instructive "travel talks" on the Holy Land. Mrs. Long accompanied the doctor last Sunday and they spent the day at Dr. Newman's.

Mr. A. W. Preston, of Belevs Creek, N. C., Mr. H. E. Moffitt, of Asheboro, N. C., Miss Bronna Clymer, of Greensboro, Miss Iola Johnson (Class 1909), of Sedley, Va., and Rev. J. D. Wicker, of Sanford, N. C., were recent visitors on the hill.

Miss Johnson was joined here by Miss Alma Newman (Class 1907), and both went to Clio, Ala., where they are to teach during the coming year, Miss Newman in the Music department, and Miss Johnson in the literary branches. This is Miss Newman's second year at Clio.

Prof. Amick preached for Dr. Fleming in the Burlington Christian Church last Sunday.

Miss Maud Pritchard (Class 1909) who visited friends here during the opening left for her home at Chapel Hill last Tuesday. Miss Pritchard will take post-graduate work at the University of North Carolina this year.

Mr. V. C. Pritchett (Class 1907) who has been an instructor in the Preparatory Department here for two years went to Chapel Hill last week where

he will take post-graduate work in the sciences this year.

Mr. S. M. Patton (Class 1909) stopped over at the college a short while last week on his way to Lakewood, Fla., where he will be Principal of schools for the present year.

#### CHURCH ETIQUETTE.

As long as there are churches, there will be a church etiquette, and very many who would not think for a moment of offending at a social function, do not seem at all concerned when attending a sacred service. The following rules form a good foundation:

1. If possible, be in time. You need at least five minutes, after coming, to get warm or cool, to compose your body and mind, and to whisper a prayer before the service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the audience.

3. Be devout in every attitude. All whispering should be studiously avoided. Find the hymn, and sing it if you can. Share the book with your neighbor. If in a strange church conform to its customs of worship.

4. If the sermon has begun, take a seat near the door, no matter if you are "at home."

5. Be thoughtful for the comfort of others. Take the inside of the pew if you are the first to enter, and leave all vacant space at the end next to the aisle.

6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor or to some of the church officers. This will always insure you a hearty welcome.

7. Never put on your overcoat, over-shoes or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced. There should be no loud talking and jesting after the service is concluded. They are as much out of place at the house of God as at a house of mourning.—Ex.

#### THE DOOR OF THE SCHOLAR'S HEART.

A charming metaphor! Not faded, but effulgent.

There exists between teacher and scholar an attitude not found in any other relation of life: the teacher posing as one with mental faculties developed and cultured, ready to impart; the scholar taking the pose of one whose intellectual endowments are lying dormant, waiting to receive.

The first concern of the true teacher is to win a place in the affections of his

scholars, and thereby build a way to the doors of their hearts. How he hopes, longs, and prays for a glimpse beyond those apparently formidable barriers.

When a teacher looks for the first time into the faces of his scholars, they reveal to him no more of their inner lives and aspirations than does the sculptured face of the Egyptian sphinx. We are told that the stone phantom seems attentive; one would say that it sees and hears. Its aspect is said to have a depth and even a sweetness of expression irresistibly fascinating to the spectator.

We know that the statue, so skilfully carved by the unknown artist, does not hear, does not see, does not feel, does not understand. On the other hand, the teacher knows that his scholars do hear, do see, and do understand. My dear teachers, above all, they will very soon understand you, and will intuitively grasp your motive. They readily comprehend the difference between teaching for the benefit and uplift of humanity and teaching to supply the place.

Standing thus at the door of their hearts, the conscientious teacher pauses and remembers that his work and influence will endure, not only for time, but for eternity. How great the responsibility! Shall he attempt to open those doors? If so, how?

In everyone there is an undefinable longing for something higher, better, nobler. Hidden deeply somewhere in his better nature is a "lost chord" whose feeblest vibration breathes diviner melodies in such dulcet tones as to be scarcely discernible. The master-teacher gently touches this delicate harp-string by judiciously presenting high ideals and lofty sentiments, teaching that, not failure, but low aim, is crime, thus inspiring the learner to faith in himself, and ultimately to faith in God. The "lost chord" is found. It drops the low wail of longing, and takes up the victorious symphony.

The door of the heart is opened. Its tide of affection flows freely out, and by the laws of compensation there must be an equivalent inflowing current. From where is it to be derived? The teacher knows that his work has only just begun, and is painfully conscious of his own weakness. Those aroused affections must be nurtured and guided. The faithful teacher rises to the emergency, and allures his scholars to a more diligent study of the Bible, the text-book which contains all other text-books, the inexhaustible supply of knowledge which leads to life eternal.

The Sunday-school teacher, having the best of text-books, should make the most of it. The psychical activity of each individual receives knowledge

through an especial avenue, and in a peculiar form. In other words, the same subject must be presented to different minds by different methods.

For the tender mind the Bible contains stories which if illustrated by a clever teacher, in beautiful word pictures, become far more interesting than fairy tales, Arabian Nights stories, or fanciful myths.

What teacher cannot, by a pleasant narrative about the boy Jesus, sitting amidst the doctors, and asking them questions, incite other boys to study His life and to love Him?

David's kindness to the "Lame Prince" for "Jonathan's sake" will lead captive the hearts of boys and girls, and fill them with holier affection.

The aesthetic mind may be led to God by the inspiring poetry of the Bible. What fascinating dramas! What stirring epics! What soul-uplifting lyrics, much sweeter than those of Sappho, the Lesbian singer.

For the mature and thoughtful mind the Bible offers the soundest philosophy ever expounded. Socrates is said to have brought philosophy from heaven, and introduced it into the homes of men. Christ brought the philosophy of salvation from heaven, and placed it in the hearts of men. Socrates, condemned to drink the fatal hemlock, spent the night before in discoursing to his disciples on the immortality of the soul. Christ, by his resurrection, proved the immortality of the soul to his disciples.

The grandest and most pathetic love story ever penned is found in the Bible. It is the story of the love of Christ for fallen humanity. O! how dark the tragedy enacted in the death scene of the Lover! And that grand sequel, his final triumph over his enemies and over death itself, and the espousal of the Church as his bride!

This story if faithfully portrayed will fill the heart with the opened door, and the teacher has attained the fruition of his fondest hopes in the sincere conversion of his scholars through faith in (Miss) H. C. O. Martz. Christ.

"The ministry proposes a larger service to humanity than ever before. We speak sometimes of a decline in the relative importance of the clergyman in the community. This is misleading. As society grows stronger and life richer the place of a true minister becomes absolutely much more important. His place is much stronger because he is not so solitary."—M. F. McDowell, D.D., LL.D.

It is possible, divinely possible, to be strongest through and through one's weakest points.—Moule.

## NOTES AND PERSONALS.

—Rev. W. H. Thompson changes his address from Norfolk Va. to West Liberty, Ohio.

—Rev. J. W. Edler changes his address from Columbus, Ga. to De Armanville, Ala., R. F. D. 3.

—Rev. L. I. Cox is an earnest and successful pastor whose labors the Lord uses to great results. He has witnessed over 100 conversions, received 66 members and baptized 91 within the past few weeks.

—Rev. M. L. Bryant has been reelected pastor of Main St. Church, Berkley, Va., and has accepted, which will make his fourth year's service. The *Virginian-Pilot* says "Rev. M. Bryant has made an able and efficient minister and pastor and the members feel elated in having him to serve them another year."

—The editor spent some days last week with Pastor N. G. Newman in a series of meetings at Holland, Va. How rapidly and pleasantly the days passed, and all too soon we must needs leave the good people and the interesting work there. Holland is a live church with a loyal membership, a large constituency, a faithful pastor and an excellent choir. Twenty united with the church Friday afternoon and the meeting was to continue. For the generous and lavish hospitality of this people and for the many favors and courtesies of Pastor Newman our heart still enlarges with gratitude. Our home was under the generous roof of Bro. B. W. Council, a busy and successful merchant of the town, who, with his noble wife and her amiable sister, Miss Kate Harrell, left nothing undone for the preacher's comfort and happiness. This with the dozen invitations to dine and take tea with other kind friends made the work a pleasure and the season of service altogether too short. One item of the service impressed us much. The singers, under the efficient leadership of Mrs. Dr. Holland at the organ, might be counted on to be in their places promptly and to be ready at all times for faithful service. Such a choir, interested, anxious and prompt, is certainly a great blessing to any church and a great help to any pastor or preacher.

Bro. Newman has an ideal pastorate, Holland and Holy Neck, and it would be difficult to tell which congregation is more active, interested, and devoted to their pastor. Happy pastor, fortunate people.

## BURNED HIMSELF OUT.

So the papers speak of the going from the body of Edward H. Harriman while yet at that age when he should have

been strong, active, vigorous in nature's course. "Burned himself out before his time," as Jay Gould had done years ago, in the mad rush of a busy age.

Harriman was master of railroads—the greatest railroad magnate and manager in the world. He could cross this continent by one of his routes and return by another, without traversing the same line twice at any point. Sixty thousand miles of trackage was under his sway. His own energy and great financial ability and zeal put him there, but at what a price.

When President Roosevelt wanted an example of "malefactors of great wealth" and could find no better he chose Harriman.

This man not only controlled railways, but he controlled also an immense fortune—a hundred million or more, it is estimated. He was a preacher's son and began poor. He had spent \$2,500,000 on the palace and estate he was building for private residence at Arden, N. Y., but did not live to complete it. The great bulk of his immense fortune goes by bequest to his widow, making her, it is said, the richest woman in the world.

But Harriman's body returns to its native dust. The soul that inhabited it has gone to appear before the judgment bar of God.

*Sic transit gloria mundi.*

**The New Religious Census.**—In 1890 our government took a religious census. In 1906, sixteen years later, another was completed, which has recently been given to the world. This census makes us feel good, because it proves false and baseless the grave charges and cowardly fears of many in regard to the place of the Church in America. There is hardly a magazine which does not contain some article to the effect that the Church is losing ground. These articles must close from this day on. For this recent report shows—and figures don't misrepresent—that Church membership has increased faster than population. From 1890 to 1906 our population increased 33.8 per cent. During this same time our Church membership increased 60.4 per cent, our number of church edifices 35.3 per cent and the value of our church property 85.1 percent.

Another fallacy or mistaken notion is to the effect that the number of ministers has relatively decreased. Last year the periodicals were filled with learned(?) contributions showing why the number of preachers had decreased and bewailing the sad fact, as if the next thing to do would be to preach the Church's obituary. According to this report these learned contributions and these bitter wails for the Church were

without foundation, out of order, and uncalled for. In 1890 there was one preacher for every 185 members; in 1906 there was one preacher for every 139 members. It would seem that, from these figures, the Church in America is far from the decadent thing many doubting Thomases would have us believe and that the day, not of her dissolution, but of her greater triumph is at hand. So mote it be. Amen.

## THE S. S. LESSON FOR SEPT. 26, '09.

## Temperance Lesson.

1 Cor. 10:23-33.

**Golden Text.**—Let everyone of us please his neighbor for his good to edification: Rom. 15:2.

The Church at Corinth is a part of the fruit of the labors of Paul on his second missionary journey. The Epistle of which this lesson is a part was written at Ephesus, near the close of Paul's three years stay in that city.

The truth of the lesson is that questionable methods should be avoided, and calls for a consideration of the limits of Christian freedom.

While discussing this question Paul discourages the habit of scrupulosity, but he had clear views regarding the limitations of Christian freedom. We must be prepared, he believed, to limit it for the sake of others. Members of the church are not living for the mere sake of self-enjoyment. They have the duty of edification. Liberty of conscience is restricted by the danger to others of acts permitted to us. Another's weakness need not be our law, but it may cause us to refrain from exercising our own conscious freedom. Two great motives should govern our lives: the glorifying God and the salvation of souls.

To be guided aright in these matters, we need a common sense religion, a vigorous, affirmative religion. Active life and association with men and women bring us face to face with social and ethical problems which we do not understand. To be told to "be good" and have what a good life means left to inference or explained in so prosaic manner that nothing tangible can be retained in mind is quite a reflection upon our age. G. W. T.

—More than 450,000 immigrants have landed at Ellis Island during the last six months, and each one who wished it was given a copy of the Scriptures in his own language by missionaries of the New York Bible Society. During this time there have been 90,000 volumes of Scripture in 37 different languages distributed in the city and harbor of New York.

## NEWS ITEMS.

—September 15 President William H. Taft began his 13,000 mile tour of the West and South.

—There are 22,000,000 Protestant church members in the United States. These give for foreign missions, each year \$9,000,000. Only about forty cents each!

—Manufacturers of automobiles have been making immense profits, but in Europe the supply has exceeded the demand, Europe being able now to supply the United States from its surplus stock. It is predicted that the prices of automobiles will be reduced one half within two years.—Exchange.

—It is being proposed that the State of California be divided into two States. It is large enough for two, and growing rapidly in population; and the interests of South California are quite different from those of North California. Texas, another rapidly growing state, will soon claim its right to be divided into three or four States.

—This year's cotton crop, according to Government reports, will be the lowest ever made in the history of the Government reports. It is a seventh below the average. The crop a year ago went to over 13,500,000 bales—this year will be about a 10,000,000 bales crop. Prices will easily go to 15 cents this fall, so it is predicted.

—The great Seattle fair is one fair without liquor. It is said that the managers were offered \$500,000, with a percentage of the profits added, for the privilege of selling liquor. The fair is more than half over now, and has proved from the beginning a great success. Its exceptional freedom from disorder and necessity of arrests has been noted by all visitors. On the opening day there was an attendance of about 100,000 people, and but one arrest was made. Since then practically all the arrests have been made for criminal acts. The Exposition bids fair to be a financial success. This seems to prove that the American people not only like to live in towns where liquor is not sold, but, when they go to places of amusement, they prefer to go to those which are sober.

—One of the most serious problems the Department of Agriculture has had to meet is the ridding of the country of the millions of rats with which it is infested, and which are especially the foes of the farmer. It is estimated that the rat pest costs the United States \$100,000,000 yearly in grain destroyed alone. The rat also pollutes a great quantity of food products which it does not eat, does great damage by digging under

buildings and embankments, gnawing wood, cutting up goods and papers to make nests, killing poultry and stealing eggs. The most destructive species is the Norway rat, which has been carried to all parts of the world on ships. It is calculated that a single pair of rats would, in three years, under favorable circumstances increase to 20,000,000. The Department of Agriculture has planned a vigorous crusade against the vermin, and it recommends rat-proof construction in buildings, better protection of food supplies, and the use of various poisons in localities haunted by rats.—Leslie's Weekly.

## NORFOLK LETTER.

The Third Church, still being without a pastor, had no preaching services Sunday morning or evening. The Sunday-school was very good. The regular prayer-meeting will be kept up.

It was the privilege of the writer, together with several other members of the Third Church, to attend services at the Memorial Temple Sunday morning. Congregation was good, and listened to a fine sermon from the pastor. He was dealing with the subject, "The Whiteness of the Harvest, and the Scarcity of Laborers," dwelling at length on the dearth of ministers, and making an urgent appeal for individuals to improve their opportunities for soul winning.

Brother Ryan has been holding a series of meetings at Rosemont, every night the past week, and they are still in progress, but will probably close Tuesday night. Congregation have been fine, and considerable interest manifested, with two or three conversions reported.

Nothing definite yet, in the way of a pastor for either one of the pastorless churches here.

Mrs. James A. Eley of the Third Church, who has been visiting her daughter, Mrs. Dickson, at Warren, Pa., has returned home, accompanied by her daughter, and little son.

Col. A. Savage, though somewhat improved, during the past week, having been able to get down the stairs, once or twice, is again confined to his room, and is reported to have had a very uncomfortable night last night, and suffering intensely today.

Dr. T. Edward Baird, whom I have reported in these columns several times during the last few months, I am glad to report, continues to improve. His general health now is fine, he continues to gain in weight, and is looking several years younger, and his practice is picking up nicely. This I am sure will be encouraging information to his many friends. His brother, "Jaek" Baird, of Waverly, is in Norfolk hospital now,

just convalescing, after nine weeks, from a severe attack of typhoid fever. Hopes are entertained that he will soon be at home, and well again.

The Virginia Tidewater Sunday School Association will hold its regular quarterly meeting with the Christian Church at Lambert's Point, Sunday afternoon. A full delegation is desired, and a profitable time is expected.

J. W. Manning.

## NOTICE TO S. S. SUPERINTENDENTS.

This notice is to remind every Supt. in the Eastern Va. Christian S. S. Convention that the request made in a recent letter to you, concerning the appointment of a Primary Supt. for your school, is **important**, and to urge you to give request your **immediate attention**. One sixth of the S. S. year is gone. Can you not see that if anything in the department of Primary Union is to be accomplished until the next Convention, that we must work quickly and systematically, each one performing such little service as will help toward the next higher step, without which concerted action and prompt response to duty we can never get beyond the first round in the ladder.

Some will respond to this call at once—but not everyone can be first. Surely no one will wish to be last.

Postal cards—I mean plain, government cards—are not appreciated sometimes, but in this instance I shall be very happy to receive **forty-one** during the next few days. Who will be first? Will not every superintendent heed this call to duty?

Mrs. J. J. Lincoln, Supt. Primary Union E. Va. Christian S. S. Convention.

—Six hundred million dollars worth of property are burned up in this country every year. That is equal to the value of the wheat crop. We are the most careless and wasteful people on earth.—Exchange.

—Japan is the latest country to be invaded by the baseball fever. A ball nine from the University of Wisconsin is playing there, and preparations are making for one hundred thousand spectators when the games occur in Tokyo.

—The "common drinking cup" must no longer be used in railroad-trains or stations, in public or private schools, or in state educational institutions, according to a ruling of the Kansas Board of Health. One immediate advantage of this prohibition ought to be a decrease in the prevalence of contagious diseases in the state.

## CONTENTMENT.

Doubtless there are many discontented folks at this time, and they may be found in every condition, and in every avocation and profession. There are many causes for it, some of which may be known, others are not known, but they exist and work their silent and destructive influence to success and happiness. No one can always be at what he may call, his best. A first effort is sometimes more successful than a second one, because the inspiration and the conditions of the second trial were not so good, and for that reason he could not measure up to the standard which he had set. Physical disability, depressed, discouraged surroundings impair the energy, weaken the power, and take away the inspiration. Many a time you feel all right and are ready for any and every occasion. In other words, you have the right tension, and feel like playing your part well, and discharging your duty with honor to yourself and pleasure to your friends. If you did not have failure sometime you would not know half so well how to appreciate success. Much of this discouragement comes from a lack of thoughtful consideration, for if everything were properly weighed in the balance of reason, a better judgment could be given, and more satisfactory conclusions reached. But there are so many who are influenced by wrong impulses that they fail to make the best use of themselves and allow failure to overtake them before they reach the prize of success. Said a very successful man and a beautiful writer, "I have learned in whatever state I am, therewith to be content." Contentment must be learned, and it will require diligence, industry and application to learn how to be contented. Some can make themselves better contented than others. They adapt themselves to the changing surroundings and take in the situation at once, while it is a great effort for others to do so, but each one may acquire the habit by patience, practice, and prudence. I have known some people who were not satisfied long at anything they undertook. They became restless, impatient, and idle. Some were home-sick and not satisfied unless they could enjoy home associations. This is often the condition, and quite natural, too, but whatever your work is, learn to like it and take a deep interest in it, and if you do this the wheels of prosperity and contentment will speed you on to greater and better things. There are idle heads and hands which greatly need employment to produce the best results, and cause them to enjoy

the beauty and sweetness of living.

There is one thing which will give more solid and lasting contentment than anything else, and that is godliness. "For godliness with contentment is great gain;" 1 Tim. 6:6. It is not easy to see how anyone can be contented without godliness. If you have godliness and contentment, these are double blessings, surpassing all others. Without them you cannot be satisfied, but with them you can be happy now and forever. You are toiling for gain of some kind. The hope of gain, the expectation of reward urges you on faster in the race for success. Some even force themselves beyond the limits of endurance and collapse, and when they make an effort to enter the race again disease has so weakened them that they soon fall out or yield to death. What kind of gain is it that invites you onward? Think for awhile and know what it is and which it is. It is all right to gain a competence—it is commendable to provide, to make means for your support, yes, it is your duty to do so, and he who does not, if he can, is not worthy of the beautiful world in which he lives, is not worthy of the natural and temporal blessings which he daily receives; but there must be some limit to even this. "For what is a man profited if he shall gain the whole world and lose his own soul?" Profit and loss then are divine problems for us to consider and to solve. And it is time for us to be earnest in thinking them out, and in working out our own salvation. Jesus will come, if we ask Him, and help us to work out while He works in our souls. No one desires to lose in anything,—everyone expects to gain. It is more congenial with his nature and greatly helps his feelings to accumulate or gain by business tact and rushing industry. Money is invested that it may bring again to the owner. And in every department of human activity, gain is the main object. From early morning all through the day it is work, work, trying to keep up with others or get before them. It is work or fail, survive or perish, live or die. There are many who are swimming, but have not the time nor the inclination to rescue the sinking ones.

Godliness with contentment is a great gain. Let us hear these words and think them over and over until we realize and properly understand their meaning and enjoy the fulness and blessedness which they express. Many there are professing godliness, but they do not have contentment, they do not possess that sweet peace which gives inexpressible delight and causes the heart to yearn after more godliness. The pos-

session of godliness is indeed a great gain and none should fail to seek for it until they have it. It is necessary to know we possess anything to appreciate and enjoy it. I have known some to profess religion but did not know whether they were converted or not. They may not know precisely to a minute when the change came, but they ought to know that whereas I was blind, now I see; they ought to know if they have forsaken former sinful practices; they ought to know whether they love the Savior better than the world, and they ought to know by a new growth and development if they are growing in grace. These are some of the evidences by which they may know.

Let us hear these comforting words which bring gladness to our lives: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Perhaps there is no one perfectly contented, but it is reasonable to say that when we have godliness we can be more happy and better contented, because we are standing on the eternal promises of God, and living on the beautiful heights of Christian experience, where we feel secure with His abiding presence. Imitate the divine model until you become more like Him. To be like Him is a blessed and wonderful conception, a sublime condition to contemplate, and a glorious realization. Yes, many times happy is he who knows and feels the presence of the Lord. There was a true, tried and faithful one who said, "I have learned, in whatever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere, and in all things, I am instructed, both to be full and to be hungry, both to abound and suffer need. I can do all things through Christ who strengtheneth me." This is the strongest faith I ever heard from lips, or read from pen. It is full, strong and complete. Having been made so by him who was a diligent student and a great learner. He seemed to grasp any situation, and make the best of every thing. What surprising and surpassing greatness characterized this wonderful man of God! Not slothful in business, fervent in spirit, serving the Lord, he went right up to victory and triumph.

Study, learn how to cultivate a spirit of contentment and if you do so carefully, you will succeed, always remembering that "godliness with contentment is great gain." J. T. Kitchen. . .

### OUR DUTY TO KNOW OTHERS.

Only those who know us best help us most. When we are in greatest need, we seek out some friend who will not misunderstand us, who knows us through and through, and who because of that intimate knowledge can sympathize and encourage as no stranger or mere acquaintance ever could. So it is that if we would really help others we must know them well. We can do little real helping of a surface acquaintance. The Sunday-school teacher who sees his class only on Sundays cannot help them much. He may tell them interesting things, and hold their attention on Sundays; but he never builds permanently into their lives with helpful uplift until he has come to know them in all departments of their life. Christ helped men not merely because of the truth that he himself knew and lived, but because he knew men. "He needed not that any one should bear witness concerning man; for he himself knew what was in man." "Only as we know man can we serve him," says Campbell Morgan. It costs effort, and study, and love, to know anyone. But such knowledge is one of the first costs of our Christian service.—S. S. Times.

### THE WILLING TOILER.

Often we see a laborer pass our way whose downcast features bespeak a sinking heart. He has long been buffeted by the world and he has drunk from the cup of despair to the bitter dregs, and now he stands on the verge of fatality. He can not understand why the seemingly cruel fate should decree him a life of remorse while thousands of laborers like himself go whistling and singing to their toil. He blames the world for not pushing him ahead when he has never done anything to deserve it. Envy fills his brain and inveterate malignity eats at his heart. He gives his work grudgingly and is repaid in his own coin. George Eliot pictures this kind of laborer in Wiry Ben, of "Adam Bede." He sold himself for wedges of money and gave his work grudgingly. Before the elock finished striking six in the evening he dropped his hammer and left the nail half driven in the wood. Those companions of his went to their work with a merry song and left, too, glad at heart for they had given their labor freely and had kept for themselves the joy of having done well. No doubt Wiry Ben wondered why they were so happy and free while he was miserable. He was acting the miserable part of a mere machine—giving his life for money and not for the joy of working. That's why he wasn't

ever promoted and that's why remorse was his to pay. It is just this: the way of the slothful is a torturous and winding road to hell; it is a mere meat and bread living, fraught with grief, remorse and despair, with no reward save dire punishment. It has ever been so and will forever be so. We cheat no one but ourselves in endeavoring to cheat the world.

The man must be happy who works willingly, for his heart then is in his toiling. And it is the man who works willingly and hardest that is most likely to succeed and that most often does succeed. The only way to serve the world is to help one's self. Help yourself and you will help other people. Live the loyal life and you help others to live that life, too. Do we ever stop to think that this is a beautiful world we are living in? We ought to wonder at our cruelty towards it and not at its cruelty toward us. Look out just now across the fields and hills and smile with the smiling flowers and sing with the singing birds. You who are care-worn and tired of living, let the happy world make you glad that you are living. You, who feel fallen, look upon the mighty oak and hold up your head. The lower animals alone bend to the earth their heads—nature does not and if man does he leaves the better man above. You cannot find a flower growing downward—you can break down the little oak and yet from its distorted trunk branches will shoot upward towards the light of heaven—the little sprig growing from the wall of the precipice does not give up the bright sky above and turn its head to the darkness below—man often does—but it ever holds its head upwards. So look about you. Smile with the world. The world has been created for man. It is our friend and we make it our enemy. It could be our heaven while we often make it our hell. X.

### THE HOLY SPIRIT AND FIRE.

Mr. Editor; It may appear to some a small matter, but I do not consider it a small matter to wrest any Scripture from its context and apply it to teach truths not contained in it. It is nothing short of dishonest exegesis, just as inexcusable as if ignorantly done.

One writing on the subject of Pentecost, quotes these words: "I am come to send fire on the earth," as referring, either prophetically or otherwise, to the descent of the Holy Spirit at Pentecost.

In the first place "fire" is nowhere used in Scripture to symbolize either the Holy Spirit or His actions. We read of the fire of His fury and of His jealousy; that He will come with fire; that he will plead with the world with fire and the

sword, and that our God is a consuming fire; but never that the Holy Spirit is fire, or acts like fire.

In the next place the word "fire" in the text quoted has no reference whatever to the descent of the Holy Spirit at Pentecost. There is no promise of Christ that will bear the slightest resemblance to such an idea.

Let us turn to Luke, where the words are found: "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with, and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you nay; but rather a division; for there shall be from henceforth five in one house divided, three against two, and two against three," etc.

In the Gospel according to St. John we read that "there was a division among them because of Him." Fire would therefore symbolize discriminating judgment—a theme kept in view by the writers of both Testaments.

"I will bring the third part through the fire, and will refine them as silver," etc. "He shall sit as the refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver."

St. Paul writes: "Every man's work shall be made manifest . . . because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Such was to be the action and result of the fire here.

His words imply that this fire was already kindled: "If it be already kindled, what will I?" This is equivalent to His words on another occasion, "What shall I say? Father, save me from this hour? But for this cause came I unto this hour." Its first hot breath He felt in Nazareth when they in anger put Him out of the city to kill Him." He knew its fierce flame must reach Him, the Sin-offering—this was His baptism—and on Calvary it swept over Him in all its fury; but He being the pure gold it harmed Him not.

Lastly the only place where the terms Holy Spirit and "fire" are mentioned together, "He shall baptize you with the Holy Ghost, and with fire." The former was fulfilled at Pentecost, the latter began to be fulfilled with the first persecution mentioned in the fourth chapter of Acts. If the writer had read the account in Acts more carefully, he would have seen that the "cloven tongues" were not fire, but "as, or like as of fire." That is to say, they resembled fire.—L. R. Combs, in Southern Churchman.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### CONFERENCE CALENDAR.

**Virginia Valley Central**, was held at Newport, Page Co., beginning Thursday, August 12th.

Others are to meet as follows:

**Alabama.**—Christiana Church, Tuesday, 10:00 a. m., Oct. 19. Rev. G. O. Lankford, Pres., Columbus, Ga., J. W. Payne, Secy., Wadley, Ala., R. F. D.3.

**Ga. and Ala.**—Richland, Ga., Tuesday, 7:30 p. m., Oct. 26. Rev. H. W. Elder, Pres., Richland, Ga., J. F. Hill, Jr., Sec., Box 64, Phoenix, Ala.

**Eastern Virginia.**—Franklin, Tuesday, Nov. 2. Rev. N. G. Newman, Pres., Holland, Va., Rev. W. D. Harward, Secy.

**Eastern N. C.**—Sauford, Thursday, Nov. 11, 10 a. m. Rev. G. R. Underwood, Pres., Sanford, N. C., Rev. W. C. Wickler, Secy., Elon College, N. C.

**Western N. C.**—Graham, Tuesday, Nov. 16, 10:30 a. m. Rev. L. I. Cox, Pres., Elon College, N. C., Rev. R. L. Williamson, Secy., Ramseur, N. C.

**N. C. and Va.**—Belew's Creek, Tuesday, Nov. 23, 9 a. m. Prof. W. A. Harper, Pres., Elon College, N. C., Prof. W. P. Lawrence, Secy., Elon College, N. C.

### THIS BUSY AGE.

Our optimism is stirred and we thank God and take courage. A few brief years ago—very few and very brief—it took detective stories of the "Dime Novel" type, terrible tragedies of the blood-curdling kind, to fire the imagination and excite attention. That is of a forgotten past, and what care we now for the latest exploits of a Jesse James, or the harrowing raids and reckless daring of a Pinckerton man hunter? Times have changed, my boy, and there is sensation galore, and excitement while you

wait, about men and movements that make for knowledge and man's broader horizon.

Incidentally, and as one of a series, Cook and Peary enter the ring. Polar seas relax their grasp, lured or subdued, by centuries of increased courage and man's daring, and the eternal past speaks to us from the lonely solitude of the farthest arctic region. There is no blood letting, or hair breadth escape equal to that. Cook and Peary have found the North Pole, stood at the ninetyth parallel, scaled the top of the earth, and planted American colors there. We regret that we were ever thrilled by detectives and crime. They are so tame, dull, and insipid. The larger vision has given us new light and a better acquaintance.

A few weeks ago—or a few hours, which?—we were dazzled by the Wrights, and in our daily imaginings, were soaring with them on aeroplanes through the upper ether. The flying machine had arrived. It was not only sensation, it was intoxication. That men could fly was victory, accomplished fact, miracle. With flying through the heavenly zones and dog-sledging through utmost frigid zones, sensations of the selfish and life taking sort ceased to be sensations at all—and went out into the trash pile.

Marconi a few years ago—years or months, which?—invented wireless telegraphy—began to shoot messages through the blank air, as we boys used to shoot balls with pop guns. And now the Polar messages are all being received without polls. Isn't it glorious to be living now? Sensation in plenty, and nobody hurt. The imagination wrought up to the highest, and not a shot fired or a trigger pulled. You get the idea? The excitement satisfied, and with actual achievements that help all and hurt none. A selfish and sensational age rendering selfishness and sensation impossible and beautiful by its own conquests and achievements. We boys even, interested in the fellows and folks who do things for man's enlightenment and enlargement. Marconi and Wright and Cook and Peary have taught us a thing or so for humanity's betterment, while substituting excitement and sensation of the large kind for the baser sort.

We have fallen upon fortunate times and themes and for this we thank God and take courage. God rules the destinies of men and through successive trials and triumphs brings us to broader horizons and better visions. He who is not stirred to more determined effort by crowning events of this busy age, and himself give willing hand to heave the heavier tasks, must be indolent, stupid, and dull indeed.

### WHERE DANGER LURKS.

It is a very dangerous thing, by fate or fortune, to cross the path of another's ambition. When once the deep desire of an energetic and ambitious man has blazed a trail, it is dangerous, if not deadly, for another to take cognizance thereof and walk therein. It has ever been so. Commander Peary is only doing that which frail man has done through all time. For fifteen years or more only one thought has occupied him, only one ideal wooed him. The conquest of the North Pole was his daily meditation and nightly dream. To this one end he bent all his great energy, sacrificed home, comfort, wife, children, fear of death and love of life, fled a glorious country and sought the solitude of eternal snow and ice. Is it any wonder that his tongue is indiscreet, his head is dazed and his heart is soured and embittered that another, a subordinate, an under companion, a private citizen, another man has reached his goal first and in priority achieved his victory?

It is a dangerous thing to cross the path of another's high ambition.

Commander Peary went out supported by the Government, backed by Societies, Clubs, Fraternities. His going was spectacular, applauded by the multitude, watched by the many. On the other hand Dr. Cook. His friend Bradley fitted out and furnished, from his own purse and for his own and his friend Cook's pleasure, a hunting smack, a touring yacht. "Responsible to no scientific society, under no service discipline, he is the freest lance that ever entered the Arctic lists." Trained to hardship by many years of hard toil and many previous Arctic expeditions, equipped with all the necessities but unencumbered by any of the impediments of trying travel in a frozen region, he "made himself a savage" that he might reach the one ambition that lured and consumed him. Thus the motive and the movements of the two.

It was not ambition that was at fault. The ambition of one led him to cross the path of another who himself had ambition.

There is glory enough for both. Only the cruelty of foiled ambition hurts the heart and harrows the soul in this life.

Energy, aspiration, ambition, lead to highest heights and noblest achievement, and are only cruel when rendered so by personal pique and selfishness.

—School accommodations in New York are so deficient that it is said there are 53,000 school children in Greater New York that must go to school in the fall only half of each day.

## SUFFOLK LETTER.

These last weeks have been very busy around public schools and colleges. The doors swing open and the schools say, "Come, ye children and young people of this great country and learn the lessons that will make you wise." Millions crowd the portals of learning and thousands of teachers take their places for another strenuous scholastic year. Behind all this are the taxes and donations, involuntary and voluntary support of our great school system. And, in addition to all this, there is the personal sacrifice and anxious prayers of parents who make any willing surrender of ease and personal comfort to clothe and board and buy books for their children while in school. The expense of education is one of the great items in the nation's annual budget. The education of the rising generation is one of the processes of producing wealth. The erection and equipment of buildings, the making of books, pencils, tablets, book-bags, and the increase in clothing for those who attend school, create new lines of work that engage the productive energy of multitudes of workers. Besides this, every child that is educated will have personal wants increased so that the next generation will consume more of the products of farm and mill than if left uneducated. This means that the more society is educated, the larger human necessities become and, therefore, education increases the wealth of the nation and the cost of living. At the same time intellectual wants are increased and mind activities are stimulated. Not only so, but moral ideas and ideals are heightened and the old life will not satisfy the more enlightened soul. It is by such a process that progress is made in human society and all the functions of being are raised to higher lines of service and life.

Discoveries and inventions lie in the same field of education and progress. No wonder the tide of education rises with such a force within every wave of progress. The poorest and most illiterate parents see clearly the tendency of this great educational movement and are straining every line to give opportunity to their children to acquire education. It is a movement that is cumulative in its progress like the good roads agitation. Good roads and graded schools, local taxation self-imposed by popular vote, enthusiasm like fire in stubble, tell the story of yearning after better things. The temperance movement is the output of moral and spiritual enlightenment, and as Christian life becomes purer and more intelligent other reforms will arise and stir the public conscience when

truth produces a quickened sense of righteousness and creates a public sentiment against other forms of evil, now winked at, new campaigns will be inaugurated against evils that do not now appear by comparison with grosser forms of evil. This vast army of school children will be a mighty host some day to drive out much that is now not only tolerated but approved by good men. The only way to keep from being pushed off the stage of action by the young is to keep up with the procession by recognizing and accepting all new discoveries and by disarding all worn out ideas that contain worthless and harmful practices.

There are evils in the schools themselves that must be removed to prevent education from being a menace instead of a blessing to mankind. The lawless spirit is one of these evils. Obedience to law as expressed in school discipline must become a willing spirit in school life. The craze for extravagance and sport, by which the hard earned money of honest parents is wasted and time, also, is wasted must give place to appreciation on the part of the young for what is being done for their education. School life and discipline must build up character on a clean conscience and strengthen all the finer functions of the soul. Religious development is the highest education. W. W. Staley.

## ELON COLLEGE NOTES.

—The work of the session is well organized and students are in excellent health. Professors and instructors are generally pleased with the grade of work. One hundred and forty-five students have entered. This is not so good a showing as that of a year ago. The falling off is in the preparatory department. In the college classes the numbers are increasing. The present Junior Class is by far the largest the College has ever had.

—The College pulpit was occupied at eleven o'clock service Sunday by Rev. Dr. Newman. His sermon was well received, judging from the many favorable comments.

—The Sunday-school now has the fullest organization that we have had. Dr. Newman has an interesting Teacher-Training class; Professor Harper has a large well organized adult class of citizens; Miss Cora Lawrence is Superintendent of a successful Home Department, and Mr. R. A. Campbell as director of the band, Miss Virgie Holland as pianist, and Mr. W. W. Elder as chorister are giving the school excellent music, including the orchestra. The primary and intermediate classes all have good

teachers and are doing fine work; and the regular Bible classes of which there are seven are now well organized.

—Miss Urquhart, the new teacher of expression and director of physical culture will give the annual recital in the College Chapel next Saturday evening at 8 o'clock.

—Rev. C. A. Boon, Mr. W. T. Noah and Mrs. M. A. Reitzel are sick. All, however, are getting better.

—The death of Miss Blanche Williamson, a former student and sister of Mrs. J. O. Atkinson, which took place in Asheville, N. C., Sept. 6, where she had gone as a last hope of relief, cast a gloom over our village. The Psychelion Society of which she was a member has since been draped in mourning.

—Students continue to come into the College, almost every day, about eighty having entered since the first day. A good many others are yet to come. Speak a word for the College to the young people in your community and help swell the numbers here.

—Mr. Reps Williamson, a former Elon student and now a successful merchant and business man at Great Bridge, Va. is spending some days here visiting his sister, Mrs. Dr. J. O. Atkinson. Reps was a much liked boy when in college here and has ever been loyal to his alma mater. He now cherishes the fond ambition of seeing his son—yes, he has a son now—valedictorian of his class some day and later president of the College.

W. P. Lawrence.

## NAMES WANTED.

I want to ask all the ministers of the different conferences to send me on postal the names of any young ladies of their congregations that may be attending the Normal College at Greensboro that I may see them and invite them to attend the Christian Church which is situated convenient to the college. Address me at 418 S. Eugene St., Greensboro, N. C. J. W. Bolton, Pas.

—It was in 1609 when Henry Hudson, sailing in the Little Half Moon, discovered the river that bears his name, and 1807 when Robert Fulton propelled on this same river the Clermont, the world's first steam-boat. These are the events to be commemorated, and in their honor thirty-eight nations will be represented, eighty warships will be present from many lands, hundreds of commercial crafts will join in the pageant, and the most brilliant and wonderful system of lighting ever undertaken will be turned. The official opening is on Saturday, September 25, and the celebration will last two weeks.

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,711.41

**Monthly Dues:**

Susie Watson .....\$ .10  
Hettie B. Davis ..... .10  
Robert Leslie Newman .. .05  
Addie Newman ..... .20  
Clarence Newman ..... .20

**Monthly S. S. Offerings:**

Wentworth, N. C. .... 2.21  
Berea (Nansd.) Va. .... 3.62  
Mt. Auburn, N. C. .... 2.40  
Berea (Norfolk Co.) Va.

3 months ..... 6.14

**Special Offering:**

F. M. Carlton, Durham,  
N. C. .... 5.00  
Chas. D. Johnson, Gra-  
ham, N. C. .... 5.00

Amount 31st week ..... 25.02

Total .....\$3,736.43

My dear children and friends:—

Schools are opening, nights getting cooler, and this reminds us very forcibly that cool weather will soon be upon us in earnest. That will call for warmer, thicker clothing for our children, together with shoes and stockings in abundance. The little feet that have been bare, the toes that have enjoyed their freedom will soon need a covering to keep Jack Frost from biting.

We are not beggars but wish to keep our children's needs constantly before the dear friends who always respond to the call of the Orphan. And friends, if you wish to remember us this Fall in the stocking line, please send large sizes as most all, previously given have been for small children and our larger boys and girls had to be supplied from the stores. 58 pairs of stockings only means one change for our children, so you can readily see what it means when shoe and stocking time comes.

We are glad to report this week from the following friends whom we sincerely thank:

J. M. Banks, 1 pr. cart wheels and axle. Mrs. Buck Wilson, Manson, N. C., 1 Indian game rooster. Mrs. M. L. Pretlow, 8 yds. percale. Mr. Barney Nicholson, Norfolk, Va., 15 pocket knives for boys; 14 fancy pins for girls. Mrs. L. D. Rippey, Altamahaw, N. C., 1 quilt. Miss Esther Rippey, 1 quilt. Mrs. Mar-

garet Wilkins, ½ doz. handkerchiefs. Miss Annie Rippey, 1 pr. pillow cases.

Very sincerely,  
Uncle Jim.

Manson, N. C., Sept. 12, 1909.

Dear Uncle Jim:—

You just ought to be here to help me eat grapes. We have no vine ourselves, but Grandma Newman has. She tells me to help myself and I am sure she will tell you too.

I am always saying, "Mama, let me go Granny-ma's to play."

Our meeting will begin next Sunday (Liberty Church). Wish you could be with us again this year as you were here last.

Diphtheria is near by. I hope I won't have it. There are two families quarantined here about mile apart. You all don't have any sickness up there, do you? Please find my nickel for the orphans.

Your nephew,

Robert Leslie Newman.

Well, Robert, Uncle Jim would do his share eating grapes were he there, I tell you, for my, aren't they good!

1003 Nicholas St., Henderson, N. C.

Dear Uncle Jim:—

Here we come late again. But better be late than not at all. Our vacation will be over next Monday, and that means hard studying.

Enclosed please find 40c., our dues for August and September.

Your niece and nephew,

Addie and Clarence Newman.

Hard study usually means intelligent boys and girls, Addie, so you and Clarence must do your best.

Windsor, Va., Sept. 14, 1909.

Dear Uncle Jim:—

Here I come with my letter and dime. Hope all the orphans are well and having a good time. Uncle Jim, we are going to dedicate Collosie Church fourth Sunday. Wish you could come. We are having protracted meeting this week.

With much love for you and the cousins,

Your loving niece,

Hettie B. Davis.

Would love to be with you, Hettie, but cannot. Hope the meeting will result in great good.

Taro, Va., Sept. 13, 1909.

Dear Uncle Jim:—

I will write and send my dime for this month. Our school starts today week and my birthday will be the next day.

With best wishes for you and the orphans, I remain,

Yours truly,  
Susie R. Watson.

So you'll celebrate your birthday by going to school.—Well, guess you couldn't do better.

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**T. H. STROUD'S**

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

**To Drive Out Malaria and Build up the System.**

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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**For Croup** It relieves in 15 minutes, sends stimulating, relaxing vapors down the throat with every breath, and also stimulates surface of chest.

**For Pneumonia** It cures Colds, Bronchitis, Hoarseness, it has no equal in promptly arresting these dangerous affections. Nips all congestion and inflammation in the bud. It's the great Emergency Remedy. Have it ready.

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Greensboro, N. C.

For free sample specify department No. 4.

**WANTED—Bookkeepers, Stenographers.**

MORE BANKERS in the 16 States in which Jno. F. Draughon's 30 Colleges are located, indorse these Business Colleges than indorse ALL others. IF YOU want the EVIDENCE and want to RISE to the \$10-a-day class, ask for FREE catalogue. Lessons BY MAIL if preferred. Draughon's Practical Business College, Raleigh, N. C.; A. M. FISHER, Mgr

**RALEIGH & SOUTHPORT RY. Co.**

P. M. A. M.	STATIONS.	A. M. P. M.
1:15 6:00	Raleigh	8:30 3:45
1:54 6:24	McCullers	7:52 3:03
2:11 6:59	Willow Sp'gs	7:37 2:46
2:23 7:14	Varina	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
4:30 9:15	Fayetteville	5:30 12:30

JNO. A. MILLS, Pres. and Gen. Mgr

**DR. J. H. BROOKS**

Surgeon and Dentist

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Burlington, N. C.

## STATE LEGISLATURES IN CONSUMPTION CRUSADE.

Appropriations of over \$4,000,000 for the suppression of consumption have been made by twenty-eight state legislatures in session during the past year, according to a statement issued today by the National Association for the Study and Prevention of Tuberculosis. Since January 1st, 1909, forty-three state and territorial legislatures have been in session. Of this number, 28 have passed laws pertaining to tuberculosis; eight others have considered such legislation, and in only seven states no measures about consumption were presented. In all, 101 laws relating to the prevention or treatment of human tuberculosis were considered and out of this number 64 were passed.

Of the sixty-four laws passed, fourteen were in reference to building new state institutions. New state sanatoria for tuberculosis will be built in Penn., Conn., where three will be erected, Ark., Ore., South Dakota, North Dakota and Fla. In New York, North Carolina, Mass., New Hampshire and Maine, appropriations have been made for enlarging sanatoria, already built or in operation. There are now 27 states where such institutions have been established. Every state east of the Mississippi, except Illinois, West Virginia, Kentucky, Tennessee, South Carolina and Mississippi have provided hospitals for tuberculosis patients.

Five states, Ill., New York, Ohio, Minnesota and Iowa, passed laws giving their county officers power to erect tuberculosis sanatoria without resorting to a special vote. In Maine, Connecticut, Rhode Island, New Jersey, Michigan, Iowa and Kansas, laws providing for the strict reporting and regulation of tuberculosis were passed. Only five other states, including the District of Columbia, have such laws. The National Association considers laws of this character as the first requisite in an organized movement against tuberculosis.

Laws prohibiting spitting in public places, were passed in Maine, Pennsylvania, New Jersey, Kansas and Connecticut. Spitters in these states will be prosecuted and fined.

Ten states have this year granted nearly \$100,000 to be spent only for the education of the public about tuberculosis. In some states traveling exhibitions will be used, while in others lectures and literature will be the chief means of education. The states making provisions of this sort are California, New Jersey, Kansas, New York, Rhode Island, Iowa, Minnesota, Porto Rico, Delaware and Texas.

The statement of the National Association calls particular attention to one fact which shows the remarkable interest in anti-tuberculosis work, evoked during the past year, namely, that fully one-third of the \$4,000,000 appropriated this year is by special legislation and for new work. The last Congress appropriated, in addition to this sum, nearly \$1,000,000 for the maintenance of the three federal sanatoria in New Mexico and Colorado. It is estimated besides that the numerous county and municipal appropriations made or to be made for tuberculosis work for next year will aggregate at least \$3,000,000, making the official public expenditures in the United States for the wiping out of tuberculosis at least \$8,000,000.

## WHAT IS REAL GIVING?

There is no Christianity in mere money-giving. One of the severest and truest charges against the Christian church of today was made recently by Ray Stannard Baker, in "The American Magazine," when he said that the church seems to think that it can meet any need of humanity by liberal gifts of money. And one of the most regrettable of the common misapplications of Scripture passages is that which connects Paul's use of Christ's words, "It is more blessed to give than to receive," chiefly with money-gifts. Paul seemed to have no such narrow idea when he used those words. He was talking about self-giving, which is a very much harder, bigger, and better thing. He was trying to show his Christian brethren from Ephesus the real purpose and privilege of the Christian life. He reminded them that he himself had sought to live that life, from the first day that he set foot in Asia, by living for service, though it were to cause his death. His life he held of no account as dear unto himself. Christ had bought mankind by offering himself as the price; they were to continue to care for Christ's own at the price of their lives. And Paul's last words on all this was that they should remember Christ's own word: **It is more blessed to give than to receive.** How much deeper and richer this lightly used truth becomes when we realize that it means, not merely money, but self! Of course one will give money freely when he has given self; but money without self is more of a bribe than a gift.—S. S. Times.

They call thee rich, I call thee poor;  
Since, if thou darest not use thy store,  
But savest it only for thine heirs,  
The treasure is not thine, but theirs.

—William Cowper.

## RAISE MONEY FOR YOUR CHURCH.

We offer you an easy method. Send us a photograph of your church or your pastor, and we will send you 500 high grade post cards, with photograph on each card, and scripture verse if desired. Sell these cards at 10 cents each. When sold, remit us \$20.00 and keep the balance. You can do this in a week. We will return photograph.

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## FALL AND WINTER.

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### Poultry Wire.

The best assorted stock in the country. Four different styles and weight.

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## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## TEACHER-TRAINING—ITS REWARDS.

Every good and righteous cause has certain rewards to offer. Oftentimes these take the form of pecuniary advantage; but more often, in matters of the spirit and the spirit life, the rewards are of a higher order,—an inward satisfaction induced by an approving conscience, a badge of distinction or of attainment known and read and recognized of all men. Of this latter class are the inducements of Teacher-Training.

To the individual member of such a class, provided he does honest, faithful work, there comes the consciousness of service well performed, the approval of his conscience, and the satisfaction of an ambition reached, a goal attained. The value of such sentiments cannot be computed, but no man fails to appreciate and enjoy them. To feel further that you have done the thing you ought to have done is satisfaction and peace of mind and joy indescribable. In addition to all these, if a grade of 70 per cent or over is attained on the examination given at the conclusion of either book, a lithographed certificate is to be issued by the Sunday school Board of the Southern Christian Convention, of which Prof. S. M. Smith, Norfolk, Va., is Chairman, or a diploma is to be issued by the same board through its chairman to the individual who attains this or a higher grade on the two books of the Course. Surely these rewards to the individual are sufficient to induce any ambitious religious worker to become a member of a Teacher-Training Class.

To the Sunday-school the rewards of Teacher-Training spell better teachers, more classes, increased attendance, more earnest life and enthusiasm generally. Better teachers will result because they will be trained. It has been said that

teachers, like the poets, are born and not made. Sunday-school teachers, so far as my observation goes, are born just like other people and become more proficient by training. The Teacher-Training Class will mean more teachers and more Classes, which in turn will mean increased attendance, pulsing life and genuine enthusiasm. It might not be out of place here to remark that the Sunday-school cannot do any permanent growing until the teaching force has proportionately grown in preparation and in numbers, both of which the Teacher-Training Class will guarantee. For example, I know of a school that by campaigning grew to over three hundred members in six weeks and then in about two months fell back to sixty-one. Why? There were no teachers trained to care for the increase in numbers. With the rewards offered by Teacher-Training before it is as an incentive what Sunday-school can afford to do long without a Teacher-Training Class? Can yours?

Rev. W. N. Hayes, Seagrove, N. C., R. F. D. 1, this week reports for three churches in the Western North Carolina Conference. Spoon's Chapel, Patterson's Grove, and Pleasant Cross. In sending in these reports Brother Hayes writes, "We would like to have you to write and give some information to those whose names are given in these report blanks." We will be glad to do this; for this is the business of our office. Will not some of the others send us their reports?

How about Teacher-Training? For three months now we have in this department been writing in respect to this important item of progressive Sunday-school work and not a few classes have been organized. Next week we turn our attention to Christian Endeavor editorially and will write on it for three months, in the meantime doing in a private way all we can for Teacher-Training and the Organized Class. Will you not give this matter of Teacher-Training your very best effort next Sunday and try to organize. If I can help you in a private way, do not hesitate to call on me. Please organize at once and then report to me.

## A WELCOME LETTER.

Writing from Truett, Ala., under date

of September 10, 1909, Rev. J. D. Hunt reports the following item of inspiring news:

"We met last night at my residence and organized a society of Christian Endeavor with twenty members to begin with. It was a delightful time, for we all enjoyed it from the least to the greatest.

"The following are the officers: Pres., Chas. W. Culpepper, Vice Pres., Miss Mintie A. Bailey, Sec., Lois G. Carter, Cor. Sec., W. S. Hand, Treas., Timie M. Hunt.

"We elected the following Committees: Look Out, Missionary, Social, and Flower, placing every one of our members except two on a Committee, thus giving them something to do. You may hear more later."

Who will be the next to write such a letter?

The Teacher-Training Class holds the key to the future of the Sunday-school world. Do you have such a key in your school?

Remember to pray for the Christian Endeavor especially for the next three months.

The power of the trained teacher—what can equal it? Teacher-Training trains teachers to do effective, efficient work.

## CHRISTIAN ENDEAVOR IN THE SUFFOLK CHURCH.

Brother W. E. McClenny, President of the Christian Endeavor Society of the Suffolk Christian Church, under date of Sept. 13, 1909, writes thus encouragingly:

"Our Christian Endeavor is doing about as well as we could expect at this time. Last night we had about fifty present and the interest in the meeting seemed to be as good as ever. This was one part of the church in Suffolk that did not take a vacation during the summer, and now the fall has come on, we are trying to get new life into the organization, and we hope that we will succeed. I see no reasons why we should not, for I believe we have some as faithful members here as can be found in the Christian Church, South. I feel my weakness to be at the head of the work, and it would be more than I could undertake if there were not so many who are loyal to the cause.

"We will soon hold our next business

meeting, and I would like to know how the Association [He means the Young People's Department.—Ed.] is getting on financially before we hold our next meeting so that I can report it to the society. If you are in need of funds I think we can help you out some, as we are now in better shape financially than we have been for some time, and it was mentioned at the last meeting, and it seemed to be the consensus of opinion that if we could be of any service to you this year that we are able to do so in a small way. I say this because I know it is generally the case that a great many subscriptions never materialize, and I presume that it will be so in this case. [We hope this will be an exception, but need money to push the cause.—Ed.]

“At any time that I can be of service to you be at liberty to call upon me.”

Who will be the next to write such encouraging words?

**C. E. TOPIC FOR SEPT. 26—A FEW SUGGESTIONS.**

**How Missionaries Win Souls for Christ, I Cor. 9:19-23.**

Let the Missionary Committee lead and let them have some definite work or end for which they shall wish to raise money by an offering at the close of the meeting—for the Porto Rico Field, for the South American Field, for the Japan Field, for Sunday school or Conference or S. C. C. of A. C. C. Mission Purposes. Let the object be definite and presented by a strong plea or by several strong pleas. If possible display portraits of our missionaries and their fields in the place of meeting.

**The Singing.**—The singing should be along the missionary line and entered into with enthusiasm. A solo or duet or quartet would be in order.

**The Leader.**—The leader chosen by the missionary committee from its members should in his remarks enforce the value of missions in spreading civilization, promoting commerce, advancing knowledge and science, developing amity among nations, saving souls. He should insist that all other results than this last are auxiliary to the work of the missionary, whose brief business is to save men. Let him tell of the methods employed by missionaries, of their hardships and privations, of our duty to support them by our prayers and our gifts.

**Returned Missionary.**—If you can, get a returned missionary to relate an experience or two, or have some one to speak who has visited mission fields as a traveler in foreign lands, if you can.

**The Scripture Lesson.**—Have a good reader read the four verses and pause

after each verse for appropriate comments by four endeavorers appointed for that purpose.

**Written Work.**—What we are doing as a church in the foreign field? How can our society help our missionaries? Paul as a missionary. Christ and Missions.

**Scripture References.**—To be handed out to the less experienced endeavorers: The Bible as Soul-winner, Ps. 19:7-14. Preaching the Word, Rom. 10:8-31. Purity Wins Souls, 1 Tim. 4:6-16. Kindness Wins Souls, Rom. 12:17-21. Going to the Lost, Matt. 28:18-20. Praying for the Lost, Neh. 1:4-11.

Seeking the Lost, Luke 15:3-10.

Receiving the Lost, Luke 15:11-32.

**Question Spurs.**—What training should a missionary have? What qualifications? Who are our foreign missionaries?

**Suggested Program.**

1. All heads bowed in silent prayer, leader closing in a few words.
2. Several songs.
3. Scripture and comment.
4. Leader's remarks.
5. Chain of prayer. Solo or other special music.
6. Written work.

(Continued on page sixteen).

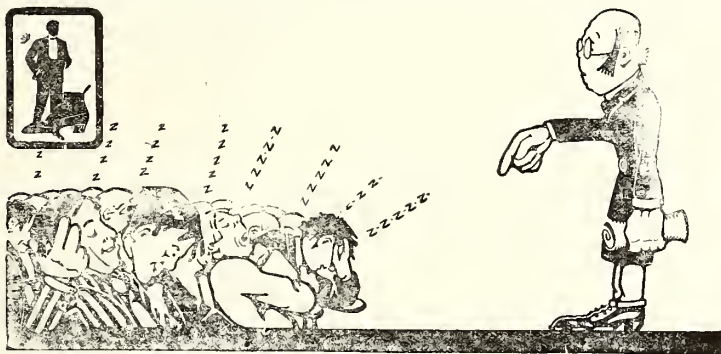
**Books for Every Christian Home.**

Do you know why you are a member of the Christian Church? Do you understand what the church stands for and teaches? If not, send and get a copy of the "Principles and Government of the Christian Church," just revised and greatly improved by order of the Southern Christian Convention.

Cloth binding per copy, post paid 50 cts.  
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Handsome Persian Morocco, with name in gilt \$1.25.  
The Southern Christian Convention also Ordered Another Book Published, **PREPARING THE SUNDAY SCHOOL TEACHER TO TEACH.** Edited by Profs. W. A. Harper, W. C. Wicker and W. P. Lawrence. The book is neatly printed and bound and is invaluable to the Sunday-school worker, 236 pages.

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Come, See. Be Convinced.

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**MARRIED.****Underwood-Boswell.**

At the residence of Mr. Robt. Miles, Stony Creek Township, Caswell Co., N. C., on Sept. 8, 1909, was solemnized the marriage of Mr. Thos. L. Underwood and Miss Lillie Boswell. Quite a number of relatives and friends were present to witness the union of this popular couple and extend congratulations. After the ceremony by this writer, a sumptuous supper was served. Heaven's blessings rest upon them.

C. C. Peel.

**D I E L .****Williamson.**

The Evening Herald, Suffolk, Va. Tuesday Sept. 7 contained the following:

The sad intelligence reached here this morning of the death of Miss Blanche Williamson, the daughter of Mr. and Mrs. Reps Williamson, of Driver, Va., which occurred last night at 8:20 in Asheville, N. C., aged about 25 years.

About three weeks ago Miss Williamson was taken to Asheville, her family and many friends hoping that she might be restored to health, but she continued to grow weaker until the end came.

The deceased was well known here where she had many friends and relatives, and in the community where she lived was one of the most popular, cultured, and well liked young ladies in the neighborhood, and in her death none but those who knew her worth in the home, in the church and in the community, the beautiful adornment of her life and character, her friendly disposition, can fully and keenly realize the loss. She was a true friend, and her devotion to those she loved would make a bright chapter in any life.

Nothing but the thought of the loving hand that has removed her can reconcile her friends to her absence. While she has gone from the scenes, the conflicts, the sorrows and pleasures of life, she will still live in the hearts of those who knew her best. She was a kind, loving daughter, and her devotion to the family circle had no limit. Her future was full of promise and we dare not ask why she was taken from us in her prime, unless as flowers are picked before the frost finds them that we may not witness their decay. It is sad, indeed, to see one so well equipped for life taken away, yet for her there was no standing on the borderland, gazing into the unknown, for death came as the sunset dies along the hills when the day is over. A life that imparts such lessons is well worth living.

The deceased is survived by father and mother, Mr. and Mrs. Reps Williamson, three sisters, Mrs. Dr. J. O. Atkinson, of Elon College, N. C., Misses Regina and Adelia Williamson, of Driver, and three brothers, Thomas, Reps, and Fred Williamson.

The body will arrive in Suffolk tomorrow morning at 7:30 and the funeral will be conducted from the Christian church at 2 o'clock by her pastor, Rev. I. W. Johnson, assisted by Dr. W. W. Staley, pastor of the church. The remains will be buried in Cedar Hill Cemetery.

And then she'll sleep where the daisies nod,

And the clover hangs its head,  
Where the wild birds come and the wild bees hum,  
Above her lonely bed.

She fought the fight, she kept the faith,  
Her fame shines bright and clear,  
And her memory lives in all our hearts,  
Which will hold it ever dear.

Seawell.

Mary Lizzie Seawell, the eldest daughter of Mr. and Mrs. J. H. Seawell died at their home, Gates Co., on the 20 of July. She professed religion at an early age, and joined Damascus Christian Church near her home, remaining a devoted member until death. She was

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ful friend. There is no record, however, that Paul and Barnabas ever worked together again. Mark, it is true, later proved that he was still worthy of Paul's confidence. Men who, having had personal disagreements, have taken occasion of them to say harsh and cutting things, should use every endeavor to forgive and forget. Hostile divisions of Christian against Christian simply to keep up a grudge are a humiliating spectacle.—Nashville Christian Advocate.

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(Begun on page thirteen).

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—A nod of approval or a hearty shake of the hand—those little things that in some mysterious way make the pilot wheel of life spin more easily and give the hands of our souls a firmer grip on the spoke. We may scoff at them in our moments of arrogant independence, but they do not come often enough in the lives of most of us to ever lose their first novelty of power.—Balance of Power.

—There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good—myself; but my duty to my neighbor is much more clearly expressed by saying that I have to make him happy, if I may.—Robert Louis Stephenson.

# The Christian Sun.

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ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, SEPTEMBER 29, 1909. VOLUME LXI. NUMBER 38.

**Governor Johnson.**—Not a State only, but the people of a nation, mourn the death of Governor Johnson, of Minnesota, which occurred at Rochester, Sept. 21. This for the reason that, while governor of his State for three terms, he had become a national figure. He was a man of wonderful ability and was much sought after as speaker at public functions and at chautauquas. Governor Johnson was not an educated man, in the academic sense. He never went to college. His parents were natives of Sweden, but immigrated to this country and settled in the West before the future governor was born. His father, Gustav Johnson, and his mother Caroline Hansen Haden, were both of peasant stock. The young son was reared in poverty. His father did not prosper and died when Johnson was a lad, leaving him to support his widowed mother who was in poverty. Johnson studied at night, acquired a taste for reading and study which, indulged, finally made him a man of eloquence, training, and renown. When he was campaigning his state for governor his political friends told him that a story was going the rounds on him that his father had died in the poor house and that his mother had been a washer woman, and called on him to deny this damaging story. "But I cannot deny it and tell the truth," said Johnson. He was greatly beloved by the people of Minnesota, was only forty-eight years of age, and was spoken of in many quarters as a suitable man to run for president.

**Keeping Appointment.**—Through the great telescope at Yerkes Observatory on September 15, Prof. S. W. Burnham caught the first sight of what is known as Halley's Comet. This comet swept out of sight of our planet seventy-four years ago. Astronomers knew just when it would appear and were on the lookout. Edmund Halley, son of an English soap-maker, born at Hagerstown, London, in 1656, became a great astronomer, and in 1680 he made a prediction that a comet that had not been seen for seventy-four years would return and be visible on a certain day and hour. The astronomer and mathematician had done his work well, and the comet, since known

as Halley's Comet, kept appointment to the hour. Prior to that time astronomers thought that comets were not subject to same laws as those of other planets, but since then, as Newton proved, it is known that comets move in elliptical or parabolic orbits. Halley's comet will not be seen again in seventy-four years, but astronomers now can tell you just when to expect it three quarters of a century hence. The comets keep appointment. The heavens declare the glory of God and the firmament showeth his handiwork. Sun and moon and stars obey His will perfectly.

**The Country Boy.**—Of forty-five boys now at the Jackson Training School, Concord, N. C., (our school of correction for youthful criminals), Mr. J. P. Cook, Chairman of the Board of Trustees, says there is not one from the country. Think of it: eighty-two percent. of the people of North Carolina live in the country, and only twenty-eight per cent in town. Yet the eighty-two per cent have not a single representative among the criminal youths of the school. This does not mean that all the bad boys live in town, and all the good ones live in the country: but it does mean that the country is the place to rear boys, and the best place to discipline them and to train them for future strength, influence and usefulness. The town is a good place to make money, but the country is the place to rear boys. There are a hundred temptations in the town that the country lad knows nothing of; and the country boy has a hundred opportunities for fresh air, free play and wholesome exercise and out door sports that the city youth cannot enjoy. When the youth in town does escape the allurements and temptations and shows himself to be a man, the greater is the credit due him and the more is he to be applauded for successful achievements. For neither country nor city make the boy, but character.

**Misguided Faith.**—There met at Duxbury, Mass., the past week, three hundred or more people, according to reports, which we regard as authentic, to pray for and await the end of time, and the dawn of the millenium, which phenomena, it was declared, would appear

Sept. 24th. The sect that gathered for this service are known as Triune Immersionists, or Holy Rollers. Their leaders declared that the end of time was night at hand and advised their believers to meet at Ashdod, near their Bethel, in the vicinity of Duxbury, and there in prayerful and secret conclave await the end, which it was predicted will certainly come some time during the day of September 24th. The favorite and earnest prayer of the watchers was, "Oh Lord, don't disappoint us." The end, of course, did not occur, and the various members have now scattered to their homes and places, not indeed to give up their misguided faith, but to cultivate it, and to be able to calculate better next time. This may seem a strange fanaticism, and it would be strange if it were not so often repeated. So far as we know there have been those living for time out of mind and in many periods of history, who prophesied and believed that on a certain given date the world would come to an end. That the world does not end as expected does not destroy their faith. They consider that they themselves miscalculated.

The saddest tragedies in the history of man have been wrought out in misguided faith. It is indeed a dangerous thing to have religious faith in the decrees, dogmas, creeds and formulas of men. "Have faith in God" is always a safe injunction. And His Word interprets sufficient of His will to guide aright. One wonders why the strange sect above spoken of could not accept the words of Lord Christ, "Watch ye, therefore, and pray, for in the hour ye think not the Son of Man cometh." And not even the angels in heaven know that hour.

—Prof Karl Pearson's theory that the first-born children of a marriage are more likely to fall victims to consumption than the latter-born offspring has been freshly tested by Prof. Van der Velden of Frankfort, from material furnished by Prof. Riffell of Karlsruhe, who shows from an investigation of 2,500 families that in normal families the fourth, fifth and sixth children are more liable to die of tuberculosis, than are the first, second or third.

## FROM THE FIELD.

**Rock Springs.**

My health has been such this summer that I have not been able to do the work that I wanted to do, but I have done the best I could under the circumstances and am satisfied with results, and give all honor and praise to God.

My meetings at Rock Springs followed 2nd Sunday in August, closing Thursday with three accessions to the church. Results here have not been entirely satisfactory. One great need of this church is a Sunday-school and a weekly prayer meeting. The membership is so badly scattered and so far away that it makes it almost impossible to have either successfully.

The second great need of this church is less whiskey and fewer members who love to drink it. The third great need of this and a great many other churches is a membership that will look on the first, foremost, greatest, best and most needed institution in all the world, and who are willing to do for the church what they have done and are doing for the subordinate and less important institutions of the world. The fourth great need is men of moral courage and backbone made of something stronger than a cotton string to bear them up in the enforcement of Bible law, moral law and church law against violators.

The fifth great need of all the churches is a membership so pure and strong in Christian character as that their very lives will be a living epistle—daily pointing sinners to the Lamb of God that taketh away the sin of the world.

**New Harmony.**

Here I began a meeting the first Sunday in August which was hindered by rain and sickness. So we held five days' meeting there last week much to the delight of all who attended. It seems that every body was benefited. The church was much revived, several reconsecrations; 36 were added to the roll and 33 baptized. I baptized nine children last Thursday, the youngest of nine different homes. New Harmony is rapidly coming to the front and will soon be her old self again. Praise the Lord for His Goodness.

C. M. Dollar.

**O'Kelley's.**

After eight weeks of hard work, I pause for a few days' rest and quiet.

The week following the third Sunday in July, I assisted Rev. L. E. Smith in a very successful revival at O'Kelley's Chapel. I suffered a great deal from an attack of "grippe" while with Bro. Smith, but enjoyed the meeting, and the pleasant association with him and his good people very much.

**Apple's Chapel.**

We began our meeting here fourth Sunday in July, and closed the following Thursday evening. Rev. J. L. Foster aided me to good acceptance, preaching the word with great earnestness and spiritual power. Large congregations assembled each day, from three to eight hundred during the week, and about fifteen hundred on Sunday. The meeting was good, the church much revived and sixteen additions. The work at this Church is more hopeful, and with the proper care and effort on the part of pastor and people, will soon be one of our strongest country churches.

**Mt. Bethel.**

Our meeting began here on the first Sunday in August. Rev. L. E. Smith came to my assistance the following Tuesday, and remained till the close Friday evening. Bro. Smith is a fluent speaker, and a preacher of power. The rain kept many away Monday and Tuesday, but the evening was good from the first, and continued to grow in interest till the close. Eighteen have united with the church since the meeting. We are repairing our house of worship at this place. Have put on a self-supporting roof, covering with metal shingles. The work inside is not completed yet. Our membership is not large here, but we have a few faithful ones.

**New Lebanon.**

From Mt. Bethel, we went to New Lebanon, commencing here the second Sunday in August. We had a gracious revival, which resulted in twelve additions to the church.

Rev. W. L. Wells reached me on Monday, and preached with earnestness, and to good acceptance, to the large congregations present. We have just completed a nice front to our house of worship at this place.

**Park's Cross Roads.**

The series of meetings began at this church third Sunday in August. The meeting was hindered in the beginning by various things, but finally these obstacles were overcome, and a great revival followed. Rev. L. E. Smith reached me Tuesday, and did telling work while with us at this place. Bro. Smith is an untiring worker, and a preacher of tact and power in revival work, and God honors his efforts.

At the close of the meeting, twelve united with the church, and many said it was one of the best meetings ever held at Park's. This is our first year with this people and so far it has been very pleasant indeed.

Week following the fourth Sunday in August, I assisted Rev. W. L. Wells, at Shallow Ford in a successful revival, and the week following the fifth Sunday

I was with Rev. L. E. Smith in a splendid meeting at Ramseur. Then again with Bro. Wells at Pleasant Hill the week following first Sunday in September, where we enjoyed having "Uncle Wellons" with us in a good meeting. We baptized twenty-nine at this church for Bro. Wells.

**Howard Chapel and Montecello.**

At these two points we have not held our meetings yet. The Lord willing, we will hold our meeting at Montecello (Mission) the fourth Sunday in September and week following, and at Howard Chapel the second Sunday in October and week following. Up to this writing I have held four of my meetings and aided in four others. I have witnessed the conversion of more than 100 persons, and have received 61 persons into the church and baptized 73.

The Lord has greatly blessed me in my labors for Him this year. To Him belongs all the glory. L. L. Cox.

**Rchland, Ga.**

I have finished up my summer revivals, and my work is in good condition. Thirty-one members have been added to my churches this summer, for which I feel devoutly thankful. I hope to have all the assessments ready by Conference. I appeal to all the pastors of the Conference to see that their assessments are brought up in full. The next session of the Ga. and Ala. Christian Conference meets at our church here on Tuesday evening after the fourth Sunday in Oct. at 7 P. M. We hope for a full delegation from all churches. Delegates will be expected to stay over till Friday morning. We will appreciate visitors and fraternal messengers from other Conferences. It would be a good time for some of the preachers in N. C. and Va. to come to see us. We extend to you a cordial invitation and assure you a royal welcome.

Yours in service,

H. W. Elder.

**Shallow Ford.**

On the fourth Sunday in August we began our revival with the church at Shallow Ford, and it continued until Thursday following. It was our pleasure to have with us on Sunday, four brethren in the ministry, Bro. A. F. Isley, Bro. Crumpler, Bro. Tiekel, and Bro. Geringer of the M. P. Church. Bro. Crumpler preached for us in the afternoon. His sermon was good and much enjoyed by the large congregation present.

Rev. L. I. Cox came to my assistance Monday morning, and he brought to us some very strong and effective gospel messages. The meeting was a grand suc-

cess. As a result there were eleven conversions of young men and young women, five additions, and the church much revived. I received four other members at my last appointment, and I understand that there will be others to join in the near future.

I consider the work here very encouraging, and we give God the praise for it all. My prayer is that the good impressions made during our last revival may be lasting to us all.

#### Pleasant Hill.

Week following the first Sunday in September, we conducted a very successful revival with the church at this place. The pastor had the preaching to do on Sunday and Monday. On Tuesday morning, Rev. L. I. Cox, Uncle Wellons, and Dr. Long came. Dr. Long, however, was only with us for the day and gave us a very helpful talk. Uncle Wellons and Bro. Cox remained until the meeting closed. Bro. Cox did the preaching, and he gave some very able sermons and they had a great effect on the people, so much so that they want Bro. Cox to come back again. Bro. Cox is a consecrated man and a spiritual preacher, and the Lord is using him for the saving of many souls.

As a result of our meeting here, we had thirteen conversions, several reclamations, eight additions, twenty-nine baptisms, and the church greatly revived. We are expecting more members to join at our next appointment.

The church here, to some extent, seems to be taking on new life. We have very recently had the interior of the church painted and a recess pulpit built. These improvements add much to the beauty of the building, and we hope at a very early date to make other necessary improvements.

This is my second year with the people at Pleasant Hill, and I feel the Lord has blessed both pastor and people in their feeble efforts to do His will. May we strive day by day to render our Master a better service and grow more in the riches of His grace, is my earnest prayer.

During my school vacation I was engaged in seven revival meetings, and in these meetings I witnessed eighty or more conversions, and I am so thankful to the Lord that it was my pleasure and privilege to see these souls make peace with God, for my heart, so many times, was made to rejoice. I am sure I never spent a vacation more pleasantly and profitably in my life. It was a real joy and pleasure to me to meet and be with the people in the various communities while I was engaged in meetings, and I desire to thank them for their kindness to me and the means which they

used to make my stay in their midst so pleasant. May the Lord bless them all.

W. L. Wells.

#### Mt. Zion.

The meeting at Mt. Zion began the 4th Sunday in August and continued five days, and closed Thursday night.

There were three conversions. The Church was revived.

The meeting at Bethel is to begin the first Sunday in October. I received one member into the church at Bethel last first Sunday. The work in all my churches is moving on quietly.

Thos. W. Stroud.

Sept. 15, 1909.

#### Amelia.

My work is moving along nicely, although I did not have as much visible results in the conversion of souls as I had hoped for.

I protracted my meeting at Amelia the second Sunday in August. The attendance was fine. Much interest was shown among the Christians, and right much interest on the part of the unconverted. Several expressed a desire for prayer at each service, but only two were converted. I received one into the church, and expect one or two more at our next meeting. I had no ministerial aid at this place.

We are some behind with our Conference apportionments at present, but expect to go up to Conference a banner church. We have finished paying the debt of \$30.00 for painting the church which was due when I accepted the work. The Lord has greatly blessed us here this year.

#### Mt. Hermon.

Our meeting began here the third Sunday in August. We greatly enjoyed the presence of God with us during the meeting. The attendance was good considering the busy season with the farmers saving fodder.

There were four professions and three accessions to the church. There are but few unconverted people in this section, and they will not attend the services, hence the meeting closed on Wednesday. There are some as noble Christian characters here as will be found anywhere. For lack of space I only mention Sister J. J. Flowers, the oldest member of the church. She always greets her pastor with a hearty hand-shake and implores the blessings of God upon him. Even though she is going down the sunset side of life, she is growing in the sunlight side of life for God and heaven.

She requests me to express her appreciation of the Christian Sun given by this Conference. She thanks the Conference and the editor for their generosity and the blessings it brings to her

each week. May God's blessings continue with this dear saint, and may her latter days be sweeter in Christian experience.

#### Plymouth.

We protracted our meeting here the fourth Sunday in August. The congregations were small after Sunday. There was not as much visible result in conversions as I had hoped to see. The attendance on the part of non-Christians was small. There were two professions and four accessions to the church. Bro. Lee Johnson assisted me in the meeting at this place. His very impressive talks and prayers were greatly enjoyed by all who heard them. The church was much revived, and I trust in good condition spiritually.

We have covered the church building this year and some money in the treasury to do other repairing soon. We are some behind on our Conference apportionment and pastor's salary. We hope to go to Conference a banner church.

#### Hayes' Chapel.

We began our meeting here the first Sunday in September. Rev. A. P. Barbee came to my assistance Monday evening and did most of the preaching after that. We had continuous rains after Tuesday, hence the attendance was small. There was considerable sickness in the town also. Some of the faithful Christians from all the churches attended regularly. The meeting closed on Friday evening. There were no professions but the church was much revived.

We have more than our Conference apportionments raised. I must tell the method by which a portion of this amount was raised.

Brother Moring, in the grocery business, invested \$1.35 in corn meal and as fast as he sold a bushel of meal purchased with this money he invested it in another bushel and gave the profit to the church. He sold twenty-one and one half bushels and made twenty cents on the bushel, which amounted to \$4.30. Brother Barbee, in the dry goods and notion business, invested \$1.00 in the Ingersoll watch and sold three of those, making twenty-five cents on the watch, and gave the profit to the church, which amounted to seventy-five cents.

These are ideas that might be adopted by many of our churches and we could afford to have our churches assessed more and raise the required amount with more ease than we do the small amounts already apportioned us.

We have carpeted the rostrum and furnished it with new chairs this year. We are trying to lay plans by which we will be able to raise money to paint the house inside and outside.

(Continued on page six).

## NOTES AND PERSONALS.

—Are you getting ready for your annual Conference? It will soon be here.

—Mr. Thomas Smith Jones of Sottville, Va., was married Tuesday Sept. 21 to Miss Emily Chaffin, of Blountville, Tenn, whereupon we extend hearty congratulations. Mr. Jones is an Isle of Wight Co. Va. man, formerly resided at Zuni, and is a splendid fellow, a friend always to The Christian Sun and loyal ever to his church and all its interests. We wish for him all success and happiness.

—Prof. W. A. Harper, President of the N. C. Union of Christian Endeavor, delivered an address last Sunday night in the Friends' Meeting House at Greensboro on Christian Endeavor. Prof. Harper is doing a great work as an earnest Endeavorer among the young people not only in our own church, but in other churches as well. His articles now appearing in The Sun on C. E. are very practical and helpful.

—Rev. W. T. Walters, Harrisonburg, Va., was an unexpected visitor at the Sun office last Friday. He was on his way to Union Ridge, N. C., to be treated for facial paralysis by his brother, Dr. Charles Walters. A few days since Bro. Walters suffered a slight stroke of paralysis which affected one side of his face and right eye only. His physician thinks the ailment only temporary, possibly from nervous strain and exposure in work. Bro. Walters is an arduous laborer, and successful in the Master's service, and all his brethren and hosts of friends wish and pray for speedy recovery.

—When have we ever been in a more delightful class than the organized citizen's Bible Class of Elon College; not of college students, but of people from the village. There must be more than twenty of them. Prof. W. A. Harper was the originator and is the competent and worthy teacher. Mr. M. A. Atkinson is president of the class. Mrs. W. E. Lowe is secretary. There are social committees, devotional committees, membership committees, and all are interested and at work. The organized Sunday school class movement is an interesting feature of Christian work and is certainly worth trying in any school.

—Rev. J. U. Newman of Elon College, Rev. N. G. Newman of Holland, Va., Rev. C. E. Newman of Henderson, N. C., and Mrs. W. C. Wicker of Elon College were called last week to the death and burial of their father in Nansemond Co., Va. Somewhere in this father's life, and in this mother's heart, there must have been sterling qualities of mighty

manhood and noble womanhood. Not often is one home so immensely blessed—three preachers,, all able, faithful and mighty men, and one preacher's wife, a true and devoted Christian woman and noble companion for a busy and successful preacher. The bereaved have our sympathy.

—Beginning October 5th Rev. J. O. Cox, now of South Norfolk, Va., will reside at Elon College, N. C., and will have entire charge of the business side of the Christian Sun. The present editor will have charge of all matter published in the paper as heretofore; but Bro. Cox comes to his relief in undertaking all matters of business of a financial nature that pertain to the Sun. The work is too heavy and varied for one man. We desire to give more time and effort to looking after what shall appear in these columns from week to week; and the business side of the paper needs more time and attention. Bro. Cox is no novice in this field, as he has done work before in this office and has done considerable work heretofore as traveling representative.

## NEWS ITEMS.

—Captain Scott of the British army, is planning to lead an exhibition in quest of the South Pole. May no private citizen jump in to snatch his laurels from him.

—The total dead, from the hurricane in the vicinity of New Orleans Monday, Sept. 20th, so far recovered amount to about 200. There was great destruction of property and damage to crops.

—We have come upon great and wondrous times. An aeroplane at Rheims, France, the other day was fined twenty francs for reckless flying, the charge being that he flew so recklessly as to greatly frighten the spectators.

—Sept. 21 an almost innumerable throng, tumultuous and eager, welcomed Dr. Frederick Cook back to Brooklyn, N. Y. "I have come from the Pole. I have brought my story and my data with me," declared Dr. Cook on landing.

—After November 1, 1909, the fee for registering a letter will be ten cents instead of eight as now. But the maximum indemnity paid to the owner of a lost or rifled registered letter is to be increased from \$25 to \$50.

—A destructive hurricane, sweeping north at the rate of 200 miles a day, devastated the gulf coast and left a trail of wreck and ruin through four States, Sept. 21 and 22, causing the loss of millions in property and many lives. Louisiana and Mississippi suffered most.

—The new tariff law ever more "puts it on" to owners of yachts built abroad,

in that a custom tax of thirty-five per cent of the value of the boat is to be collected for every foreign built yacht brought to our shores. The annual tax on several foreign-built yachts owned by Americans will exceed \$10,000.

—President Taft is now beyond the Rockies on his 13,000 mile tour of speaking to the people and seeing the country. It is a great undertaking, and rather hazardous, but the people want to see and hear their chief executive, and all the country wishes him bon voyage and a safe return.

—The airship is not yet safe. The machinery is not sufficiently secure for the delicacy of midair. Passing over the road from Paris to Antibes, and at a height of between 500 and 600 feet Sept. 25, a dirigible balloon carrying four passengers exploded, fell to the ground in a heavy and ruined heap, the four passengers meeting a dreadful death.

—The Alaska-Yukon-Pacific Exposition has been largely patronized, and contrary to most other Expositions, has paid off its entire floating indebtedness and it is thought that all outstanding bonds will be retired by the close of September. Contrary to all other Expositions in this country, there was allowed no sale of liquor or beer on or within the grounds.

—Beginning Saturday, Sept. 25, and continuing through Saturday, Oct. 9, New York inhabitants, joined by unnumbered other thousands are celebrating the discovery of the Hudson River, by Heinrich Hudson, and the invention of the steam boat by Robert Fulton—the Hudson-Fulton Celebration. The celebration is said to be on a gigantic scale, and the pageant of ships, buntings, and parades, magnificent.

—On the basis of 150,000 deaths yearly from tuberculosis, in the United States the National Association for the Study and Prevention of Tuberculosis computes that there are 684,934 persons constantly sick with this disease. Allowing only \$500 as the average earnings of the workingman who dies, the annual loss to the country from the ranks of labor alone, is over \$114,000,000 each year.

—Santos Dumont, famous as aeroplaneist, says he expects soon to perfect an aeroplane so that he can run it along the road as a motor car and rise in the air at will, and descending run it on the ground. Bleriot, another French inventor and aviator, hopes within a few months to create a flying machine with which he can alight on the water and after resting, like a sea gull, start to flying again. Recent inventions and discoveries have fired the imagination of men.

**TWO CALLS AND THEIR ECHO.**

We have all observed how differently different persons are affected by the same appeal. One is attracted, the other repelled. Multitudes heard the voice of Jesus when He spake. Some followed Him, and others hated Him and sought to destroy Him. Some said, "He is the Son of God;" others said, "He hath a devil." Two young men sat together in a theatre where the name of God was blasphemed, and sacred things caricatured for the amusement of men and women of low tastes. One of the young men was delighted and convulsed with laughter, but the other was tormented with disgust and agony by the miserable presentation. One was at home in his element, but the other was unhappy until he could escape from the scene and breathe again the pure air of his own pure home.

The Call of the Wild is a story of animal life by a well-known author. The story shows how animals are affected by outward appeals according to their inner life. Naturalists tell us the dog, the most intelligent, faithful and affectionate of all domestic animals, was once a wolf and has been brought up to his present high state by a process of evolution. But the process seems to be incomplete, for many dogs are still very much like wolves. We are told that some dogs hear the baying of the wild pack in the forest with a sympathetic feeling, and as the nature of the wolf stirs within, they long to go back to their native forests and their wild state, and some of them do go back and live on friendly and intimate terms with the wild and savage beast.

Young persons have been taken from barbarous tribes, clothed in garments of civilized people, taught the manners and customs of civilized life, taught to eat at a table, to sleep in a clean bed, to go to school, and read, and have been instructed in the principles of Christian morality and religion. But some of them, in spite of all this outward polish and all the advantages of city life, break away from their new surroundings and hurry back to their native forests and barbarous life. So strong is the tendency to revert to type. So deep is the original nature fixed in the soul. The cry of the wild finds an echo in the heart because the wild is still there.

We do not say that men have descended from the lower animals. We do not feel called upon to defend or dispute this proposition. Let those whose studies lie in that direction pursue it to their hearts' content. But we will all admit that there is something in many men which appears like a residuum of animal life which has not yet been wholly

eliminated. Is there not something of the fox in many men? Did not Jesus say of Herod, "Go and tell that fox"? Is there not something of the serpent in some men? Did not John the Baptist say to those who flocked to hear him, "O, generation of vipers"? It is easy to discover something of the tiger and the ape and the hyena in some men. And when a man becomes a brute, and abuses his wife and children, he does so because he has something of the brute in him. He hears the call of the wild, and it finds an echo in his soul. "A man is tempted when he is led away of his own lusts and enticed." If the serpent were not in the heart men would not become vipers. It is sad to think that young men and young women from good Christian homes hear the call of the low and go down to mingle with the base. It is sad to think what depths of evil there are in human nature.

But there is another call; it is the call of the divine. It is the call of the cross, a call to self-sacrifice and heroic service. It is the call of love, a call to help a brother and to go good. And there is in the heart of man something which responds to this high call. Our tendencies are not all downward. There are chords within which echo to the voice of the Son of God. When Jesus speaks to men He addresses His message to something in us which is like Himself.

There is an old legend of two brothers who played together in childhood and were bound together by a threefold cord of love. One of them wandered away from home, and fell into evil ways, and was turned into a wolf by an evil magician. His brother went up and down seeking after the lost one with a flame of love in his bosom which nothing could quench. One day going through a wood he was set on by a wolf, and they struggled together with might and main. But the heart of the brother struggled with unutterable love which enabled him to discern in the wolf some reminiscences of the image of a brother; and that majestic love triumphed until the features of the wolf began to disappear, and the brother was restored to his senses and his home. It is a beautiful legend.

But we need no legend to teach us this lesson. We have a glorious gospel which is far better. According to this gospel we know that the elder brother is abroad in the world, seeking that which is lost. He came unto His own, but His own received Him not. They set on Him with savage fury and nailed Him to the cross. But amid the agony and blood of that struggle His infinite love enabled Him to discern the features of brothers in the faces of His murderers, and to

pray, saying, "Father, forgive them, for they know not what they do." That love is drawing all men unto Him by His cross. When a man comes to himself all is changed. Looking into the eyes of the Son of Man through which His unutterable love is gleaming, the lost come to a better mind, and the features of the base and depraved begin to fade away, and they are restored to their senses and their home. Thanks be to God for the call of the divine.

**THE RIPENING YEARS.**

I have only to pass a mirror to take notice that I belong now to October. And why should any man pull out his hair, or color it, that he may escape suspicions of October? Why, this October is the Beulah of the year. Old earth hath become all saturated with sunshine, and from every hill and plain pours back the glory.

Yes, we are in Beulah land. So I have found that the richest highlands of our mortal life, the true Beulah prospect hills, are gained in these glad years memorial and prophetic, when the fruits of our spring plantings are maturing around us, when our children and our churches are adulting from their vivacious spring gushings, when thus the perfecting of a fearless love is answered by some harvest colors in our homes and fields. I did not find the flowery spring so deeply joyous as I find this heavenward leaving autumn. One of the last times that I met Bishop Ames he said to me: "You are looking a little older, Bro. Jervis, than you were when I came to your Dansville Conference with Bishop Waugh, and heard that first speech of yours. But I hope that you are glad of that. I love to grow old." The stalwart Bishop has gone on before us through the November and December of his year. And we will not shiver even when our October begins to fade into the shorter days, when the heavier frosts and darker landscapes come, and through all scenery and all sound steals in a sublime and cadencial murmur of the unreported sea. We will expect that the very last days of November will bring in for us the great Thanksgiving, the Te Deum of our year. And so, when December silver gathers over all, as we are more and more snowed in to a narrowing home, and the spring season of our sowing, and the summer of our ripening, and the autumn of our gathering are receding farther and farther into distant and commingling memories, we will rejoice that the great holiday, brightest of all, is nearing, the Christmas, the nativity of Him, our immortality, Jesus Christ our life, the same yesterday, today and forever.

(Began on page three).

Hayes' is taking on new life and our greatest need at present is more, efficient young people to take the lead in the work here. The work has been very pleasant this year at all my appointments. I desire the prayers of the brethren in my behalf.

A. T. Banks.

McCullers, N. C.

### COLUMBUS, GA., LETTER.

On Monday after the first Sunday instant the Girard Sunday-school went out to Poplar Springs and spent the day picnicing. Swings, games, contests, refreshments and dinner had been arranged especially for the children, who entered heartily into the festivities of the occasion. The older people entertained themselves in social conversation, in singing and in looking well to the enjoyment of the children whose hearts that day were made glad. It does the heart good and makes our burdens lighter to leave the busy cares of life once in a while and spend a day beneath forest shades, near a gushing, crystal spring or by a laughing, babbling brook.

Last Sunday Rev. H. W. Elder filled his regular monthly appointment at Waverly Terrace. I learn that the congregation at the night service was the largest attendance yet witnessed at this place. Sunday school was also larger than usual. Several new members were enrolled. This point is greatly in need of financial aid and must have it or the work will suffer. Preaching one Sunday a month will not do for a city church, especially a new field. Brother Elder hopes to arrange for services every Sunday next year. To do this, somebody must come to his assistance. An appropriation from the Home Mission funds of the S. C. C. would doubtless be a wise expenditure of money.

The first Sunday instant we held regular services at North Highlands. Congregations were not as large as they usually are. In the cities a great many people stay away from church in summer because the weather is too hot and in winter it is too cold, and others stay away because of other attractions and causes too numerous to mention. Consequently one of the most momentous problems confronting the church today is that of the "non-church-goers." And this problem is not confined wholly to the great centers of population—the rural districts have similar conditions to deal with.

The second Sunday was a good day at Girard. The attendance was normal and the interest intense. At present this church is doing good work. One of our deacons recently said, "The church

is in better condition than it has been in twelve years." Next Sunday we begin a series of meetings here. Rev. J. H. Milan will assist us.

Bro. C. B. Terrell whom we reported quite ill sometime ago is able to be out and at his work again.

Rev. J. W. Elder, who has resided this year in Columbus and has had charge of work in the Ga. and Ala. Conference will move his family next week to Clay Co., Ala., where he will take charge of a former pastorate. His address will be De Armanville, Ala., R. F. D. 3.

G. O. Lankford.

Sept. 16, 1909.

### BOSTON LETTER.

How the Sun shines these days! Good news from the Orphanage; from churches, Sunday-schools, etc.; good editorials; news from Elon College, and many other features to gladden the reader's heart. But what a sense of disappointment one suffers when one of the regular features fails to appear, as was the case last week with News from Elon. I have been particularly pleased with the evidences of prosperity in the far South. Both the Ga. and Ala. Conferences are doing very well. The Second Church of Columbus, Ga., as it appears in the current number of the Christian Missionary, is a beautiful building and does credit to the enterprise and industry of Rev. H. W. Elder, whose zeal in the Master's service has made possible much of the development of our cause in his own state. To see letters from Revs. Hunt, Dollar, Lankford, Young, Milam and others is refreshing and hope-inspiring. Let us hope these may appear with such regularity, that the members of the several congregations may develop such interest in the news of the neighboring churches as to greatly increase the Sun's list of subscribers. A church member who is a subscriber to, and a constant reader of, his church paper can usually be depended upon when the need arrives for good, intelligent service. According to the aggregate membership of the churches of these two conferences, a list of six hundred Sun subscriptions would scarcely be sufficient to supply the need. Brethren, can you show that number? If you brethren "way down in Dixie land" knew how we who are so far removed from your field of activity delight in your successes, you would probably tell us more about them.

You see it is so long since I lived in the South, that you have had time to forget how little I practiced these virtues to which I now exhort you. I hope my failures in the past may not be

repeated by any of my good brethren for whom I have such a high regard, neither in this respect nor any other.

Dr. Manning's letters from Norfolk keep us pretty well posted regarding the programs of the work where our interest is naturally deeper than anywhere else. Just where the credit belongs for his faithfulness as a scribe I cannot say, but I suspect Brother Thompson must have been much wiser than I, and selected a correspondent upon whom he felt he could depend. Brother Thompson's success at the Third Church in many respects must cause the congregation to bear pleasant recollections of their association together. That offering for the Ponce Church—it was not a collection—was certainly fine for a little babe less than two years old. I can claim no credit for this splendid gift, much as I should like to do so. I suspect my yearnings are akin to those of a small boy of six whose baby brother formed the chief attraction at a social gathering. Everybody was making flattering remarks about "the pretty baby," but no one seemed to be paying the least attention to the six year old. He stood it as long as he could, and then stretched himself up to his full height, stuck his hands in his pockets and strutted out in full view of everyone present, and then broke out with: "I'm the baby's brother!"

That new building at Portsmouth!!! How do you suppose it will be possible to keep me out of Virginia, Mr. Editor? If the walking's good, or I can borrow an airship, I think I'll be down on a tour of inspection. Let us all pray earnestly for the little congregation which has labored so faithfully for years, that they may receive a fresh baptism of spiritual power. How important that each member shall be so yielded to his Master's will that their new house may never have anything enter to defile it, but may prove to be a place where people may confidently expect to renew their strength. When the gathering of the congregation from time to time means a subsequent going forth with added power for the performance of life's duties, then will men be drawn to Christ, and the coming of the Kingdom hastened.

P. S. Sailor.

98 Harvard St., Dorchester, Mass.

### Wadley, Ala.

I have visited my work since our revival season, and I find same in very good condition. I think my churches will all go to conference with assessments paid, and a goodly increase in membership for the year. My work is in good spiritual condition with some exceptions. I have never seen a church

just what it could be, but am glad to say we are striving to be better and do better. I am making a desperate effort to organize my young people. And if possible prepare them for aggressive work in the church. We organized at Beulah with twenty members, held one meeting since and added ten others to the roll.

This is indeed a very helpful society. The possibilities are great. We had a fine day last Sunday at McGuire's Chapel. Received three members into fellowship and secured thirteen names for our Christian Endeavor Society for that church. Will perfect the organization next first Sunday p.m. I have been re-elected to serve as pastor at Antioch and McGuire's Chapel for the ensuing year, but have not accepted either as yet. Have resigned at Beulah, after a pastorate of 17 years, and Rev. G. O. Lankford has been chosen as my successor. I pray God to richly bless the church and the incoming pastor.

I do not know just what work I will have for next year, but I don't see much prospect of rest. I trust I may do the best work of my life, if it be my Master's will. Our Conference will soon meet. Let us get ready for it, brethren. Let us undertake greater things for the Lord next year. Bro. Jas. L. Foster, the Superintendent of the Orphan's Home, will be with us, and of course we all feel glad. God bless him in his great work!

G. D. Hunt.

#### CONFERENCE PROGRAM.

This is directed especially to all who are interested in the coming session of the Western N. C. Christian Conference, and is a request to all who expect to prepare addresses to notify me as to the subjects, etc. Also any suggestions as to arrangement of program will be considered. Members of standing committees, chairmen especially, are requested to respond to this request. Brethren expecting to visit us will also please inform me. Please be prompt, as we wish to get out an interesting program, and desire to begin work on it soon.

R. L. Williamson, Secy.

#### APPOINTMENTS.

Rev. Jas. L. Foster will preach at the following churches in the Alabama Conference on dates mentioned: Mt. Zion, Thursday, Oct. 14, 11 a.m.; Antioch, Thursday night; New Hope, Friday, 15th, 11 a.m.

McGuire's Chapel, Saturday and Sunday, 11 a.m., 16th and 17th. Beulah, Sunday night. Pleasant Grove, Monday 11 a.m.. Christiana Tuesday, Wednesday and Thursday during Conference, Corinth 5th Sunday in October.

G. D. Hunt.

#### ANNUAL MEETING OF THE MISSION BOARD OF THE CHRISTIAN CHURCH.

Notice is hereby given that the annual meeting of the Mission Board of the Christian Church will be held in Dayton, Ohio, in the Mission Rooms, Christian Publishing Association Building, corner Fifth and Ludlow streets, beginning Wednesday, October 20, 1909, at ten o'clock a.m. and continuing until the business is transacted. All persons interested will please govern themselves accordingly.

Warren H. Denison, Sec.  
Huntington, Ind., 327 W. High St.

#### "POUNDED."

Dear Bro. Atkinson: Please let me say that I was notified a few days since to go to the freight office. I did so and found a barrel of nice apples from Bro. W. D. Wall, and through the kindness of Sister M. G. Julard, a barrel of flour, sugar, coffee, etc., having received can fruits, butter, eggs, chickens, etc. I seldom go into this congregation without being remembered by some of the members. I truly thank them for their kindness. Yea, I cannot express my gratitude to them for their thoughtfulness of me. May God bless them abundantly and make me worthy of their confidence. I will say I have a good people to whom to minister, who have been very charitable during the illness of my two sons, Russel, who relapsed twice with typhoid fever, and who has been at home, recuperating and returned to Atlanta, Ga., and Luther, who was very ill also with typhoid fever. has recovered.

Yours with gratitude,  
S. B. Klapp.

#### MARRIED.

##### Howell-Brinkley.

At the home of the bride's parents, in Nansemond Co., Va., Sept. 15, 1909, Miss Effie C. Brinkley became the bride of Mr. Paul T. Howell, of Suffolk, Va. Mr. Howell is bookkeeper for the Suffolk Peanut Co. Mr. D. C. Howell, brother of the groom was best man, and Miss Juliette Brinkley, sister of the bride, was maid of honor. The ring ceremony was used. The groom wore the conventional black, and the bride was attired in a navy-blue tailored traveling suit, with hat and gloves to match. She carried a white Bible in her hand. The decorations were white and green. Just before the bridal party entered the parlor, Mr. J. K. Hines of Suffolk, sang "Yours." Mrs. I. W. Johnson rendered the wedding marches, and played "Melody of Love" during the ceremony. There were many bridal presents. Im-

mediately after the ceremony, amid a shower of rice and accompanied by the best wishes of many friends, the happy couple left for a northern tour. They will be at home in Suffolk, October 1st. Ceremony performed by the writer.

I. W. Johnson.

#### THE S. S. LESSON FOR OCT. 3, 1909.

##### Paul a Prisoner—The Arrest.

Acts 21:17-22-29.

**Golden Text.**—Suffer hardship with me, as a good soldier of Christ Jesus: 2 Tim. 2:3.

**Time.**—About a week after Paul's arrival at Jerusalem—soon before Pentecost, A. D. 58.

**Place.**—Near the temple at Jerusalem.

**Persons.**—James—the Lord's brother, probably not an apostle.

**Jews from Asia.**—Trophimus, an Ephesian, who had accompanied Paul to Jerusalem, and afterward became his companion.

**The Chief Captain.**—A Commander of a thousand men. Centurion—commander of a hundred men.

The Jews had listened to the marvelous story of Paul's conversion, but when he announced his intention to become a missionary to the Gentiles they were mad with rage. The whole idea was that the Jews were mad with foreign missions. Let us be charitable towards Paul and learn some practical truths from his career.

He was a "city mover," Vs. 30. It takes force to move a city. Your city is the spot where God placed you. What are you doing to move it?

He was misunderstood. The soldier deemed him a trouble maker from Egypt. The Jews from Asia were down upon Paul and the Roman puts him down a criminal.

Mob violence—some shouted one thing and some another. Paul was the only level headed fellow in the crowd. A mob is never sane in its operations. The mob spirit enters business and social affairs. It creeps into the churches. Only the spirit of Jesus Christ can save from mob violence.

Paul was proud of his native place. "I am a citizen of no mean city." It pays best to speak of the good qualities of anything and never run down.

The person always running down often has some error in his own life. If you dislike your business, make it famous.

Your own associates are your true friends rather than strangers.

G. W. T.

—The new tariff law admits spunk free of duty. All who lack may now supply themselves without much price.

## THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## CONFERENCE CALENDER.

**Virginia Valley Central**, was held at Newport, Page Co., beginning Thursday, August 12th.

Others are to meet as follows:

**Alabama.**—Christiana Church, Tuesday, 10:00 a. m., Oct. 19. Rev. G. O. Lankford, Pres., Columbus, Ga., J. W. Payne, Secy., Wadley, Ala., R. F. D.3.

**Ga. and Ala.**—Richland, Ga., Tuesday, 7:30 p. m., Oct. 26. Rev. H. W. Elder, Pres., Richland, Ga., J. F. Hill, Jr., Sec., Box 64, Phoenix, Ala.

**Eastern Virginia.**—Franklin, Tuesday, Nov. 2. Rev. N. G. Newman, Pres., Holland, Va., Rev. W. D. Harvard, Secy.

**Eastern N. C.**—Sanford, Thursday, Nov. 11, 10 a. m. Rev. G. R. Underwood, Pres., Sanford, N. C., Rev. W. C. Wickler, Secy., Elon College, N. C.

**Western N. C.**—Graham, Tuesday, Nov. 16, 10:30 a. m. Rev. L. I. Cox, Pres., Elon College, N. C., Rev. R. L. Williamson, Secy., Ramseur, N. C.

**N. C. and Va.**—Belew's Creek, Tuesday, Nov. 23, 9 a. m. Prof. W. A. Harper, Pres., Elon College, N. C., Prof. W. P. Lawrence, Secy., Elon College, N. C.

## THREE GREAT SERMONS.

There are three sermons of our Savior that deal with the weightiest topics that the mind and heart of man ever grappled with. The first of these is concerning the nature of God, and the character of true worship. The second is concerning the new birth, being horn of the Spirit—the highest and holiest privilege ever offered to fallen humanity—"Ye must be horn again." The third touches the matter of human sorrow, the depth of grief and bereavement, and has carried comfort and consolation, in the

soul's darkest hours, to untold thousands of the sons and daughters of men. On these three topics the minds and hearts of men have dwelt for ages and ages—The Nature of God and How to worship Him; The Depravity and Fallen Condition of Man and How to Come into a Holier and Higher Estate; and The Source of Comfort In the Hour of Sorrow."

Volumes have been written, sermons delivered and untold arguments advanced touching these three vital topics.

And yet, the audience to which our Savior preached each of these His greatest sermons, consisted of just one person. How wonderful, how strange, how superhuman, how divine, to think that the first, on the Nature of God and the character of true worship, was delivered to one ignorant, stupid, fallen woman—the woman of Samaria at Jacob's well. O fortunate woman, O great and matchless utterance. This is strangely divine, and past the methods of man's comprehension. How such a sermon would have swayed the multitudes and possibly swept hundreds into the kingdom—as man reckons. But Lord Christ delivered it to an audience of one.

The second was to Nicodemus. The great and sublime doctrine of the New Birth must be presented. This, man must have or he shall never see the kingdom of God. Standing face to face with His favorite audience—just one person—Lord Christ delivers this heavenly message, this holiest of privileges, ever given to fallen and needy man.

The third likewise to one: the sister who was suffering with sorrowing and broken heart. "Lord, if thou hadst been here my brother had not died." Then listen: "I am the resurrection and the life: he that believeth in me shall never die." O sorrowing heart: O fortunate soul, to whom Christ comes in the hour of bereavement and grief.

All three of these incomparable sermons and deliverances were given in the presence of just one, direct to one.

Our Savior's favorite audiences seemed to have been one. This is the method of winning souls to Christ, one by one.

## PERSONAL WORK IN SOUL-WINNING.

Dr. H. Clay Trumbull was never a preacher in the generally accepted term. He did not take out elder's orders; but the D. D. degree was conferred upon him because of his great work in teaching the Bible and winning souls to Christ, one by one. His record in this respect is remarkable and sublime. His eyes were ever open, his hand was ever ready, to seek opportunity to lead men

to Christ. Dr. Trumbull's constant surprise was that "God was ever preparing the way for us" to do this personal work; "and that those whom we thought indifferent or reluctant are," in very many instances, "eagerly awaiting a word from us." In his experience he gives many striking illustrations of this fact. We select one which is only one of the hundreds in Mr. Trumbull's busy life:

"For a long time I and my family lived at a boarding house in a New England city. There was, during that period, a season of special religious interest, or a general revival, in that city. There sat at the same table with us a gentleman and his wife, who, as we knew, were not confessing Christians, or church-members, and had never expressed to us any particular interest in the revival movement in that city. One noon-day I suggested to my wife that we ought to speak to our table neighbors personally on the subject, and urge them to surrender themselves to Christ. As she agreed with me as to our duty, I proposed that while I would go up to the gentleman's place of business and have a loving talk with him, she should seek out the wife in her room, and plead with her for Christ. This was agreed to. Then we kneeled together and asked God's blessings upon our efforts, and on those in whose spiritual welfare we were interested.

The gentleman was a bank officer. I called there just after bank hours, knowing that he would then be disengaged. As I asked him for an interview, he invited me into the director's room, and closed the door. When I spoke of my interest in him and purpose in calling he burst into tears, and said he was so glad I had come. Then he told me how he had longed, day after day, for some one to speak to him on this subject. When men came in who were prominent and active in the prayer-meetings, he had tried, in vain, to lead the conversation to the point of personal work, but had failed. (How adroit some Christians are in avoiding the subject of personal religion in business places and in business hours!) I found this man longing to be helped into the kingdom, and glad to learn the way. That was an ever-to-be remembered conversation for Christ.

When I went back to the boarding house, at the close of the afternoon, my wife told me, with a cheerful face, of her experience. After my leaving her, as she was preparing to go to the room of the wife she had on her heart, there was a knock at her door. As she opened the door that wife came in, and, hursting into tears, she asked if her friend wouldn't help her to Christ. She had

longed to be spoken to by some one, and now she could bear this no longer. The two wives went on their knees together, and they rose with glad, grateful hearts.

That husband and wife soon stood up and confessed their faith together, as they connected themselves with the church. They were active for Christ in all the years until they entered into rest. And their children were prominent and useful in Christ's service after them." (Told in Mr. Trumbull's book, 'Taking Men Alive,' pp. 141 and 142).

#### ELON COLLEGE NOTES.

—The annual recital by Miss Urquhart, teacher of expression and of physical culture, which was given in the College auditorium last Saturday evening, was listened to by a large audience. Miss Urquhart was well received. Her audience was highly pleased with her, and she thus made a fine stroke for her department. She was accompanied in the recital by Misses Pitt and Barnes of the Music Department.

—Rev. Dr. J. O. Atkinson preached from the college pulpit at eleven o'clock Sunday. It was one of his able, well-delivered sermons to a large and appreciative audience. This was followed by the Communion of the Lord's Supper impressively administered by Rev. J. W. Wellons. The church here has called Dr. Atkinson as pastor for another year with Rev. J. W. Wellons as co-pastor.

—Messrs. W. F. Warren and W. W. Elder represented the Elon College Y. M. C. A. in the District Y. M. C. A. Convention held at Guilford College last Friday, Saturday, and Sunday. They returned full of praise for the Convention and for the very hospitable entertainment with which Guilford took care of her guests.

—Seven young men, most of them sophomores and juniors, were suspended from college one month, last week, for participating in hazing two new students. All, however, were allowed to remain on condition that they sign a written obligation to abstain from all forms of hazing in the future and to use their influence to keep others from engaging in such.

—In a match game of tennis between Elon and Bingham School, on an Elon Court last Monday, the visiting team won by a score 6 to 0 in the first game and 8 to 6 in the second. Messrs. Barney and J. S. Lincoln were the Elon players, and Messrs. Long and Campbell Bingham's.

—The Social Committee of the Organized Sunday School Class gave a delightful social entertainment at Mrs.

J. O. Atkinson's Friday evening, Mrs. Atkinson being chairman of the Committee.

—Professor and Mrs. Amick spend Saturday and Sunday at Liberty with friends. W. P. Lawrence.

#### NORFOLK LETTER.

The Third Church had no preaching services Sunday. Three new scholars were added to the Sunday school, Prof. S. M. Smith, and his two little girls whom we were glad to have with us, in our Sunday school work. Prof. Smith has purchased a home on Thirty-second St. We are glad to have him and his family located permanently so near us.

The Tidewater Sunday-school Association met with the Christian Church at Lambert's Point, Sunday afternoon. It was well attended. President, Rev. M. W. Butler, who attended the interdenominational Sunday school Association at Charlottesville, held about the first of June, read a very interesting report. The various reports from the Sunday schools of this section showed a gratifying increase in the membership, though it was during the time when Sunday school attendance is hardest to keep up. Prof. Smith delivered an interesting address on "Well organized Sunday Schools." We were glad to see present at the meeting, Brother Norfleet from Franklin.

The next meeting will be held at Rosemont church, the last Sunday afternoon in December.

Portsmouth Christian Church announce the laying of the corner stone for their new building on Thursday the 30th, at three-thirty o'clock in the afternoon. The ceremony will be in charge of the Masons, and Dr. W. W. Staley of Suffolk will deliver the address of the occasion.

The Third Church has nothing definite to report, in the way of a pastor.

At a business meeting of the Memorial Temple yesterday, a unanimous call was extended to Rev. MeD. Howsare, of Versailles, Ohio, to become pastor of the church. We feel that the Temple is to be congratulated on securing the services of so able a man as Brother Howsare is reported to be. He, together with his wife, who is at present a member of the Mission Board of the A. C. C. will make a valuable addition to the Temple and its work in particular, and the Christian cause in the South, in general.

I hope that many birthday banks for the Porto Rico Building Fund were opened yesterday, and found to contain not a few dollars. It being the last Sunday in the quarter, and the request

is that the banks be opened quarterly, and the report made to the treasurer, Dr. J. G. Bishop. Please do not send any money to me, but make remittance direct to Dr. Bishop, as he is the authorized party to receive it. I hope that every one will make their reports, and not wait until the end of the year, but make their reports quarterly, that it may be encouragement to others, and we may know how many are interested in the cause.

My dear brother, if you have not done so yet, please do not fail to have a birthday bank ready by **next Sunday**, and begin with the first of the coming quarter. Do not be afraid that it will **injure** your work, but try it for at least, **one quarter**, if you are not willing to try it for an **indefinite period**, and see how easily it works. J. W. Manning.

#### WRITING HOME.

"My boy," writes a white-haired mother to her son, a busy man in a distant state, "write home often. You do not realize what your letters are to me, and how long it is between them."

No, he had never realized it, and unhappily there are many absent sons and daughters who need a similar reminder. They would be indignant at the suggestion of waning filial devotion, but in the stress of business, in the society of new friends, in the happiness of a new home circle, how rarely they spare an hour for a good long letter to the aging mother in the old home—the loving mother whose heartache, as the passing days fail to bring the longed-for letter, is one of the most pathetic tragedies of old age.

The decline of the letter-writing habit of an earlier generation has often been deplored, but this feature of the decline can neither be excused nor defended. The post-card substitute for letters is little less than a mockery when the cards are sent to the mother who wants, and should have, so much more than that.

As youth lives in and for the future, so does old age always look back over the slope as it nears the summit. The parent is wrapped up in the son and daughter; but as the son grows to manhood and the daughter to womanhood, they are absorbed in the plans and the processes of building the structure of the coming years. Such is the law of life and the basis of all progress, but it is a pitiful thing when the son and daughter fail to keep in mind their obligation to the loyalty and love of their parents.

Blessed are the absent ones who write long and frequent letters to the old home. Soon, they cannot know how soon, the precious privilege will no longer be theirs.—Youth's Companion.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week	\$3,736.43
Monthly Dues:	
Newman Denton	\$.10
S. E. Denton, Jr.	.10
Hubert Neville	.10
Blannie Franks	.05
Bettie Franks	.05
Dwight Franks	.05
Noma Franks	.05
Numa Franks	.05
Monthly S. S. Offering:	
Rosemont, Va.	1.27
Shallow Ford, N. C.	1.11
Timber Ridge, W. Va.	1.49
Special Offering:	
Miss Beulah Fowler	8.00
Am't. 35th week	12.42
Total	\$3,748.85

**THE ASPEN LEAF.**

It is said that there is nothing in nature so delicately poised as the aspen leaf. The quaking aspen is the last thing in all of nature's realms that indicates the passing breeze. It is so hung that the gentlest zephyr causes it to tremble; it is extremely sensitive to frost, and when it falls the first chilling breath of winter is at hand.

The aspen life resembles the infant life of humanity, in that the latter is moved and controlled wholly by exterior influences. As the child's environments make for good or evil, the tender life feels the effect. Like the leaf, too, childhood is susceptible to every chilling blast, and the little soul records every passing breath. The lightest frost bites and gnaws until it falls.

By word or example can the young life be poisoned. The deadly seed implanted takes root and maturity gives up a harvest that destroys the Creator's noblest handiwork. But listen. It is said that the aspen leaf, responsive to the lightest breath, hangs on to the bough in spite of the wildest storm that blows while it retains life. Give a child a pure and wholesome start; instill into its life the highest and noblest precepts, and it will cling to these when the pitfalls of shame and degradation yawn widest in later years. Yes, there is a lesson in the aspen leaf.—Asheville Citizen.

My Dear Children:—

We are all here together again for the first time in about two months. Lela Cannada had a pleasant visit to relatives in Durham, Annie and Pearl Knott to friends in Apex, and the general conversation about the house now, while the work goes on, is "What I did and where I went." Another boy has been added to our family, Herbert Womach of Chapel Hill, N. C., which makes 30 in all.

Mrs. Kissell says the flour in a full barrel is emptied in a week's time now, so wake up, you consins and friends, let your contributions come in liberally so that the barrel will not stay empty but can be replenished when needed.

These cool, cloudy days the wood pile looks inviting and the whirl of the saw makes sweet music, for we realize that very soon indeed that will be our greatest source of comfort.

Mrs. J. J. Flowers of Auburn, N. C. sends a top for a quilt this week. She is an aged sister but very much interested in the Orphanage.

Very cordially,  
Uncle Jim.

Pine Apple, Ala., Sept. 14, 1909.

Dear Uncle Jim:

Four years ago to-day I (Newman) wrote my first letter, and this is my forty-eighth one. I wish mother had kept them all, but I shall read them, if God will, in the Elon College Library some day.

I had a goat party on my birthday, and such a jolly time we had riding, and eating ice-cream afterwards.

Much love to all. We send our dimes.

John Newman Denton,  
S. E. Denton, Jr.

And a faithful little writer you have been ever since, Newman. May you and little brother be faithful even to the forty-eighth thousand.

Raleigh, N. C., Sept. 21, 1909

Dear Uncle Jim:

We will write and send our dues for Sept. We sent for four months the last time we wrote which was \$1, and failed seeing it in the Corner. Did you get it?

Your nephews and nieces,

Blannie Franks,  
Bettie Franks,  
Dwight Franks,  
Noma Franks,  
Numa Franks.

Look in Sun of Aug. 18th and you will find the dollar credited 20cts. each. Thank you very much.

Chapel Hill, N. C., Sept. 17, '09.

Dear Uncle Jim:

I will send my dues for Sept., 10 cts.

I enjoyed my visit to the orphanage very much. My school will begin Monday.

With much love to you and the cousins,

Your nephew,  
Hubert Neville.

Please write every month, Hubert, for we miss the children's dear letters when they do not come regularly.

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P. M. A. M.	STATIONS.	A. M. P. M.
1:15 6:00	Raleigh	8:30 3:45
1:54 6:24	McCullers	7:52 3:03
2:11 6:59	Willow Sp'gs	7:37 2:45
2:23 7:14	Varina	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
4:30 9:15	Fayetteville	5:30 12:30

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**THE RULER OF HIS SPIRIT.**

Men talk about good nature and bad nature, good dispositions and bad dispositions, good temper and bad temper; but some are misled by the use of these terms. A hot temper is not necessarily a bad temper, a mild temper is not always a good temper, and no temper at all would be a calamity. There are a righteous indignation, a holy anger, and a divine wrath. The soul without temper would be like a watch-spring or a razor without temper, useless. Some men would be greatly improved by a considerable increase of temper. But intense natures, like razors and axes and other edged tools, are attended with great perils, and must be handled with great wisdom and skill. The thing to be sought is a steady and high control of the spirit. "He that ruleth his spirit is greater than he that taketh a city."

The Bible warns men over and over again against anger, thereby making it plain that it is one of the most common and dangerous evils. History relates that one of the kings of England would roll on the floor and bite the dust in rage when things did not go to suit him. Some people are so inflammable that a word, a look, a slight, a gesture or a jest will quickly awaken in them an uncontrollable tempest of passion. In some cases an evil temper is inherited, in other cases it is the result of self-indulgence, and in still other cases it is produced by bodily infirmity.

Sir John Lubbock says, "Our own anger indeed does us more harm than the things which make us angry; and we suffer much more from the anger and vexation which we allow acts to raise in us than we do from the acts themselves at which we are angry or vexed." Outbursts of anger impair health. We have known persons to be put to bed by a tempest of rage and to be ill for several days. Of course, they get over it, but they do not get over the nervous effects of these spells so quickly.

The action of the intellect is hindered by violent passion. As a drunken man cannot speak and act rationally, so one who is intoxicated with wrath cannot speak and act prudently. The Bible uses strong terms when it says, "The fool rageth," "Anger resteth in the bosom of fools." What childish things men and women do and say when they are angry. Their friends excuse them on the ground that they are in the heat of passion. They are not themselves.

Anger often destroys the peace of the home. Many a family has been broken up by the evil passions of its members, and many a mother has planted sharp thorns in her own pillow by tempests of rage against her own children. These

evil tempers separate friends and create feuds which trouble a whole community for generations. We have painful illustrations of this in certain quarters of our own country, where family feuds have existed for many years; and often the smoldering fires burst forth and end in bloody tragedies.

Anger often leads to murder. Two children quarreled over a toy. They grew more and more angry until they clinched and struggled as if to slay each other. One of them drew a knife and plunged the blade into the heart of his companion, inflicting a fatal wound. One hour before they were playmates, happy and gay. In a single hour their relations were so changed that one was a murderer and his comrade was his pale victim at his feet. They did not mean it. They were beside themselves. Prof. Webster did not mean to kill Dr. Parkman. It was an insane act prompted by a towering rage.

Is there any cure for this evil malady? Some do not try to remedy the evil. They say it is no use. Can the Ethiopian change his skin or the leopard his spots? An ungovernable temper is natural. So it is, but many natural things can be remedied and ought to be cured. It is natural for fields to bring forth thorns and briars and noxious weeds, and they will do it if they are left to nature. The farmer interferes with eccentricities of nature. Others say, "We have inherited an ungovernable temper. It is in our blood. We cannot help it." Many have inherited evils which they must get rid of. One has inherited a headache, but she can get rid of it. Another has inherited a tendency to tuberculosis, but by proper living he may escape the awful malady. One has inherited a poor memory, but by proper training he may have a good memory. It is our duty to interfere with the ways of nature sometimes. Some things are in the blood which may be eliminated from the blood.

Grace is the remedy. "Ye must be born again." We have not yet touched the limits of grace. The power of grace is wonderful. Many a soul with a violent temper has found strength to overcome. Grace is more than a match for all our sin. If you were born with an uncontrollable temper, you may be born again, and the grace of the new man will overcome the sin of the old. From your earthly father you have a bad disposition, but from your heavenly Father you may have a good spirit, an even temper, a gentle disposition, even "the divine nature."

Plenteous grace with thee is found,

Grace to cover all my sin;

Let the healing stream abound;

Make and keep me pure within.

—N. Y. Christian Advocate.

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# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

atchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—WHAT?

The dictionary defines endeavor after this fashion: "To exert physical strength or intellectual power for the accomplishment of an object; to try; to essay; to attempt." Christian Endeavor, therefore, would mean and does, to exert our powers to act as becomes Christians, to try, to essay, to attempt to do as Christ would have us do.

The particular religious organization which makes it its business to help the young Christian live and act as he should is appropriately known as the Christian Endeavor Society. The first C. E. Society was organized Feb. 2, 1881, in Williston Congregational Church, Portland, Me., by Dr. Francis E. Clark. During the years since that day the Society has abundantly demonstrated its right to be and has spread around the globe. Recognizing its value our Young People's Convention adopted as the first clause of its motto: A Christian Endeavor Society in every Church. **Let us make this motto a reality!**

A Christian Endeavor Society on its organic side consists of the young people of the church and community who may be or ought to be engaged in religious work. The Church members among these young people are known as active members and the non-Church members as associate members of the Society, when they have consented to join. There are appropriate pledges for both active and associate members published by the United Society of C. E., or you may write your own pledges and suit the wording to your local needs and conditions, since uniformity is not essential in this matter. The pledges once signed, the organization is effected by the election of officers and chairmen of committees. A leader is appointed for the next time of meeting and the Society is at work. Every member of the

society is given a place on a committee and assigned a definite religious task to perform. The Society keeps the young people in the Church by giving them something to do for Christ and others, and by relieving them of the humiliating necessity of having every thing done for them.

## A New Society Organized.

Rev. C. E. Newman, in the joy of noble service to be rendered by the young people of his Henderson Church after the organization there of a Christian Endeavor Society, thus writes:

"Henderson, N. C., Sept. 15, 1909.

Dear Brother:—We completed permanent organization of C. E. Society tonight with eleven members and twenty present. We will enroll, I think, twenty-five in next month. Hope to organize at Liberty next Sunday. It will supply a great need in my churches.

Fraternally, C. E. Newman."

A. C. E. Folder.

C. A. Hines, Esq., Greensboro, N. C., has kindly mailed us the C. E. folder of our Walker Avenue Church of that city. This folder is neatly printed and folded and on the outside front cover in display type has the following: "The Christian Endeavor Society. 1909-10. Officers, Committees, and Leaders. Walker Avenue Christian Church, Greensboro, N. C." The two inside pages contain the names of the leaders for the prayer-meetings from September, 1909, to June (inclusive) 1910. At the bottom of the second inside page we read the following note: "If the leader appointed cannot be present, he should obtain some other member to act in his place." On the outside back cover is given a list of the officers and committees, from which we gather the following interesting data:

President, C. A. Hines.

Vice-President, W. B. Truitt.

Recording Secretary, Elza D. Smith.

Corresponding Secretary, L. M. Clymer.

Treasurer, Miss Maude Perkins.

Committee Chairmen.

Executive—C. A. Hines.

Lookout—Miss Maude Davie.

Temperance—G. W. Ellington.

Missionary—Mrs. J. W. Bolton.

Calling—Miss Venie Truitt.

Social—R. S. Petty.

Music—Mrs. John R. Foster.

Flower—Miss Bronna Clymer.

We have quoted thus at length from this folder because we like the idea and happen to know that it has been used for several years with success in this live church. We would be glad to have other C. E. plans from our other workers all over the South.

What have you done about that Teacher-Training Class, my brother? It will wake you up in Sunday-school work, if you give it half a chance. **Will you?**

Christian Endeavor has revived many a fossil church, put life into many a valley of dried bones. Shall it have a chance to prove itself in **your** church?

## "C. B. C." Organized Class.

Last fall there was organized at Elon College, immediately after our **Preparing the Teacher, Vol. I**, was published, the first Teacher-Training Class in our Southern Christian Convention. That class, taught by your editor, did good work and is now doing good work under Dr. J. U. Newamm, who kindly took it in charge to allow its former teacher opportunity to organize a citizen's class in the Elon College Sunday-school.

On Sept. 12 a dozen citizens met and discussed the matter in a preliminary way. On Sept. 19 the class organized, with twenty-two charter members, adopting the name "C. B. C. Organized Class." The officers are M. A. Atkinson, President; D. W. Brown, Vice President; Miss Mamie Tate, Secretary; Mrs. J. C. McAdams, Assistant Secretary; Miss Linda Barnes, Treasurer; Miss Mary Lou Pitt, Organist. The chairmen of the committees are as follows: J. P. Huffman, Devotional; Mrs. M. A. Atkinson, Membership; Mrs. J. O. Atkinson, Social. The class has started off well and bids fair to do well. Let all the brotherhood pray for us that our best may be done.

## C. E. TOPIC FOR OCTOBER 3—A FEW SUGGESTIONS.

**Life Lessons for Me from the Book of Ephesians: Eph. 4:1-6, 25-32.**

**MONTHLY CONSECRATION MEETING.**

Let the Lookout Committee lead and let them before the meeting plan for a

rally, personally visiting every member and insisting that he be present and take part, suggesting, if thought best, what part is to be taken.

**The Leader.**—The leader will desire to speak in general terms of the epistle to the Ephesians, giving a few such facts as these: Written by Paul at Rome, perhaps 63 A. D., while he was a prisoner there; Paul has lived at Ephesus three years, preaching in the synogogue and then in the school of Tyrannus; the letter contains no personalities and was an open letter to his friends in Ephesus and intended to be passed from one to another; the key word of the letter is unity, first with God, second of the Jewish and Gentile sections of the Church, then of one member with another.

**Analysis of Ephesians.**—The leader or some one appointed by him would do well to display on a chart an outline of the Epistle and to have the Endeavorers follow him with open Bibles as he calls off the various divisions and comments briefly (some may even care to note them on the margin of their Bibles.) Such an outline would be:

**The Epistle to the Ephesians.**

- I. Address and Salutation, 1:1-2.
  - II. The Glory of the Church of Christ, 1:3-3:21.
    - A. The Ground and Goal of the Church, 1:3-23.
    - B. The Extent and Mission of the Church, 2:1-22.
      1. Reminder of the Previous Condition and the Glorious New Creation, 2:1-10.
      2. Extolling Comparison of the Previous and Present Condition, 2:11-22.
    - C. The Office and Service of the Church, 3:1-21.
      1. The Office in and for this Church, 3:1-13.
      2. The Apostle's Petition with an Exhortation for the church, 3:14-19.
      3. Conclusion in form of Doxology, 3:20-21.
  - III. The Spirit Ruling in the Church of Christ, 4:1-6:20.
    - A. Theme of the Whole Part, 4:1-3.
    - B. Three Motives for Unity in the Spirit, 4:4-6.
    - C. General Christian Duties, 4:17-5:21.
      1. The New and the Old Man, 4:17-24.
      2. Special Traits of the New Walk, 4:25-32.
      3. Three Points of View of the New Walk, 5:1-14.
      4. Exhortation to Walk Rightly, 5:15-21.
    - D. Special Christian Duties in Domestic Relations, 5:22-6:9.
- (Continued on page sixteen).

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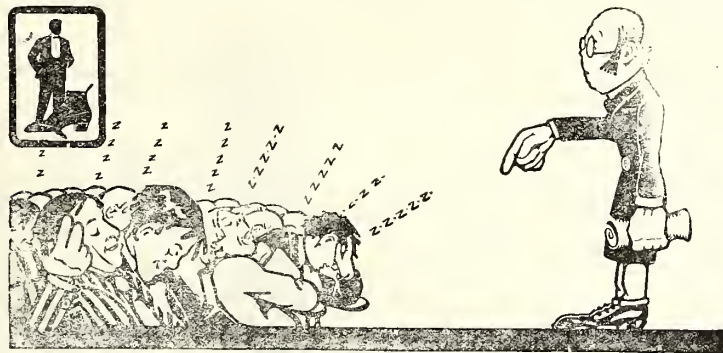
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**D I E L.****Fitch.**

Departed this life at his home in Burlington, N. C., Sept. 15, 1909, Thomas L. Fitch, in the 19th year of his age. He had been in poor health for some months, but always spoke cheerfully about his condition, and asked to be helped up just a short time before he fell asleep. He was a member of the Burlington Christian Church, having joined there when he confessed Christ a few years ago. I believe he loved his church, and that he was deeply interested in the cause of Christ, his Lord and Savior. The funeral services were conducted by the writer at Bethel, Caswell County, N. C. and his body laid to rest in the church cemetery there. To the bereaved, we offer the consolation of the religion of Christ, our Redeemer, who loved us and gave Himself for us.

P. H. Fleming.

**McPherson.**

Clyde McPherson, the six year old son of Mr. and Mrs. Wayland McPherson, died at his home near Liberty, N. C., Aug. 17, 1909. Scarlet fever was the disease that caused his death. Every thing was one that human hands could do to prolong little Clyde's life, but all in vain. Jesus had called him from an earthly home to a Heavenly Home, and the physicians and the kind hands of father and mother could not keep him. Jesus loved him best. His body was laid to rest in the cemetery at Pleasant Hill. The burial service was conducted by Bro. Reese. May the Lord bless and comfort the bereaved.

W. L. Wells.

**Phillips.**

Whereas, God, in his infinite wisdom, has removed from our midst, our beloved and highly respected brother Rufus Phillips, Sr., and whereas, we wish to give some expression of our love and esteem of his life, and deep regret and sorrow caused by the demise of "Uncle Rufus," (as he was lovingly called), who lived to the ripe age of 79 years, and departed this life May 4, 1909, and who leaves a wife, four daughters, and one son, who were ever ready to administer to his every need or call, day or night during his long illness of twenty-five years, and who so deeply mourn his death.

Resolved 1st,—That Beulah Christian Church has lost one of its most loyal members, ever faithful and ready to counsel, especially the young men, to a better and higher Christian life; the community has lost a peaceable, kind and good neighbor, one who was ever ready to help in time of trouble or need,

with his acknowledged good judgment and timely advice, and means, in a case of charity; the wife a true, Christian companion, and devoted husband; the children a kind, loving, affectionate father, whose life and counsel was ever to them a benediction.

Resolved 2nd,—That we bow, yet weeping, in humble submission to Him who doeth all things well.

Resolved 3rd,—That a copy of these resolutions be sent The Christian Sun for publication, one be spread on our church minutes, and one be sent the family of the deceased.

Done by order of the Church in Conference.

C. W. Carter,  
Charles Culpepper,  
J. M. Welch,  
Committee.

**Carpenter.**

At his home near Ebenezer Christian Church, Wake County, North Carolina, Bro. J. N. Carpenter departed this life, Thursday, Sept. 16, 1909, being 67 years and 26 days old.

Bro. Carpenter united with Ebenezer Church Sept. 6, 1834, and was for a long time superintendent of the Sunday school and clerk of the church.

Bro. Carpenter was married to Miss Mary Butts Nov. 23, 1868. He leaves a wife and seven children to mourn their loss. He was buried in the family graveyard at his home. Burial services were conducted by G. M. Jackson, of the M. E. Church.

The esteem in which Bro. Carpenter was held by the church and community was fully shown by the concourse of people who followed him to his grave.

May He who doeth all things well comfort the bereaved ones and at last reunite them in that land of love.

M. J. Carlton.

**Bradshaw.**

Mrs. Camilla C. Bradshaw died at her home near Zuni, Va., August 24, 1909, aged 32 years. In early life she united with Mt. Carmel Christian Church. After her marriage she united with Tueker Swamp Baptist Church where she remained a member until her death. She leaves a mother, one sister and a sorrowing husband who are saddened by her death. Funeral services were conducted at Mt. Carmel by the writer.

**Cornwall.**

At his home near Dory, Va., Sept. 13, 1909, Mr. Alexander Scott Cornwall aged 73 years, 9 months and 8 days.

He leaves eight living children; three by his first wife, who was Miss Helon Branch, and five by his last wife, who was Miss Cora Lee Bailey. His last wife also survives him. He had been greatly afflicted with rheumatism for years, not having been able to walk at all for some time. He was a good neighbor, and strictly honest in his dealings with his fellowmen.

Funeral services were conducted at the home by the writer.

R. H. Peel.

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**THE CHRISTIAN SUN, Elon College, N. C.**

**Savage.**

Little Ethel Maie Savage, daughter of Mr. and Mrs. Horace Savage, was born in Nansemond Co., Va., Sept. 24, 1908, and died July 7, 1909, at the age of 9 months and 13 days. She was a bright child and brought much cheer to the hearts of her fond parents. But that dreaded disease, spinal meningitis, claimed her as its victim. She was sick only about one week, and all that loving hearts could do was of no avail. Funeral services were conducted at Liberty Spring Church, and her body was laid to rest in the cemetery at that place. Her life was short, but it brought much sunshine to that home, and those hours of sunshine will be a comfort to the parents in the hours of darkness.

I. W. Johnson.

**Jones.**

Miss Passie Jones, daughter of Mr. and Mrs. J. R. Jones of Nansemond Co., Va., was born Sept. 3, 1890. A few months ago her health began to fail, and she was carried to Lakeview Hospital, in Suffolk, Va., where an operation was performed. It was discovered that she was suffering from a large cancer of a malignant nature. She rallied from the operation, but her case was too serious for human skill to render permanent assistance, and the end came Aug. 19, 1909. She died trusting in Jesus. Her funeral services were conducted at Oakland Church, by the writer, assisted by Rev. H. E. Rountree. May the Lord comfort the bereaved family.

I. W. Johnson.

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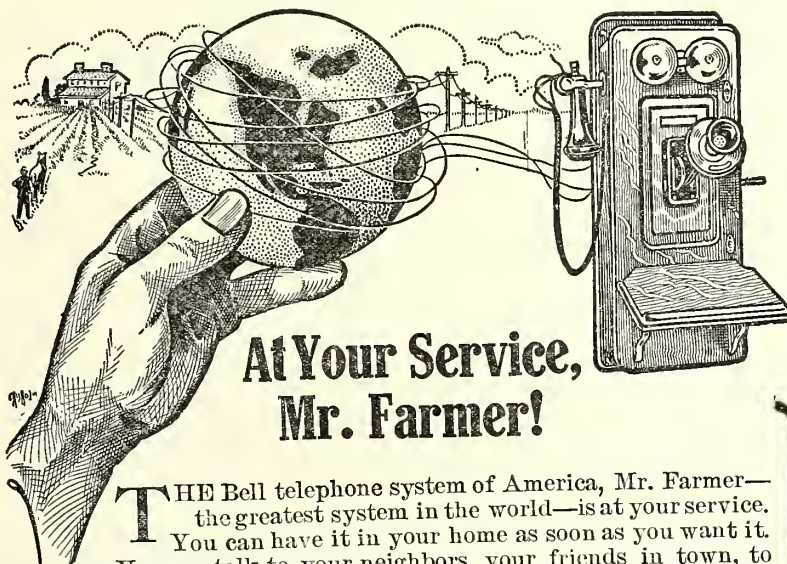
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(Begun on page twelve).

- E. Concluding Exhortation, 6:10-20.  
IV. Close of the Epistle, 6:21-24.  
A. Personal Intelligence about Paul and his Friends to be Carried by Bearer along with Epistle, 6:21-22.  
B. Two-fold Salutation, 6:23-24.

**The Scripture:** Have one endeavorer read Eph. 4:1-6 and give a paragraph comment; have another read Eph. 4:25-32 and likewise comment.

**Question Spurs:** How may we be armed against temptation? How become strong? How get wisdom? How be saved? How to give thanks? How grow? How become united? How be kind? How keep our pledge (to be answered by several)?

**Scripture References:** To be given to the less experienced ones:

- The Eternal Purpose, Eph. 1:1-14.  
My Great Desire, Eph. 1:15-23.  
My Spiritual Resurrection, Eph. 2:1-10.  
The Old and the New Man, Eph. 4:17-25.  
Walking in the Light, Eph. 5:1-21.  
Social Relationships, Eph. 5:22-6:9.  
A Model Prayer, Eph. 3:13-21.  
Good Advice, Eph. 6:10-18.

**Suggested Program.**

1. Leader's Remarks.
2. Consecration song and prayer.
3. The pledge in concert.
4. Scripture as suggested above.
5. Outline of Ephesians.
6. Question spurs. (
7. Song and chain of prayer.
8. Scripture references.
9. General Participation. Roll call of those not yet having taken part.
10. Pastor's Five Minutes.
11. Song. Offering. Mizpah.

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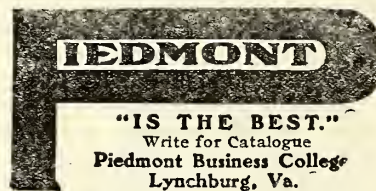
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### RALEIGH AND SOUTHPORT RAILWAY.

#### Notice to the Traveling Public.

On Thursday, October 7, 1909, Train No. 54, due to leave Fayetteville at 5:30 A. M. and arrive at Raleigh at 8:30 A. M., will leave Fayetteville at 7:30 and arrive at Raleigh at 10:30 A. M.

On afternoon of same date Train No. 55, due to leave Raleigh at 1:15 P. M. and arrive Fayetteville 4:30 P. M., will leave Raleigh at 5 P. M. and arrive Fayetteville at 8 P. M.

On account of these changes from the regular schedule the traveling public is notified that Trains No. 54 and No. 55 will not make their advertised connections on above date.

J. A. Mills, President.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, OCTOBER 6, 1909. VOLUME LXI. NUMBER 39.

**The President's Tour.**—President Taft is making a tour of the country from Massachusetts to the Pacific Coast and back to Washington through the Southern States. It is a busy, and must be a very trying, journey. Evidently the President has undertaken the two months' itinerary from a sense of duty and with a desire to please. He is making a great effort to meet the people and find out what is expected and desired of his administration, and to arouse and shape public sentiment in behalf of possible future legislation. The President, by his addresses, numerous and frequent, is very much in earnest and is taking the people into his confidence. He regards his work of administering the affairs of Government as a very serious work, and has gone at it as a man who wants to do his part wisely and well. In this the whole country will applaud his efforts. President Taft is not delivering sent and dried lectures on theories and things, but is opening up his heart and talking to the people about affairs that pertain to them and to the welfare of each.

"When the righteous rule the people are happy," said a very wise one, and President Taft will at least be accorded the praise of a sincere effort to seek out the ways of the people's betterment.

**Complaining at Crops.**—Because we measure things by comparison it is very easy to become complainers, and show ingratitude. One year the seasons are just right, conditions favorable and the harvest yields abundant. God seems to smile upon the land, and bless it with plenty. Now, often, instead of being grateful for that act of bountiful beneficence, we set that up as a standard for future years and yields: and failing to reach that high eminence, we grumble, complain, are ungrateful.

All earthly increase is a result of the blessing and bounty of Providence. And it were just as easy, so far as the infinite power and resources of Deity are concerned, to make the yield great as small. The Giver of all bounty and increase knows best. He deals with a world, not niggardly, but in love; not sparingly, but for man's good. God is ever good, always and everywhere.

He is always love, under any and under all circumstances. And to complain at His gifts is the height of ingratitude.

Compare our worst crops and poorest yields with those of some lands and peoples and we will easily see what showers of blessings we constantly live under. To be complaining at poor crops, small returns, meager increase, shows a lack of appreciation of good gifts and betokens an ingratitude unworthy of any sane and sensible man.

**A Good Name.**—It costs something to make, and to keep, a good name: but it is worth far more than it costs. The courts recognize that a man's good name is the dearest treasure he possesses.

Mr. Hartridge, one of the attorneys for the notorious Harry Thaw alleges that he paid out large sums of money in "protecting Harry Thaw's good name from scandal." He presented to Thaw's mother a bill of \$195,763. Of this amount \$103,100 has been paid him, and he has been suing for the other \$92,636. Mrs. Thaw contends that she should only pay \$46,815 of this, making a total to this one attorney of \$149,915.

But after all this has been paid, a large portion of it in "defending the good name of Harry K. Thaw from scandal," those who read well know that this name has not been defended from nor spared of scandal.

A good name is worth more than money. It is worth a life of effort, sacrifice, toil and tasks to build up and maintain. What Thaw's millions cannot buy, anyone's careful and well observed and well ordered life may acquire and maintain.

**Moving Backward.**—The world cannot go backward, we hear. Civilization has advanced, thought has developed, new ideas have come, progress has been made: and we cannot go back any more. This is said by those who would fling away the traditions of the past, break with the faith of the fathers, and fall into the quick step of the "new religion." Since man has developed he must have an advanced religion.

Such thinkers(?) omit an important consideration. They forget that Sin is the same now, in nature and in conse-

quence, as it was six thousand years ago. They forget, further, that human nature now is about the same that it was when Adam and Eve cooked their first meal, on the outskirts of the garden of Eden, and wondered while they supped, what on earth they let Sin and Satan get the better of them for in the Garden on the day before. That is to say that in spite of electric cars, automobiles and airships, the twentieth century man is just like the first century man in that he will sin in spite of himself, and have remorse of conscience that fills him with sorrow and regret. We may talk of a new religion when we get a new sort of man who can deal with old Sin in a new sort of way—namely, pass Sin by and not be assailed by it.

As for moving backwards, nobody wants the world to move heels foremost. Every saint, and sinner, too, as for that matter, wants the world to move forward, if he wants anything.

But when, in heaven's name, did piety, faith, hope, charity, visiting the widow and the orphan in their affliction and keeping unspotted from the world—when did these things ever keep a world of men and women from moving forward? When did obeying the laws of Almighty God, keeping His statutes, observing His commandments to do them ever keep anybody, or number of bodies, from moving forward? We shall bear in mind that an advanced civilization has not made an advanced man, as touching Sin, Evil, Temptation and Tribulation. Jesus the Christ is ever ahead, not backwards, and all our salvation from Sin and wreck and ruin is wrought out in Him. We shall press toward Him if we would be master of our passions, lusts, appetites, and in Him are the world's problems solved. He bore our Sin on the tree. It was here and He could not ignore it. No man can ignore it and conquer. But all may by taking note of Sin conquer through Him who loved us and gave himself for our redemption.

—Ambassador Bryce, of Great Britain, author of *The American Commonwealth*, is to speak in Raleigh before the State Literary and Historical Association Nov. 4.

## FROM THE FIELD.

## NOTICE.

The pastors and superintendents of the Ga. and Ala. Conference will bear in mind that we need full statistics from all the churches and Sunday schools in the Conference. Brethren, see to it that your church letter is made out in full. Sunday school statistics are just as important as those of the church. Be sure not to overlook this item.

Yours for a good session,  
J. F. Hill, Jr.

Phenix, Ala., Sept. 27, 1909.

## Langdale, Ala.

The time for our Annual Conference meeting is near at hand. We look back on our year's work and think how we have labored with the people and have plaid with them. We almost become discouraged sometimes but we should be content with what the good Lord is doing for us. He is wonderfully blessing me in my ministerial work. He is giving me souls for my hire and I will be made to rejoice when my hands are untied that I may discharge every duty that God has enjoined upon me. Bethany Church called me to its service soon after I was licensed in January, 1909. My church work is in fine shape. Had a good meeting in August, six accessions to the church. The church has called me to the work for another year. I have accepted the call. Hope to receive my ordination at the Ala. and Ga. Conference.

Your brother in Christ,  
Geo. M. Holder.

## West Liberty, Ohio.

Dear Bro. Atkinson:—

A little more than a week we have been in North Western Ohio roaming about or tracing the lines of a fifty mile square touching the points Carey, West Liberty, Sidney, and Lima, each of which are situated at one of the angles. Only those who have returned from an extended visit and received kind greetings of friends know how great has been our pleasure during the past week. We find ourselves comparing this country and people with those that we have seen elsewhere especially in Virginia. After hastily viewing the sights and wonders of Washington, D. C., we felt like censuring ourselves for having delayed so long to visit our nation's capital. A few hours' wait permitted us to roam a little through the smoky city of Pittsburgh—perhaps we should have said smoked city, for the buildings and the people must be thoroughly smoked by this time. From 10 o'clock p.m. until 4 a.m. we together with other passen-

gers (for we suppose that they slept no more than we) imitated sleepers until we arrived in Tiffin, Ohio. From this point we soon had a train to Carey where we spent a little time in visiting our son-in-law and daughter. We arrived Saturday evening in West Liberty preparatory to the Sunday services. We were very much cheered by the greeting given to us by each of the congregation.

It really seems to us that there is a work here which we should hope by God's help to accomplish. The West Liberty Church has been very much strengthened by the addition of many members of the Gladys' Creek congregation which body has recently disbanded because the vicinity is fast becoming settled by members of another church. We feel like throwing ourselves into this work with all possible zeal, thanking God for the opportunity of laboring for His glory and for the salvation of souls.

This is a most beautiful country and this village of about 1500 population (all white and American born) is pleasantly situated in one of the richest valleys that can anywhere be found. Today we walked with a friend to the top of a high hill at the north edge of town, and saw in the distance the hill country on the opposite side of the valley—this not only on the east of us but also on the west. The many orchards, shade trees and groves that we saw here and there in the broad valley, and the village situated at the foot of the hill and other hills which we saw which were covered with shocks of corn or were robed in green (for a fine, soft native grass grows luxuriantly at this season in the fertile soil of these hills) constituted a scene of beauty in the bright sunshine of this afternoon.

As I praised the fine view (for I really felt that it was as beautiful to me as was ancient Canaan to the children of Israel) my friend stated that a traveling man who once stood with him on the high hill which was just before us and looked out upon the scene was fascinated by the sight and said that he had traveled to the Pacific Coast and all over this great country of ours but had never seen any view that surpasses this.

Passing on we entered the old cemetery which is very rolling and covered with shade trees of the maple variety which at this time of the year are still green.

The sad thought came to us as we entered that in this cemetery now lie the mortal remains of one who was a pillar in the West Liberty Christian Church when we were its pastor four years ago. For more than 40 years he

was its Sunday school Superintendent and for three years he had been the man of our right hand. How we miss him. Many others have died or moved away but the work still moves on. Though something tends to make us feel solemn we are happy to be in this delightful section and with this genial people to engage in earnest labor in our Master's vineyard. Brethren and friends, think often of us and send up a prayer to God that our labors may not be in vain but crowned with success.

W. H. Thompson.

## Bethlehem.

Our meeting at Bethlehem closed Friday before the third Sunday with about 36 conversions, several reclaimed and many consecrations. 28 united with the church. Rev. J. W. Harrell did the preaching and it was fine from the beginning to the end. The Lord bless the work at Bethlehem.

## Antioch.

The revival meeting commenced at Antioch third Sunday and continued until Friday. We had only half day meetings. There were some 70 or 80 conversions renewals and consecrations. 29 united with the church. The pastor did the preaching. There were 35 baptized at Antioch on Friday evening and 16 on Saturday morning from Bethlehem. There are several more to be baptized next Saturday morning from Antioch at Zuni. God bless the work at Antioch.

H. H. B.

## DURHAM LETTER.

We enjoyed a gracious revival in our church at Catawba Spring. We were forced to postpone our meeting from first to fourth Sunday in August on account of the extreme illness of Mrs. Barbee. The meeting was pronounced by all who attended a success, notwithstanding the sickness of the writer in the opening of the services for two days. The brethren conducted the meeting with glorious results. The church was thoroughly revived and quite a number professed faith in Christ. We enjoyed large and attentive congregations. We were in the midst of fodder season, but the brethren made the sacrifice that brought glorious results, leaving their homes and farms for work in the vineyard of the Lord. At the close of the meeting we received fifteen into the church. At my appointment on the first Sunday in September at three o'clock we met at Dr. McCuller's pond and baptized. We opened the doors of the church and received two nice little boys into fellowship. They were the sons of brother Charlie Sorrell.

Our work in Durham is very hopeful.

We are looking forward to a glorious revival soon when we shall have another very gracious season as the work has been going on in Durham for quite a while at different churches. We hope for good results. We solicit the prayers of all the readers of The Sun. For the benefit of the brethren who pass through our city and would wish to see the writer, they will find him for the present at Sister Mittie Duke's Boarding House on Chapel Hill St., No. 505 Drop in, brethren, and see me.

Fraternally,  
A. P. Barbee.

**PROGRAM.**

**Tenth Annual Session of the Alabama Christian Conference,**

Christiana Church, (Talapoosa Co.), Alabama, October 19, 20, 21, 1909.

**Tuesday A.M., Oct. 19.**

- 10:00. Call to order and religious exercises.
- 10:10. Enrollment of ministers and delegates.
- 10:20. Organization.
- 10:30. Address of welcome, Rev J. H. Milam.
- 10:40. Response, Rev. E. M. Carter.
- 10:50. Receiving fraternal messengers.
- 11:00. Introductory Sermon, Rev. J. W. Elder.
- 12:00. Adjournment.

**Afternoon.**

- 1:30. Devotional Services, Rev. W. R. Knight.
  - 1:40. Reading ministerial and Church reports.
  - 2:30. Report of Committee on Religious Literature.
- Address: "The Power of the Religious Paper," Rev. E. M. Carter.
- 3:00. Report of Executive Committee.
  - 3:15. Report on Standing of Ministry. Address: "The Shepherd and his Sheep," Rev. E. M. Carter.
  - 3:45. Miscellaneous business.
  - 4:00. Adjournment.

**Night Session.**

7:30. Sermon, Rev. C. M. Dollar.

**Wednesday A.M., Oct. 20th.**

- 9:00. Devotional, Rev. J. V. Knight.
  - 9:10. Report on Standing of Churches.
  - 9:20. Report on Foreign Missions.
- Address: "The Call Beyond the Seas," Rev. G. D. Hunt.
- 10:00. Business session of Missionary Association.
  - 11:00. Annual Sermon.
  - 12:00. Adjournment.

**Afternoon Session.**

- 1:30. Religious exercises, Rev. J. D. Dollar.
- 1:40. Report of Committee on Moral Reform. Address: "Prohibition for Al-

abama and Alabama for Prohibition." Rev. J. H. Hughes.

2:10. Report on Sunday schools.

Address: "Relations of the Sunday School to Missions." J. J. Carter.

Address: "Definite Organization of our Young People for Christian Service." Rev. E. M. Carter.

3:00. Reports of special committees.

3:30. Miscellaneous.

4:00. Adjournment.

**Night Session.**

7:30. Meeting of Missionary Association.

**Thursday A.M., Oct. 21st.**

9:00. Religious Services, Rev. E. M. Carter.

9:10. Educational Report. Address: "An Efficient Leadership the Need of Our Church." Rev. C. M. Dollar.

9:45. Treasurer's Report.

10:00. Report of Home Mission Board.

11:00. Sermon.

12:00. Final Adjournment.

G. O. Lankford, President.

Columbus, Ga., Sept. 27, 1909.

**ST. LOUIS CHURCH DAY.**

Swelling their reverberations from a softly clanging opening note into a grand tonal harmony, the bells of the 444 churches of St. Louis ushered in at sunrise Oct. 3 a seven days' celebration of the one hundredth anniversary of the incorporation of the city.

Fitting indeed it is that the bells of the religious edifices which have had so important a place in the moulding of the character of the city should announce to the waking people that 100 years have passed since St. Louis the settlement and trading post became St. Louis the city.

From the days of the earlier Spanish settlers, who reared a modest Catholic Church, and sturdy pioneers who erected the first Baptist Church, to the present day when a mammoth cathedral is in the course on construction and the tall spires of religious edifices of many denominations pierce the sky, church influence ever has been a powerful factor in shaping and properly directing the growth and expansion of the city.

The mellow clanging of the bells also opened a general celebration of the religious development of the city in the century since it was incorporated. The day will be known as church day.

While commemorative ceremonies will be held in virtually all of the churches of the city, there will be several gatherings of particular importance. These included a song service in the afternoon at the Coliseum, in which 10,000 Sunday school children, members of 150 Protest-

ant churches, including all Protestant denominations, participated.

The following impressive list of churches shows the religious development of the city in a century:

Baptist, 23; Catholic, 76; Christian, 15; Christian Scientist, 4; Congregational, 21; English Evangelical Lutheran, 7; German Evangelical, 24; German Evangelical Lutheran, 22; Hebrew, orthodox, 9; Hebrew, reformed, 4; Methodist Episcopal, 26; Methodist Episcopal South, 20; New Jerusalem, 3; Presbyterian, 42; Presbyterian, Cumberland, 1; Presbyterian, United, 4; Protestant Episcopal, 29; Reformed Episcopal, 2; Unitarian, 2; Miscellaneous, 110; total, not including the Evangelical Alliance, consisting of clergymen of different denominations, 444.

"Church Day" was preliminary to the most general and impressive celebration ever held in any city in the country.

**ABIDING.**

"Abide with us, for it is toward the evening, and the day is far spent." A large caravan of white headed pilgrims are journeying on the way to heaven. With them it is toward the evening and the day is far spent. They will soon pass through the night, and enter into the light of eternal day. A sweet expression plays on their features, causing them to look pleasant and happy on the way. They are nearing home where rest and happiness are provided for them. Words cannot express the sweet peace they have as they ask Jesus to abide with them. The dark valley will become light with his presence when they pass through it.

J. T. Kitchen.

**MARRIED.**

**Garrison-Uzzell.**

At the bride's mother's, near Antioch, Isle of Wight Co., Va., Sept. 8, 1909. Mr. Willie E. Garrison, a very popular and successful young farmer and Miss Essie Maie Uzzell, the beautiful and accomplished daughter of the late W. H. Uzzell. The parlor was beautifully decorated and the young couple marched in under the sweet strains of music rendered by Mrs. John M. Eley, and their pastor, Rev. H. H. Butler united them in the holy bonds of matrimony, after which the happy couple took the train for Norfolk, Washington, New York and other northern cities. They are members of Antioch Christian Church and are devoted to the cause of Christ. They have the best wishes of their many friends.

H. H. B.

"He that winneth souls is wise."

## NOTES AND PERSONALS.

—Bro. D. J. Sipe, Sec'y., Greensboro, N. C., has a notice in this week's Sun, Young People's Department, that should have attention.

—Chairman J. E. West of the Home Mission Board, Southern Convention, will call his Board in annual session after all conferences adjourn, possibly last of November or early in December.

—Rev. S. B. Klapp, Greensboro, N. C., was with Rev. R. L. Williamson last week in a good revival at Antioch in Randolph County, and with Rev. W. N. Hayes the week before in a good meeting.

—Rev. W. T. Walters, Harrisonburg, Va. under treatment of a physician at Union Ridge, N. C., for facial paralysis, is reported much improved and expects to be able, at an early date, to resume his pastoral duties.

—Pastor I. W. Johnson is much interested in a new church building now going up for his Hobson, Va., congregation. The corner stone is to be laid Thursday of this week, and a neat, comfortable house is to be built.

—Sun readers will be pleased to learn that the health of Sister J. W. Holt, wife of Rev. J. W. Holt, Burlington, N. C., has much improved the last few weeks and that she is now able to be up much and walk around some.

—Mr. J. Cleveland Barrett is now assistant secretary of the Railway Y. M. C. A. at Lamherth's Point, Va., and likes his work. Of our church at Lambert's Point Bro. Barrett writes: "This church is certainly growing in all departments of its work and influence."

—Prof. S. M. Smith, recently of Raleigh, now educational director of the Naval Y. M. C. A., Norfolk, Va., writes: "I am delighted with my new work." Prof. Smith has moved his family to Norfolk and will gladly see his friends passing that way.

—Singing seems to make for longevity of life, if the following indicates anything. Mr. Fred Moore has sung in one choir at Stafford, England, says the N. Y. Advocate for seventy-four years, and Mr. George Arnold has been a member of Trinity Church, Sussex, England for more than eighty years, having joined the choir, in which he still sings, with his grandson, in 1829.

—In Prof. Harper's department this week occurs his leading editorial on "Christian Endeavor—Why." We sincerely trust that every Sun reader will turn to that article and read it. It certainly goes to the bottom of matters vital to present day church work and service. If one wants to know what Christian Endeavor really is, and what

it is not, one can certainly find out by reading that article.

—Rev. S. B. Klapp writes: "In account of the 'Pounding' last week, the name of the prime mover should have been M. E. Lillard instead of M. E. Gullard. Since then Bro. W. P. Guinn presented me with a nice check to be added to the pounding. Please make these corrections." While the correction is being made the editor modestly suggests the use of that check in helping to purchase a typewriter, for we have seen some handwritings in this world plainer than Bro. K's. But isn't a check a fine article to be thrown in for good measure with a pounding, though?

—It is not often that a pastor enjoys a privilege recently accorded Rev. L. I. Cox who organized a church of twenty-eight charter members in a neat and comfortable house of worship, already paid for and deeded to the Conference. Monticello, in Guilford County, not far north of Greensboro, was a preaching place to which Rev. C. C. Peel, when pastor of Hines' Chapel, went frequently for an afternoon service. The congregation, under Brother Peel's leadership and assistance, we believe, erected a neat and comfortable house. For the past several months Bro. Cox has been giving an afternoon service, with the result that the congregation decided to organize themselves into a Christian Church, as above stated.

—The Sun's editor enjoyed a rich and rare privilege last week, in that he was permitted to engage with Pastor I. W. Johnson in a series of meetings at Berea, Nansemond Co., Va. Bro. Johnson has not been well the past several months, and his good wife has also been in poor health. The former seems now to have permanently recovered, and the latter is rapidly improving. Under difficulties and anxieties Bro. Johnson has kept his work up, and his people have been very faithful and loyal to him. He is a spiritually minded, consecrated man, and is doing efficient work as pastor. A week's association with him was a great pleasure. And no preacher ever worked at Berea but that he enjoyed the task, and received inspiration from the loving loyalty and sweet fellowship that prevail there. Of course Capt. Tom Gaskins, for many years Superintendent of the Sunday school, and Senior Deacon of the Church, was at his post of duty, and in his quiet, modest way was giving his heart and hand to the work. Dear "Aunt" Gaskins—God bless her—is feeble now, but her intense zeal and devotion for the Master's cause, brought her from a sick room to her beloved church several times during the meeting. Her heart was there all the time.

Many other faithful ones were there, ready, willing, anxious in service, song and prayer.

It was a delightful season of spiritual showers and refreshings. There were many new covenants made and reconsecrations to the Mater's service. Five united with the church Friday afternoon.

## NEWS ITEMS.

—It is reported that unless cotton goods go up wonderfully in price, or raw cotton declines quickly, several Southern Cotton Mills will close down.

—Orville Wright, after taking Crown Prince Frederick William, of Germany as a passenger for ten minutes in the air at Postdam, Oct. 2, proceeded to break all previous records for high flights by soaring 1600 feet high.

—The sheriff of Rutherford Co., N. C., learning last Sunday morning that bridge builders were busy on a railroad bridge C. C. & O. Ry. near Spartanburg, S. C., hurried to the scene of action and stopped the Sunday work, it being in violation of the law of this State.

—The value of the precious stones imported into the United States last year amounted to \$13,700,404, of which three-fourths was in unset diamonds. The entire product of precious and semi-precious stones in this country in 1908 was valued at \$415,063, turquoise leading the list. This stone comes from Arizona, New Mexico and California.

—Orville Wright on September 17, in the presence of the empress, Princess Louise, Prince Adelbert and Prince August, and other august nobles, all of Germany, broke the record for high flight. He reached the height of 765 feet, surpassing the best previous record by 253 feet. He remained up fifty-three minutes, a part of which time he was in a very strong wind, which made it necessary for him to execute the most intricate maneuvers yet witnessed at Berlin.

—Cotton ginners' reports Sept. 25 showed 27,751 bales less ginned this year than last to same date. On Oct. 4 a Washington despatch said:

"The most unfavorable report on the condition of the cotton crop issued by the department of agriculture at this season of the year for many years was made public today. Financial and weather conditions combined to make the report unfavorable.

Today's official report indicated that on September 25 the condition of the cotton crop was only 58.5 per cent of normal, as compared with 63.7 per cent on August 25, 1909; 69.7 on September 25, 1908; on September 25, 1907, and 67 per cent on the average for ten years on August 25, 1909.

**THE S. S. LESSON FOR OCTOBER 10.****Paul a Prisoner—The Plot.**

Acts 22:30-23:35.

**Golden Text.**—I will say of Jehovah, He is my refuge and my fortress: my God, in whom I trust. Psa. 91:2.

**Time.**—Four days are embraced in this lesson. The first includes the appearance before the Sanhedrin. The second the day of the plot. The third the arrival at Antripatris. Fourth the arrival at Caesarea.

**Places.**—The castle in the Fortress Antonia. The Council Chamber near the foot of a bridge leading across a ravine from the western cloister of the temple. Antripatris—nearly 40 English miles northwest of Jerusalem built by Herod the Great. Caesarea, Herod's palace, the official residence of Felix.

Here Paul was placed in military confinement.

The Jews plotted against the life of Paul and seemed to have everything in their favor. They were forty to one. The Christians were a despised and persecuted sect. The charge as stated in Paul's own words is, "Concerning the hope and resurrection of the dead am I called in question." The real issue between Paul and the Jews was that Paul by personal conviction was a Pharisee and was opposed to the cold aristocratic Sadducees. He maintained that the true Jewish patriot and true Pharisee should be a Christian, as he himself was.

**Paul as a Man.**—Paul was about to be taken by a mob, and the calm, bold speech he made,—you tingle at the scene when the scourge drops and he says "I was born free. It helps to find Paul a good deal like the rest of us. It helps us to fight the battle of faith. There is vigor and a manliness about him that touches other strong men. None of colorlessness about Paul.

The secret of Paul's life is a sure recipe for all who will be successful. "The Lord stood by him." If you but knew it ninety per cent of the successful business men are Christians. They are spending and being spent in Heaven's business.

They keep right on with their advertising, sending out representatives, visiting patients, accepting fees, etc. They hold as their motto to be a real live wide-awake proposition. God holds up for them the ladder and leaves it to them to hold on and climb.

Then while climbing, doing our best, nothing becomes more our duty than to assist someone else ascend. In doing so an excellent plan is suggested by verse 19, "The chief captain took him by the hand." The plan reaches boys and girls and draws them into the Sunday-

school work. A boy's heart is in his hand when not in his mouth. The boy's hand-shake is an awkward one, but as sincere as a countryman's. Mr. Wm. Ridgeway in S. S. Times shows that Christ was a man of a warm hand (Matt. 9:25; Mark 8:25, 9:27).

G. W. T.

**NOTICE TO CHURCHES IN THE E. VA. CONFERENCE.**

Churches desiring financial assistance from the Home Mission Committee of the Eastern Virginia Christian Conference should file their applications with me as early as possible.

J. E. West, Chair.

Suffolk, Va., Oct. 4, 1909.

**ELON COLLEGE NOTES.**

—The past week has been one of quiet, and apparently, good work in the College community.

—The enrollment of students gradually increases. The number has now reached one hundred and fifty-eight.

—Rev. Dr. D. A. Long was the speaker at the eleven o'clock hour last Sunday. His theme was his travels in the Holy Land. The address was instructive and greatly appreciated by his audience.

—Prof. W. C. Wicker is on the program of the annual convention of the seventh District Grand Lodge of Masons of North Carolina to be held in Greensboro Oct. 9, and will attend in the capacity of District Deputy Grand Master.

—Dr. Moffitt is in the field most of the time now in the interest of the endowment fund.

—Prof. Kernodle has been here several days looking after business matters before going permanently to his home at Richmond.

—Rev. C. A. Boon, who has been sick, was able to attend church services last Sunday. Mr. W. S. Tate has been sick several days. Miss Ellen Weston is slowly improving, but is scarcely able to be up at all yet.

—The Lecture Committee of the College are trying to arrange for a series of stereopticon lectures during the winter months. A stereopticon outfit is to be purchased as soon as the Committee can get a little more money for that purpose. This is one of the most useful aids to general education, and our community may justly expect to be both instructed and entertained.

—Rev. Dr. Newman and Mrs. W. C. Wicker returned the first of last week from the funeral of their father which took place near the old homestead in Isle of Wight County, Va.

—The graded school opened Monday

of this week with Prof. J. C. Stout of Burlington, principal, and Misses Ruth Jones of Suffolk and Lela Compton of Caswell County, North Carolina, teachers.

W. P. Lawrence.

**SERVICE PLEASES ALABAMA FARMERS.**

The following letter from Mr. R. T. Pressley, a well known farmer residing near Cullman, Ala., to the Manager of the Bell Telephone Company at Cullman, Ala., recently appeared in the Cullman, Ala., Democrat:

"Hanceville, Ala., May 27, 1909.  
"Mr. J. B. Cassels, Cullman, Ala.

"Dear Sir:

"In reply to your inquiry allow me to say that I am well pleased with my telephone and would not be without it at any cost.

"My neighbors agree with me that we have never had a greater convenience than the rural "phone." In all matters of business, in social life, and in every emergency we find it invaluable and indispensable to us and our families. In my work as pastor of churches in different parts of the country, I find my "phone" a first aid.

"We frequently save the time that would be consumed by a man and team making long drives. You see we can have the business transacted before we could get a team in harness, or if it is necessary for some one to go, we can send a boy and talk the matter over at the phone and keep the men at work. In this way alone we save the fifty cents paid as rent many times over in a month. And it brings us more closely in touch with each other socially, we get better acquainted with each other and it removes that feature of country life so much disliked by the ladies and young people and keeps our boys and girls better satisfied to stay on the farm.

"A friend tells me that he is confident that his phone was the means of saving the life of one of his children. The child became suddenly and violently sick. It was six miles to the nearest doctor, so he called the doctor at the phone and told him the symptoms. The doctor told him what to do until he could get there and the child recovered.

"In all cases of sickness or accident or fire or anything that may occur, we find the telephone is a friend in time of need.

"There is not a patron on our line who would be willing to let the phone go and we would be glad to see one in every home. "Respectfully,"

"R. T. Pressley."

Farmers throughout the South are putting telephones in their homes and enjoying the benefits and conveniences of this modern agency. The Southern Bell Telephone and Telegraph Company offers an attractive proposition to farmers, and a book giving full information may be obtained by addressing Farmers' Line Department, Southern Bell Telephone and Telegraph Co., 19 South Pryor Street, Atlanta, Ga.

—Benefactors' Day was observed at Trinity College, N. C., Oct. 4. The donations of the day amounted to \$83,984, B. N. Duke giving \$50,000 of the sum.

**DOUBLE MINISTERS' SALARIES.**

Editor Biblical Recorder:—I never discuss war in the presence of Hannibal. Usually, therefore, I am willing to let the preachers have everything their own way in the columns of our church organs, and I am willing now simply because I have a subject of absolutely vital importance to the cause of Christianity and human progress concerning which it would not be proper for the preachers themselves to be the agitators. And the occasion of my writing is simply this:

The October Delineator has just come to my office—and I look over it every month not for the purpose of seeing what new horrors in hat styles are to be inflicted upon an unoffending world, but because the editor has a way of getting articles from the foremost men in America about the biggest and liveliest questions of the day. Accordingly in the October number he has a symposium on "What is the Matter With the Church?" the contributors being Cardinal Gibbons, Josiah Strong, Len. G. Broughton, Russel H. Conwell, Gipsy Smith, Chas. H. Parkhurst, Charles F. Aked, Emil G. Hirsch, and F. M. North.

The best answers given to the Editor's question in all this symposium is the reply of Rev. Charles F. Aked, pastor of Fifth Avenue Baptist Church, New York, whose answer in brief is, "Double the salaries of ministers and so stop driving away the strongest and fittest young men from the pulpit."

And Dr. Aked is right. While the cost of living has been increasing year by year and the salaries of all other workers have been heavily increased, I have heard little of increased salaries for our ministers, and unless salaries are increased it is going to be difficult—exceedingly difficult—for the church to get the splendid spiritual and intellectual leadership needed for the critical period in its history upon which it has now entered.

This is indeed a matter worthy of serious thought, and I am sending this note simply to call attention to Dr. Aked's forceful card which I am sending herewith. Every layman in America ought to read it and think about it.

Sincerely yours,

Clarence H. Poe.

Raleigh, N. C.

"What's the Matter With the Church?"

—Dr. Aked's Answer.

Two different factors have to be taken into account.

(1) The churches have lost ground in the Old, and have not yet found adequate expression in the New.

We are living in a period of transition. There is a new scientific outlook,

a new literary and historical criticism, and a new conception of social and ethical relations. The churches have not yet realized all that these changes involve nor properly related themselves to them. The mere suspicion that Christianity is out of harmony with the facts of life, as science helps us to understand facts, is fatal to the faith of many. Preachers are too fond of sneering at the new knowledge. Men who know vastly more than they do are not to be blamed if they turn away in sheer weariness of spirit. The thoughtful, educated, sincere young man or woman who sees some ignorant preacher—ignorant, however devout—perform waltz-dance in the pulpit over "so-called science" is likely to drift away from a church which condemns what it does not understand.

The worst is that while the old theological sanctions and prohibitions have lost power there are new and valid ones which the churches have not grasped. These are grounded in the facts of human experience, verified by experiment here and now—and the churches do not seem to know it. They will learn: The losses of a transition period are temporary; its gains permanent.

And the same things are to be said about the new civic consciousness, the new political consciousness. New social and ethical ideals brood to-day over the face of the abyss. They move slowly where they should move quickly—amongst the churches—but they move. The future is by no means dark.

(2) The nearest, most important single reform to be attempted by the religious people of this country is to **double the salary of every preacher upon the continent.** The churches get just as good preaching as they are entitled to for the money they pay. They are served better than they deserve. Yet we of the pulpit are not big enough for the mighty tasks which lie before us. The readjustment of the machinery of the churches to the work of the world in the new day and in the coming day is a giant's task. And we are not giants. The Church will not pay for giants. The Church needs statesmen, thinkers, prophets, men with piercing insight and foresight, men who know what Israel ought to do. The railroads will pay for such men. The world of finance has a thousand attractions for them. Commerce is open to them, with all its possibilities. The Church invites them to stay out of the pulpit. The cost of living has been advancing year by year until it has reached a point where it threatens crisis. Salaries have not advanced. Preachers are miserably paid. So are the professors of semi-

naries where preachers are trained. No man ought to come into the ministry for the sake of a salary. No man ought to enter who is not prepared to make sacrifices. But when he sees that in the ministry he will have to live a cramped, starved life; when he sees that his energy will be dissipated in a sordid struggle to keep body and soul together instead of expended upon the things of the Kingdom of Heaven; when he knows that the work which he wants to do for God and humanity he will not be able to do because his wife and himself will have to spend their years in a heart-breaking endeavor to keep out of debt and "respectable," and to bring up their children in decency—then it is not to be wondered at if he decides that he will try to be a Christian and glorify God—outside the pulpit!

The crying need of the churches of this country is a race of bigger and better men than we are. But the churches have not begun to think of the necessity of paying for them.—Biblical Recorder.

**THE BANE AND BLESSING OF TEMPTATION.**

It is not always possible to escape temptation. No one should seek or deliberately place himself in the way of temptation. Temptation is always with an element of danger. Temptation, however, while it is never to be sought, yet when it cannot be escaped, if properly met has in it a beneficial as well as a dangerous possibility.

Temptations, like hardships and disasters, should be made tests which work the strengthening of character. Like times of trial and disaster, temptations work opposite effects upon persons of different character. In time of shipwreck or disaster, selfishness becomes more pronounced and more manifest in the selfish, while unselfish and benevolent characters shine forth with greater luster because of the dark setting which the test brings with it. The existence of the noblest characters would never have been so clearly manifest to the world had it not been for the trying ordeals through which they passed. James, the apostle, must have had this in mind when he wrote: "Count it all joy when ye fall into divers temptations."

God does not tempt a man, as he tells us plainly. Temptations come of the devil, and are sent to defeat the divine purpose. But God can bring help out of what Satan intends for harm. Like Balaam, temptations may be sent forth with nothing but curses, and yet be powerless to confer anything but blessing.

That temptations are dangerous, and

potent with possibilities of evil, none will dare deny, yet when confronted by temptations which we did not court, and from which we cannot escape, it is well to remember that even this foe may be made to bless us. Personal discipline and character, like national achievement and growth, are often wrought out by dangers and difficulties which tax both patience and endurance. Temptations may work out for the individual what menacing foes effect for the nation which they only seek to destroy. Conquering nations, one after the other, when they had subdued all their foes and there was no longer need for discipline, exertion and effort, have disintegrated. Ease and opulence have wrought many a ruin foes could not effect.

Do not, therefore, take too gloomy a view of trials and of temptations that may confront you. Instead of working against you to your detriment, they can be made to "work out for you a far more exceeding and eternal weight of glory." If the only Perfect Character this earth has ever known was made "perfect through sufferings," surely you and I cannot expect to attain similar results without trials, temptations and sufferings. Frances Power Cobbe says Correctly: "Each soul redeemed from self and sin must know its Calvary."—Sylvanus Stall, D.D., in *Lutheran Observer*.

#### MAGNITUDE OF LITTLE THINGS.

Men are fascinated with large things. Big fortunes, big farms, big gold mines, big oil wells, big business houses in big cities, big titles and big offices awaken feelings of awe in the minds of men. But little things, little armies, little navies, little places and little incomes can hardly command the respect of the children of men. Yet the largest things may be really insignificant, while many things which seem very small may be essentially great. To learn the lesson of the magnitude of little things will help us to be content with our lot and our work.

Things which are small in outward appearance sometimes have infinite magnitudes behind them: Take the two mites which the widow cast into the treasury of our Lord. It was an insignificant sum. It made little difference in the offerings of the day. If it had been withheld it would hardly have been missed. The offerings of the rich men were far more important in the reckonings of the treasury officials. But there is always something behind every transaction. Our Lord sees what is behind and knows its value. Behind this simple offering He saw the sacrifice, the intention, the heart of the giver. She

gave not two mites only, but a great heart, a great love, a great prayer, a great sacrifice, a great hope. Who can measure the value of these unseen things? Let no man despise the little gift.

Little things often grow to great things. We see only the beginnings and no man can estimate the end from the beginning. Take the grain of mustard seed in the parable. Jesus called the attention of His disciples to the insignificance of the seed. But wrapped up in that little shell there was a tree. Jesus saw its spreading branches and the fowls of the air lodging in them. So is the kingdom of heaven. Men despised the beginnings of that kingdom. It consisted of a handful of men who had nothing to commend them to the admiration of the worldly mind, nothing to impress men. But who despises that movement now? It has extended to the ends of the earth, and is the most potent agency in modern times. Men despised Methodism in its beginnings also. It consisted of a few Oxford students, banded together to encourage one another in the effort to live a holy life in the midst of a crooked and perverse generation. But who despises that movement now? Behold what God hath wrought! A handful of corn in the tops of the mountains shakes like Lebanon. Beware, O ye despisers. One who despises a small beginning may be found despising the work of God and the power of God.

Feeble individuals are often despised. Long ago a religious meeting was held in England for the purpose of awakening a new interest in religion and inducing men to turn to God. The preacher preached and exhorted and the people prayed, but they were disappointed. Only one little boy decided to serve God. When the minister was asked about the result of his meetings, he said, "O, nothing; nobody came forward but little Bobby Morrison." But little Bobby grew to be a great man, a pioneer missionary to China. He labored there many years, and laid the foundations for the evangelization of that vast empire; and the fruits of that meeting in which nobody was converted except a little boy will never be fully known until the books are opened on the day of judgment. Jesus also was despised. He was a peasant child of a peasant mother, and when he grew to manhood, and mighty works began to show forth themselves by Him, the people of Nazareth were offended, and said, "Is not this the carpenter?" But who will despise Him now? God hath given Him a name which is above every name.

Little things which men despise are

often the special care of heaven.

"Take heed," said Jesus, "that ye despise not one of these little ones; for verily I say unto you that their angels do always behold the face of my Father which is in heaven." The little ones are often despised. They are weak. They contribute nothing to the strength or support of the family. They are only little ones. Some men think more of their horses and cattle and farms and gold mines and banks than they do of their children. There are places of shame where the souls of young people are being ruined by hundreds every year, and yet many people think it would be bad policy to close them, for they yield a little revenue and add to the financial strength of the city. But what of the little ones? There are many ways in which men show that they despise the little ones. Many of us who would resent the charge have done things which the Judge of all will decide to be acts of contempt of little ones. But they have angels for their protection. Heaven does not despise the little ones. If we have done so, may God forgive us.

What marvelous beauty and infinite value are concealed in the little things about us. If we could see all there is in a rose, or a lily, or a blade of grass, or a drop of dew, or a grain of sand, we would be lost in wonder. A grain of sand from the sidewalk under a microscope will glow with all the colors of the rainbow. They are there all the time, but the microscope reveals them. What must the eye of God see in a grain of sand, or a blade of grass? Robert Burns saw a poem of immortal beauty in a mouse, and William Cullen Bryant saw one in the flight of a water-fowl, and Edgar Allen Poe saw one in a raven. O, for the eye of a poet. But if poets can see things hidden from the eyes of ordinary men, what must God see in the commonplace things that are around our path every day?

Life is made up of little things. It does not require a revolution or national convulsion to enable one to develop the graces of patience and charity and love. Little deeds of kindness are doing more to make the earth a paradise than the heroic deeds of great warriors on bloody fields.

Little acts of kindness, little deeds of love,  
Make the earth an Eden like to that above.

God is present in the little things as well as in the great, and through the commonplace things of earth He is working out His high designs of eternal wisdom and power. Learn then the lesson of the magnitude of little things.—N. Y. Christian Advocate.

## THE CHRISTIAN SUN.

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Organ of the Southern Christian  
Convention.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### CONFERENCE CALENDER.

**Virginia Valley Central**, was held at Newport, Page Co., beginning Thursday, August 12th.

Others are to meet as follows:

**Alabama.**—Christiana Church, Tuesday, 10:00 a. m., Oct. 19. Rev. G. O. Lankford, Pres., Columbus, Ga., J. W. Payne, Secy., Wadley, Ala., R. F. D.3.

**Ga. and Ala.**—Richland, Ga., Tuesday, 7:30 p. m., Oct. 26. Rev. H. W. Elder, Pres., Richland, Ga., J. F. Hill, Jr., Sec., Box 64, Phoenix, Ala.

**Eastern Virginia.**—Franklin, Tuesday, Nov. 2. Rev. N. G. Newman, Pres., Holland, Va., Rev. W. D. Harward, Secy.

**Eastern N. C.**—Sanford, Thursday, Nov. 11, 10 a. m. Rev. G. R. Underwood, Pres., Sanford, N. C., Rev. W. C. Wick-er, Secy., Elon College, N. C.

**Western N. C.**—Graham, Tuesday, Nov. 16, 10:30 a. m. Rev. L. I. Cox, Pres., Elon College, N. C., Rev. R. L. Williamson, Secy., Ramseur, N. C.

**N. C. and Va.**—Belew's Creek, Tuesday, Nov. 23, 9 a. m. Prof. W. A. Harper, Pres., Elon College, N. C., Prof. W. P. Lawrence, Secy., Elon College, N. C.

### THE VICIES OF CHRISTENDOM.

In concluding, recently, a brilliant contribution to the Outlook, Dr. Lyman Abbot, after quoting the significant sentence from Scripture "By their fruits ye shall know them," asks this comprehensive question: "What has been the effect on human character of faith in Jesus Christ as the supreme manifestation of God?" In reply to his own question this is given: "To attempt to answer this question would be to write the history of Christianity. It must suffice to say that the vices of

Christendom are common to humanity, its virtues are largely its own. Cruelty and oppression, fraud and deceit, drunkenness and prostitution, are a part of the world's history. What is not a part of the world's history, but only a part of the history of Christendom, is the abolition of slavery, the emancipation of government, the creation of a sense of commercial honor which has made possible banks and a post-office and credit system, hospitals and asylums for the unfortunate, and a temperance movement which has promoted the power of self-control. What is common to humanity is a poignant sense of remorse for sin: what is peculiar to Christendom is an experience of forgiveness of sin."

These are truisms presented by Dr. Abbott which all see and admit. And yet how very many people reason as if the vices of Christendom were the creations and offspring of Christendom itself. The vices of Christendom are those common to humanity, and are not, therefore, either in part or parcel, to be attributed to the spirit of Christianity.

Even when a church member goes wrong, lives wrong, fails to measure up, as many do, there be those ever ready to point at this particular one as a product of the church, of Christianity. How very far of the mark does such an one reason. The sins, errors, blunders of the wayward brother are not products of the Church, or of Christendom, but are only such as are common to humanity. Men of the type of the wayward church member can be found in all the world of human depravity; but men of highest virtue, truth, piety, can only be found in the Church—and these are the products of Christendom. The virtues of Christendom are its products and are peculiar to itself.

### DOING ONE'S BEST.

There is a divine copartnership which may be entered into in this world. Until one enters that copartnership one has not done one's best. God never intended that man should fight out his battles alone. God wants to help him. Man, unaided, is doomed to defeat. Who fights in any conflict, trial, task, trouble, without divine help is fighting a losing battle. It matters not how deft the fingers, how skilled the hand, unless God helps, no man does his best.

Matthew, at the seat of toll, was doing his best as a customs house keeper. But Jesus found him there, entered into partnership with him and gave him a better chance. Matthew became a keeper of divine records, a writer of immortal fame, a man of eternal weight and

worth. Jesus the Christ gave Matthew a chance, and Matthew never did his best till he knew Jesus and took Him into his own life and labors and tasks.

A very skilled operative managed the loom long and well. But one day the threads became tangled. There was a sign over the door "When any trouble arises, or threads get tangled, call the superintendent." "But why call the superintendent this time?" queried the operator, "I can untangle the threads." But soon more threads were tangled and shortly a loom was broken. Then the superintendent was called: "O superintendent, I have done the best I could, and still the crash came." "No," replied the superintendent, "you have not done the best you could till you have called me." No mortal man has done the best he can till he has called Jesus Christ as his help, companion, friend. Jesus wants to help. He wants to give all a chance. He takes the lowliest, the humblest, the most insignificant often, into copartnership, and gives them a chance. This is doing one's best in this life—taking the blessed Christ as daily help, friend, companion, guide. God helps us do our best—that is, take Christ with us in all things.

### A BUSY LIFE.

Christianity fills the life, crowds and packs it, with busy and fruitful activity. The very busiest, most varied, active, and fruitful life the world has ever known was the life of Jesus the Christ. A writer, (no less an one than the beloved Disciple) said that if the events, variety, and incidents of Lord Christ were written out in books he supposed the world could not contain them. Think of it, a life of such infinite variety, achievement, and activity that a world full of books could not contain it. Christianity, the true Christian spirit, always crowds the life, makes it full and fruitful.

The curse of sin is its barrenness. Wickedness is fruitless. Worldliness is emptiness. From a world of idleness to a world of activity, has ever been the call of Christianity.

They are busy men in the Book, from Moses to Christ, the men of meadows and the men of manglers. They have about them the breath of fresh fields, the power of boundless forests and unchained seas. The hand that wields the scepter for Lord Christ is an ungloved hand, a hand burdened by task and toil and trial.

The fishermen of Galilee were called: not the idlers and drones. And they were made more busy and became fishers of men. The spreaders of nets became spreaders of the Gospel.

**SUFFOLK LETTER.**

Laying the corner-stone of the new Portsmouth Christian Church, on Thursday afternoon the last day of September, was an event in the history of that church.

This church was organized Oct. 31, 1901, with thirty members, and they have worshipped, up to the present time, in a chapel on High Street. The present membership is one hundred and thirty and the Sunday-school numbered one hundred and eighty-seven last Sunday.

The land and chapel where they now worship cost \$4,500, and is now estimated at \$15,000. They have had an offer of \$12,000.

The new lot is located on the corner of Washington and County streets and cost \$9,000. It is, perhaps, the best location for a church in Portsmouth, and Providence seems to have favored Bro. Harrell and his faithful band of workers from the initiation of this undertaking.

The church building will cost in the neighborhood of \$24,000. The organ and some other things will be left off for the present. It is to be of Mt. Airy granite, trimmed with sandstone, and is 79x71 feet. The auditorium will be 71x45 feet, with elevated floor, and will seat 400, and finished in dome shape overhead. The Sunday school department will open into Main Auditorium by rolling partition. The Sunday school department will be 71x30 feet and two stories, cut up into assembly room in the center and class rooms at both ends and above in the balcony. It will be heated by steam with furnaces in basement. The windows will be of leaded Cathedral glass handsome in design.

The building is now above first floor and ready to receive door and window frames. When finished it will be one of the best church edifices in Portsmouth.

If they realize \$15,000 for the High Street property, the financial estimate will be as follows:

Resources,—old property estimated \$15,000, subscription \$2,000, making \$17,000. Indebtedness on new property \$3,000, leaving gross assets \$14,000. Total cost of building to be \$24,000, leaving an indebtedness on the property of \$10,000, no more than the land is worth without the church on it. Their idea is to get a long-time loan and pay out gradually while they have the use of the elegant and well appointed new building.

The corner-stone was laid by the Seaboard Lodge, No. 56, A. F. and A. M., at 3:30 p.m., September 30, 1909. The ceremony was impressive and several hundred people were present.

Prof. J. W. Cooper was choir master and there were about thirty in the choir which rendered good music.

Ministers from Methodist, Baptist, Episcopal, Disciple, and Christian Churches were present.

The day was ideal and Rev. J. W. Harrell, his good wife, and the congregation thankful. He has labored zealously as the leader and pastor of the flock for eight years, and he will soon have a church property worth at the least more than **thirty thousand dollars** and well adapted to modern church work. Those who have contributed to this enterprise will soon be proud that they have money in it; and I hope they will be richly rewarded for their much needed contributions.

I had the privilege and honor of making a little talk on this auspicious and prophetic occasion.

W. W. Staley.

**NORFOLK LETTER.**

As previously announced, last Thursday evening at 3:30, the corner stone of the new Christian church in Portsmouth was laid with Masonic ceremonies, the Masonic odes being sung by the choir of the church.

Rev. W. W. Staley, D. D., of Suffolk, delivered the address. It is hardly worth while to say that it was a fine address, and well delivered; that naturally, goes without saying, to all who know Dr. Staley, or have ever heard him make an address. There was a large crowd present, and Brother Harrell seemed to be in exceptionally happy mood, and well he might be, for he has worked hard for the success of the church, and to see this, the beginning of what is to be the full realization of his hopes and ambition, gave him good cause to be happy. The church, when it is completed, is going to be a great credit to our people in Portsmouth, and an ornament to that part of the city, in which it is located. I will not attempt a description of it, or further comment at this time, because I suspect that if you will read the Suffolk letter in this issue, you will find a more extended, and detailed account of this occasion. I just felt that I wanted to mention it, because I think too much cannot be said in commendation of the faithful little band, that has worked together, as the Portsmouth Christian Church.

The Memorial Temple Sunday school held a rally in connection with their Sunday school yesterday, an appropriate program having been executed, much to the pleasure and edification of the large number present.

Rev. C. C. Ryan, the pastor, was engaged last week, and will be again this

week, until probably Thursday, assisting Rev. C. C. Jones in a meeting at Wakefield. A splendid meeting is reported, something like twenty-five conversions already. He is scheduled to assist Rev. H. E. Rountree at Waverly, in a meeting, following the third Sunday. He is planning, with his family to leave here about the 26th inst. for his work in Ansonia, Ohio.

The Sunday school of the Third Church had no "rally day" yesterday, but the Sunday school rallied, having the largest attendance that we have had at the morning session of our Sunday school, lacking just a few of having the total enrollment of the school present.

Prof. S. M. Smith conducted the prayer meeting last Wednesday night. He gave us an interesting talk, to the delight and edification of those present.

I regret very much to have to record that Sister J. A. Nichlos of the Memorial Temple, mother of our good Bro. B. L. Nichlos has been suffering with a cancerous growth on her shoulder. Last week she underwent a surgical operation for the removal of the same. While she has been suffering considerably as the result of the operation, she is getting on very nicely, and hopes are entertained for her complete and speedy recovery.

J. W. Manning.

On September the 25, Germany anchored another huge Dread-naught, the Helogland. This monster of war will carry a crew of 1,000 men, and will be armed with twelve inch guns.

—For many years Hetty Green has been rated as the richest woman in the world, but since the death of Edward H. Harriman she has lost that distinction. By the terms of Mr. Harriman's will his widow, Mrs. Mary W. Harriman, becomes the world's richest woman. The entire Harriman estate was left to her, variously estimated from \$50,000,000 to \$200,000,000.

—When Henry Hudson drifted down the river that now bears his name, little did he dream that such a pageant as is witnessed today in New York would ever be held in his name. It is a beautiful piece of poetical justice. It is the Hudson River that made New York, and this city is an immortal monument to the discoverer, Henry Hudson.

—When Fulton in the little Clermont steered down Hudson river he never dreamed that he was inaugurating a new era in navigation that would in less than a century be world-wide and of unsurpassable good—an era that would make the seas an invisible network of transportation lines. This stupendous fact is an infinite honor to the name of Robert Fulton.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....	\$3,748.85.
Monthly Dues:	
J. Maryon Saunders ....	\$.60
William Staley Cheatham ..	.10
J. Willard White .....	.10
Mary Lee Foster .....	.10
James L. Foster, Jr. ....	.10
Monthly S. S. Offering:	
Palm St., Greensboro ...	1.53
Durham, N. C. ....	10.00
Wake Chapel, N. C. ....	2.00
Franklin, Va. ....	2.68
Norfolk, Va.,	
Third Church .....	3.33
Jr. C. E. Society, Elon	
College, N. C. ....	.18
Henderson, N. C. ....	3.02
Special Offering.	
Mrs. T. A. Jones, Nor-	
folk, Va. ....	2.00
Mrs. Bettie Cates (on	
support of children) . .	3.00
Pictures sold (J. L. F.) .	1.20
Am't. 36th week .....	29.94
Total .....	\$3,778.79

Elon College, N. C., Sept. 29, 1909.  
My Dear Children and Friends:—

This week finds us with a nice report, and the orphan children very busy. We are glad to have so liberal a report, yet we need larger amounts and from more persons, schools and churches.

These beautiful days the boys are making hay (pea vines) and the girls are doing "fall cleaning," getting ready for school which begins Oct. 4th, and then books, books, and sleepy looks will be the order for quite a while.

Sister T. A. Jones of Norfolk, Va., is the first "Old Cousin" to respond to our request which would make "Uncle Jim" shout! Now if a few hundred of "Old Cousins" will send in \$2.00 each as Sister Jones has done—you just take down the receiver of the telephone and listen and see if you do not hear shouts from Uncle Jim. Durham Sunday-school takes their offering not monthly but quarterly, and they report through Bro. Harward \$10.00 for last quarter, which is very liberal. In fact all the schools that make an offering average well, so much so that if all would take an offering we would have a liberal support from the Sunday-schools.

We shall greatly appreciate any church or community getting us a donation of wheat or corn for this winter as the weather so affected our corn crop we shall be very short and we must look ahead and provide. Who will write us about this matter?

Who will help us to get more land? Write often, dear children, and lets do all we can for the Orphanage. We will need many school books also—which takes money.

Yours for the work,  
Uncle Jim.

Norfolk, Va, Sept. 21, 1909.

My dear Uncle Jim:—  
No reflections as to the need of your shouting, yet I love to see every one happy. Therefore I send a small donation of two dollars to help make you shout, also to help buy the needed plot of land to keep the little boys busy, as God has taught us from the busy bee, and the babe in motion and at play, that we all should be busy all the time. Wishing you much success, and that you will realize more than enough for your land.

Yours truly,  
Mrs. T. A. Jones.

Thank you, sister Jones. You are the first "Old" Cousin to respond towards helping us buy another plot of land. Wish all would be as liberal as you. Will you pray that God will bless our work and that we may get the needed land? God bless you and your two dollars!

Elon College, N. C., Sept. 27, 1909.

Dear Uncle Jim:—  
I am sending sixty cents which, I think will pay my dues for the remainder of the year.

I am so sorry it's getting cold, for I can't go barefooted or stay out to play, but I'll be glad to see Santa, won't you?  
Fondly yours,  
J. Maryon Saunders.

Ah! Maryon, little folks begin to think early of Santa! Cold weather brings the dear old fellow, so I know you'll give up the barefeet willingly.

Golden, N. C., Sept. 20, 1909.

Dear Uncle Jim:—  
I am a boy fifteen years old and I am at a training school for the Lord's work.

I would like to send to the orphans and join the band of cousins and send ten cents per month. My mother is dead, but I have a darling step mother who takes good care of us. We appreciate her kindness to us very much. I send my love to you and the dear cousins.

I remain yours in His name,  
J. Willard White.

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P. M. A. M.	STATIONS.	A. M. P. M.
1:15	6:00	Raleigh 8:30 3:45
1:54	6:24	McCullers 7:52 3:03
2:11	6:59	Willow Sp'gs 7:37 2:45
2:23	7:14	Varina 7:27 2:34
2:35	7:26	Fuquay Sp'gs 7:19 2:25
2:55	7:45	Kipling 7:00 2:05
3:15	8:05	Lillington 6:41 1:44
3:41	8:28	Linden 6:15 1:17
4:30	9:15	Fayetteville 5:30 12:30

JNO. A. MILLS, Pres. and Gen. Mgr

**MEDICINE.**  
We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?  
**FREEMAN DRUG CO.,**  
Burlington, N. C.

Welcome, Willard. Am glad you are in special training for God's work. Surely He has prompted you to remember the Orphans.

Franklinton, N. C. Sept. 20, 1909.  
Dear Uncle Jim:—

I am one month old today. I weigh nine and one half pounds net, and am two feet tall.

I held mother's watch today, looked at it and listened to the "tick-tick." I have smiled many times since I was five days old.

My second night, I stayed up for prayers and didn't cry any while grandpa prayed.

Today I earned my first money, which I send to the Band. Mother promised me ten cents, if I would be good when nurse gave me a bath and a shampoo. I won the money of course; for I think I have the nicest nurse at all. Grandma gave me the other dime.

Mr. and Mrs. Patton came to see me the first Sunday in September. That same day my papa bought me a glass automobile filled with candy. That was my first toy, although friends and relatives have given me many pretty presents.

I am glad grandpa explained to Dr. Atkinson why he was so dignified and not big-headed; because I want to go fishing with them when I am old enough. I think grandpa is very sociable.

Mother and I both appreciate the nice cards you, Aunt Myrtle, Mary Lee and James L., Jr., sent us.

Love to you and all the cousins.

Sincerely,

William Staley Cheatham.

You are certainly a fine boy not to cry when you get a shampoo, little man. That is better than our three year old son does. By what name will mother call you? Tell me in your next letter.

My Dear Cousins:—

By the time our letter gets printed, all our children here will be in school. How we little Foster children will want to go, too, but mother thinks we are too young yet. So guess we'll learn our B C's at home this winter and be ready for school next year—that is, Mary Lee will, but baby James will have to be baby for several years yet. We send our dimes.

Fondly,

Mary Lee Foster.

James L. Foster, Jr.

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**LIGHTEST ROOF EVER MADE.**  
And the lightest—and the Rightest—  
and the Mightiest.

Any reader of this paper who contemplates building should think of the roof very shortly after he has concluded on the location of the building—for if the roof is not right the house will never be right.

To assist house builders, the Cortright Metal Roofing Co., Philadelphia, have published generously illustrated books giving the experience of people all over the United States in roof construction. For the good of this cause they will send these books free to any of our readers who write for them. They have been run into several editions, and have been helpful to thousands of home builders, as well as architects, contractors and roofers, because they demonstrate the good points and the weaknesses of all the various forms of roofing.

The roofing that is best for buildings in this section is a very light yet dense and flexible material that will make an absolutely tight covering, proof against weather, fire and wear. This material and its most practical application is fully discussed in these Cortright free books. The Cortright Metal Roofing Co. have carried its use to the farthest degree of development, producing the tightest and rightest roof that ever went on a house; suited alike to the smallest house and largest structure—and it is of such dignified character that it gives a charm to the little buildings about the house, while it makes the larger house notable for beauty in a community of handsome architecture.

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# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

atchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—WHY

In this enlightened age it seems almost superfluous to write an article with such a caption. The pity is that our people, some of them, do not even know why we need a Christian Endeavor Society and so are going on in the same old way, losing the overflowing energy of youth to the cause of Christ and the Church.

Many of our churches are trying to do everything in their power to make the Church and other religious organizations popular with the young, and yet they constantly see them drifting away from the Church. What more can we do that we are not doing to interest our young people in things religious? they ask in the hour of their disappointment. Nothing. You are doing too much already. **These young people want to do something for someone else and not to have everything done for them.** Christian Endeavor will give them this chance, and so is needed in the church today.

Others of our churches are feasting and entertaining the young people, hoping by this means to get them into the Church and interested in its work. Lawn parties, hay rides, moonlight excursions, white sales, rummage sales, pink, green, or red teas, ice-cream or oyster suppers, and a thousand and one other devices are resorted to to catch and to hold the young in the church. Yet they are steadily drifting away from it. Their social nature is developed by these things (and I do not object to having it developed, for our Master attended feasts and banquetted often), but not their spiritual. Such churches are on the wrong track. They must sooner or later realize that **the only thing which really appeals to the religious nature of young people is religious work.** Christian Endeavor will furnish this religious work and so is necessary to the growing church. Ser-

vice, not entertainment, is the watchword of Christian Endeavor. . . . .

In the third place, wherever Christian Endeavor has been tried fairly, it has succeeded wonderfully in building up the Church, the Sunday-school, and all the other auxiliaries of the religious life. This has occurred not only in America, but also in England, and France, and Spain, and Germany, and China, and in the uttermost parts of the earth. There is not a land where the Society is not known and honored and loved. There is no land that would do without it. There is no Church, which has it, that could be induced to part with it. There is no church which can afford to do without it. An effective Christian Endeavor Society means a growing, prosperous, hopeful, soul-saving, effective Church. Therefore, we need Christian Endeavor. **Shall we have it?**

## From Rev. Edward French.

Rev. Edward French sends in blanks filled out for the following churches: New Hope, Beulah, Newport, Whistler's Chapel, Wood's Chapel. He reports a new Teacher-Training Class organized in the New Hope Sunday school, of which M. John Vaupelt is president and Bro. French teacher, the class having fifteen members. In transmitting these items of interest Bro. French adds: "I realize that I am very late in sending in my reports, but under existing circumstances it seems about the best I could do. Any other information you may want from my field I shall be glad to furnish and will try to be prompt next time.

"I am secretary of the Department of Class Organization for the Virginia Valley-Central Young People's Convention, and it is my purpose to get organized classes in all our schools where possible." Thanks. That sounds well. Who next?

What are you doing for Teacher-Training and Christian Endeavor? Let us hear from you.

## "C. B. C." Banquetted.

On Friday evening, Sept. 24, from 8 to 11 P. M., Dr. and Mrs. J. O. Atkinson entertained in their hospitable home the "C. B. C." Organized Class of the Elon College Sunday school. All but four of

the class were present, and they were providentially detained. The evening was delightfully spent. Dainty refreshments were served. Mr. M. A. Atkinson won a Red-letter Testament in a Bible Contest, which was as follows:

1. What Apostle was chosen in the place of Judas Iscariot?
2. To what city was Paul going when converted?
3. Of what city was Paul a native?
4. Who wrote Acts?
5. Who were put in the fiery furnace?
6. Where did Christ work his first miracle?
7. Who ate grass like an ox?
8. What Old Testament King slept on an iron bedstead?
9. In what book of the Bible is God not mentioned?
10. Who went to heaven alive?
11. Give the shortest verse in the Bible.
12. On what mount did the ark rest?
13. Who was the beloved disciple?
14. Who was the first Christian martyr?
15. Who was banished to Patmos?
16. Who had John the Baptist Killed?
17. Who wrote Revelation?
18. What man served seven years for a kiss?
19. What patriarch slept on a rock for a pillow?
20. Give the first and last words of the Bible.

The winner in this contest made 95 per cent. The lowest grade was 40 per cent. After the contest, Miss Mary Lou Pitt sang. The class enjoyed itself and went forth more determined than ever to do valiant, effective service for the kingdom.

As soon as you organize a Christian Endeavor Society, please report the same to me. Do the same of Teacher-Training and Organized Classes. Why not report at once?

Miss Sallie Lou Cobb, Lanett, Ala., is about to organize a Christian Endeavor Society in that town. Good! Let us hope it will do great good.

Miss Bettie Stephenson, Roanoke, Ala., reports an excellent Organized Class at New Hope Church and a Teacher-Training Class in process of organization. This is encouraging. She adds:

"I am greatly interested in the work and will help all I can." Her address on "The Pastor's Relation to the Young People's Movement," delivered at the District Meeting at Rock Stand, Aug. 29, will appear soon in the Sun and will deserve a close and careful reading. It is to be published by request.

**C. E. TOPIC FOR OCTOBER 10—A FEW SUGGESTIONS.**

**How Can We Help Our Pastor?**

Ex. 17:8-13.

**The Leader.**—The leader should in a brief, terse manner state through what perils the Hebrews had passed in escaping out of Egypt and then show the other foes they had to meet. He should speak of the different kind of leadership demanded now from that demanded in leading the Israelites from Pharaoh's domains. They were now to fight and not to flee. Joshua was the man for this, as Moses had been for the other. He should note also how Moses helped. There are five spiritual truths here and they should be applied to the manner in which Endeavorers may help the pastor. A map should be used to make the situation of Amalek plain.

**The Scripture Lesson.**—Let six bright Endeavorers memorize each a verse of the lesson and after repeating it give paragraph comments thereon.

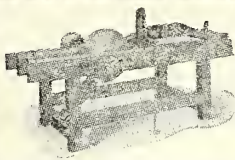
**Question Spurs.**—(To be answered in the meeting without being specifically called for).

- How can we advertise our pastor?
- What errands can we run for him?
- How can we assist in the mid-week prayer meeting?
- Do we need a pastor's aid committee? What work should such a pastor do?
- How can we make our pastor's sermons more effective among our Society members?
- What can we do for the Sunday evening preaching service?
- Why can't the older people render the pastor all the help he needs?
- Why are we responsible for Church work?
- What can we do to increase the church membership?
- What effect will this lesson have on our Society?
- How can we help the church finances along?
- What is our proper part in the church socials?
- What should we do to get strangers to attend church?
- How can we help in the Sunday school?
- Would our pastor be glad for us to visit him individually in his home?

**Scripture References.**—(To be read without being called for).

Human Weakness, Num. 11:14.  
 Strength in Weakness, I Cor. 1:27.  
 Co-operation, Mark 2:3, 6:7.  
 Praying for the Pastor, Rom. 15:30-32.  
 Willing Helpers, Acts 6:1-7.  
 Standing by in Danger, 2 Tim. 4:6-12.

Generous Support, 1 Cor. 9:1-14.  
 Following Wisely, Heb. 13:17-18.  
 Regular Attendance, Heb. 10:19-25.  
 Victory, Rom. 8:37.  
**The Pastor.**—In this meeting the pas-  
 (Continued on page sixteen).



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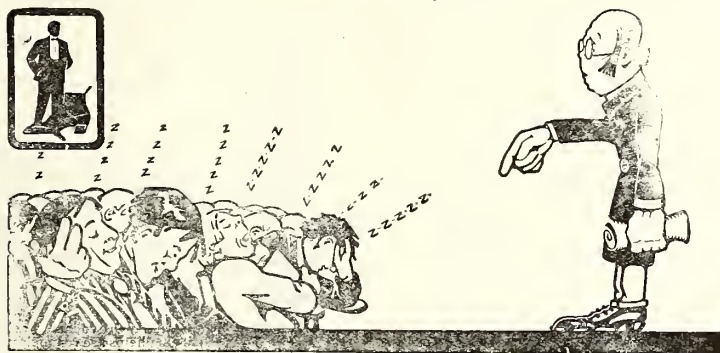
Do you know why you are a member of the Christian Church? Do you understand what the church stands for and teaches? If not, send and get a copy of the "Principles and Government of the Christian Church," just revised and greatly improved by order of the Southern Christian Convention.

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**D I E D.****Johnson.**

Near Windsor, Va., Sept. 8th, 1909, Mrs. Nancy Wich Johnson relict of the late Madison Johnson, aged about 84 years. Her husband died about seventeen years ago, leaving his wife, six sons and one daughter. They were members of Antioch Church. Sister Johnson made a profession of religion when quite young and united with the Church and was one among the oldest and best members of Antioch and therefore she will be greatly missed in her home, community and church. She was declining in health about two years and as the end drew near, she seemed to see her loved ones who were gone before her to the better land and would call them by name.

She was a good mother, neighbor, and faithful to her church. God bless the sacred memory of that dear mother. Just before she passed away to her home in the bright mansions above, she called her children and asked them to meet her in Heaven. She leaves six sons and one daughter, 31 grandchildren, and 25 great-grandchildren. Her funeral service was conducted by her pastor at Antioch, and her remains were laid to rest in the church cemetery to await the resurrection morn. God bless and comfort the dear bereaved ones.

H. H. B.

**Boykin.**

Near Windsor, Sept. 25, 1909, Mrs. Lizzie A. Boykin, relict of the late John M. Boykin, aged 71 years 1 month and 25 days. She gave her heart to God and united with Antioch Church and consecrated her life to His service at the early age of about ten years and was faithful to the end. She leaves to mourn their loss one son, Willie D., of Windsor, Va., two daughters, Mrs. Lula R. Griffin, of Portsmouth, Va., Mrs. Sadie B. Holland of Isle of Wight Co., six grandchildren and many friends. The funeral service was conducted by her pastor at Antioch, where she had been a member for over 60 years and her remains were laid to rest in the old church cemetery to await the coming of her Lord.


H. H. Butler.

**Williamson.**

Blanche Cleveland Williamson, the daughter of Mr. and Mrs. Reps Williamson, was born in Nansemond Co., Va., April 10, 1884, and died in Asheville, N. C., Sept. 6, 1909, at the age of 25 years, 4 months and 26 days. She is survived by her parents, three sisters, Mrs. J. O. Atkinson, Misses Regina and

Adelia Williamson, and three brothers, W. Thomas, Reps Jr., and Fred Williamson. She made a profession of religion

at the age of twelve and united with Berea (Nansemond) Christian Church, where she remained a consistent and



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A. L. R. Avant, M. D., Savannah, Ga., says: "It made me feel like my former self."  
Miss L. B. Terry, Barton, S. C. Says: "It relieved me of indigestion and gave

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**THE CHRISTIAN SUN** Elon College, N. C.

faithful member until her death. In her home she was a model child, and her many friends knew how amiable, modest and uplifting her influence and example were in that large circle of friends and acquaintances. She spent three years at Elon College. Her health failed and she had to abandon her dream of graduating from that institution. While at College she was a social favorite, and made many strong friends who regret her sad death. She fought a valiant fight for health, but in spite of all that human skill and loving hearts could do, the end came at Asheville, N. C., where she had gone, hoping to derive some benefit from the climate and treatment there. Her funeral was conducted by the writer, in the Suffolk Christian Church, assisted by Revs. W. W. Staley, N. G. Newman, W. L. Jones, and G. H. McFaden. Miss Blanche was a young lady of unusual social and moral gifts and attainments. Nature had blessed her with a bright, happy disposition, and none could know her but to love her. Through her long sickness, when she often suffered severely, she was bright, cheerful, humble and submissive, and always impressed one with her willingness to yield to the Divine Will. We cannot explain or understand her early departure, but we know God does what is best for His children. Her loss will be greatly felt in church and community, but most of all in that "inner circle," in her home, where she lived the pure life of one of the Father's sweetest children. Our loss is her gain. We extend to the bereaved family the comfort of the Gosepl, and pray for the Father's blessing to be upon them in this hour of sorrow.

I. W. Johnson.

**Williamson.**

Our heavenly Father, who is all wise and just, has taken from our circle our dear young friend and sister, Blanche Cleveland Williamson. Her life was beautifully characteristic of patience and devotion. She was noted for her sweet disposition and kindness in her home and among her friends.

Blanche has gone before us, and we would not recall her. Her health had been gradually failing for four years, and life could not be much pleasure to her here and she has risen to a higher and grander life. Her influence will live long with those who knew her best, and "to know her was to love her."

We mourn our loss, but believe it to be the will of Him who doeth all things well.

Therefore be it Resolved:

First—That we shall ever remember

## Your Boy

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

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her patience in suffering and triumph in death, and endeavor to imitate her virtues.

Second—That we sympathize with the family, and while mingling our tears with theirs we have bright hope of seeing our dear one again.

Third—That a copy of these resolutions be sent to the family, a copy be recorded in the secretary's book of the Ladies' Social Union of Berea (Nansemond) Church, and a copy be published in The Christian Sun.

Mrs. R. B. Odom,  
Miss Mary Brinkley,  
Miss Addie Everett,  
Committee.

**Johnson.**

Whereas, it has pleased God in His goodness and loving kindness to take out of our midst Sister S. T. Johnson in the 37th year of her age, and whereas she was a faithful member of our Church and Sabbath school, therefore be it Resolved:

First—That we submissively bow to the will of God, since He doeth all things well.

Second—That we hereby express to the family our heartfelt sympathy and pray that when their work is done they

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Lancaster, Pa.

may meet in that land where there are no more tears.

Third—That a copy of these resolutions be placed on our church minutes and a copy sent to the Christian Sun for publication and to the family of the deceased.

C. W. Whitmore,  
R. T. Brittle,  
E. D. Faison,  
Committee.

(Begun on page thirteen).  
 tor should frankly state wherein the Society has been and may still further be a benefit to him. Then let the president of the society in a few words pledge the members to help carry out his plans. The members might rise to show their approval of the president's promise for them.

#### Suggested Program.

1. Several appropriate songs.
2. Chain of prayers for the pastor and his work.
3. Scripture lesson recited and comment given.
4. Leader's Remarks.
5. Song, followed by prayer.
6. Question spurs.
7. Scripture references.
8. Some special music.
9. Pastor's remarks, President's Response, Society's approval, as suggested above.
10. Pledge recited in concert.
11. General participation, as desired.
12. Song. Offering. Mizpah.

#### NOTICE FROM SECRETARY SIPE. Important—Read! An Urgent Need.

On the floor of the Young People's Convention of the Southern Christian Church which was held at Elon College last Spring a number of pledges to the support of the work were made. These pledges were payable Sept. 1st, and, according to the Constitution of the Convention, are to be paid to the Secretary, the Secretary to give receipt for all money collected, and pay same over to the Treasurer taking his receipt for all payments made.

The work of the Convention has been carried on and the Executive Committee is in need of funds with which to meet the current expenses. Hence this call is made, earnestly requesting early payment of all pledges. Please send all money to the undersigned at Greensboro, N. C. and receipt will be sent you at once. In sending money please state what pledge it is in payment of.

The following are the only payments received up to this time:

Cash collection at Young People's Convention of the N. C. and Va. Conference .....\$ 1.35  
 J. W. Folk, Treas. Sunday School Convention of the E. Va. Conf. 10.00  
 Rev. R. L. Williamson for the Young People's Convention of the Western N. C. Conf. .... 4.20  
 D. Jennings Sipe, Sec. Greensboro, N. C., Sept. 25, 1909.

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GREENSBORO N. C., WEDNESDAY, OCTOBER 13, 1909. VOLUME LXI. NUMBER 40.

**Court Houses and Corporations.**—In two editorial paragraphs of the Charlotte Observer one day last week appeared two ideas that present a contrast, and, ergo, produce a thought or so.

One item called attention to the very unsanitary condition of our court houses and enquired, How many counties enforce the law, how many health officers know there is such a law, compelling fumigation of court houses? And then quotes: "The ordinary court house is one of the greatest disease breeders we have. If our depots were allowed to go in such an unsanitary condition there would be a great howl raised, and the Corporation Commission would be constantly busy hearing the citizen's complaints."

Now there is a situation. The State, through its Commission, makes the railroads keep depots in tolerable condition, but the State's own depots, nay, her temples of justice, are kept in a most intolerable condition. A plain case of making another do that which one will not do for one's self.

The other item is to similar effect, thus. The people of the town of Durham said there must be an overhead concrete bridge at one of the street crossings. The people flew to the Corporation Commission and showed how deadly and dangerous, and so forth, it all was not to have such a crossing. Would not the Commission, for the sake of the common good, security to life, limb and property, compel the railroads to build such a crossing?

Of course we will, said the Commission, for the thing is just, and is needed. And, continued the Commission's decision, the town of Durham must, in justice and right, pay \$26,000 on the cost of such a bridge—must join with the railroads in building the bridge.

Whereat the good town of Durham is not so sure that it needs said bridge, for security, safety, and such. After all the good town may do as well to get along without the overhead bridge. But how awfully awful that bridge would have been needed if the Commission had said the railroads must pay all the cost.

Some times the irony of fate puts us poor mortals in a funny fix. Our wants

are many and multiplied when we can compel others to supply them. When we must supply for ourselves we do not want so much after all.

This is written not in palliation of corporations—for they are terrible things with claws and teeth and bloody eyes for whom no good thing must dare he said—but it is written as a comment on this weak human nature of ours.

Would it not be well for us to read the golden rule to ourselves sometimes in this fashion, "Have others do unto us as much as, and no more than, we are willing to do unto others." At any rate the golden rule has not been abolished.

**Prostituting Its People.**—As was noted in these columns some weeks since, Cuba has established a national lottery. The Government is the central figure in the scheme, for the sole purpose of raising revenue. Early in September the first drawing of tickets was held in the treasury building at Havana. There had been received three hundred thousand dollars from the purchasers of lottery tickets. Two hundred thousand dollars were distributed to the holders of these tickets, the Government thus realizing one hundred thousand dollars revenue on the first drawing. The revenue came all right, and there was no complaining. But at what a price! Most of this money came of course from the poorer and more needy classes—for these are they who are always hoping most for something from nothing. The largest prize was sixty thousand dollars. That one man got a fortune—in money. But sixty thousand others got nothing. It is gambling, pure and simple, and of such hideous mein that our Government not only forbids it, but forbids the mails or express companies to carry tickets or letters pertaining to the scheme.

This is the saddest comment on Cuba yet seen—that it as a Nation proposes to live by gambling. It is seventy-five years behind time. Such a government of gamblers cannot abide. Either the lottery will go, or the Cuban Government, in a few brief years, will be calling again for an American protectorate. It is too late in the world's history for a Nation to thrive by gambling.

**The Trees of God.**—History reveals that the "cedars of Lebanon" famed in the poetry, description, and song of many a Bible page, are well nigh extinct, there being now on the sides of the Syrian mountains only about two hundred of these noble trees. In Solomon's time these trees were abundant and were used with lavish hand in building the Temple. These are quite different from our cedars, resembling more our giant, wide spreading oak, and are a beautiful, soft, white wood which was the pride and glory of Jewish architecture. The few trees remaining, some of them fifteen hundred years old, are called by the Arabs "Trees of God." Truly they bear the right name. In fact all trees are "the trees of God."

If Americans could come to see the beauty, grace, value of the splendid trees of our forests, we would not be so prodigal and ruthless with them. What splendid and majestic giants of the forests some of our wide spreading trees are, planted of the hand of God, rocked in the cradle of His care, nurtured with the unstinted bounty of His hand, and protected in the might of His mercy. All trees are "the trees of God." For beauty, grace, symmetry, might and majesty, it is difficult to find aught in all creation that equals many of the trees that live, grow, flourish, and bless the earth about us—our trees—"the trees of God."

—After reading the adventures of Nick Carter and how he finally succeeded in landing "Bloody Pete" in jail a youth of Goldsboro, North Carolina was arrested and lodged in jail on the charge of stealing pistols from several parties in the city. This young boy—now a youthful criminal—informed the authorities that he stole the pistols for the purpose of holding up some one and robbing him and then to see if he could have better success than "Bloody Pete." When arrested he had four pistols on his person, all loaded, and he thought himself a hero, but when the heavy iron doors of his cell were closed, he came to himself and began to realize that Bloody Pete's profession was not so grand and thrilling as it seemed to be.

## FROM THE FIELD.

### Bethel.

We held our meeting week following third Sunday in July. The Lord gave us a good meeting. There were five conversions, and two joined the church.

### Christian Chapel.

We began our meeting second Sunday in August, and the Lord revived his people and gave us a good meeting. There were fifty or more conversions and twenty-nine joined the Church.

### New Hill.

I began our meeting on third Sunday in September. The Lord gave us a good meeting. There were several conversions. About 16 joined the church.

I have assisted in other meetings. I feel that the Lord has blessed my work and to Him give all the praise.

J. S. Carden.

Durham, N. C.

### Columbus, Ga., Letter

The protracted meeting which began at Girard the third Sunday in September continued until the fourth Sunday night. According to previous arrangements, Rev. J. H. Milam was with us and did the preaching at all the night services, the writer doing most of the preaching in the day. Bro. Milam did very earnest preaching which was appreciated by the people who heard him. The interest was good throughout the meeting and congregations the largest we have had this year in Girard. Four members were added to the church. The work at this place is progressing nicely.

The services at North Highlands Sunday were right well attended. The interest was good. Sunday school at this point has recently taken on increased interest, consequently a small increase in attendance.

Rev. H. W. Elder preached at Waverly Terrace Sunday and Sunday night. Services will be held a few nights this week and possibly until next Sunday night. This will depend on the interest manifested in the meeting.

The writer went to Wadley, Ala., last week to attend a meeting of the Home Mission Board of the Alabama Conference. The Board met to consider the advisability of continuing the work at Wadley another year. Wadley being a new town and only a small population in the place, with two churches already established and the town being on a "stand-still" just now, it is a problem to know what steps to take. It is our opinion, however, that it would be unwise to abandon this work yet. There is hope that Wadley may, in the not dis-

tant future, become a manufacturing center. If this should come to pass, more churches will be needed to take care of the people and before us would arise an opportunity to share in this noble work. Before we come to a final decision, brethren, relative to this work, let us do some earnest, sober thinking.

We are quite busy now finishing the work of the conference year. It is only two weeks until the Alabama and but three until the Ga. and Ala. Conferences. See to it that your church letters, committee reports, etc., are ready in due time. We ought to strive to make the sessions the "best yet" and this not only in name but in reality. Let all the delegates and ministers be present at the opening service and remain until after the last benediction. This way of delegates going to Conference and staying for only a day is a mistake. There is such a thing as "haste makes waste" and I am sure the Alabama Conference in its annual sessions, has had too much haste. We need more time for the transaction of the business that claims our attention once a year. Three full days would not be too much. Think about this on your way to Conference.

G. O. Lankford.

Oct. 4, 1909.

### New Providence.

Our protracted meeting at New Providence began the fourth Sunday in August and continued nine days, resulting in three additions to the church. Rev. W. T. Herndon did the preaching and presented the gospel in a clear and forceful manner.

### Bethlehem

Our meeting at Bethlehem began the third Sunday in September and resulted in six additions and the church much revived. Revs. G. R. Underwood and C. C. Peel did the preaching, and greatly endeared themselves to the people.

### Union

Our meeting at Union, Alamance, began the fourth Sunday in September, and resulted in eleven additions and the church greatly revived. Rev. L. F. Johnson was with me and did good work for the Master. Rev. W. T. Walters was present but did not take an active part under the advice of his physician. Bro. Walters, however, seems to be rapidly improving and expects soon to be able to return to his work in the Virginia Valley..

J. W. Holt.

### Monticello

We closed a great revival at Monticello last night. It was a grand, good meeting. Rev. J. L. Foster was with us three days at the beginning. We or-

ganized a church at Monticello Sept. 30, 1909, with twenty-one charter members, and received seven more members last night, making a membership now of 28. Several men of families were converted in the meeting here. To God belongs all the praise.

L. I. Cox.

### PORTSMOUTH LETTER

The Corner Stone of the New Christian Church was laid Thursday, Sept. 30. The day was ideal. A large crowd gathered to witness the ceremonies. Many of the city pastors were present and a number of the city officials. It was a great day for the Portsmouth Church.

The corner stone was laid by the Masonic Seaboard Lodge of this city. The music was furnished by a large choir led by Prof. J. W. Cooper of the city. Col. E. E. Holland of Suffolk was on the program to introduce the speaker, but he was unable to be present and, therefore, this duty fell to the lot of the pastor. The speaker of the occasion was the Rev. W. W. Staley, D. D., of Suffolk, Va., who took as his subject, "The Mission of Christianity." His address was rich, clear, forceful, entertaining and highly appreciated by the large gathering that listened attentively to him.

The Doctor said in part, "Christianity is incomparably the greatest teaching man has received. All other religions pale before Christianity as tallow candles before electric lights. The 40,500,000 candle power search-lights used in the Hudson-Fulton celebration in New York equal 20,000,000 candles and illustrates what this means. No wonder Jesus claimed to be the light of the world. This is the light that lighteneth every man that cometh into the world.

"The mission of Christianity is that of a person. God called Abram from Ur of the Chaldees as the origin of the Hebrew nation. He was the personal leader and head of the religious nation. God called Moses to lead this nation out of bondage. He was the medium of communication between God and His people; his personal influence was the chief element of power and advancement. In the fullness of time God sent forth His Son as the sole leader and teacher of his people. From Bethlehem to Olivet he was the central figure, the leader and commander of the people. In all early empires great personalities guided and controlled states. Henry, Jefferson, and Washington guide the affairs of this nation in its formative period. Mohammed founded and inspired the Mohammedan religion. A personal

God and the personal Christ stand out in the Old and New dispensations. Jesus teaches, heals, foils the tempter, calms the sea, raises the dead, forgives sin, and rises from the tomb."

In the next place the Doctor said: "The mission of Christianity is that of a Book. Lincoln said, 'The Bible is the greatest gift God has given to men.' This inspired Book cannot be improved nor destroyed. It gets into art, literature, business, governments, and life. It molds and directs the national spirit when allowed to work in the hearts of the people. The declaration of Independence, the Constitution of the United States, and the Laws founded on the Constitution all show the personal leadership passing into a book. If the prophets and apostles had not written the Book religion would have perished. Christianity has produced a Book to enlighten the conscience of mankind. This Book keeps man in touch with God through the Holy Spirit. It is authority in all highest ideals of best life. Printing and distributing this Book is one means of evangelizing the world. Missionaries have done more to create languages and translate this Book than all other scholars combined.

"Finally the mission of Christianity is that of an institution. The Hebrew commonwealth was a great Institution, and the Church of Christ is a great Institution, and so is the Government of the United States. Institutions embody and perpetuate personal leadership and books enlarge the sphere of their purpose and achievement. The institution organizes, increases its force, sustains, trains, and develops man. It represents members, wealth, wisdom, experience and outgrows its founders."

The work on the Church is going forward as rapidly as could be expected. The workmen were delayed several weeks in September on account of material, but are now in a position to push the work. The walls at this time are from ten to fifteen feet high. There is a possibility of getting the roof on by the last of December.

We sent out notices to those who have outstanding subscriptions to the work a few days ago, but we have not heard from all. Brethren, please let us hear from you. We need your help now. The payments must be met. The third payment will be due in a very short while. We have not yet sold our old lot, and therefore it cramps us to make the payments. It would be such a relief if everybody would do what he could to help the work along. We trust a great willingness may get hold of our hearts and we may be flooded with donations. This would be a most delight-

ful experience in a time like this.

**Cash Acknowledgements**

Previously acknowledged	.....\$1,549.73
A. H. Savage, Holland, Va. . .	5.00
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J. D. Gray, Waverly, Va. . . .	10.00
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A. T. Harrell, Suffolk, Va. . .	5.00
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We are very thankful for these donations and trust that the donors will accept our thanks. Who will be the next? Let us hear from you at once.

Oct. 1. J. W. Harrell.

**"C. Q. D."**

The value of the wireless as a life-saver on shipboard has once more been demonstrated; also it has been shown that the race of heroes is still alive. One man, George E. Eccles, of Seattle, gave his life in order to save passengers and crew of the steamship Ohio, which had struck a rock, and was sinking off the Alaskan coast. When the ship crashed into the rock, the wireless operator sent out his weird call, "C. Q. D." Two vessels picked up this signal of distress, and promised to rush to the aid of the ill-fated Ohio.

Sitting at his instrument, Eccles sent another message forth on the wings of the ether: "Ohio sinking fast—cannot hold out. Passengers being taken off in small boats. Captain and crew will stick to the last." He was told that the rescuers were hastening to the scene. Then he wired: "Passengers all off, and adrift in small boats. Captain and crew going off in last boat; waiting for me now. Good-by."

That was the end. Before he could reach the small boat, the vessel foundered. He went down, a martyr to duty.

A deed like that is sublime. To see the vessel sinking rapidly; to look upon the hurried preparations for the safety of passengers and crew; to realize that much, perhaps all, depended upon cool-

ness and the correctness of the message sent out; and to sit still, patiently, calmly, deliberately utilizing every moment, and then go down to death, having served and saved the others—this is indeed glorious.

Man is built to do these things. The eager desire to serve until death leaps forth into heroic deeds when occasion offers. This is the spirit of Christ which ennobles and illumines and glorifies common lives, and makes men worthy sons of the heavenly Father.—C. E. World.

**THE BIBLE.**

The Bible is the most wonderful book in the world. In a museum in Europe there is a copy of the Bible for which the equal of \$36,000 has been offered and refused. The Bible is today more handsomely bound, more free from typographical errors than any other book published. The Bible was the first book that fell from the printing press after its invention. The output of the Bible is today more than the total output of any other ten books that can be named. There have been published to date more than three hundred million Bibles.

The Bible is the most influential book in the world. It exerts a dominating influence over language, history, literature, art music, law, etc. Martin Luther's Bible made the German language. King James' Bible formed the English language. The era making events in the last two thousand years were caused by the Bible. In 30 of Shakespeare's plays direct references are made to the Bible. If all quotations, thoughts and other traces of the Bible were removed from your library here it would be absolutely unreadable. Twenty-seven of Raphael's greatest paintings, and twelve out of nineteen of Michael Angelo's, are Bible subjects. The greatest masterpieces of music are sacred pieces, such as The Messiah and The Holy City, etc. All good law is founded upon the Bible. Talk about our great republican form of government, why our constitution is modeled after the Bible. Gen. Grant said, "We must hold fast to the Bible as the sheet anchor of American liberties."—Rev. H. McWhite.

—In 1864 the coinage of the two-cent piece was authorized. In 1873 it was ordered discontinued. During that time forty-eight million pieces were issued, only seventeen million of which have been returned to the Treasury. This would leave thirty-one million still in circulation: but one seldom sees a two-cent piece now, and these will be sold as curios a few years hence.

**NOTES AND PERSONALS.**

—Rev. J. L. Foster left Tuesday night to visit churches and Conferences in Alabama and Georgia in behalf of the Orphanage and Christian Sun.

—During the month of October 2,500,000 acres in North and South Dakota are being given to new homesteaders—making room for an inrush—which is sure to come—of 15,000 homesteads.

—On the occasion of the fortieth anniversary of his marriage, a man of means recently sent a check of \$1,000 to the aged minister who officiated at the wedding. That was certainly a fine compliment, and a delicate one, to the wife who had made him happy for forty years.

—And now the ladies are to wear, this fall, aeroplane hats. We do hope however, they will not all fly away yet. And, moreover, aeroplanes will be better, we fancy, than peach baskets.

—A hermit, destitute and always in need(?) died in New Jersey the other day—and \$17,000 in gold was found in his mattress. He did a generous act by dying.

—Bob Womack has just died, a poor man. He is the miner who, after a long, hard search, discovered gold on Cripple Creek and straightway in his joy went on a spree. While drunk he told his rich secret, and when he got sober he found that others had rushed in and located claims that have since panned out \$280,000,000. That was the costliest spree on record, measured in money. Others, measured in character, have been quite as expensive.

—Every penny asked of the churches by Conference is needed. How many the points among us needing help to build churches where congregations now small are not able to build and pay all themselves. And the other objects are as important and necessary as these. Conference does not ask a penny but that it feels the need thereof sorely. It is a pity not to send to Conference the pittance requested. Do your best, brethren and sisters, in this good work now of preparing for Conference

—It will be read with deep pleasure and interest that Hillsboro street Christian Church, Raleigh, is improving much in attendance and in prospect. The News and Observer of last Saturday and Sunday gave a good account of the revival in progress there, speaking in glowing terms of the work Pastor L. F. Johnson is doing and of the improved condition of the Church generally. A meeting has been in progress for a week and a half. There have been growing congregations, deepening interest, many conversions and several additions to the Church.

—Rev. J. L. Foster, "Uncle Jim," will visit the Alabama, and the Georgia Conferences in behalf of the Orphanage and The Sun. He will also visit several churches, the appointments having already been announced in these columns. Bro. Foster was to leave today for a three weeks' stay visiting and laboring in the Conferences named. The brethren there will receive and hear him with profit and pleasure, as there is no more earnest worker in all our number. Whatever is done to help him along in his good work will be appreciated both by himself and by The Sun and publishing interests. If our subscribers will see him and renew, it will be of much help and convenience, and Bro. Foster will be quick to appreciate the same and give proper receipt.

**Moving Picture Shows.**—We have no praise for the nickle-shows, or the moving-picture shows, for they have never interested us and our acquaintance does not justify comment. But before the brethren denounce them wholesale, and rule them out entirely, we call attention to one virtue of them.

The saloon-keepers of Chicago have raised objection to their being located in their locality. The complaint is that they "hurt business," in that men who used to spend the whole evening in the saloon now take their families and go to these nickel theatres. We are almost tempted to praise the moving picture shows on this one account. Whatever takes the men away from the saloon and sends him with his family for an evening is not all bad. And, moreover, we heard not long since that the five cent theatre was hurting the business of the \$1.50 theatre.

Let us hope that somebody will invent something yet to keep men out of meanness. That would certainly be a great invention.

**The Private Citizen.**—It does not take the effulgence and the glamor of office any more to make a man great.

Brain, energy, soul in any sphere can make the small great and the little large. Our day courts the man, not the man's prestige or position. He who can do things in any sphere is reckoned with. The man who brings things to pass is valued. It does not make so much difference any more as to what place a man fills: how does he fill that place? is the main inquiry. What statesman of our times has been so feared, honored, famed, as E. H. Harriman, the railroad magnate? We are not praising him, his means and methods, but making the enquiry as to station. His was the life of the private citizen,

but he had brain, pluck, determination, energy, skill. These carried the man to great heights. These always carry the man. Brains count. Energy measures. Skill marks the might. No one seeking fame need seek public position and place. The world today courts the man who can.

**ELON COLLEGE NOTES.**

—Rev. J. O. Cox arrived last Tuesday evening and took charge as business manager of the Christian Sun Wednesday. He attended children's day exercises at Union, North Carolina, last Sunday.

—Rev. Dr. Newman was the speaker at the eleven o'clock service here Sunday. He was feeble, and was completely exhausted at the end of thirty minutes. He is better today, Monday, and is able to meet his college classes.

—The Christian Endeavor meeting Sunday evening, conducted by Mr. O. W. Hinton, a ministerial student from the Eastern Virginia Conference, was one of the best the Society has had. The ante prayer meeting just before the regular Christian Endeavor meeting, conducted by Mr. W. F. Warren, was very impressive also.

—From the Greensboro daily papers, we learn that the Annual District Convention of Masons last Saturday and Saturday night in that city was the most largely attended in the history of that ancient order, in this state. Rev. W. C. Wicker presided, and in the evening Dr. Moffitt and Prof. Harper were in attendance from the lodge at Elon.

—Karl Jansen, the Norwegian lecturer and impersonator, gave an entertainment in the auditorium Saturday night. Recent news of his grand father's death in his homeland had cast a gloom over Mr. Jansen's spirits, yet his lecture was well received.

—Work has begun on Professor Harper's lot just north of his house now occupied by Rev. Mr. Durant, looking to the erection of his new residence which is to be modern in design and equipped with all latest conveniences.

—Mrs. J. W. Patton and little daughter have been sick for a week, but are better now. W. P. Lawrence.

—With ceremonies of a dignity in harmony with the traditions of America's oldest institution for higher education, and in the presence of a great assemblage of educational, civil, military and naval dignitaries, Professor Abbott Lawrence Lowell was inaugurated President of Harvard University. He is the twenty-fourth president, and succeeds Charles W. Elliot, who held this insignia of office for forty years.

**NOTICE**

The Eastern Va. Christian Conference will meet at Franklin, Nov. 2, 1909. Ministers, delegates, and visitors, expecting to attend will please inform Mr. E. R. Darden, Franklin, Va., before Oct. 22, so that we may provide homes for all who attend.

**Schedules:**

S. A. L. East 6:25 a.m.; West 10:38 a.m.  
 East 4:29 p.m.; West 10:12 p.m.  
 So. East 7:00 a.m.; West 9:45 a.m.  
 East 3:55 p.m.; West 9:40 p.m.  
 C. H. Rowland, Pastor.

**PROGRAM**

**District Meeting.**

To be held at Corinth Christian Church, Randolph Co., Ala, Oct. 28-30th.  
**Friday.**

7:00 P. M. Preaching by Rev. J. D. Dollar.

**Saturday.**

9:30 A. M. Devotional exercise by president.

9:45 Organization.

10:00 Influence of Religious Literature, by Rev. G. D. Hunt.

10:30 Why Read Christian Sun? by Rev. Jas. L. Foster.

11:00 Preaching by Rev. G. D. Hunt.

12:00 M. Refreshments.

1:30 P. M. The Successful Pastor, by Rev. C. M. Dollar.

2:00 The Necessity of a Better Educated Ministry, by Rev. G. O. Lankford.

2:30 The Need of a High School in our Conference, by Revs. E. M. Carter and J. V. Knight.

3:00 The Best Method to Establish our Church in New Fields, by Rev. J. H. Milam and J. J. Carter.

3:30 Miscellaneous business.

4:00 Adjournment.

7:00 P. M. Preaching by Rev. G. O. Lankford.

**Sunday.**

9:30 A. M. General discussion of Sunday school subject led by W. A. Radney.

10:00 Our Orphan's Home, by Revs. James L. Foster and G. D. Hunt.

11:00 Preaching by Rev. Jas. L. Foster.

J. H. Hughes,  
 M. W. Knight,  
 J. W. Welborn,  
 Committee.

**NOTICE! CORRECTION.**

In the Sun of last week we made a mistake in the program for the Alabama Conference. The address on the subject, "The Shepherd and His Sheep," should be assigned to Rev. C. W. Carter instead of Rev. E. M. Carter.

**NOTICE.**

Appointments for Rev. J. L. Foster have been arranged in the Ga. and Ala. Conference as follows:

Lanett, Thursday, Oct. 21, 7:30 p.m.

Oak Grove, Friday, 22nd, 11:00 a.m.

LaGrange, Friday, 22nd, 7:30 p.m.

North Highlands, Sunday, 24th, 11:00 a.m.

Girard, Sunday, 24th, 3:00 p.m.

Waverly Terrace, Sunday, 24th, 7:30 p.m.

Brown Springs, Monday, 25th, 7:30 p.m.

Ga. and Ala. Conference, Tuesday, Wednesday and Thursday, Oct. 26-28th.

G. O. Lankford.

Columbus, Ga., Oct. 8, 1909.

**TO ALL MINISTERS**

**Who Have Charge of Churches Within the Bounds of the Western North Carolina Conference.**

Brethren, you will please send to J. D. Kernodle, Graham, N. C., the names of all delegates and visitors, from your church or churches, whose purpose it is to attend the Western North Carolina Conference, which will convene with the Graham Christian Church on November the ninth, 1909.

You will very greatly oblige us by furnishing the information at once, as it will be necessary for the entertainment and comfort of all those wishing to attend.

Hoping for an opportunity to welcome every minister of the Conference and a full representation from every church.

Fraternally,

L. E. Smith, Pastor.

J. D. Kernodle, Sec.

**NEWS ITEMS.**

—Americans have purchased at Stratford-on-Avon, in England, the house in which John Harvard, the preacher for whom Harvard University is named, lived and will keep it as a memoriam. The house was built in the sixteenth century by Thomas Rogers, father-in-law of Harvard.

—Most boys of a mechanical turn are building aeroplanes these days. One of them launched his from the roof of a shed the other day, in an attempt to fly over the garden. The tomato patch in which he landed gave him an appearance more horrifying than was justified when the stains were washed off by his anxious mother.

—Secretary Ballinger of the Department of the Interior is completely exonerated by President Taft from the accusation that he had been influenced by personal considerations in his attitude toward the so-called Cunningham

claims in Alaska. The charges seemed to have been based solely upon suspicion and are without any substantial evidence to sustain them. The President dismissed from the service, S. R. Glavis, chief of the field division of the General Land Office, who made the charges.

—M. Bertillon, a distinguished Frenchman, is investigating the decline in the birth rate of France. He finds in 445 of the most distinguished families of Frenchmen only 575 living children. In 94 artist's families there were 104 children; in 133 families of men of letters there were 127 children; in 111 families of politicians there were 193 children. An exchange remarks: "If the other families of France were on the small scale of these distinguished ones, the population would shrink fifty per cent in a generation."

—A remarkable career is that of President Diaz of the republic of Mexico. On September the 16th the 99th anniversary of the beginning of the struggle for the independence of the republic was celebrated and on the day before, September 15th, President Diaz's 79th birthday fell. He is only twenty years younger than the republic of which he is the head. No other man in the history of the Latin-American republics is so remarkable as he, for he has served continuously as president for 32 years, and is at present a candidate for re-election.

—The day is come—at least the welcome indications—that justice must be more speedy than it has been in the past. There is no dispute amongst the judges or the lawyers that there is often ample justification for the discontent with the procedure in our courts. The slow processes of the courts in both civil and criminal cases, the frequent mistrials, the retrials of the same case, and the actual miscarriage of justice through petty technicalities, all fully justify discontent and call for reform. To this end New Jersey takes the lead. A constitutional amendment embodying a simpler and more effective judicial system is to be submitted to the voters of this state this month. To this end also, and of more importance, the American Bar Association at its recent meeting adopted a report urging Congress to pass a law providing, first, that no judgment shall be set aside or reversed or new trial granted on mere technical errors in the lower courts; and second, that in a jury case facts may be determined separately from questions of law, and thus remove the necessity of going over all the evidence again if there is a second trial.

## OBSERVATION.

Some pass nearly all of their lives and never observe much that is great and grand. They like their special work perhaps, and feel a deep interest in it, as it is their duty to do, but they can find some time for observing the wonderful works of God. It will refresh, invigorate, and greatly help you to commune with nature and observe it carefully. The sun is the center of worlds, but its light and beauty are yours. The world belongs to God, but it is yours to enjoy and use, not to abuse. "The earth is the Lord's, and the fullness thereof," but He gives it freely to you. The landscape is yours, though the land belongs to some one else. And as you pass through beautiful landscape scenery, you may possess the view and leave the land to the owner, just as good and fertile as it was before you saw it. You can observe and be in touch with the things that are full of beauty, and at the same time they will lose none of their attraction and loveliness, and you will be made greater, better and happier by such a delightful exercise. Learn to be a good observer, and it will greatly bless you all through life.

From ocean shore to mountain top, to the great lakes or up the craggy mountain heights, and still beyond them, extended far on either side, nature has painted splendid and instructive pictures, such as charm all who love the beautiful and sublime.

Many take no time to stop, listen, look, think and admire the wonderful works of God. If they were to take more excursions through the vast empires of the King, much more joy would come into their lives. The pleasures of a bright imagination, guided by the divine Spirit, give inspiration to the Christians who are looking upward for the everlasting prize and the immortal crown. His way they love to travel, and the inviting means of grace on every side direct them to a more lofty abiding place.

The lovers of nature's God can see by faith with untold joy the home He has prepared for them, and hope to occupy it and enjoy its blessings forever.

J. T. Ktchen.

Windsor, Va.

## AN EXAMPLE OF ERROR.

It is because of the ignorance of some people concerning God and His declarations, that oftentimes their views are widely at variance with Bible statement and teaching. Here is one example of error: "Do not think for a moment that the God of love and mercy would

torment the incorrigible wicked eternally." This was written by a man who is a preacher, and who assumes to think of God. He tells us what God will not do, as though he fully understood the mind and purposes of God. The fact is, God has never said He would "torment" anybody, either for a short time or for eternity. He does say that those who die in their sins "shall go away into eternal punishment." If those persons were to be put out of existence, after leaving this world, as that man says that they will be, their punishment would be "eternal." It would be only a temporary punishment, and it would also be a very desirable one to them.

Thousands of ungodly ones would be exceedingly glad if, at death, they might forever cease to exist. They rebel at the thought of eternally existing in a condition of suffering, even in a comparatively small degree. Millions of people, now suffering from physical disease, would be in agony of mind if they knew or thought that they must be eternally in such suffering. They would be in torment, even now, if they believed that they must always continue to suffer as much as they presently do. God's love and mercy do not prevent multitudes of people from having great anguish of mind on account of their sins, or sicknesses, or misfortunes.

God lets the unrepentant ones, at death, go into a world where they will not torment the saved ones any longer. He does not drive them into that world. They go into their own proper place. No one but themselves is at fault, or to be blamed. And God is beseeching sinners to be reconciled to Him in this life, so that they may not be forever in a state of death, with all of its dreadful consequences.

C. H. Wetherbe.

## OUR WEAK CHURCHES

By Rev. Henry Crampton, Secretary of Christian Publishing Association

"Why, we have no weak churches!" somebody says. Well, I do not agree with any one who says we have not. We have weak churches in all of our conferences, and the sooner we acknowledge that fact and look it squarely in the face, the better it will be for us as a denomination and for the churches indicated.

It is no sign of weakness to look in the face and see them as they really exist, but it is a sign of weakness, and wicked intent as well, when we will not admit that certain things exist when they are existing, and need to be remedied in some way.

Some churches are weak because they deliberately plan to be that way; they pay no attention to the natural law of growth: their churches are "run" from the dollar standpoint entirely. They hire the cheapest preacher they can get; the cheapest sexton; buy their Sunday school literature from a cheap house outside of their own denomination; they won't spend any money to repair their house of worship, so have it poorly lighted, poorly seated, poorly warmed; they will not take the Quadrennial collections because they "do not believe in sending so much money away from home"; they want to dictate to their preacher what he shall preach about (he has full liberty to preach against the sins of the Jews, but dare not say anything about his church members' short yard-sticks, false-bottomed bushels, light-weight scales, apple barrels with small ones in bottom, specked ones in the middle and large ones on top; the beer which is drunk on the sly; the tithes which are never paid, etc.); their preacher must simply be a "tool" for them or he is not wanted. Some one may say: "Surely such organizations do not exist; the picture is overdrawn." They do exist, and the sooner we admit it the better for them and for us; I have found them, and so have many of my ministerial brethren. God cannot bless such societies, and sometimes it seems almost blasphemy to even ask Him.

But there is another class of weak churches—they are weak because of things beyond their control. These churches need help, and should have all that can possibly be given, for they are worthy.

By force of circumstances often (sometimes by force of inclination) our strong ministers are found with our strong churches; we grade from the top down, and when we reach the bottom we find that the churches which really need the wisdom, energy and help of the strong ministers, have the poorest and most inefficient men to preach for them. I fully realize that the question of support comes legitimately up; the efficient minister has high aims and aspirations; he wants to "keep up with the times," and cannot do it on the small salary the weak church can give. All this only goes to show that something is wrong in our machinery somewhere, and ought to be remedied.

One way to remedy this defect is to raise the standard of ordination so high that inefficient men—men too indolent to reach the standard—cannot impose upon the churches and congregations; thus weeding out the men who enter the ministry for a living an easy

time, to get a few marriages, to have a chance to buy some things at a reduced price—a Jew store would give that privilege to a man without his disgracing the ministry,—and an opportunity to get a few free meals by making pastoral(?) visits among the members.

God makes no mistake in calling men to the ministry; and the man who does not feel himself called, as did Aaron, had better turn his attention to other things, and not try to force himself upon the people as a minister.

God knows that I have all respect and love for the men who have been, and still are, struggling along in poverty for small salaries because they feel that the weak churches need them; and to all such men I would lift my hat, extend my help, and offer my prayer to God for them. God bless them! What a noble army they are! What have they accomplished for the world! The Alexanders and Napoleons fade before them! But for the men who are simply "hirelings," and have nothing but an impure selfishness in their work, I have boundless pity because of their utter lack of anything which even borders upon real manhood in its lowest sense, and can only pray that they may see the "error of their ways."

Another way to remedy this defect in our machinery is to teach these weak churches that they must aspire higher, sacrifice a little more, try harder for the best men to be their pastors, and then leave their pastor's hands untied. He is to preach God's message, not man's.

The time has fully come when we should look out for our weak churches, and in some way send to them men who are efficient, and who have the cause of God at heart.

Too many churches are shepherdless; too many do not want to pay the price of living; too many plan deliberately to die, and that would not be such a terrible thing if, before they die, they would make the church property secure to the conference which they are so soon to put in mourning(?) so that some other church, which wants to live, may be strengthened.

The Christians are not the only ones who have weak churches; our neighbors have them, too, for there is a cry going up from all denominations in the form of the question: "What shall, or can, we do for our weak churches?"

Eaton, Ohio.

—The United States easily leads the world in the production of copper. Out of 760,773 tons, the world's production in 1908, America furnished 430,099 tons.

### THE RELIGION FOR ME.

Neither the Christian Endeavor Society nor The Christian Endeavor World has much call to deal with theological matters, certainly not to split theological hairs.

The whole Christian Endeavor movement in every land is a practical movement. It has been well called "applied Christianity," for it applies its theology to every-day life, and strives in every way to merit our Lord's words of approval, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Yet every movement, like every individual, must have a basis of belief, whether it has any formal creed or not.

Faith without works is dead, to be sure, but works without faith are equally lifeless.

It is well once in a while to ask what sort of faith produces the best works. We may thus be able to reason back from the works to the faith and see whether it is sound.

Mohammedism produces fanaticism, fierce and implacable; but I have never heard that it attempted to ameliorate the world's woes.

Buddhism is said to make its followers peaceful and content, but it has never sent them out to right the world's wrongs, or produce a prophet that could thunder against injustice in high places.

Among so-called Christian sects there is a great difference in this respect.

What is the religion that believes what it believes enough to send missionaries to the ends of the earth to propagate that belief?

That is the religion for me.

What kind of religion has produced martyrs who are willing to die for their faith, not in the remote historic past, but within the very last decade?

That is the religion for me.

What kind of religion is it that could convert a Jerry McAuley or a Colonel Hadley?

That is the religion for me.

What kind of religion establishes rescue missions, and brings up the drunkard and the harlot from the bottomless pit of degradation?

That is the religion for me.

It is impossible to think of President Eliot's much-talked-of "new religion" as doing any of these things.

It is almost laughable to think of its producing a Paoting-fu martyr, or sending a missionary to the banks of the Congo, or establishing a Water Street mission for the conversion and transformation of the souls of men.

This so-called religion is not new, but is as old as the Greek philosophers;

yet, in spite of its antiquity, it never in all the centuries produced any such results.

Until it does it is not the religion for me.—C. E. World.

### LEARN TO LAUGH.

A very close friend of mine found himself somewhat deficient in humor. He realized that it was a sad lack. He habitually looked on the serious side of everything and loved to reason out things logically.

So many times, however, had he seen reason stamped with a contagious laugh and obdurate logic give way to sly humor that he determined to possess himself of this very effective weapon.

His wife was like himself, only more so. There were no children in the home, and this heavy-minded couple were too busy for very much company. What could he do to awaken mirth in the household?

Characteristically, he thought it all out, and solved the problem by logical deductions. As a result he subscribed for the illustrated comical weekly that came nearest to his political complexion, and for four steady years he read that paper every week religiously, never once passing a joke until he understood it.

Recently he had the satisfaction in a private club of which he was a member to hear himself characterized as "the man with the autohorn laugh," and still later, the elevator man in the office building where he works stopped him one day and said, "Of all the men in this building, you are the quickest to catch anything that is ludicrous."

Why shouldn't we look over our intellectual garden once in a while, note what we need by way of wholesome variety, and proceed to plant, tend, and cultivate those things that hitherto we have somehow or other neglected?—C. E. World.

### NOTICE.

I am mailing the minutes of the E. Va. S. S. Convention to the various churches. I waited some time before having them published, for Bro. M. W. Butler to send in the Statistical Table; and finally had to omit it. Those who attended the Convention can doubtless guess the reason of Bro. Butler's inattention to this matter. I publish this notice that the people may know the cause of the delay and omission.

Stanley C. Harrell,  
Sec. of E. Va. S. S. C.

Holland, Va.

## THE CHRISTIAN SUN.

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Organ of the Southern Christian  
Convention.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## CONFERENCE CALENDER.

**Virginia Valley Central**, was held at Newport, Page Co., beginning Thursday, August 12th.

Others are to meet as follows:

**Alabama.**—Christiana Church, Tuesday, 10:00 a. m., Oct. 19. Rev. G. O. Lankford, Pres., Columbus, Ga., J. W. Payne, Secy., Wadley, Ala., R. F. D.3.

**Ga. and Ala.**—Richland, Ga., Tuesday, 7:30 p. m., Oct. 26. Rev. H. W. Elder, Pres., Richland, Ga., J. F. Hill, Jr., Sec., Box 64, Phoenix, Ala.

**Eastern Virginia.**—Franklin, Tuesday, Nov. 2. Rev. N. G. Newman, Pres., Holland, Va., Rev. W. D. Harvard, Secy.

**Eastern N. C.**—Sanford, Thursday, Nov. 11, 10 a. m. Rev. G. R. Underwood, Pres., Sanford, N. C., Rev. W. C. Wickler, Secy., Elon College, N. C.

**Western N. C.**—Graham, Tuesday, Nov. 16, 10:30 a. m. Rev. L. I. Cox, Pres., Elon College, N. C., Rev. R. L. Williamson, Secy., Ramseur, N. C.

**N. C. and Va.**—Belew's Creek, Tuesday, Nov. 23, 9 a. m. Prof. W. A. Harper, Pres., Elon College, N. C., Prof. W. P. Lawrence, Secy., Elon College, N. C.

## A PARTNER IN BUSINESS.

No mortal man is capable of managing his business alone. One reason why so many men go to their graves before their appointed day is because they undertake to untangle, unaided, and alone, the tangled threads of life.

The earth is the Lord's and the fullness thereof, the world and they that dwell therein. Man plans and proposes: God executes and disposes. There was a striking contrast illustrating this in last Sunday's Bible lesson. "Be of good cheer," said God to Paul. That was in one verse. "We will not eat

nor drink till we kill this Paul," said men of Paul. That was in the next verse. These men left God out of the count and were going to dispose in their own way. God had marked His way—and God's way worked in the final. God's way always works in the final.

How foolish, silly, simple, any man, or set of men, to leave God out of the count. His is all the earth. In His hands are seas and mountains and forests and all things.

There is only one instance given, as far as we now recall, when any man ever came to Christ and went away sorrowful. That was of a man who was trying to do business on his own account. He left God out. His business was simply crushing the life out of him. It was drying up his heart. It was sapping his spiritual strength. It was absorbing his moral vigor. "Young man, you are undertaking too much. Business is burdening you to death, carrying you to an untimely grave. Better sell out, start anew, take a Partner with you." But that man did not want a Partner—and he went away sorrowful, staggering beneath a burden already too heavy for him.

Many very busy men are staggering beneath the weight of a similar burden. They are trudging along without inviting a Partner. They are not taking God into their lives. They need Him for help, strength, favor. But they are striving to walk alone. And they are coming to their day untimely and prematurely.

No man does His best in this life till he calls Jesus in to help and guide and direct. Jesus' burdens are all too light; ours are all too heavy. He will take something of ours—if we let Him. Are we seeking Him in worship, reverence, obedience.

## CHURCH GROWTH

People who think the Church is losing ground reckon without fact or perchance, look only at some particular locality. There are signs, everywhere, of busy activity in church and religious life. There was never such urgent demand for ministers, so far as we know, and there never was a time when laymen took such active part.

For the past twenty years, as statistics show, there have been built an average of eight new churches a day. This means that people have been interested, in these twenty years, as never before. Nearly twenty-five hundred churches a year for a period of twenty years means not only interest, but a great outlay of effort, sacrifice and means.

Besides this, church-membership is

growing much more rapidly than our rapid-growing population. And no one doubts that with increasing church membership there is more than a corresponding increase in moral and religious influence.

Yes, the church has much to do, an abundance of material to work on, and to work with, but no one need be pessimistic.

## RESIGNED TO HIS WILL.

It is not enough to be resigned to the will and decrees of God. It is not sufficient to simply submit.

One on whom the hand of fate had fallen heavily said recently, "Of course I am resigned. I will have to be. God is all-powerful, and what He does one must abide by." Such a speech as that, made all too often, reminds one of the boy who, when flogged by his father, said, "Father, I tell you why you have whipped me." "Why?" asked the father. "Because, father, you are larger and stronger than I am, and you know I must submit to your chastisement." That was a terrible indictment against an earthly father. And yet we hear indictments almost as shocking against our heavenly Father when His decrees are grievous to us. We are resigned, yes, because we must be: there is no helping the situation.

Such a spirit is not one of real resignation. One is truly resigned when one sees and feels that the decree was just, good, right, beautiful, rendered in love, given in wisdom. If we would know what resignation is we must rise up to embrace, not crouch down and submit as to a superior might or force. God is love always. All His acts, decrees, dispensations are given in love. They can be given in no other spirit. God is tenderest love, not cruellest might: God has pity and compassion, not cruelty and force. When He tries us it is for our good, not for our undoing.

## THE MOST POORLY PRINTED BOOK.

If any proof in the world were needed to show that our Bible is an inspired Book, we have it in the fact that in spite of the thousand and one burdens under which it groans, staggers, and struggles, it lives and people continue to read it. It is, says Professor Motilton, the most poorly printed book in the world. Why any sensible set of men cut sentences to pieces with sundry numbers and distracting figures, split paragraphs wide open with insertions and divisions, tore words and ideas wide open with labels, detachments, attach-

ments and divisions, is certainly past finding out.

Had any other book been so manipulated, emasculated, and emaciated, it would have died long ago. We just have to read on in our Bible despite verse and chapter divisions and separations that have no significance.

The American Revision did improve the Authorized by leaving paragraphs intact, but then put in meaningless numbers where numbers were not wanted, and divisions by figure where divisions were a hindrance and figures a nuisance.

Yes, the Bible is certainly an inspired Book, for it lives, labors, serves in spite of the mutilations and manipulations of printers. The Bible is certainly a marvel and a miracle. It deserves better treatment.

#### SUFFOLK LETTER.

On September 20th I went to Isle of Wight Court House to assist Rev. R. H. Peel in a meeting. Rev. C. H. Rowland had been engaged to conduct the meeting, but other duties made it impossible for him to go and I was called in to take his place.

I found that brother Peel has a good hold upon the people who appreciate his worth and stand by the work. It is always hopeful when the congregation and pastor are in sympathetic cooperation, and it proved so in this case.

The congregations were very small on Monday and Tuesday, but the other three days filled the house. They served dinner and had two sermons a day. They have a splendid shed under which they serve dinners on permanent tables. They follow the club-dinner method; that is, several families join and furnish dinner one day; then another group furnishes dinner the next day, and so on for the week. In this way no family furnishes dinner more than one day during the meeting. The dinner is in large quantities and served hot just as you would enjoy a good dinner in a home. Ham, cabbage, baked tomatoes, corn, butter, beans, both kinds of potatoes, corn bread, biscuit, light bread, beef, lamb, pig, chicken, pickles, cakes, milk, all make a menu good enough for a king, and the people enjoy it. There is a social feature about such a table that compensates for the hard work, and no doubt it has its religious influence over people. The Jews feasted at their great meetings.

Wednesday and Thursday there were good meetings with several converts. The choir was enthusiastic and rendered very good revival music and that was a great help. Friday was a rainy day,

but the house was full and the interest deep and increasing. The afternoon of that day was a genuine overflow of spiritual joy. The Holy Spirit moved upon the congregation in great power and more than thirty professed to have received salvation. Men came forward deliberately to confess Jesus; women, boys, and girls continued to come. All could feel the divine presence and some shouted for joy. J. M. Darden and wife were there from Suffolk and aided in the good work. They are members of that church and have been very useful in it. Twenty-two united with the church on Friday afternoon at the close of the service and more will later on. Brother Peel and his congregation have great reason to thank God and press on.

Thursday, Oct. 7th was red letter day at Hobson, when the corner stone of the new church was laid by Chuckatuck Lodge No. 77 A. F. and A. M. Members from Suffolk, Driver, and Crittendon Lodges assisted in the beautiful service. Dinner was served on the grounds, music was rendered by the choir, and an address was delivered by this writer. The congregation was very good, the dinner was sumptuous, and the day seemingly perfect.

The church is located between Chuckatuck and Crittenden on the ten mile neck or peninsula between the Nantuxet River and Chuckatuck creek, near J. T. Johnson's store, and is surrounded by a small neighborhood of good people. The house is a good frame structure with shingle roof and front tower, and will seat perhaps two hundred. It is under roof, painted, and lacks windows, seats, and side plaster to make it complete. The cost will be about a thousand dollars, with considerable debt; but the little band, led by Mrs. J. T. Johnson and Dr. Leslie Eley, has made great progress and the church promises to be a great blessing to that community. Rev. I. W. Johnson is justly proud of his flock and the new chapel, and when it is completed it will be a neat house and well appointed for worship. It has already cleared the atmosphere in that vicinity, and has a hopeful future for a good small work.

W. W. Staley.

#### NORFOLK LETTER.

Rev. C. C. Ryan concluded a series of meetings at Dendron, in which he had been assisting Rev. C. C. Jones, last Wednesday night. He reports something like seventy-five conversions during the meeting, with the larger portion being men. I suppose that Brother Jones will

give a more detailed report of the meeting.

Rev. H. E. Rountree was through Norfolk Saturday, returning to Waverly from Emporia, where he with Rev. C. H. Rowland of Franklin, had been engaged in a meeting.

At the Memorial Temple Sunday evening, the pastor preached to a house full of people, including the Junior order of American Mechanics who attended in a body. In the afternoon the regular monthly meeting of the Missionary Society of the Memorial Temple was held in the church, at which time the annual election of officers took place. Mr. Finch White was elected President, Mr. T. A. Twiddy, Vice-President, Miss Josie Craig, Secretary, Mrs. C. L. Guynn, Treasurer.

Cards are out announcing the marriage of Miss Hettie Eley, one of our Sunday school teachers, to Mr. Jarvis.

I am beginning to hear some encouraging reports with reference to the Porto Rico Fund. One school about which it was reported in reply to my letter of some months ago, requesting that birthday offerings be taken for that special purpose, that they could not afford to do it, has recently taken a special offering for that purpose and the offering has been reported to the amount of more than \$13.00, which shows what the people will do if given a chance. I desire to repeat in this connection what I have said before, IF THE PEOPLE WERE GIVEN A CHANCE TO COMPLY WITH THIS REQUEST, THAT IN A LITTLE WHILE, NECESSARY FUNDS WOULD BE IN HAND. At the risk of being tedious and possibly appear annoying on the subject, let me once more BEG of THOSE in CHARGE of the Sunday schools, to give the people the OPPORTUNITY to make this contribution, if they so desire.

Rev. E. J. Bodman of Ravena, N. Y., is expected in Norfolk next Saturday to remain over two Sundays conducting service at the Third Church with a view of taking up the work if both preacher and people are suited.

We are praying that the Lord's will may be done. J. W. Manning.

—Dr. Frederick A. Cook, discoverer of the North Pole, is on the lecture platform, telling of his experience and observations in the Arctic regions. The dispute raised by Commander Peary has not been settled.

—William H. Maire, who is now in Battle Creek, Michigan, has just completed a fast of fifty and one-half days. In performing this fast Maire lost forty pounds in flesh. Throughout the entire time he drank only filtered water.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week	\$3,778.79
Dues: . . . . .	. . . . .
Charles E. Newman	.....\$ .10
Hannah Clare Newman	.. .10
Annie Pearl Way	..... .10
Carl Lynn Scolay	..... .10
Monthly S. S. Offering:	
Jonesboro, N. C.	..... 1.01
Greensboro, N. C. (2 months)	..... 3.81
M. C. T., Norfolk, Va. (Birthday offering)	... 5.00
Special Offering:	
Chas. D. Johnston, Graham, N. C.	..... 5.00
Mrs. B. J. Elliott, News Ferry, Va., "In memory of little daughter."	1.00
Am't. 37th week	.....
Total	.....\$3,795.01

My Dear Children:—

Another little boy has been added to our family. We are growing rapidly, and our needs are increasing accordingly. The little boy's name is George Heathcox from Ramseur, N. C., twelve years old.

Our children went to the Burlington Fair through the kindness of Mr. McBride Holt, Sec., and had a fine day. The Merry-Go-Round and Ferris wheel gave special rates and so the children had a ride on each. They saw the lion, the big balloon, etc., and now I guess will talk for months about the Fair of 1909.

All have started to school and now we have "hustle and bustle" every morning when thirty-one little ones are getting ready to go.

By the time you read this Uncle Jim will be attending Conference in Ga. and Ala. in the interest of the Orphanage and The Christian Sun. Pray for success of the work.

Lovingly,  
Uncle Jim.

Henderson, N. C., Sept. 27, 1909.

Dear Uncle Jim:—

We have just returned from Liberty where we attended protracted meeting. We proved ourselves typical preachers' children—didn't behave very well in church. Daddy had to leave on Wednes-

day on account of grandpa's death. We feel sad about grandpa. Charles went to see him this summer. He fell very much in love with "Danpa." Hannah Clare has never seen him. Aunt Pattie Wicker stopped over one night with us week before last. Her little Dan is a pinching fellow. I gave him the house and kept out of the way. Hope he will come again—and stop pinching.

We send our dimes.

Charles E. Newman, Jr.  
Hannah Clare Newman.

Never mind,—little folks can't be expected to behave like grown people. You'll do better when you get older.

Sanford, N. C.

Dear Uncle Jim:—

I will write my letter and send my dime for October. I am well and having a good time at school. Uncle Jim, you ought to have been at our meeting. We had such a good one at our church.

I will close with love to you and all the cousins. Annie Pearl Way.

Am glad to learn of the good meeting, Annie Pearl. That souls are coming to Christ is the best news that we can learn from the letters our little cousins send.

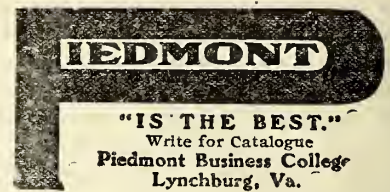
Sanford, N. C.

Dear Uncle Jim:—

Here comes little Carl Lynn with his dime for October. I have been sick, Uncle Jim, but am better now. I don't know about the little orphans now but papa and mama will teach me when I am older.

I close with love to you and the little ones. Carl Lynn Scolay.

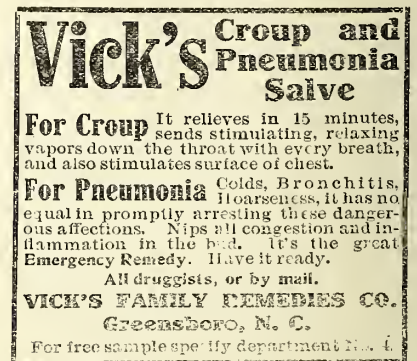
Yes, dear, it will be nice to know about the orphan's needs from babyhood, that you may learn to help all your life in this good work.



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1:54	6:24 McCullers	7:52 3:03
2:11	6:59 Willow Sp'gs	7:37 2:45
2:23	7:14 Varina	7:27 2:34
2:35	7:26 Fuquay Sp'gs	7:19 2:25
2:55	7:45 Kipling	7:00 2:05
3:15	8:05 Lillington	6:41 1:44
3:41	8:28 Linden	6:15 1:17
4:30	9:15 Fayetteville	5:30 12:30

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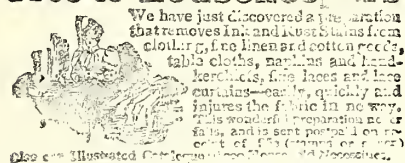
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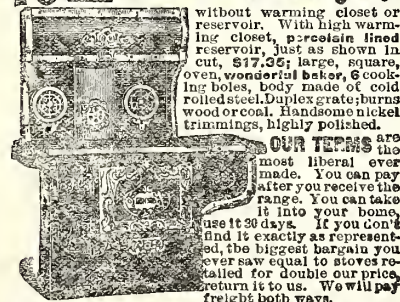
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# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

atchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—HOW.

First. Talk the matter over with the pastor and other leading members of the church.

Second. Call in a few of the leading young people and explain the Society and its workings carefully to them. It would be well to give them the little pamphlet, "Christian Endeavor in Principle and Practice," published by the United Society of Christian Endeavor, Boston, Mass., and which the writer will furnish free on request.

Third. Have these young people canvass the church and community, visiting everybody, whether church members or not. Let them leave an application blank for membership in the Society or let them take their names at once. If the application blank is used, let it be called for at a later specified time.

Fourth. Decide on a time to organize and send written invitations to be followed by personal ones, to everyone who has promised to join. Get them all there. Have an address on Christian Endeavor—any phase of it which you think best. Have some one state the object of the meeting. Appoint a temporary chairman and secretary. Then elect permanent officers and chairmen of committees either from the floor or by a nominating committee.

Fifth. Adopt a pledge for active and another for associate members and a constitution. Have each member sign a pledge, which he is to take home with him, and the constitution.

Sixth. Put every member on a committee and give him some specific work to do.

Seventh. Boost the Society on every occasion. Talk it in the homes, on the streets, in public and in private. Let notices of its and its workings appear in the newspapers. Magnify it. Thus you will give the Society vigor and life and perpetuity.

## Will you do this?

Was the first session of the Young People's Convention composed of a set of dreamers? Or were the members practical, earnest, business-like in their sayings and doings? The Convention itself cannot answer these questions. But the conduct of the members and of others in the local churches can and will answer them. What are you doing to make our beautiful watchword a still more beautiful reality? Talk and resolution is alright, but unless it is followed up by hard work, by persistent effort, it is nothing. Let us make our talk work: let us make our resolutions real history. Do your part.

## A REVIEW.

**Hand Work in the Sunday School, by Milton S. Littlefield, The Sunday School Times Co., Phila., \$1.**

This book ventures into a new field in Sunday-school work, yet it proceeds with the confidence and assurance of a master of the subject. We are constantly told that nothing is suggested which has not been thoroughly tested in the author's own Sunday-school and that the book is the result of years of evolution. The author is, of course, indebted for its main ideas to the pedagogical principles of manual training employed in the secular schools enunciated first by Froebel, but the application of these principles to the material of the Sunday school lessons is original and deserving of high praise. The book contains ten chapters, filling 117 pages, as follows: Self-expression in Sunday-school Instruction; Types of Hand-work; Hand-work and the Lesson Plan; Geography Work; Illustrative Work; Note-book Work; Decorative Work; Practical Problems; Hand-work and the Social Aim; Hand-work and the Spiritual Aim. There are 29 full-page illustrations and four appendices, very excellent ones too—one on the Journeys and Principal Events in the Life of Jesus in nine parts, a map to be drawn in the note books accompanying each part; a second on The Journeys and Principal Events of Apostolic History in eight parts, a map to be drawn in the note books also accompanying each part; a third on the Principal Events of Old Testament History Outlined to Ac-

company the Littlefield Old Testament Maps; and the fourth (most practical perhaps of all) telling where the supplies available and useful for manual work in the Sunday school may be had and the prices.

The introduction is written by Patterson DuBois, who says of the system advocated in the book, "Beyond doubt this manual system will go far toward solving the vexed problem of leading the boys and girls." This is the feeling I have in regard to it after a careful reading and a close comparison with my own experience in teaching. I should be glad to have the teachers who read this review purchase this excellent book and use what of it they can in their class work from week to week. I believe it will do any teacher good to read it: it will benefit him or her much more to apply its suggestions; for as the author says on page 91: "A good teacher by nature will be a better teacher with a better method. The good has been the enemy of the best too long in the Sunday school world."

In concluding this brief notice of this book to show the author's manner and the nobility of his purpose, I may well quote a few characteristic passages from a list that could be made much greater:

The teacher's function is not to impart knowledge, but to guide the child in the acquisition of knowledge, \* \* to furnish the child with an environment which will be appropriate to his intellectual and spiritual life in the different stages of his development.

Hymns, Scripture, and remarks, Jesus' word for it, are made for the child, not the child for these things nor for anything that pertains to the Sabbath.

Hand-work is one of the methods of the recitation and is to be used in connection with all other methods.

A lesson plan as a rule of action must not be of cast-iron fixedness.

The purpose of the lesson presentation is to arouse a moral impulse to reproduce in life the truth expressed in the lesson material.

"Teaching is enabling another to restate the truth in terms of his own life," quoted by the author from Patterson DuBois, yet expressive of his own aims.

The story of the Hebrews is the romance of history, but Israel's place in

the world is determined to a significant degree by her place on the world. \* \* \* Bunker Hill and Missionary Ridge are not more significant than Mt. Tabor and the Hill of Zion, nor have they touched modern life more vitally.

The most valuable of all exercises for a scholar is the reading of given portions of the literature [of the Bible, of course. —Ed.] with the purpose of selecting the passage which best pleases him and best expresses the truth of the lesson.

From the law of unity the period of youth is not exempt and the Sunday school to be effective must be an **organism** rather than an **organization**.

The best things in life are by-products of service for others, happiness and character for instance.

The supreme aim of religious instruction is spirituality.

The end of the teaching process is a symmetrically developed moral nature.

Beyond doubt the spiritual aim may be lost in the handling of materials, \* \* \* (but) the handling of crayon in color work to make vivid the swift and terrible fall of Israel when the moral law had been forgotten is not one whit the less a spiritual exercise than the handling of propositions alone to impress the same idea. \* \* \* Hand-work at certain ages is the best possible method of presenting the facts. It must never be forgotten, of course, that presentation is only introductory to the interpretation of the facts, and at every step the spiritual significance should be made clear.

Furthermore, manual methods of instruction create a moral environment. A child learns through his experiences.

The work suggested in these pages is being carried out under the limitations of the average Sunday school conditions and is within the reach of any teacher of average ability. Expressed again in the simplest possible terms there are but three kinds of things that a scholar would be asked to do: he can locate the events by some form of map work, he can illustrate the details by some form of picture work, and he can record the facts and impressions. All of this is summed up in note-book work. Each teacher can make a beginning somewhere and do what he can. To fit himself to lead the class he must obey the fundamental principle expressed at the outset of this discussion and learn by doing. But this for his comfort,—by doing the work he will learn. In each stage of study, then, let the teacher do the work or make the book he demands of his class. That will serve the double purpose of clarifying his own ideas and of presenting an objective to the scholars. As concerns the technique many children are familiar with all these

forms of work through their day-school studies. One of the great advantages of the introduction of these methods is that it correlates the Sunday school with the other segments of the child's educational life. Both interests and efficiency are conserved by making the day school our allies.

After every lesson the scholar must be given the opportunity to draw a picture, write a title or a text or otherwise summarize the lesson and so to reproduce it. \* \* \* (But) most of the work suggested in this discussion is home-work and much of it is optional. \* \* All narrative work, except some in the primary grades, and all decorative and constructive work is done outside the class session.

Through the finger tips to the brain is the most direct route, and the hand in turn is the brain's best medium of expression.

**C. E. TOPIC FOR OCTOBER 17—A FEW SUGGESTIONS.**

Pilgrim's Progress Series, X.  
Doubting Castle.

Psa. 43:1-5; 73:13-20; 1 Kings 19:1-18

**Pilgrim's Progress Portion.**—Our Pilgrim's Progress Portion this time is a long one, beginning just after the bit of poetry ending, "For though they killed thee, thou art yet alive," and continuing through the bit of poetry, ending, "Whose castle's Doubting, and whose

name's Despair." I think it would be a good idea to appoint two persons to give in their own words, limiting them to five minutes each, the substance of what transpires in this portion. Let one tell everything from Vanity Fair till Christian and Hopeful meet with Giant Despair. Let the other tell what happens after this meeting.

**The Scripture.**—Appoint three readers, one for each of the three passages. Let them read and comment briefly.

**Question Spurs.**—(To be handed out, but not specifically called for). What are some of the modern Doubting Castles? How may we get out of them? What are our Giants Despair? How may they be slain? What should be the Endeavorer's attitude towards money-getting? Towards criticising the short-comings of Christians? What do you dislike in the character of Lord Turn-about? Of Mr. By-ends? Of Mr. Love-money? What do you like in Hopeful's character?

**The Leader.**—The leader should select some one episode from the Pilgrim's Progress Section, perhaps that in By-path Meadow or Doubting Castle or in the town of Fairspeech or in the plain of Ease or on Hill Lucre, and drive its application home.

**Scripture References.**—(To be handed out, but not specifically called for).

(Continued on page sixteen).

**Books for Every Christian Home.**

Do you know why you are a member of the Christian Church?

Do you understand what the church stands for and teaches?

If not, send and get a copy of the "Principles and Government of the Christian Church," just revised and greatly improved by order of the Southern Christian Convention.

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The book is neatly printed and bound and is invaluable to the Sunday-school worker, 236 pages.

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**MARRIED.****Beacham-Holland**

Erwin L. Beacham and Mary I. Holland were united in marriage at the home of the bride, near Holland, Va., Sept. 14, 1909, the writer officiating. A large number of relatives and friends witnessed the happy event. The bridal pair left at once for a tour to some of the northern cities, followed by the benedictions of many friends. They will make their home in Norfolk. The bride is the oldest daughter of Mr. and Mrs. Elisha E. Holland, and the groom the son of Mr. and Mrs. Fred L. Beacham, of Nansemond Co., Va., formerly of Michigan. May their wedded life be happy and useful.

N. G. Newman.

**DIED.****Gilliam.**

On Monday, Sept. 27th, I was called to Bethlehem to conduct the burial services of Sister Martha W. Gilliam who died the day before at the age of ninety years and twelve days. She had been very feeble for several months and her death had been expected for some time. Her husband preceeded her about eight years. Both were born in September and both died in the same month. Both were members of Bethlehem Christian Church for the greater part of their lives. Four children and a large number of grand and great-grand children constitute the bereaved family. May God comfort them in their sorrow.

J. W. Holt.

**Kisling**

Frank Kisling departed this life Sept. 29, 1909, at the age of 56 years, 9 months and 29 days. Deceased united with the Christian Church at Beulah a few weeks before his death. He leaves to weep, a wife, one son, two daughters, and one sister. Funeral services were held at Beulah Sept. 30th by the writer, assisted by Rev. Edward French, and interment was made in the cemetery at Keezletown.

A. W. Andes.

**Beaton**

David Owen Beaton, twenty months old child of Mr. and Mrs. Joseph Herbert Beaton of Suffolk, Va., died Sept. 9, 1909. The funeral services were conducted at Holland Christian Church by the writer and the remains buried in Holland cemetery. We extend our sympathy to the parents, and pray that this affliction may be sanctified to their present and eternal good.

N. G. Newman.

**John Bridger Newman.**

John Bridger Newman was born near Longview, in Isle of Wight Co., Va., October 14, 1821. His father was Thomas Newman, one of 15 children born to John Newman of Isle of Wight Co., Va., and his wife Keziah Bridger, a relative of Col. Joseph Bridger. He was one of 11 children. His father died when he was 5 years old, and his youth was a struggle to care for his widowed moth-

er and younger brothers and sisters. When a young man he went to Norfolk, where he clerked in a store for a few years, and then went into mercantile business in the city of Portsmouth, where he remained until the late civil war. He was married to Civilla Ann Gayle, April 22, 1847. To this union there were born four children, Elnora, John A., Mary C., and John C., of whom two survive. Jan. 12, 1858, he married

**KEEPING FAMILIES ABOVE WANT.**

Every thinking man wants to provide so that his wife and little ones, those dependent upon him, will be kept above want when he is no longer here to provide for them. The great question now-a-days is the best means to this end. The Northwestern Mutual Life Insur-

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**THE CHRISTIAN SUN, Elon College, N. C.**

Hannah Gross Urquhart of Isle of Wight Co., Va. To this union were born seven children, of whom six survive.

At the breaking out of the civil war he volunteered with a Portsmouth Co., and was afterwards transferred to Co. D., 9th Va., Infantry, from which he was dismissed in the autumn of 1863, being over the age limit at that time. He then came back to his native County and began life anew on the farm, and the remainder of his life was marked by vigorous and incessant toil, till past 80 years of age. His chief characteristics were industry, integrity and generosity. The aspirations of his early manhood being blighted by the civil war and other misfortunes, he was content to live a retired humble life, his chief ambition being to provide for his family and meet his financial obligations.

The middle period of his life was not marked by any special religious faith or activity, but twenty-three years ago a radical change took place in his life. This was connected with an interesting incident, which was known only to a few members of his family. A revival was being conducted at Oakland Christian Church, near his home. He did not attend church, but was plowing in the field and being overcome by heat, he went home and lay down to sleep. While asleep he had a dream or vision, in which he saw his first wife as an angel in the spirit world, and under either wing the two little boys who had preceded her to the spirit land, beckoning him to come. He awoke in a state of deep conviction and penitence. All his remaining years were marked by a simple faith and trust, reading his Bible as long as he could see and engaging in daily devotions.

He had been partially deaf for 30 years, and in late years totally deaf at times. His sight failed ten years ago, and he was almost totally blind the last few years of his life. Time hung heavily upon him in his later years,—too feeble to work, too blind to read and too deaf to converse with his family and friends, he grew weary of life. He spoke little of personal experiences, but when he did expressed himself as ready and only waiting. As he came nearer the end he seemed to long for death. Free from all disease he lived till the candle of life burned out. He lived like Jacob to see the fourth generation upon his knee, and passed quietly away, Sept. 22, 1909, lacking just 22 days of being 88 years of age.

He leaves a widow, with whom he had lived nearly 52 years, 8 children, 31 grandchildren and 9 great-children. The surviving children are: Mrs. Elnora C. Hirst, Middletown, N. Y.; Mrs. Job Hol-

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## The Centennial of Religious Journalism

EDITED BY J. PRESSLEY BARRETT, D. D.  
 Editor Herald of Gospel Liberty

This is without doubt the most generally interesting publication sent out by the Christians. Its centennial, historical and denominational features make it not only unique in character, but interesting as well. From beginning to end it claims the interested attention of the reader.

We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A Symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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land, Chuckatuck, Va.; Dr. J. U. Newman, Elon College, N.C.; W. T. Newman, Chuckatuck, Va.; Rev. N. G. Newman, Holland, Va.; Mrs. W. C. Wicker, Elon College, N. C.; Rev. C. E. Newman, Henderson, N. C.; and Mrs. L. W. Staggs, Norfolk, Va. The funeral services were conducted at Oakland Christian Church, by Rev. H. H. Butler, assisted by Revs. J. H. Kabler of the M. E. Church, and I. W. Johnson.

This historical sketch would not be complete without making reference to the influence of this life upon others. Three of his sons are ministers, who are well known throughout our church, in the South. One of these is one of the ablest teachers in Elon College. The world will never know what sacrifices were made by this father to give his children an education. I am quite sure

that many of those who looked upon his face at the funeral services had not seen him for several years, on account of his retirement. But he has been heard from three pulpits, each Sabbath, by hundreds who, perhaps, did not even know that he was still living. While on a visit to him a few years ago, I said: "Bro. Newman, it must be a pleasure to you to know you have three sons who are doing such efficient and faithful service in the ministry." He said: "I have done the best I could for them, and I am glad they are doing well; I hope they will continue to be successful." While the other children are not as widely known, yet they are all Christians, and are loved, respected and honored among their friends and acquaintances. Such a father's precept, example and influence are the most valuable legacy to hand

down to children. He will not know the extent of his service or the value of his reward until the final day of account. No sculptor's chisel can carve an epitaph upon the finest marble shaft worthy of such a life. He was among earth's uncrowned kings in life, but he wore a golden crown set with richest jewels near his heart. May the Father's richest blessing be upon the family in this hour of bereavement.

I. W. Johnson.

(Begun on page thirteen).

Some Good Men in Doubt, Gen. 17:17; Matt. 17:22; Luke 1:20.

Dangers of Doubt, Mark 16:14; Heb. 3:12.

Patience Triumphant, 2 Thess. 1:4.

Rewards to Patience, Jas. 1:12.

God's Promises are Sure, Rom. 4:16.

Trust in God, Heb. 3:17.

Pray, Phil. 4:6-7.

The Key of Promise, 2 Pet. 1:1-4.

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2. Pilgrim's Progress series program as suggested above.
3. Leader's application of some episode.
4. Song. Prayers, several sentence ones.
5. Scripture lessons, read and comment thereon.
6. References voluntarily read.
7. Question spurs voluntarily answered.
8. Song.
9. Pastor's five minutes.
10. Song. Offering. Mizpah.

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—Dr. John C. Kilgo, of Trinity College, says: "There was never a time in this nation's history when the Church colleges rendered a larger and more efficient service than they are rendering the nation at this time in every line of honorable work. The college man is still in the minority, but among college men in any field of labor the large majority of conspicuous leaders are the sons of Church colleges. Of the Presidents of the United States, eighteen have been college men, sixteen of whom were educated in Church-founded colleges. In the present Supreme Court of the United States there are eight college men, seven of whom came from colleges founded by Churches. In the United States Senate there are forty-six college men, twenty-five of whom attended Church colleges. In the House of Representatives there are two hundred college men, one hundred and eleven of whom are sons of Church colleges. In President Taft's Cabinet there are six college men, three of whom are Church college men and three sons of independent colleges. Of twenty large American universities having an attendance of more than two thousand students, eleven of the Presidents of these institutions were educated in Church colleges and seven in independent colleges. And of the twelve conspicuous preachers in the New York pulpit, eleven received their training in the colleges of the Churches."

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# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, OCTOBER 20, 1909. VOLUME LXI. NUMBER 41.

**Liquor Men Active.**—"The devil never tires." Neither do the liquor interests. And these were never more active in North Carolina than at present. That the great, good majority of the people have spoken makes no difference whatsoever. The forces of evil never count the odds against them; and the will of the majority is a name without a meaning.

Everywhere we hear it that prohibition has not succeeded; that there is more liquor now than under the reign of the saloon. That figures and facts are entirely otherwise makes no difference whatsoever. The liquor interests want it to seem that prohibition has failed, at all hazards.

Recently when a fight was on to close up saloons in Roanoke, Va., the rumor was set afloat there that prohibition had failed in North Carolina. Governor Kitchen being called upon wired in reply:

"Report very erroneous. Prohibition has been generally successful. It has greatly diminished the consumption of intoxicants."

But a thousand replies from those who know the facts and are reliable carry little weight with the liquor interests.

What North Carolina needs is law enforcement. Her law is good enough. It is the part of every good citizen to see that the good law is enforced, for the liquor interests are busy.

**The Commandments.**—In the childhood of the race, certain commandments were given. They have played a mighty part in the formation of character of nations, empires, peoples. The ages will not improve upon the Ten Commandments. Children learn these in home and in school early in life and do not forget them.

The largest Sunday school in the world, that of Mr. John Wanamaker, Philadelphia, reads them together and in concert every Sunday morning. The Sunday schools will not soon improve upon them for concert reading.

Our military academy at West Point has three commandments: "Thou shalt not steal," "Thou shalt not lie," "Thou shalt not be afraid." This is not an improvement, only a serious curtailment, and a rather silly substitution.

The President of Wake Forest College says there is one commandment for his students, "Be a gentleman." That is well and covers many. But our Savior made the best short decalogue, "Thou shalt love the Lord thy God with all thine heart and thy neighbor as thyself."

**Public Schools.**—According to Government statistics, there were 17,000,000 children entered in the public schools of this country at the beginning of the current school year. There was about an equal number of boys and girls, the former being slightly in the majority. There are 500,000 teachers, and 300,000 school buildings valued at \$300,000,000. There are four women teachers to one man teacher. The cost of maintenance is a million dollars a day. Ours is a land of public schools, a magnanimous blessing to any people, a source of universal uplift to any nation.

### Equipped for Service.—

God did not equip some with all the virtues and graces, and others with none. He is no respecter of persons. In the race of life some may seem better equipped than others. Of such, more is expected and required. They have further to go. To them the race is swifter. Superior equipment demands superior service. The humblest citizen has obligations as well as the highest official. The latter must accomplish more because advantages are more and better.

But highest and lowest have obligations. One is simply required to do one's best—in all stations and circumstances of life. No more: no less. Results are with God. To do the little deed, perform the humble task, may, in the final, be crowned with as large results as the great deed, the noble task. One is equipped for the small: one for the great: results are of the future—and belong to God.

One never need despair of natural endowment and equipment. All are not endowed alike because each and all have separate tasks to perform.

—When I bid you not be a miser, I do not order you to become a debauchee or a prodigal. \* \* \* There is a moderation in things; finally, there are certain boundaries, on either side of which moral rightness can not exist.—Horace, Satire I.

—"I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."—New York Observer.

—Studying on Sunday is coming to be frowned upon more and more by all educators, especially, and moral men in general. Doctor Battle, Dean of the University of Texas, has urged the Freshmen of that institution to refrain from dishonoring the Lord's Day and making it a day of labor instead of a day of rest. This is a sin, and an error too commonly indulged in our schools. Perhaps, for this reason, Monday should be a light day, or a holiday.

—The execution of Prof. Ferrer, a Frenchman, by the Spanish authorities, October 14th, has caused disorder in both Spain and France, and even a demonstration was made in Rome. In Austria and Germany also the feeling is running high. On the 15th it became necessary to increase the guard about the Spanish embassy in Paris. The mad crowd, despite protestation, burned King Alfonso in effigy. In Madrid the King is practically a prisoner in the palace and an uprising threatens to take the form of a civil war with the overthrow of the monarchy for its object.

I never yet found a Christian who was disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now twenty-three years since I first caught a glimpse of him and he has been growing on me ever since. There is not a want in the soul which he will not meet.—Dwight L. Moody.

## FROM THE FIELD.

## PORTSMOUTH LETTER

The work on the church is progressing rapidly. The weather has been ideal. It begins to look like we shall have a church in the near future. If the weather keeps good the walls will be up in a few weeks. It seems that the roof might be on by the first of December. It does us good to see the good work go on, but it works us fearfully hard to keep up with the payments. We are having to meet every body with open hands, ready to receive donations of all sizes. We are looking for donations through the mail, on the streets, on the trains, in church, shop and store,—in fact everywhere. We are beginning to fear that our friends will be afraid to see us coming towards them. Last Sunday evening we filled the South Norfolk pulpit and could not resist the temptation of asking those good people for an offering, though they were but a mission point with a nice little debt of their own to care for. They responded and gave us \$10.01.

The Portsmouth pulpit was filled by Rev. Stanley C. Harrell of Holland, Va. His sermon was highly spoken of by those who heard him. He preached at South Norfolk in the morning.

Both the Herald and Christian Sun have requested a cut of the new church and perhaps others are asking why none has appeared. We have not had a cut made of the building being erected, on account of the cost it would entail. The church will be entirely different from the cut that has appeared in the Sun as the proposed design. The new is by far more handsome than the old. We will have a cut made as soon as the building is near enough completed to get a good picture of it.

## Cash Acknowledgments

Previously acknowledged	\$1,700.73
W. D. Daniel, Waverly, Va. . .	2.00
Irving Curling, Great Bridge, Va. . . . .	10.00
Col. Alex. Savage, Norfolk, Va.	50.00
John King, Suffolk, Va. . . . .	12.50
W. H. Brinkley, Driver, Va. . .	25.00
Col. J. E. West, Suffolk, Va. . .	25.00
Mrs. Cattie Riddiek, Suffolk, Va. . . . .	5.00
H. M. Macleary, Suffolk, Va. . .	5.00
John Pitt, Norfolk, Va. . . . .	2.50
William Faucit (?), South Norfolk, Va. . . . .	1.00
Basket Collection (South Norfolk) . . . . .	2.01

We are exceedingly grateful for these donations. They are a great help and much appreciated. They help to relieve

the strain. Let those who propose to help us do so now. We need your help now as much as we can possibly need it at any time. Our money is in the old lot which we have not yet sold. We have borrowed what we could on it and have used that in making the payments to date, with what donations we could secure. We are without resources for the next payment, save as our brethren shall open their hearts and come to our rescue. "A friend in need is a friend indeed," and who will be our friend in this hour, and a friend of the Lord's work?

Are there not some that ought to give \$500 to a work like this? Only one has given to that extent so far. We are of the conviction that there are others that ought to do so. There are five that have given \$100 each. Are there not others that ought to do likewise? Something like two hundred have given smaller contributions. Who next?

J. W. Harrell.

Oct. 11, 1909.

## COLUMBUS, GA., LETTER

Last Sunday was a day of unusual interest among the Waverly Terrace people, the occasion being the organization of the Waverly Terrace Christian Church. Previous mention of the dedication of the church has been made in the columns of the Sun, the dedicatory services having taken place the second Sunday in May, but the organization of the church had been delayed until now. In the meantime, however, Sunday-school and preaching services have been held and during this time, one series of meetings of considerable interest engaged the attention of quite a number of people. But only last Sunday did the church organization come into being. At the eleven o'clock service, Rev. H. W. Elder preached a sermon on the "Principles and Government of the Christian Church." His discourse was logical, forceful, and eloquent, and left a deep impression on the minds of those present. After the sermon, seventeen names were enrolled as charter members. The night services were well attended and very impressive. Revival meetings are still in progress. This new church starts in a hopeful way.

G. O. Lankford.

Oct. 13, 1909.

## Bethel.

Our meeting at Bethel began the first Sunday in October and continued five days. Revs. A. F. Iseley and J. S. Carden were present and assisted in the meeting. They endeared themselves to the people. There were six conversions and three joined the church. I baptized

one Sunday and two Thursday. The church was much revived.

Thos. W. Strowd.

## Wakefield.

It has been some time since the Wakefield Pastorate has been heard from; never the less, the good work has been going on. Since the dedication of our new church here, brothers W. H. Jones and Hon. E. E. Holland, of Suffolk, Va., sent five dollars each as a donation. We wish to thank those brethren, and may God abundantly bless them.

Our work is moving on very nicely, and our people are very kind and thoughtful of us, and our welfare. Brethren J. S. Drewry and Johnnie Bain thought of our horse, and hauled in a load of hay, each, for which the horse and her master were much pleased. Many thanks. We have held all of our protracted meetings, but one.

Rev. M. L. Bryant was with me at New Lebanon, and did most excellent preaching. We had the largest crowds that the writer ever saw at that place, and the spirit of the meeting was good. Several accepted Christ, the community much revived, and one joined the church.

The writer conducted the service at Burton's Grove, himself. Had only afternoon service, and Tuesday and Wednesday, there were burials in the community, so we had only two good days with the people. Yet God was with us, and three accepted Christ, and two united with the church.

Bro. Bryant assisted at Union, Surry, and we had all-day meetings and public dinner. We had very large congregations, good preaching with spiritual power, and a grand revival. Some fifteen renewed and four joined the church. Brother Bryant is a good man and a spirit-filled preacher.

Rev. C. C. Ryan, of Norfolk, Va., was with us at Dendron. He preached afternoon and evening. He was called home Thursday, but came back Friday, and was compelled to be in Norfolk Sunday. The crowd had grown so large, and the interest so high, that he was prevailed upon to come back on Monday. Sunday night we moved to the M. E. Church, where the crowd could be accommodated. The writer preached to a full house, and the spirit was good. Monday, Tuesday, and Wednesday nights the audience of much interested people filled the house to its utmost capacity. The result of the meeting was the best that has ever been at Dendron. Some fifty or sixty were reclaimed or made confessions of Christ. Brother Ryan is one of the most spiritual and forceful preachers who have ever met with the Dendron people.

Six new members were added to our church at Dendron, several to the M. E. Church, and some to other churches in and out of town. We regret that Bro. Ryan is to go back to Ohio soon, but we pray God's richest blessings to follow him and his good family.

Rev. I. W. Johnson, of Suffolk, Va., is to assist us at Wakefield, beginning with fourth Sunday night in this month. Our people are looking and praying for a good meeting. Brethren, pray that we have the power of God's spirit with us; that the town of Wakefield be shaken from the bottom. The Wakefield pastorate has given the writer a unanimous call to serve again another year, and the work has been accepted. The past year's work has been very pleasant indeed, and we pray that much good was accomplished, and that the work may continue in the Lord's power.

C. C. Jones.

#### NOTICE

Delegates and visitors coming to the Eastern N. C. Conference at Sanford on Thursday, Nov. 11, 1909, will arrive on Seaboard trains Nos. 41 and 43 at 5:36 and 6:26 P.M. and on Southern at 3:30 P.M.

Please write to the undersigned whether you will come on train or private conveyance, so homes can be provided.

Very truly,

J. D. Gunter.

Box 15, Sanford, N. C., Oct. 11, 1909.

#### NOTICE

All ministers, delegates and visitors to the N. C. and Va. Christian Conference, which meets with Belews Creek Church, Nov. 23, 1909, will note the following: Conference is to open at 9 o'clock A.M., and in order to be there for first day's session it is necessary to go on Nov. 22nd. Train for Belews Creek leaves Greensboro 4:55 P.M. and only one time for that point each day.

Those going by rail from east of Greensboro will come on train arriving there about noon, those from north will come on train arriving about 1 o'clock P.M. Observe the above and save yourself much inconvenience and delay, and all persons whosoever who will attend the approaching session will notify J. G. Fulton, Belews Creek, so that their entertainment may be arranged before arrival as train gets there after dark.

C. C. Peel, Pastor.

—Thirty-seven lives and \$1,000,000 worth of property were lost in a furious storm which swept middle and west Tennessee, Alabama, Georgia, and portions of Arkansas, and South Carolina, on the evening of the 14th.

#### OUR OWN DUTIES

As professed Christians we should be true to our own duties in relation to any matters, whether others be loyal to theirs or not.

We are not to wait to see if the members of our Church are going to do their part in the general work before we will consent to do our full duty. Our personal obligation to God in respect to a particular affair does not at all depend upon what others may think or do or not do. As individuals we are each bound to perform the work which God calls us to do, just as though there was not another person in the world. If others neglect their duties, there is not any reason for our neglecting our own duties. The neglect of others does not lessen our own responsibility. There are those who say that if certain members of their church will not do their share in bearing the expenses of the local cause, they themselves will give nothing, nor do anything. But such ones cannot release themselves from their obligation to God and his cause by such an attitude.

The late editor of a religious paper said: "If God has given you one thing to do, and ability to do it, go about it, and keep at it till it is done. Others may have grander schemes; they may be anxious that you should wait till they are ready, but if you know the Shepherd's voice, and understand the leadings of Divine Providence and of the Holy Spirit, and are satisfied that God in his providence has called and is leading you, let no such considerations hinder you from your work. Do not be allured from attending to your own personal business by the hope or prospect of doing some great work with someone else. God may have other workers prepared for that."

I may be allowed to say that I have always made it a practice to do my full duty in relation to any matter, utterly regardless of what others might say about me and my ways. Many times I have been opposed and complained of, yet I have continued right along, seeking only the pleasure of my Lord.

C. H. Wetherbe.

#### THE EASE OF DUTY-DOING

Only those really know the ease of living who never try to dodge the hard things in life. For the easiest time to do a hard thing is when it first makes its appearance. If we would double its difficulty, we need only postpone it once; if we would make it four times as hard, a second postponement will insure this. And if we would have the drag and the nightmare of shirked duty al-

ways with us, so that life itself becomes a chronic burden, we must simply make our postponement of our hardest duties permanent. Tribulation lies ahead for any one who will not grapple his hard tasks promptly. Joy and strength and the exhilaration of ever-increasing power are assured to one who seeks the ease of instant duty-doing. We are hardest on ourselves when we try to save ourselves from hardship.—S. S. Times.

#### CURING COLD IN ADVANCE

We get sick because we are too lazy to keep well, according to Dr. Woods Hutchinson in *Woman's Home Companion* for October. We are always looking for short cuts to health. Of reputed cures for coughs and cold, he says:

"Their name is literally legion, for hardly a drug can be mentioned, hardly a substance discovered, which is capable of either being swallowed or inhaled, that has not been recommended as a cough remedy. Eight tenths of all colds are mild infections, which run their course until the body has time to produce an antitoxin or antibody to stop their further progress. As this process in reasonably healthy individuals is usually carried out in from four to six days, anything which happens to be given in that time stands a fair chance of getting a reputation as a cure. "The only sure cure for colds and coughs is to avoid the infections and the foul air of ill-ventilated rooms and buildings in which they breed; to keep the body toned up to fighting pitch, by cold baths and an abundance of fresh air, especially in the bedroom; and if the infection does get a foothold to assist Nature in her fight against it by rest in the open air, and promoting elimination through the skin, bowels and kidneys.

"In fine, don't tinker with symptoms; look for the cause, and remove it. Don't try to lock the stable door after the horse is stolen, but train your horse to bite strangers. Attack is the best defense. Keep your body at good fighting weight, and you can defy disease. Sunlight, food, fresh air and exercise are the only cure-alls known. Don't worry about disease and what to take when you're sick, but work for health."

—The cotton crop for this year shows a decrease,—it was 69.7 for October, 1908, while it is 58.5 now.

—Divorcees continue to increase. In 1870 there were 1½ divorcees per thousand; in 1880 it had risen to 2 divorcees per thousand; 1890, there were 3 divorcees per thousand; while in 1900 it was 4. If this increase goes on, what will become of the home?

## NOTES AND PERSONALS.

—Rev. W. T. Walters, Harrisonburg, Va., while recuperating from recent poor health, has been spending some time with Rev. L. F. Johnson in this city.

—Rev. T. W. Strowd, Chapel Hill, N. C., was a welcome visitor at The Sun office last Thursday. Bro. Strowd reports his work in good shape and hopes to go to Conference with church apportionments paid in full. His churches have had good revivals and a successful year.

—Rev. H. W. Elder builds churches where churches are needed, and then builds congregations to occupy the churches, as witness Waverly Terrace Church, Columbus, Ga., dedicated last May, organized last Sunday week with seventeen charter members as told of in our Columbus, Ga. letter elsewhere this week.

—Raleigh News and Observer, Saturday, 16th: "As a result of the series of meetings recently held at the Christian Church, nine have been received into church fellowship, and it is expected that several more will join tomorrow, when the doors of the church will again be open for the reception of new members."

—Rev. W. S. Long, D.D., Graham, N. C., is open to engagement to serve as pastor of a church or churches for all his time the coming year. He will be pleased to correspond with any charge desiring a pastor for full time as he is willing to go and live among the people he serves. This is an excellent opportunity for a charge desiring a well equipped and able preacher and pastor.

—Nine fraternal and benefit organizations with a membership of nearly 3,000,000, and three international labor unions with a membership of over 100,000, have joined the ranks of the fighters against consumption within the last year, according to a statement issued by the National Association for the Study and Prevention of Tuberculosis.

—Rev. McD. Howsare, Versailles, O., who becomes pastor of Christian Memorial Temple, Norfolk, Va., writes that he will move to Norfolk to begin his work about the middle of November. Bro. Howsare (and his good wife who is no less interested in church work than her husband) will find a warm welcome in the South where many of us remember well to have met him when at the Norfolk Quadrennial. He is a man of magnetic personality, warm hearted, and a very agreeable speaker. We join with our Norfolk people in rejoicing over capturing him for work in the South.

—Last Sunday was Missionary Day at Wake Chapel, in Wake Co., N. C. There were two sermons, dinner in the church yard, between. Envelopes with amount of Conference apportionments printed thereon were distributed after the morning sermon. There was prayer and song. The envelopes were then taken up with amounts enclosed. The collection was above expectation, and only \$1.65 had to be raised at the afternoon service to complete the total apportionment of \$73. It was the opinion of many that the envelope collection is far superior to the promiscuous begging system, and is easier. It was a pleasant day, and the services were well attended.

—Rev. J. W. Harrell is doing a magnificent work in Portsmouth, Va., and the brethren do well to encourage him. "The Lord helps those who help themselves," we are assured. Then Bro. Harrell is sure of divine help, for he is a faithful and true worker. The Portsmouth Church when completed will be a credit both to the growing city in which it is built, and to the great denomination under whose auspices it was projected.

A recent issue of the Portsmouth Star, carrying a good cut of Bro. Harrell, and an appreciative write up of his work, says:—

"The work was begun by the present pastor, Rev. J. W. Harrell. The church was organized with thirty charter members. Services were first held in the Pythian Castle hall at Court and County streets.

"The congregation moved into its chapel at High and Effingham streets during the summer of 1902, having purchased the site and erected the chapel

"The church has enjoyed a steady growth, having added to its membership a good list of names each year, and the Sunday school has outgrown the chapel.

"In the spring of 1908 the congregation decided to purchase the site at Washington and County streets, upon which to erect their permanent house of worship, and sell the High street property.

"The work has been carried forward under the supervision of the Home Mission Board of the Eastern Virginia Christian Conference, which is composed of Col. J. E. West, Col. E. E. Holland and Rev. H. H. Butler, of Suffolk, Va. The conference makes liberal appropriations to the work each year. The pastor has visited a number of the churches of the conference and secured from them liberal donations to the building fund."

## ELON COLLEGE NOTES.

—Several of our villagers and members of the College visited the Central Carolina Fair at Greensboro last week.

—Rev. J. F. McCulloch, editor of "Our Church Record," Greensboro, filled the College pulpit last Sunday. His sermon was ably thought out and effectively delivered. Judging from the favorable comment heard from many of the most competent auditors, Bro. McCulloch will be heartily welcomed by his Elon audience at any time in the future.

—A new telephone line is being built into our town, that will give our people full telephone service through both Gibsonville and Burlington central offices.

—Wilkins Cable, who lives near here, has been critically ill of heart dropsy. Physicians have little, if any, hope of his recovery.

—Prof. W. A. Harper made a trip to Wilson a week ago and made three addresses on Sunday school and Christian Endeavor. He had large audiences and was well received.

W. P. Lawrence.

## NEWS ITEMS.

—In September the production of iron in this country amounted to 2,385,206 tons, an increase of nearly a million tons over that of Sept., 1907.

—It is good news indeed that on Nov. 4th the receivership of the Seaboard road will end and the property be turned over to the company for management, the decree to this effect having been signed by Judge Pritchard at Asheville Oct. 18.

—Reports from Kentucky point to the renewal for another year of the tobacco growers' agreement, and to another year's reign of lawlessness and murder. The night-riders are again at work, punishing those who refuse to sign this agreement.

—Though much has been said and written about the insane manner in which we spend the "glorious fourth" of July, we have not learned yet to be very sane about it, considering that 215 persons were killed last "fourth," 125 of whom died of lockjaw.

—In 1908 the catch of cod fish in Massachusetts waters amounted to 72,217,000 pounds, valued at \$1,944,200. All the fisheries of the Bay State brought in \$7,095,230, which industry was once among the greatest of that State, but now only a trifle in comparison with her other gigantic industries, such as shoes for instance, or the manufacture of cotton goods.

**SUNDAY SCHOOL HOME MISSIONS  
IN THE NORTH CAROLINA AND  
VIRGINIA CONFERENCE.**

Last year the Sunday schools of the following churches met the request of Conference in regard to Sunday school Home Missions: Apple's Chapel, Durham, Elon College, Greensboro, Hines' Chapel, Happy Home, Howard's Chapel, Long's Chapel, Lebanon, Pleasant Grove, Shallow Ford, and Mt. Bethel. These schools were supplied with a memorial by the president and secretary of Conference. The amount raised last year was \$59.40. That was a good beginning.

This year we hope to do better than this. Why should we not? We have everything to encourage us and nothing to discourage. Will not every school send in the full amount? If so, we can in the name of the Sunday schools undertake next year the organization of some new church. Shall this not be done?

For information I give amounts expected of each Sunday school. These amounts are taken from the Annual and represent 10 cents per member on the Sunday school enrollment (if there was no Sunday school reported, an estimate was made) reported to Conference last year. They are as follows: Apple's Chapel, \$6.70; Belew's Creek, \$6; Bethel, \$6; Bethlehem, \$14.30; Berea, \$13; Concord, \$2.60; Durham, \$15.70; Elon College, \$23.50; Goshen Chapel, \$1.50; Greensboro, \$18.30; Haw River, \$4.50; Happy Home, \$7.50; Hebron, \$4.50; Hines' Chapel, \$4.50; Howard's Chapel, \$5.40; Ingram, \$3; Kallom Grove, \$3.30; Lebanon, \$3; Long's Chapel, \$3.30; Mt. Bethel, \$3.25; Mt. Zion, \$2; New Lebanon, \$4.50; Palm St., Greensboro, \$17.; Pleasant Grove, \$7.90; Pleasant Ridge, \$5.30; Salem Chapel, \$5.70; Sage Garden, \$1.; Shallow Ford, \$6; Union (N. C.), \$5; Union (Va.), \$4. Total apportioned, \$207.20, from 2,072 Sunday school pupils. Is it not little enough for so many workers to give? Shall we not have it all? I pray so.

W. A. Harper,  
President.

—Official figures made public at Washington show that there are 300,000 Indians in the United States.

—The lure of free, rich lands is irresistible. 70,000 American farmers have gone to Canada within the past year. The free lands will soon be gone in this country, and they will soon be filled up in Canada; then we will have more emigration to the South.

**A PRAYER.**

Father of our hearts, the sense of need within us is greater than our power of utterance. Be not far from us, but as we grope after Thee in the darkness, wilt Thou let us feel the strong clasp of Thy hand holding ours. Oh, God, we are weak, but Thou are mighty. Our weakness makes us ashamed to lift up our eyes to Thee; and yet the knowledge of Thy love and pity gives us courage. Help us to stop looking into our own hearts, and to look away to Thee. Help us to stop feeling after our motives, and to use all our energies in doing Thy will. Keep us from allowing any earthly disappointment or adversity to shake our hold upon Thee. Wilt Thou purify every love of our hearts, and make holy every common act of every day. In the dear name of Thy Son, our Savior. Amen.—Philadelphia Westminster.

**WINDSOR NOTES.**

The first Sunday in September we began our meeting at Johnson's Grove. On Monday morning, Rev. M. L. Bryant came to aid in the meeting and did the preaching through the week. Though the weather was unfavorable part of the week we had a good meeting. Several professed faith in Christ, several back-sliders were reclaimed, and the church was generally revived. Three united with the church, making eight additions during this conference year.

While the meeting was good all through the week, there was a special manifestation of the Spirit's power on Friday afternoon. Christians were caused to rejoice in His presence and sinners were convicted of sin and brought home to Jesus Christ.

On the third Sunday in September we began our meeting at Isle of Wight Court House. Rev. W. W. Staley came on Monday morning and preached throughout the week. While the congregations were small in the beginning, the interest increased with each service, until Friday afternoon we had one of the most glorious meetings ever experienced by the writer. The Holy Spirit came in great power and all present seemed to be enjoying showers of blessing. There were something like thirty professions and renewals in that one service. There were about forty, or perhaps more, professions and renewals during the week, twenty-two united with the church and others have signified their intention of joining.

The fourth Sunday in September we began our meeting at Barrett's church. The interest in the meeting was good from the beginning. Rev. M. L. Bryant

did the preaching from Monday until Friday. On Friday afternoon we were blessed by a mighty outpouring of the Holy Spirit. Something like twenty professed faith in Christ in that one service, and about thirty during the meeting. Twelve united with the church.

All my churches have been blessed with good meetings this year except Windsor. We expect to begin our meeting here about the second Sunday in November.  
R. H. Peel.

**NOTICE!**

At the last session of the E. Va. Christian Conference, Rev. C. H. Rowland, Rev. H. E. Rountree, and the writer were appointed a committee to receive means and erect a suitable monument in memory of Rev. M. D. Barrett.

The following amounts have been received for that purpose:

Public collection at Dendron ...	\$ 2.16
Rev. J. W. Wellons .....	1.00
Mrs. W. D. McClenney .....	1.00
Spring Hill .....	5.60
Cypress Chapel .....	5.00
Waverly .....	5.00
South Norfolk .....	5.00
Rev. J. P. Barrett .....	5.00
Holy Neck .....	5.00
Liberty Spring .....	5.00

Total .....\$39.76

Other churches subscribed at the Annual Conference that have not yet paid in the amounts subscribed. We trust that all subscriptions will be paid in the near future and any one desiring to subscribe to this fund will do so as early as convenient, so that the matter may be disposed of. All subscriptions may be sent to me.  
R. H. Peel,

Windsor, Va.

"I think of the Chinese story of the man, who said when things seemed to be going wrong, "Well, perchance it's happiness." When his son broke his leg, he said, "Perchance it's happiness." And so it proved, for robbers desired to impress his son into their band. When he was unable to find lodgment in an inn, he said, "Perchance it's happiness." And so it proved, for the inn was plundered that night."

"What money can do as an agency to glorify God and to bless the bodies and souls of men is a lesson which the Church seems to be learning afresh. There is nothing better on this subject than John Wesley's advice: 'Make all you can; save all you can; give all you can.' Fairly interpreted, this summarizes the whole doctrine of money."

### OUR NORTH POLES

Every man who is worth his salt (and, for that matter, every woman, too,) is seeking some north pole; in other words, has some goal to which his ambition spurs him on, as dear to him as the achievement of the ninetieth degree of latitude was to Peary or Cook.

It may be a worthy or unworthy ambition; it may be a small or a great goal that he seeks; but, whatever it is, it is his north pole.

For one man it is a million dollars; for another, perhaps only ten thousand dollars. For a third it is a book that "the world will not willingly let die." For a fourth it is some high political honor.

For many, yes, for all, of my readers, whatever other goals they have in view, I hope that their highest ambition is what the Westminster Catechism calls "the chief end of man," to glorify God and enjoy Him forever"; for in that wonderful definition is summed up much more than could be expressed if this whole issue of The Christian Endeavor World were given to it.

Commander Peary by his world-startling feat has taught us all some things about our own north poles. One of these is that failure paves the way to success. It was practically certain that he could not have reached the pole the first time he tried. He had neither the equipment nor the knowledge necessary. But his failures were far from being disasters; they were simply delayed successes.

The first journey, when he got but little beyond the eighty-second degree, was really as necessary to his ultimate success as his final dash for the pole.

#### Early Lessons

So it is with us all. The millionaire who made a bad investment in his early life learned caution and wisdom therefrom, which really contributed as much to his fortune as the last successful speculation that enabled him to write six ciphers in his bank-account.

Harriman, the late railroad king, doubtless laid the foundations of his fortune in that poor country rectory where he learned in the hard school of experience the lessons of thrift and enterprise, lessons it would have been impossible for a rich boy to learn.

The foundation does not show, but it is far more important to the building than the showy flag which waves over the topmost pinnacle of the castle.

The author who at last succeeds in commanding the attention of his generation probably had a score of rejected manuscripts come back to him, perhaps a hundred, before he found his way to the heart of the public through

pen and ink; but every rejected manuscript was a step towards his north pole.

Few statesmen ever reached high office without being defeated more than once at the primaries or the voting-booths, as were Lincoln and Disraeli; but their defeats meant final victory.

Why should a Christian expect any easier path to his final goal?

We are not inclined to take our religious life seriously enough in these days.

The goals are great—God, Heaven, Eternal Life; but many a Christian is totally unwilling to make the effort or endure the hardship that Peary gladly suffered in reaching the pole.

No Christian ever danced his way to glory, or won heaven at the card table. I am not inveighing just now against these amusements, but am trying to make it plain that Christian's goals are worth toil and struggle and intermediate failure.

"No slacker grows the fight;

No feebler is the foe;

Nor less the need of armor tried,

Of shield and spear and bow,"

sang Dr. Bonar, and his lines are just as true to-day as when he wrote them.

If there is one thing that this age needs, it is a sense of the seriousness of life. To a multitude of people life is largely a joke. It means at the most a good dinner, and a game of golf, and a dance or a theatre in the evening; and plenty of our well-to-do people deserve Kipling's bitter scorn for the "flanneled fools."

There is something thrilling in Peary's persistent pressing on amid difficulties and dangers and sufferings and disappointments, undaunted by failure after failure, until at last the goal was won.

#### Helping by Our Failures

Once more, every one may help another, even by his repeated failures, to reach his own north pole.

Sir John Franklin's disastrous failure, when life itself was lost, and all trace of his expedition for years was swallowed up in the arctic wilds, made it possible for Dr. Kane to get a little farther, and Dr. Kane's failure helped Greely to make calculations that enabled him to reach his "farthest north"; and, had it not been for Greely's and Abruzzi's explorations, Peary might have failed altogether in his last triumphant dash.

We cannot trace our own advancement in life so plainly to the efforts and failures of others, but I have no doubt the connection is quite as close, for we are all largely what our fathers

and grandfathers, and our remoter ancestors for a score of generations back, have made us. None of us can tell what tears and prayers, what heart-aches and sorrows, as well as what triumphs have entered into our remote history to make our lives in free America or Britain what they are; but we may be sure that our pathway would have been a very different one, and our road to our own individual north pole much harder, had not a hundred generations blazed the way before us.

These generations have made it possible for us to live in houses instead of caves and huts; to eat a civilized meal instead of tearing raw meat from the bone with our fingers; to worship God in His own house, instead of grotesque and hideous images.

Especially for every Christian ancestor and forerunner should we thank God on our bended knees.

"They climbed the steep ascent of heaven

Through peril, toil, and pain;

O God, to us may grace be given

To follow in their train."

—Dr. Francis E. Clark, in C. E. World.

### BENEFITS

What shall I render unto the Lord for all his benefits toward me?"

Physical benefits or blessings may first be named because much will depend upon the physical condition of anyone as to the enjoyment of any thing. For this reason, then, it is the duty of everybody to give careful attention to his physical condition, and he should study to know himself as well as possible. Ignorance and bad habits have ruined many, and made shorter the lives of others. Many do not know, because they have no one to teach them and correct wrong habits. If you are physically weak it disqualifies you from bearing the burdens and enjoying the pleasures of life. When this is the condition abstain at once from everything which unduly excites and weakens, it must be avoided. Then by careful, prudent living, there is another chance to get strong. If anything hurts in any way, let it alone. Put all the guards watching for the enemy. He is looking for you—he wants you, and will capture you if he can. But do not let him succeed.

Use all the means to keep strong, always knowing that it is necessary to maintain plenty of reserve power. You have great vitality now, it may be—but take good care of it. You will need it later on as the years begin to draw upon your physical resources. Lay up a good supply for times of need, just as

one ought to save plenty of his earnings for times of sickness or old age. I have known people to spend all they made. They did not provide a reserve fund, and were caught in the grasp of poverty.

It is a fine thing to see; it is a good thing to hear; it is such a glad privilege to walk; it is a grand thing to talk; and it is such a splendid thing to live and move among nature. To possess in full exercise the five senses is such a great privilege. We may be deprived of great learning and of abundant wealth—but the possession of the blessings named above can not be estimated. They ought to be called rich, comforting blessings, and yet how little some people seem to appreciate them.

See there a fine-looking person—his eye not dim, nor his natural strength abated, the picture of manliness and health, which is more valuable than wealth. The privilege of having sound faculties, of possessing good use of the organs of the body, of breathing, thinking, and of having splendid activity is a possession of priceless value. Living and being able to take part in the great drama of life are blessings not fully appreciated by those who are able to do so, but those who cannot do these things would greatly enjoy doing them. Many are so constituted as not to appreciate what they possess as they ought. Deprive them of what they have, then they appear to realize the loss and better understand its worth. The finding of the lost sheep was appreciated more than the ninety and nine which went not astray. So also of the woman who lighted a candle and looked and swept the floor of the house until she found the lost piece of silver. Finding the lost piece gave more pleasure than all the other money she possessed. When the lost was found they all came with great rejoicing.

When your health becomes impaired the next thought is to have it restored, and when you succeed you feel that the restoration of it is more to you than all the world beside. How happy is everyone thus restored. These facts will apply to every relation we sustain—to every stage and condition, to all ages and nations. They will be none the less convincing to every reasoning individual, and help him to form better conclusions while thinking of and investigating other subjects. A person who had been sick, and nursed by another during the sickness, after recovering wrote with a grateful heart the following words: "The good attention given to me and the kind words spoken by you in my favor will be like a ripple on the ocean of time, and will reach the shore of eternity." Thus you see a

good, kind, sincere act never ceases to live. It will be in the mind of some one, and will be kept and perpetuated in tender remembrance.

Some physical benefits or blessings having been noticed—there are other things which may be properly considered in the investigation of this subject.

Temporal blessings may claim the attention for a while, and the proper thoughts concerning them ought to be full of gratitude to Him who gave them so freely. These things are within the reach of all, and may be obtained, in part, by everyone who tries to possess them. Some get more blessings than others, and there are causes for this, but each may get enough of them if the right way is taken. Some are good managers and use to the greatest advantage the means they employ. Success comes to them because they open the way for it. They have more capacity and are more actively engaged, and do not yield to discouraging influences. It will not do for the ship to drift with the waves and the tide, but it must continue to cut its way through the storm to make its destination. **It takes confidence, persistence, faith and bravery to keep right on through.** It is a duty to make the best of life and get all the good out of it possible.

So many temporal blessings are all about us. The air which perpetuates life is surely one of the greatest benefits which the Maker of the world produced, and one of the greatest temporal blessings we enjoy, and yet there are many who never look up to God and thank Him for it.

With this there is the bright sun light glaring before us, bringing not only brightness but helping those on the way to be cheerful and happy; helping them to live not simply in the light of day, but to walk in the light of God. Water is also another great benefit. It has been provided freely for the use of everyone, and it flows abundantly from the springs for a blessing to the world. What a great provision did our Father make when He prepared water for the use of His creation! Every thing has been provided for the good and comfort of His creatures, and in this provision forethought and wisdom were shown.

It was a wonderful and profound thing to create the animal kingdom; it was a great thing to make the mineral kingdom; it was a most useful thing to provide the vegetable kingdom, and a triumphant work to prepare the heavenly kingdom. These things are too large and full and complete to grasp and fully understand, yet it is desirable and natural to think of them, because we are part of them. Yes, we are parts of

the mineral, vegetable, and animal kingdoms. We may not have thought much about this great subject, but by careful reflection and the proper investigation it may be seen that it is true.

This three-fold combination causes us to be physically and intellectually strong, and prepares us for more endurance and usefulness. The fourth great kingdom—the heavenly kingdom, is the one that should most interest us. The first mentioned kingdoms were necessary, and we have seen and realized their benefits, but the kingdom of God should interest and concern us more than any thing else because it will stand forever. And we are looking for a kingdom that shall not be moved. Millions are pressing for the possession of this kingdom and these fervent words will help them into it: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." What rich and helpful benefits the Lord has provided in these earthly kingdoms, but how infinitely glorious must be the blessings of heaven!

Many have been blessed with lands, houses, and with means for support, and these alone ought to give unlimited pleasure. There are others who have spent their lives in preaching the gospel, and who possess very few of the temporal blessings. They have left all to follow Him. But when they consider how nicely they have been entertained, how many kind homes they have visited and that for a time they enjoyed the homes and their surroundings as much as the owners of them, they begin to consider and to realize more fully what Jesus said to Peter. "Verily I say unto you, There is no man that has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

When you consider the spiritual blessings, they have been fully provided to fill every life which can or will receive them. Not even the poorest has been neglected. The invitation, "Come unto me," is a general one, and He who created has greatly and graciously provided for it. The Spirit bears witness with our spirits, and impresses the saved one that he is a child of God. Our Lord has wonderfully pardoned us, lovingly provided spiritual blessings, and greatly protected us, giving us deliverance when bound with sin.

(Continued on page eleven).

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

CONFERENCE CALENDER.

Virginia Valley Central, was held at Newport, Page Co., beginning Thursday, August 12th.

Others are to meet as follows:

**Alabama.**—Christiana Church, Tuesday, 10:00 a. m., Oct. 19. Rev. G. O. Lankford, Pres., Columbus, Ga., J. W. Payne, Secy., Wadley, Ala., R. F. D.3.

**Ga. and Ala.**—Richland, Ga., Tuesday, 7:30 p. m., Oct. 26. Rev. H. W. Elder, Pres., Richland, Ga., J. F. Hill, Jr., Sec., Box 64, Phoenix, Ala.

**Eastern Virginia.**—Franklin, Tuesday, Nov. 2. Rev. N. G. Newman, Pres., Holland, Va., Rev. W. D. Harward, Secy.

**Eastern N. C.**—Sanford, Thursday, Nov. 11, 10 a. m. Rev. G. R. Underwood, Pres., Sanford, N. C., Rev. W. C. Wickler, Secy., Elon College, N. C.

**Western N. C.**—Graham, Tuesday, Nov. 16, 10:30 a. m. Rev. L. I. Cox, Pres., Elon College, N. C., Rev. R. L. Williamson, Secy., Ramseur, N. C.

**N. C. and Va.**—Belew's Creek, Tuesday, Nev. 23, 9 a. m. Prof. W. A. Harper, Pres., Elon College, N. C., Prof. W. P. Lawrence, Secy., Elon College, N. C.

THE BOOK AND THE LIFE.

No one who is acquainted contents that the Bible is a book of the dead past. It never was a dead book, can never be. This for the reason that it was written to portray life. There is not a shade of experience, or of human nature, in all the Book that is not found also in human life and vice versa. The Book is saturated with life. It pulsates with vitality, throbs with unceasing heart beats. We read the Book because it reveals life to us—opens the vistas of an ever brightening day. The books men write about the Bible perish: but

the Bible does not perish. It is vital.

When, then, a people adopt this Book as their only rule of faith and practice they have adopted, not a creed, but a life. They have grouped themselves about a great Life that it may vitalize and invigorate them. We read the Book not merely to learn lessons, but to imbibe a life. We would drink from the deep and overflowing fountains of that Life.

Because the Christian Church wants to live a life, be inspired, directed, touched, thrilled by a Life, it adopts a Book for its rule of faith and practice which Book pulsates with life. "Christ is our creed," and the Book tells, shows, manifests, reveals Him.

WHEN SMALL THINGS BECOME GREAT.

The King of England has been bestowing the honor of knighthood on influential men of his realm who have worked their way to prominence and influence from very humble beginnings. One of the number recently knighted is Sir James Duckworth, a great manufacturer, director of companies, former mayor of a city and member of Parliament. Of the man and the event the Methodist Recorder of London thus speaks:—

"Sir James Duckworth is the recipient of the public congratulations on his recent knighthood. He told a number of interesting reminiscences of his early life, among others, how he went to Sunday school before he was three years old, and had learned the alphabet before that. At the age of fourteen he was earning fifteen shillings a week at the loom, though he always hated the mill. But his stepfather could only make eight shillings a week, and the boy had to be the main support of the home. During the Crimean War he enlisted in the Royal Marines, but was bought out by his parents. Sir James also stated that all through his business life he had given at least one night a week and the whole of his Sundays to religious work, and that work he had never regretted, for it had kept him from getting into a narrow, selfish groove."

When a man of meager beginnings becomes great and influential, the things that seemed smallest loom largest, and these are they that the great men love most to tell about. The man of millions loves to tell how he attended Sunday school, went to church, read his Bible, worked hard and long and late and lived hard, when he was a boy.

Did you ever hear of a great man who regretted having gone to Sunday school, attended church service, and been of

service in the King's cause? Hardly. The small things become largest when indeed those small things helped once to build the moral and spiritual manhood of the race.

COLLECTIONS FOR CONFERENCE.

The churches are busy taking their collections for the approaching Annual Conference. This is well; though to have been busy earlier were better. If the members who remain from Conference could realize as those do who attend Conference how very much the sums asked were needed, all apportionments would go up in full. What we send to Conference represents our gifts during the year to the church. (What is paid the pastor is neither given to the church nor to the Lord: it is paid the preacher for service rendered). Care should be taken then that the apportionments are raised in full. Every penny is needed, and will be put of the very best of use.

And all these funds would be readily raised and paid but for this one fact: the many wait for the few, and the few feel that they have more than their share of the burden to bear.

In this world, the few have the burdens to bear. The many will not: the few must. It is so in church, in state, in home. The few must, or the work is not done, will not be done.

But the few do not hurt themselves. They are the better for their burden-bearing, the happier for their heaving.

Only this brings the sting: one does his duty; and then he feels that another should, and is hurt in heart if the other does not. Our duty belongs to us alone. Let each attend well to his own duty and be not harmed over what the other does not. One is answerable to conscience and to God. Because another will not do his duty is no reason for our not doing our duty. One has a duty in the matter. One should attend to that with a willing hand and heart. To shrink or shrink because of what another does, or fails to do, is not the part of a courageous man, and a true Christian soldier.

The great purpose of the Church is cooperation for the common good. We band ourselves together in Christian fellowship with Christ as our Leader. What would He have me to do? is the sole question in this, as in other matters. Or, that which comes to the same, What can I best do in this matter to advance the kingdom of my Lord? If all will ponder this question, and give the answer of a clear conscience, there will be no trouble about conference apportionments coming up in full—and the Lord's treasury will run over.

## SUFFOLK LETTER.

Tuesday, June 6, was a very rainy day in Suffolk, and somewhat cool. Between twelve and one o'clock Mr. Paul Howell came to my study to ask me to speak at the Baptist Baraca social on Thursday night. When he started away there was a half grown chicken standing at my door wet and cold, and when the door was opened, the chicken walked into my study. I said to Mr. Howell, "This is a brave chicken to take the risk of a preacher's study in preference to a July rain." He laughed and passed out into the downpour. At one o'clock the dinner bell rang and I left the chicken standing in my room and went to dinner. I returned with a biscuit to feed my guest till the storm was over, and found it prostrate on the floor and nearing the end of life. It would not eat and finally died. I cannot tell the cause of the chicken's death. It may be that it had the cholera; or it may be that when it saw the theological library and found it was in a preacher's room fright brought on heart-failure and it passed on into the chicken future. I wonder what the future of chickens is! We know very little about the future of any creature; but we know more about the future of man than any other. The whole scripture implies a future state for man, and that state corresponds to his character here in this life. And the church has an open door for every storm-driven pilgrim of time; and more, the door of hope and the kingdom is always open to the weather-beaten and sin-scarred homeless of earth. No institution gives such universal welcome to mankind, and no institution does so much for those outside. Its doors open at the least touch, and its fountains gush forth at the touch of need. God not only founded the church upon the rock, but all its springs are perennial and healthgiving to the soul.

The surprise is that so many in the church do not seem to count it a privilege to work for and give to the church. The percentage of those who can be counted upon to attend, to pay, and to work in the Sunday school, is small in most churches; but the good accomplished by this small number proves what the church might accomplish, if all would take active part. If all the members of the church would do their part faithfully, no department of church work would lag. The church has ability, influence, and money enough to do great things for God and man, if it could all be brought into consecrated service. The first thing to give is thought—thought of the needs of the church in local and missionary enterprise. The next thing to give is self.

Much is said about methods in raising money for the Lord's work. If Christians would first give themselves, money obligations and necessities would all be solved. Self cannot be given without much prayer, for the most difficult requirement in religion is self-surrender. Self is the all-inclusive gift. Those who can sing, "I surrender all" from the heart, are singing the grandest song of the church. That is what Jesus did for us, and that will make us like Him. Consecration covers the whole ground of christian obligation, and the church has failed to secure the consecration of its members. When mind, heart, time, and wealth are all laid upon the altar, then new advancement will mark the church. Great progress has already been made, but it is only the beginning of a service that shall crown the future with glory and establish the reign of Jesus over the kingdoms of this world.

W. W. Staley.

## NORFOLK LETTER.

Mrs. J. A. Nichlos who was operated on for cancerous growth, I am glad to report, is convalescing nicely. Her general condition seems to be very much improved.

Rev. C. C. Ryan closed his labors as pastor of the Memorial Temple, with the services of yesterday. Congregations were large at both services, in the evening filling both the auditorium and the Sunday School rooms; received one member into the church at the morning services. He leaves this morning for Waverly, where he will assist the pastor, Rev. H. E. Rountree, in a series of meetings. His arrangements are to leave here Friday, 29th, for their future home in Ohio. Taking the work at the time he did, when it was considerably crippled, by the withdrawal of several of the active members to form the Third Church, I consider that his success has been very good indeed. He leaves the church on a good strong working basis, financially, numerically, and spiritually. He has the best wishes of a large circle of friends both in the church and out of it, which will go with him to his new field of labor.

Brother Howsare is expected to take up the work about the middle of next month.

Rev. E. J. Bodman, of Revana, N. Y., together with his wife, arrived in Norfolk, Saturday morning, and are being entertained at the home of Sister J. E. Davidson. Brother Bodman comes for a week's stay investigating this field, with the view of possibly taking up the work at the Third Church. He preached for us yesterday morning, and evening two strong, forceful sermons, which were

well received. He will conduct the mid-week prayer service, and be with us again next Sunday. Both his wish and ours, is that the will of the Lord be accomplished, if it be in his taking up the work or not.

The work in Portsmouth is getting on nicely. They are having the largest average attendance at Sunday school that they have had at any time, having one hundred and four present yesterday. Congregations at the preaching services are also reported to be the largest of any time. Work is progressing nicely on their new building. They are working hard to meet their payments, not having sold their old property, it is making it a little hard for them at the present time, but with a hand of as faithful workers as they are, success will crown their efforts beyond a shadow of a doubt.

J. W. Manning.

## SUCH AS I HAVE.

Rev. G. Campbell Morgan tells this story: "Some years ago a woman came to me at the close of the Sunday morning service, and said, 'Oh, I would give anything to be in this work actively and actually. I would give anything to have some living part in the work that is going on here next week in winning men and women to Christ, but I do not know what to do.' I said, 'My sister, are you prepared to give the Master the five loaves and two fishes you possess?' She said, 'I do not know that I have five loaves and two fishes.' I said, 'Have you anything that you have used in any way specially?' 'No,' she did not think she had. 'Well,' I said, 'can you sing?' Her reply was, 'Yes, I sing at home, and I have sung before now in an entertainment.' 'Well, now,' I said, 'let us put our hand on that. Will you give the Lord your voice for the next ten days?' She said, 'I will.' I shall never forget that Sunday evening. I asked her to sing, and she sang. She sang the Gospel message with the voice she had, feeling that it was a poor, worthless thing, and that night there came out of that meeting into the inquiry room one man. That man said to me afterwards that it was the Gospel that was sung which reached his heart; and from that day to this—that is now eleven or twelve years ago—that man has been one of the mightiest workers for God in that city and country I have ever known. How was it done? A woman gave the Master what she had."

Are we willing to give the Master what we have? If so, there will be a harvest of glorious surprises in the immediate future. There is not a talentless man or woman in all the world.—Selected.

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,795.01

**Dues:**

Paul Hooper Strader ....\$1.00  
 Rillie Stephenson ..... 1.00  
 Willie Jackson Everett .. .20  
 Nannie Bell Benton ..... .10  
 R. Leslie Newman ..... .05

**Monthly S. S. Offering:**

Palm St., Greenshoro, N.C. 1.21  
 Catawba Springs, N. C. .. 3.38  
 Wentworth, N. C. .... 2.77  
 Linville, Va. .... .75  
 Rosemont, Va. .... 1.00

**Special Offering:**

F. M. Carlton, Durham,  
 N. C. .... 5.00  
 Mrs. Rebeeca Watkins,  
 Middleburg, N. C. .... 1.00  
 Am't. 38th week ..... — 17.46  
 Total .....\$3,812.47

My Dear Children:—

Digging potatoes is one attraction at the Orphanage this week. They have not been measured yet, so we cannot give you the number of bushels at this time but will let you know later.

Change in the weather caused colds and some sore throat last week but nothing serious. The health of our children has been all the time unusually good.

Miss Ella Andrews visited us last week and left candy for them all. This is not the first time our children have been treated like this by our kind friend and they love to see her come.

Mrs. Tenie Moss, Keats, Va., has sent some dried fruit which, owing to the scarcity of this much enjoyable article, will be doubly appreciated.

The Farmer's Cotton Oil Co., Wilson, N. C., F. N. Bridges, Sec. and Treas., sent last week 1,000 lbs. cotton hulls, which we were very thankful to receive.

Our former cousins are not responding to our call as we had hoped. Guess they are waiting for Thanksgiving when they mean to swell the amount given by their churches yearly to this good cause. Well, let it come when it will, only he sure to send a nice donation real soon.

Cordially,  
 Uncle Jim.

Roanoke, Ala., Oct. 5, 1909.

Dear Uncle Jim:—

Enclosed you will find one dollar for my dues for all of this year. Do not think I have written since February.

I have made lots of money on my pet hen. She is a good layer and has raised me some chickens too.

I am so glad you are coming to our Conference. You must be sure to visit us when you come to New Hope, our church.

Your niece,  
 Rillie Stephenson.

Hope to see you very soon, Rillie, and all the Ala. cousins, which will be quite a treat to Uncle Jim.

Franklin, Va., Oct. 7, 1909.

Dear Uncle Jim:—

I am with mama now going to school. I like my teacher. She says I am a gold dollar. I am getting along nicely. I like to go to school, but I did hate to leave uncle and auntie. I know they miss me so much. They came to see us not long since and didn't say one word about taking me back with them. I wanted to go.

Enclosed please find 20c., my dues to November 1.

Your loving little cousin,  
 Willie Jackson Everett.

Gold dollars are valuable, Willie, so teacher must value you highly. Learn fast, then visit Aunt and Uncle this summer and have a good time.

Greenshoro, N. C., Oct. 8, 1909.

Dear Uncle Jim:—

I am a little girl and want to join the cousins. I am ten years old. I go to school every day. I go to the training school at the Normal. My brother takes The Christian Sun. I like to read the cousin's corner.

Enclosed find 10 cents.

May I remain  
 Your niece,  
 Nannie Bell Benton.

I believe you are our only cousin from Greenshoro, Nannie, and right welcome you are. Cannot you get others to come along with you?

Manson, N. C., Oct. 7, 1909.

Dear Uncle Jim:—

I write to send you my dues for October. It is a warm sunny day, isn't it?

Mama and I were helping Grandpa Newman strip tobacco yesterday. While we were fixing to get some tobacco out of the pit, Murdock (Grandpa's youngest son), fell in. But it didn't hurt him much. Scared him bad, though.

Are crops coming up less than people up there expected they would?

Love to all. Your nephew,  
 R. Leslie Newman.

Some of our crop will come short, Leslie, but potatoes I guess will be plentiful, and you know how boys love "taters."

Summerfield, N. C., Oct, 1909.

Dear Uncle Jim:—

Please excuse me as I haven't sent in my dues for some time, but I haven't forgotten the little orphans. I will send you \$1.00 to be used for them. My school will start in a short while and I am real anxious to go.

Sincerely,  
 Paul Hooper Strader.

We have missed your letters, Paul, but when you make up for lost time like this, you encourage us very much.

When in Burlington call at

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Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

**To Drive Out Malaria and Build up the System.**

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**LAKE SHORE SUPPLY CO.,  
 225 Broad St., St. Joe, Michigan.**

(Begun on page seven).

“What shall I render unto the Lord for all his benefits toward me?” Render means to return—to give. How shall we answer this question? What can I give,—poor, little, and weak as I am, unto the Lord who owns the worlds? Suitable expressions of love, and willing acts of service should be given in loving remembrance for all the benefits we have enjoyed.

Let us give the main use of our minds to the service of the Lord. Give to His cause a part of the means we have, and we ought to be willing to do this. A good part of our time should be given to the Lord, and this too ought to be rendered freely. Let us give Him our energy, “not slothful in business, fervent in spirit, serving the Lord.”

J. T. Kitchen.

Windsor, Va.

**SOME HISTORIC ROOFS.**

**Wisdom of Early Builders Evident in Relics of Colonial Days.**

The stately colonial houses of old Virginia, Independence Hall, Philadelphia, the houses of New England, a hundred or more years old—all of them are roofed with tin, and as they stand now with steadfast walls and solid timbers to this day, they are testimony to the value of the roofing chosen by their wise builders.

Today, builders who work to the best interest of their customers also use tin roofing, but it is now a vastly improved house covering.

This new roofing is known as Cortright Metal Shingles, and their value as roofing lies in their ingenious form as much as in the superiority of the basic material. There is not a drop of solder-used on a Cortright roof. There is not an exposed nail on a Cortright roof. The highest wind could not produce a noise from a Cortright roof. A hurricane back of a rain or snow-storm can not drive a particle of moisture under or into a Cortright roof—neither could a spark live on it—or heat or cold pull it apart—or lightning harm a house under it—and it will out-wear any kind of roofing.

It is weather, wear and trouble-proof, all because it is made of perfect roofing material in a perfect way. It is superior to plain tin, because the Cortright Metal Shingles are cut in comparatively small pieces and so stamped that they interlock, requiring nails only at one edge—fewer nails than any kind of roofing. The free edge is held by the fastened edge of the preceding shingle, which allows stretch in heat and shrinkage in cold without tearing at the nail-holes, and all are painted on both sides before shipment.

The laying of Cortright Metal Shingles is such a simple matter that no competent mechanic can go amiss in the work.

Any of our readers preparing to build should write for particulars to the Cortright Metal Roofing Company, 54 N. Twenty-third St., Philadelphia, Pa.

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**WHAT'S YOUR TIME WORTH?**

Technically, the Bell Telephone is applicable in ALL cases: “It reaches anyone, anywhere, anytime.” Letters and personal calls, trips by rail, trolley or team may some times be necessary or desirable substitutes, but as a standing dule we should use the telephone. It saves time, trouble, annoyance and money; often it saves life and property.

Ever read what the Southern Bell Telephone and Telegraph Co., of Atlanta, Ga., has to say upon the importance of telephone service in rural districts? If not, write for their free booklet. It explains how the Southern farmer can enjoy the advantages of telephone connection at a mere trifle. And then to think that there are still people to be found who are trying to struggle through life without it!

**KEEPING FAMILIES ABOVE WANT.**

Every thinking man wants to provide so that his wife and little ones, those dependent upon him, will be kept above want when he is no longer here to provide for them. The great question now-a-days is the best means to this end. The Northwestern Mutual Life Insurance Company has a plan whereby the helpless ones are protected as long as they live and kept from want. Write T. A. Cary, Mutual Building, Richmond, Virginia for “Document 843,” giving full particulars and showing how easy it is for you to protect your family forever.

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# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—OFFICERS.

"If I only had the necessary leaders among the young people to act as officers, I would be only too glad to have a Christian Endeavor Society in each of my churches." Thus writes a good brother pastor to this office and thus think many other good pastors who ought to write us, but don't.

Now, brethren, let us reason this thing out together. It is the business of Christian Endeavor to train young people to be leaders. If they are already trained, you don't need the society for them. If they are not trained, a fact which you admit, then they do need the Society that they may get the necessary training.

You must not expect your new Society to do as good work or be as well officered as an old, experienced one, but it can do effective work and acceptable to the Master. You will likely need to appoint some older person as president for six months. This person should be a pusher rather than a leader of the young people in the Society. Let him put them in his place and in responsible positions as often as possible. For example, at the business session, he may ask the vice-president to preside a few minutes while he does something else—makes a talk for example—and then let him help the choir through the remainder of the session. The trouble with most of us older ones is that we like to lead and not to push. Leadership is all right, and we need it, but "pushership" is better, especially when it comes from the older people who are helping to launch a Christian Endeavor Society and train up its officers from the young people. If you must have an older person as president, be sure to get a pusher.

All the other officers should be young people. These should include a vice-

president, a recording secretary, a corresponding secretary, a treasurer, an organist, a chorister, and such others as local conditions may render advisable. Frequently change officers—let no one hold the same office more than two terms in succession—one term is perhaps a better plan. This will give all a chance and so will train all. Don't have an older person as president more than six months. State this at the beginning.

We have no church which is so backward that it cannot have a Christian Endeavor Society. It is a reflection on a church to say that it cannot have this organization. Is your church, are you, being reflected on? Who is to blame?

Who will be the next to report a new Christian Endeavor Society, or Teacher-Training Class, or Organized Class? Let us hear from you.

## CHRISTIAN ENDEAVOR—1911.

On July 7, 1909, in his opening address before the All-America Christian Endeavor Convention, Dr. Francis E. Clark proposed as a program for the next two years, 10,000 new societies and 1,000,000 new members for Christian Endeavor in America. The Convention met his proposal with hearty approval and have adopted as the Society's watch word for two years: "Atlantic City, 1911," which being interpreted means 3,000 new Young People's Societies, 3,000 new Junior Societies, 2,000 new Intermediate Societies, and 2,000 new Senior Societies, aggregating 1,000,000 new members. Wonderful; isn't it?

Yet the work is fairly on and on a business basis at that. North Carolina is assigned 75 new Societies, Virginia 30, Alabama 60, and Georgia 30. In all these states our membership is strong and our course hopeful and bright-eyed. Shall we not have our part in this great campaign for Christ and the Church and the young people? Shall we not?

The future of the church is with the young people. The future of the young Christian is with the Christian Endeavor Society. What conclusion do you draw from this?

## Two C. E. Books—Reviewed.

That prince of writers, Amos R.

Wells, has sent to this office several books of his production to be reviewed. Two of these, entitled *On the Lookout* and *The Endeavor Greeting*, have been read and with pleasure. They are both heartily commended to our people and will be found to be worth several times their cost (10 cents each, published by the United Society of Christian Endeavor, Boston, Mass.).

*The Endeavor Greeting* is a manual of information for new members. Under the caption, "We Welcome You," on the title page we read these warm words of cheer to the new member:

"We rejoice that the Holy Spirit has led you to join our Society.

"We receive you most cordially into our fellowship and ask you to think of us as your brothers and sisters in Christ's blessed service.

"We trust that the Society will gain much power and that you will gain much from the Society. Let us be laborers together—hand in hand and heart to heart."

Its 40 pages tell the new Endeavorers what the society is, what it will do for him, and what he ought to do, how to do it, and concludes with a "And Now May God Bless You" prayer, full of tenderness and fervor and charm.

The second booklet, *On the Lookout*, is a manual giving suggestive methods of work for Lookout Committees. It contains 53 pages brimful of most excellent matter. There are eight chapters, every one of which is luminous with Mr. Wells' genius for illustration and being practical. These chapters are: *The Lookout Committee*; *Winning New Members*; *Inspiring and Guiding*; *In the Prayer Meetings*; *Emphasizing the Pledge*; *Work with the Unconverted*; *The Stranger Within the Gates*; *Use Printers' Ink*. The book is invaluable to a new society. Every Christian Endeavorer ought to have it.

## Why This Waste?

Every revival sees many back-sliders reclaimed. These are largely from among the young people. Why this waste? Because the young convert is given nothing to do in the religious life. His burning enthusiasm, the joy of his new experience, is lost. His spiritual nature atrophies for lack of work and he goes to the world. Is there no reme-

dy for this? Try Christian Endeavor. I know an active pastor in another church who rarely has to convert the same person twice. He puts all new members to work in the Christian Endeavor Society. One of the most aggressive and progressive denominations today follows this plan—I refer to the Disciples of Christ—and though younger than we they number more than ten members to our one. Is there not a lesson here—a warning and a spur to better things? **Let us stop this waste!**

**C. E. TOPIC FOR OCT. 24—A FEW SUGGESTIONS.**

**Why Some Men and Women Do Not Succeed in Life.**

Joshua 1:1-9.

**The Leader.**—Care should be exercised in the choice of the leader for this meeting. He should be a successful man or young man (or a lady may be chosen). The leader's remarks should be definite and to the point. Do not try to cover all the causes for failure in life, but only one or two of the most common ones.

**Speaker from Outside.**—An excellent variation in this meeting would be to get some successful man of high ideals to tell in five minutes what he regards as the fundamentals of a truly successful career.

**The Scripture.**—Have nine Endeavorers memorize each a verse of the lesson. Let them rise and in order repeat the same, adding a sentence or brief paragraph comment, showing how the verse bears on the topic of the evening.

**Question Spurs.**—(To be handed out, but not specifically called for):

What is true success? How does God's idea of success differ from the world's? How does procrastination affect success? Courtesy? Perseverance? Cheerfulness? Sincerity? Industry? A sense of the value of time? Ambition? Attention to Little Things? Cultivation of the Spiritual Life? The Bible? Prayer? The Christian Endeavor Society?

**Scripture References.**—(To be handed out, but not specifically called for. A verse should be accompanied by a word of comment showing its bearing on the topic,—only a word).

Drunkenness, Deut. 21:20.

Fear, Num. 14:3.

Instability, Matt. 13:6.

Indecision, Matt. 6:24.

Falsehood, Psalm 5:6.

Fear of God, Isa. 50:10.

Honesty, Phil. 4:8.

Integrity, 2 Cor. 7:2.

Industry, Acts 18:3.

What is Success? Luke 12:16-21.

(Continued on page sixteen).

# Elon College.

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**MARRIED.**

**Waynick-Walker**

At the residence of Capt. Robt. Faucett, in Stony Creek township, Caswell Co., N. C., Oct. 7, 1909, Mr. Cras. M. Waynick to Mrs. Mattie Walker. A quiet home wedding in the presence of a few invited friends, Rev. J. W. Holt officiating.

**Somers-Madren.**

At the residence of A. D. Madren near Altamahaw, N. C., Oct. 10, 1909, Mr. George Somers to Miss Effie Madren. Both parties of Alamance County. Many good wishes follow these popular young people. J. W. Holt.

**Miles-Stanfield.**

Near Corbett, N. C., at Mr. J. B. Stanfield's, Wed., Oct. 13, 1909, Mr. L. A. Mills and Miss Hattie B. Stanfield were united in marriage by the writer, in the presence of many friends and relatives. They have the best wishes of many friends and relatives for a long and happy life. Thos. W. Strowd.

**D I E L.**

**Pool**

Mrs. Nettie Pool of Auburn died Saturday, Sept. 18, aged sixty-four years. She was the wife of Peter Pool deceased, the mother of W. E. and E. J. Pool, Delma and Earl Pool, Mrs. Baley and Brookie Pool. She had been a great sufferer for many months. She was a loyal member of the Auburn Christian Church where her funeral was conducted by the writer on Sunday afternoon of the 19th. A large audience was present at the funeral. She was hurried in the old family grave-yard near the village.

As a faithful Christian and a tender hearted mother she loved mercy and truth. She died having a hope of glory. Let mother live on forever, and may those who will sometime follow her in death be as happy as she is happy now.

L. F. Johnson.

—Despite the attacks made on Doctor Cook, New York City honors, all the higher, the explorer. On the 15th he was officially extended the freedom of the city. This is an honor that is rarely granted,—few Americans have been accorded it. It was first granted to George Washington, LaFayette enjoyed it, and Charles Dickens and Prince Henry of Russia.

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### WOMAN'S HOME COMPANION FOR OCTOBER

It is possible to get a most amazing amount of interest out of practical articles when they are handled like those which appear in *Woman's Home Companion* for October.

Such an article is that containing William Armstrong's advice to the ambitious music student who wants to study abroad. Mr. Armstrong has made a careful special investigation, and his advice is to study at home first.

In "Short Cuts to Health," Dr. Woods Hutchinson waves a danger flag over many popular old-fashioned remedies.

"Why I Left the Ministry" is a startling confession by a country parson, who is anonymous for obvious reasons.

Far from the country parson lies the theatre of action of Kellogg Durland's story of Queen Elena.

Marion Harland at Chinon has writ-

ten her big-hearted woman's story of Joan of Arc.

Besides these, there are eleven special articles in this issue, every one of which ought to be read and preserved.

Mothers will be pleased with two new departments dealing with the bringing up of children, which begin with this issue. These are conducted by Jean Williams, M.D., and Mary Louise Graham.

The Idea Club will prove a source of wealth to many a church aid society.

But perhaps the best thing in the whole issue is Myra Kelly's "Games in Gardens"—that wonderful humorist never wrote anything funnier than this.

There are also good stories by Mary E. Wilkins Freeman, Katherine Holland Brown, Temple Bailey, Mrs. John Van Voorst, and Kate Douglas Wiggin.

"Choice Cake Recipes," "The Formal Dinner," "How to Furnish the Boy's Room," the Big Fashion Department—each has in it something for every woman.

### THE PROOF THAT CONVINCES.

What people see is more convincing than what they hear. Therefore it is what they see of the power of Christ in men's lives, rather than what they are told about it, that convinces them. The inventor who can show a successful working model of his invention will convince others of its success where a ten-thousand word explanation, no matter how clear and reasonable, would leave them skeptical. "A man who lives right and is right has more power in his silence than another has by his words," said Phillips Brooks. Is this our power?—S. S. Times.

—According to the official report on crops, the wheat crop of this year is 724,768,000 bushels, against last year's 664,602,000.

—A bill has been introduced into the Australian Parliament making military training compulsory from the age of twelve to twenty.

(Begun on page thirteen).

True Success, I Tim. 6:17-1.9  
Suggested Program

1. Open with prayer service, preferably a chain of prayers.
2. Scripture and comment by nine Endeavorers.
3. Song: The Son of God Goes Forth to War.
4. Leader's Remarks.
5. Voluntary participation, including Scripture References with word comment and Question Spurs answered, as suggested above.
6. A suitable hymn of solo.
7. Five-minute address from speaker from outside.
8. Pastor's Five Minutes, in which he will do well to point out where the Society can improve.
9. Song. Offering. Mizpah.

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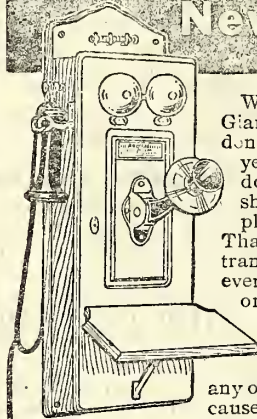
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GREENSBORO N. C., WEDNESDAY, OCTOBER 27, 1909. VOLUME LXI. NUMBER 42.

## EDITORIAL COMMENT.

**God's Bounty.**—He who does not revel in these glorious autumn days must be dull and dead, indeed, to all the charms of beauty, and allurements of color and variety. The trees are orange and gold, garnet, purple, blushing pink, and gorgeous red. An acre of woodland now will put the most skilled artist to very shame for delicacy of coloring and variety of tint and hue. Only the rich can buy splendid paintings. But spring and autumn make us all rich. Forest and field, under golden sunshine and generous shower, are transformed into art galleries such as never graced a king's palace, or adorned a Dives' mansion.

This is none other than the hand of God. He is the Master Artist. Only the infinite mind could conceive such color schemes, only divine Energy could shape such handi-work. In His Book of books, the Bible, God has condensed His thought, stored His energy, revealed His will. In this beauty and bounty of Nature, so golden and so glorious now, God gives free play to the majesty of His mind, opens up the flood gates of His marvelous Might, and writes out, for the reading of man, thoughts that are heavenly and meditations that are holy and divine. He who will not read God in Nature now is blind. For His beauty is matchless, miraculous, indescribable.

And not beauty only, but Bounty. Last spring a seed was planted in the soil. From it has come the full grown stalk, the large ear, an abundant increase. God gave the increase. He multiplied the little with much, the meager into might. With His daily bounty He feeds the cattle on a thousand hills, and likewise the teeming millions who throng the cities and people the earth. Our daily food is a gift of Heaven's bounty: our annual increase tells of God's interest in and concern for His children—for you and me, and all the rest. While gathering the golden grain, harvesting and housing the increase of the fields we shall see and bear in mind that the good God provides all this for His children because He is good, and because He loves them—loves us, loves all men

and the children of men, everywhere, and would have us not forget Him, and at all times be grateful to Him.

**Farmers and Poets.**—An archaeologist claims to have discovered the site of the Sabine farm, sung of with such sweet and lavish note in the poems of the immortal Horace. And lo: "the estate," my "restful, happy, glorious Sabine farm" consists of two acres "more or less." The Roman poet, remarks an exchange, "raised there neither potatoes nor melons, but cultivated the muses, and made the farm yield a crop that is still in a good state of preservation."

As a rule, we believe, the average farmer cares less for poetry than for any product of brain or soil. And yet nothing has done so much to glorify the farm, turn the thought and fancy of untold millions to the farm as the poet, and poetry. As long as a furrow is plowed and the mellow soil is turned to the tune of the plow Robert Burns will be read and loved, for his immortal muse adorned and exalted everything about the farm. Why is farming so hard to do, and yet so beautiful to think and sing and write about? Men flee from the farm, and then paint pictures, sing songs and write books about the happiness and wholesomeness of farm life.

I wonder. Is it that the hardest things in reality come to be the happiest things in reflection and recollection? Maybe so. Middle age declares that youth is happy. Old age knows that youthful vigor was glorious. In heaven we shall see the earth was not bad. And these pains we suffer, these toils that try us, these sacrifices we must needs endure will all be one happy, sweet and beloved recollection and meditation when we get to that better and happier land.

The farmer need not wait to leave his farm to praise and enjoy it. God knows his lot is not the hardest one now, as lots and scores go here below. His lot is happy, as he himself will one day see and know. Nor need we who toil and sacrifice and strive think the day unkind and the hour unpropitious. A good God is in His world glorifying it with His presence and magnifying it with His majesty and might. There

is poetry and power, goodness and grandeur everywhere, before our very eyes if we will but look up and see.

**The Matchless Miracle.**—It is difficult to comprehend the might and the mystery of this miracle of a Book. Societies, churches, organizations in this, and in other lands, vie with each other in their endeavor to circulate and to have read and studied the Book. Among the oldest and most active of these is the British and Foreign Bible Society, though there are others who hold a close second. This Society has just published its 105th annual report. The information given out is wonderful. This Society added six languages last year into which it translated, printed and distributed the Bible, making in all 418 languages. In the year just closed the Society issued nearly 900,000 Bibles, more than a million New Testaments, and more than four million portions of the Bible. Be it remembered that this work is not done without difficulties. Last year agents of the Society, in their work of distributing the Bible, were arrested in Nicaragua as spies, in Burma they were robbed, in Germany (by the Social Democrats) they were mocked, in Peru they were driven from villages and their supply of Books was burned, in Baluchistan they were beaten by Moslems, and in remote corners of the Philippines they were stoned. Yet, despite these obstacles and difficulties the Book was distributed, read, studied as never before.

Unless this were more than any human document, fashioned by the mind, and written by the hand of man, as other books, why is the Book so much hated, criticised and despised by enemies abroad and foes at home? Surely the Bible is "God's Book for Man's Life," not only telling of might and majesty and miracles, but itself the one incomparable and matchless miracle of all miracles.

Every one knows the power of the rose  
To drive away a tear;  
Yet sting of the nettle, hid 'neath its  
petal,  
May last for many a year.

## FROM THE FIELD.

### Malone, Alabama.

Yesterday closed one year for the writer as pastor of Corinth Church. While we have witnessed no great upheaval or any great reforms, we note with pleasure improvement along many lines. A year ago our Sunday school there was very weak; today it is much stronger and is gathering strength with the passing weeks. Bro. J. C. Harris, the efficient superintendent who has served in that capacity for seven years and has only missed five Sundays during that time, is doing a great work. It has been a very pleasant year with us at Corinth. We feel we have had the entire cooperation of the church. While we have not accomplished what we hoped, we feel that God has blessed our labors and feel very hopeful for the success of the work at this point. In fact we feel very hopeful of the success of the cause of the Christian Church through this country. Many portions of our country are fast being developed. We hope that our church may keep pace with this development. We start the new conference year with highest hopes of future success. J. H. Hughes.

### South Norfolk—Anniversary.

The 19th Anniversary of the organization of the Baraca Bible Class was celebrated in a joint session by Baraca and Philathea Classes of the South Norfolk Baptist Church and the Baraca Class of the South Norfolk Christian Church Sunday evening, Oct. 17th. The service was held in the Christian Church and was enjoyed by a large congregation. Mr. Griffin of the Disciple Church, Norfolk, spoke of the history and achievements of the Baraca Work, and the writer read a paper on The Advantages of an Organized Class. This was a very pleasant Anniversary Service and we trust that the inspiration of the occasion may be of lasting benefit to the classes.

Sunday also marked another anniversary with the South Norfolk Christian Sunday school. It was the third anniversary of the entrance of death into the ranks of our school. Many remembered that it was just three years since death entered for the first time and claimed one of our sweetest little girls, Marjorie, the four and a half year old daughter of Mr. and Mrs. W. H. Lane. For three years she had been a great sufferer with hip joint trouble and her affliction together with her sweet disposition bound all to her with the strongest ties of love. Those of us who loved her so dearly remember with a peculiar sadness the time death entered for the

first time into the ranks of our Sunday school. We are grateful to Almighty God for the gift of such a sweet life, though it was not permitted to shine in our midst but for so short a time. May the influence of this little child yet lead many to the fold of Christ, is the wish of the pastor. J. O. Cox.

South Norfolk, Va., Oct. 18, 1909.

### Berkley Letter.

The work at this place is moving along nicely. Our congregations are good and especially so at the evening service. Our Sunday school is larger than it has ever been and has a better average attendance. Our Supt., Bro. J. O. Wiggs, who is devoted to his school, has recently been sick with malaria fever and was unable to be in his place for two Sundays. He is out again now and we are glad to have him back. The Missionary Society has had three special meetings during the year and is planning to have a Missionary Rally on the evening of the 31st. At this time the program will be given by the pupils of the Sunday school. The Young People's Auxiliary and the Ladies' Aid have reorganized for the winter and are busy at work along the social as well as financial lines. We expect to be on the roll with the "Banner Churches" at the Eastern Virginia Conference.

During the month of July I was away enjoying the vacation granted by the church. Before going I assisted Bro. Peel in a meeting at Ivor and Bro. Harrell in a meeting at Portsmouth. Since returning from the leave of absence I have helped Bro. Peel in meetings at Johnson's Grove and Barrett's Chapel; Bro. Rountree at Spring Hill and Centerville; Bro. Jones at New Lebanon and Union (Surry), and Bro. M. W. Butler at Newport News. My work in these fields has been very pleasant and must say with reference to these charges that I found the pastors loyal and faithful, while the people in return are interested and striving to keep their churches active along all lines.

I expected to help Bro. I. W. Johnson in a meeting at Crittenden this week but was taken sick upon my return from Newport News Saturday morning and have been confined to my room most of the time since. I was unable to have charge of my work here Sunday evening, so Prof. Smith of Norfolk conducted the service for which I am very grateful. The people of Berkley always hear Prof. Smith with pleasure. He was at one time a resident of our city and we had hoped to have him in this ward again, but for convenience he has located at Park Place; however, he has

promised to share a part of his time with us.

In the last Quarterly Conference of the Main St. Christian Church I was unanimously elected to serve them as pastor another year with an increase of salary. This will make my fourth year with these good people who have manifested their interest in me in many ways during the past three years.

Oct. 19, 1909.

M. L. Bryant.

### Hank's Chapel

I will report my work for this conference year.

I have charge of Hank's Chapel, Martha's Chapel, New Elam, and Zion and will serve same for next year. My next year will be twelve years as pastor of two of these and four each for the other two.

The work at Hank's is in splendid condition. There seems to be almost perfect harmony among the members. We had one of the best meetings last August that I ever held. There were many renewals, some twelve or fifteen conversions, seven united with the church. I expect this church to go to conference as one of the banner churches.

### Martha's Chapel

Is growing in numbers and influence. Pastor's salary has been almost doubled within the last three years, arrangements are on foot to change the building and repaint. They have put in a neat pulpit suite this year. We had a most excellent meeting in Sept. Bro. J. S. Carden was with me and did excellent service. He is a good worker. Several conversions and five joined the church. This church will go to Conference as one of the banner churches.

### New Elam

Is growing. We had a good meeting last August. Bro. J. S. Carden was present and did good work. He is held in high esteem by this people. Several conversions, six united with the church. This church expects to go to conference as one of the banner churches.

### Zion

Is moving well; but is not doing as much as it could do. It is doing better than some years ago. We had a good meeting last August. Several conversions, seven united with church. It is making an effort to go to conference as one of the banner churches.

G. R. Underwood.

Sanford, N. C.

### O'Kelly's

I have been serving the church at O'Kelly's Chapel for three years without any difficulties or church troubles at all, and I am sure that I am perfectly

safe in saying that the church is in a great deal better condition in every particular than it was three years ago. The interest in Sunday school has increased, church attendance is much better than it has been for quite a while, and it doesn't sting our people to talk finance half so much as it used to. In every way my work in this community has been very, very pleasant indeed.

At my last appointment, however, just at the close of the sermon, I was interrupted by Rev. P. H. Massey, a citizen of that community, and a minister of the M. E. Church, South. As the brother began I could think of nothing else than that he was about to take issue with me in regard to the thought of the hour. As he proceeded, however, I discovered that he had something good to say and something better to present.

After a very appropriate address, he presented to the writer, on behalf of the entire community—all church members and non-church members represented—a handsome purse containing thirty-four dollars and sixty-five cents.

This was a perfect surprise to the pastor, but a most pleasant one. Not many preachers object to interruptions when they result as this one did.

The money, as I understand afterwards, was collected by Mrs. G. M. Parrish, who is a member of the Baptist Church.

May every donor be fully assured that his contribution is most heartily appreciated.

My prayers and best wishes shall ever ascend to the One who is able to give and who will not withhold any good thing from those who walk uprightly before Him.

L. E. Smith.

#### NOTICE

All ministers, delegates and visitors to the N. C. and Va. Christian Conference, which meets with Belevs Creek Church, Nov. 23, 1909, will note the following: Conference is to open at 9 o'clock A.M., and in order to be there for first day's session it is necessary to go on Nov. 22nd. Train for Belevs Creek leaves Greensboro 4:55 P.M. and only one time for that point each day.

Those going by rail from east of Greensboro will come on train arriving there about noon, those from north will come on train arriving about 1 o'clock P.M. Observe the above and save yourself much inconvenience and delay, and all persons whosoever who will attend the approaching session will notify J. G. Fulton, Belevs Creek, so that their entertainment may be arranged before arrival as train gets there after dark.

C. C. Peel, Pastor.

#### SABBATH DESECRATION.

By Rev. D. E. Millard, D.D.

The command—"Remember the Sabbath day to keep it holy"—is being sadly disregarded in this professedly Christian land. "The Modern Sunday Scintillates with Excitement." Foreign immigration has brought with it the Continental Sabbath. Says a writer in a recent magazine: "A great many people have forgotten what the day stands for. 'How will you spend the Sabbath?' I asked the stenographer in my office. 'I'm going to dance tomorrow night,' she answered. 'How will you spend Sunday?' I asked a College Professor. 'In my laboratory with a wonderful new specimen I have to analyze,' he said. 'How will you spend Sunday?' I asked a lawyer friend. 'On the golf links,' he admitted gaily." Thus Sunday, the Lord's day, instead of being a day of rest and worship, has, with the many, become a day of amusement and dissipation. Sunday excursions, Sunday theatres, Sunday baseball and Sunday pic-nics are more attractive to the young—and to many who are not so young—than the Church, the Sunday school or the home.

But we are told that it is useless to oppose Sabbath desecration—since the continental Sunday is here—and has come to stay. So has sin come to stay. But shall we not open our mouths against sin, because it has existed through the ages and its name is legion? What if the 'Continental Sunday' has come to stay? It is enough that we know what it means. Let us meet its defenders frankly and condemn it openly.

They are beginning to find out in Europe, where it came from, that in spite of its professions it is no true friend to the people. Writers for the press inform us that in Germany 53 per cent of the murders and crimes are committed between Saturday night and Monday morning. And yet there are those—and among them members of Protestant Churches,—who want the German Sunday (with its Beer Gardens and Open Saloon) to exist in this country. But I am glad to learn that a strong reaction in favor of the Christian Sabbath has already set in on the Continent: and when its old friends, learning its true character, are tearing from it its plausible mask, I am sure the friends of the Continental Sabbath ought not to increase, and will not increase, in these United States.

Statistics show that 20 per cent of the population of these United States are members, and 50 per cent are adherents, of Protestant Churches. Let this vast body of believers—recogniz-

ing the validity and sacredness of the 4th Commandment, once stand erect on their convictions, shoulder to shoulder, showing a solid front and bow long would it be before, with the blessing of God, a correct public sentiment would enforce good laws.

Some time ago a member of the British Parliament said before the House of Commons: "Let Sunday once come to be used by the Nation generally for amusements, and the collar of work will be fastened as tightly around the necks of the working men on Sunday as on any other day." The results so far as they are known accord with this statement. There are, it is true, unwholesome extremes on both sides of Sabbath observance. It is an error, fraught with sad consequences, when the Sabbath is made an unnatural gloomy day. But of the two extremes, give me the extreme of the Puritan rather than the Continental Sabbath; for it would be attended with far more liberty for the people. But let us have neither extreme, but make the Lord's day in our homes a holy day, and at the same time the happiest of all the week.

The Church and Christians are the true guardians of the day. Therefore, it becomes us to arouse ourselves to our responsibility. The looseness of one Christian in his observance of the Lord's day does more harm than that of a dozen people that make no profession of obedience to God's commands.

Evermore let us hold the sacredness of the Sabbath as a trust from God, regarding it not as an irksome restraint, but as a "blessed boon to be religiously guarded from unholy encroachment."

Portland, Mich.

#### NOTICE

Delegates and visitors coming to the Eastern N. C. Conference at Sanford on Thursday, Nov. 11, 1909, will arrive on Seaboard trains Nos. 41 and 43 at 5:36 and 6:26 P.M. and on Southern at 3:30 P.M.

Please write to the undersigned whether you will come on train or private conveyance, so homes can be provided.

Very truly,

J. D. Gunter.

Box 15, Sanford, N. C., Oct. 11, 1909.

—President Taft, still on a speaking tour through the Southwest, while trying to make himself heard by many thousands at Houston, Texas, broke down in voice and could with difficulty talk at all. Continuous open air speaking is a tremendous strain on the vocal organs and few indeed can bear up under it.

## NOTES AND PERSONALS.

—Next week the Eastern Virginia Conference convenes at Franklin, Va., Tuesday to Friday. The North Carolina Conferences follow in the successive weeks. November in fact is conference month.

—Now that is a pounding right Rev. L. E. Smith reports—a pounding with a purse. That is something spectacular and unusual. We suspect that some one will have to call Bro. Smith down a peg or two if that sort of thing keeps up. But why are the brethren so slow of reporting their fall poundings? We wonder.

—Bro. F. T. Banks, Montgomery, Ala., writes: "We are hoping for a clean State, the good people are working hard, and the amendment is gaining ground every day." The cause of temperance and sobriety marches on, adding victory to victory, and here is hoping that Alabama will soon be added, by constitutional amendment, to the dry column.

—Dear good "Uncle" Millard from Portland, Michigan, sends a timely article on a timely topic, "Sabbath Desecration," and writes: "The Sun comes regularly every week and is always welcomed in our home." And Bro. Millard's pen is always welcome in The Sun's columns. His article this week is uncommonly fine and fruitful.

—They are preparing in France to build a monument to the man who invented the cork-screw. We presume the inventor will not be responsible for the bad use to which it has been put. Sir Thomas Lipton, the English sportsman who is anxious for America's yachting cup, says in an October magazine that "The cork-screw has sunk more men than the cork-jacket will ever save."

—We are in receipt of the following: Mrs. Olivia Cokes McKenzie and Rev. Murdoek W. Butler announce their marriage at the Shoreham Hotel, Washington, D. C., at high noon Tuesday, Oct. 19th, 1909. At Home to their friends 924 24th St., Newport News, Va., after Oct. 29." We extend hearty congratulations to the united pair and wish them a long and happy married life.

—Rev. J. O. Cox, formerly pastor of the South Norfolk, Va., Christian Church, has become Business Manager for The Christian Sun. Bro. Cox did a fine work in Virginia as a pastor, and the business tact he displayed in that work will serve him well now in his work for the Sun. Dr. Atkinson is to be congratulated on securing such valuable assistance in his work as editor and publishing agent for the Southern Convention.—Editor J. B. Barrett in Herald of Gospel Liberty Oct. 21.

—We see it announced that Rev. J. J. Summerbell D.D., Dayton, Ohio, is to deliver a series of lectures to the ministerial students of Union Christian College, Merom, Ind. We wonder if the "powers that be" could not arrange to have Dr. Summerbell deliver the same series at some early date to the students of Elon College? There is no deeper thinker, nor more scholarly man in the Christian Church than Dr. Summerbell, and any series of lectures he may prepare will certainly be worth making an effort to hear.

—Rev. W. D. Harward, writing from Madrid, Iowa, says: "We have just had our first snow (Oct. 13), and it has already been about as cold as we have in the South in the real winter time. \* \* I shall miss the pleasant association of the brethren at the coming conference. We did not come out here without first making the matter a subject of prayer and feel surely the Lord must have a work for us to do. When it occurs to us that our work here is accomplished we have it in mind to return again to a warmer climate."

—Bro. J. H. Blanchard of the Memorial Temple, Norfolk, who is much interested in the primary work in our Sunday schools writes: "I believe that Mrs. Lincoln (Superintendent of the Primary Department of the Eastern Virginia Sunday School Convention) is going to make a good showing this year in the extension of this work and I have pledged her my efforts and support. I would be pleased to see in The Sun any ideas or suggestions the brethren have which tend to help those engaged in the primary work in the Sunday school."

—The Nashville Christian Advocate points out, pertinently, we presume, that the reason bad men, especially in municipal affairs, are more active in politics than good men, is because they do not scruple to make money out of politics, and good men cannot do this. Many a good man, honest, able and efficient, has steered clear of office and position, because of the corrupt practices that must be entered into in order to win. And that is a sad comment on our democracy. The best men, and purest, not the designing and impure, should fill our public positions.

—Hand clapping and feet stamping as methods of applause are altogether out of place in church. We are glad that our Southern folks have little of it. Bro. Johnson, of Charity and Children, speaking of those who meet in the Baptist State Convention says very pertinently:

"When we are in the Lord's house attending to the Lord's business we ought to act decently and in order.

Hand-clapping and stamping like a drove of mules is not creditable to us as a denomination. Besides, public applause is strictly against the rules of the Convention, and we will gladly vote for any brother who can enforce the rules."

—We are certainly glad that it is becoming rather disreputable for a church to offer its pastor \$50 a year. If a church can not do better than that it ought to go out of business and its members join some other church of like faith and order.—Editor Johnson in Charity and Children. Amen!

### MEETING OF THE SOUTHERN CHRISTIAN CONVENTION IN 1910.

By invitation of the Suffolk Christian Church we are pleased to announce that the next session of the Convention will meet in Suffolk, Va., on Tuesday before the first Sunday in May, 1910.

We earnestly request all conferences to elect delegates as prescribed by the revised Government given in Chap.V. Section I, item 2, pages 51,52, in the new Book, which is **one delegate** to every **two hundred members**: provided that every Conference shall be entitled to **two delegates**—one elder and one layman.

We request Secretaries of Conferences to send a list of delegates—their names and address—to Rev. W. W. Staley, Suffolk, Virginia, as information preliminary to entertainment. Do not overlook this.

We further request the Chairman of each committee to hold a meeting or correspond with members of his committee and prepare such outline of work for the Convention as will aid our Committee in the preparation of the Program, and send the same to Rev. W. W. Staley, Suffolk, Va., who is chairman of our Committee.

The next session ought to be the best in our history; but it will take real work to make it better than the Greensboro Convention. Suffolk, Va., is accessible, hospitable, and progressive. The Conferences will do well to select representative men and to insist upon their attendance.

W. W. Staley,  
P. J. Kernöde,  
J. W. Wellons,  
Executive Committee.

Oct. 25, 1909.

—Judge Rufus W. Peckham, Associate Justice of the United States Supreme Court, died at his home in Albany Co., N. Y., Oct. 24. Justice Peckham received his appointment at the hands of President Cleveland and has been on the bench since 1896.

**ELON COLLEGE NOTES.**

—Last Thursday evening, the Ladies' Aid Society was given a delightful social by Doctor and Mrs. Moffitt.

—The foot-ball eleven of the Greensboro High School, accompanied by a number of Greensboro ladies and gentlemen, came down on the afternoon train Thursday and gave the newly organized Elon eleven her first practice game. The game was attended by many spectators. The Elon team, though considerably heavier than the visiting, was far outclassed by them in skill, this resulting in an overwhelming score in favor of the visitors. Elon had another game Saturday with the Bingham School eleven at the Fair Grounds in Burlington. Here the score was eleven to six in favor of Elon.

—Professor Amick was in Rocky Mount where he went to fill the pulpit of Rev. S. W. Taylor who was engaged in an evangelistic meeting at High Point last Sunday.

—The college pulpit was occupied at the eleven o'clock service Sunday by Rev. Dr. Atkinson. His sermon was of the usual high order, receiving much appreciative comment from his audience.

—In Dr. Moffitt's absence while he is soliciting funds for the endowment, Professor W. C. Wicker is the acting president. The supreme need of the College is an increased endowment, and no one knows as well as the president himself, how hard a place a College puts its president into when it puts him between such a need and the extreme difficulty of securing large sums of money. Every dollar given through Dr. Moffitt's solicitation to increase the endowment will increase the usefulness of the College in, at least, a threefold ratio.

—Rev. J. W. Wellons purposes leaving Thursday to attend the Eastern Virginia Conference which meets at Franklin next Tuesday. Dr. Moffitt and Rev. J. O. Cox will go from here also.

—Mr. J. C. Rowland, and Misses Affie Griffin and Lima Johnson were among those of our number who attended the State Fair at Raleigh last week.

W. P. Lawrence.

**NORFOLK LETTER**

Two new members were added to the Sunday school at the Third Church yesterday.

Rev. E. J. Bodman and wife leave via "The Old Dominion" this evening, for their home in New York. Brother Bodman filled the pulpit at the Third Church again yesterday, both morning and evening. He created a very favorable impression upon our people. He has had experience in building up new work in a city, having been for about seven years pastor of Bogle St. Church

at Fall River, Mass. He is an Englishman by birth, coming to this country about twenty years ago. Previous to leaving England he was in a school conducted by Dr. C. H. Spurgeon. He had experience in city mission work in the great city of London, which has been of great help to him in these years of his work in this country.

Rev. H. G. Rockwell, of St. Johnsville, N. Y., is expected here next Saturday also to investigate the field of work at the Third Church. He comes well recommended, and will remain over two Sundays with us, in the meantime, attending the Eastern Virginia Conference at Franklin. We hope soon to arrive at some definite conclusion with reference to a pastor for the Third Church.

Rev. C. C. Ryan is having the sympathy of his many friends in the breaking up of his plans for the immediate future. He was assisting Rev. H. E. Rountree in a meeting the first of last week, at Waverly. He expected to leave with his family this week for their home in Ohio. Coming home last Wednesday, he found his oldest daughter, Nora, very sick with scarlet fever, hence he is tied up by quarantine for an indefinite period. It will interfere with Brother Howsare's movements also. The little girl is doing nicely, and hopes are entertained that they will be able to go as soon as the usual four weeks' limit is out. Brother Ryan filled the pulpit at the Temple again yesterday morning and evening, owing to this change in his plans.

Wednesday at six o'clock a pretty home wedding was solemnized at the residence of Mr. and Mrs. James A. Eley, 710 13th St., when their daughter, Hettie May, became the bride of A. B. Jarvis of this city. The entire lower floor was decorated with palms, ferns, and white chrysanthemums.

Mrs. Lizzie Carr Brinkley sang "A Crown of Love," after which the bride entered with her sister, matron of honor, and was met by the groom and his best man, Mr. John Jarvis.

During the ceremony, "Blest Be the Tie" with variations was rendered.

The wedding march was played by Mrs. C. L. Carr of West Virginia.

The bride was handsomely attired in a gray traveling suit with beaver hat and gloves to match, and carried a showery bouquet of lilies of the valley.

Mrs. H. J. Dixon, who was matron of honor, wore a beautiful gown of cream voile over taffeta, elaborately braided, and with Irish point trimmings, and carried a bouquet of la france roses.

Immediately after the ceremony Mr. and Mrs. Jarvis left for a tour to northern cities.

Among the out of town guests present were:

Mrs. Charles Dixon and Mrs. H. J. Dixon of Warren, Pa.; Mrs. Mayme Watkins, of Windsor, Va.; Mrs. Otis Channel of Smithfield, Va.; Mrs. Lizzie Carr Brinkley of Suffolk, Va.; Mrs. Gallop of Elizabeth City, and Mrs. C. L. Carr of Lewisburg, W. Va.

Mr. Jarvis is engaged in the tea and coffee business, and is a man of fine business qualities, and of sterling worth as an individual. Miss Eley is the youngest daughter of Mr. and Mrs. James A. Eley of the Third Church. She is the church organist, also a valued teacher in the Sunday school.

A great many handsome and useful presents were received, there being more than one hundred gifts, amongst them a number of handsome mahogany tables and chairs, and forty-eight pieces of cut glass.

They are expected to return from their northern trip about the first of the month, after which time they will be at home at 710 30th St., Norfolk.

J. W. Manning.

—Because Dr. Cook is accused of not having reached the top of Mt. McKinley, whose summit the discoverer declares he did reach, he has cancelled all lecture engagements, and will undertake to scale the mountain and obtain therefrom records which he declares he deposited there.

—On enquiry it was found that there were nearly 200 girls in the Kansas City high schools who have never seen a live hog, one girl of the number being perfectly astonished to find that a hog had hair. In the living world, as in dead volumes, there is a storehouse of information to be acquired.

—Pellagra has developed so rapidly in the South that our Government has decided to investigate its cause and cure! Officers of the N. S. Public Health and Marine Hospital Service and of the medical corps of the army have been assigned to the task and are to meet at Columbia, S. C., Nov 3rd, to begin their work. The real cause of the disease to the present is unknown to medical science, though there are many surmises.

—Besides making a fight for a clean and a dry and sober State, Alabama makes a move of might in another direction. Her last Legislature authorized the commissioner of agriculture to offer, in each county, premiums ranging from five to twenty-five dollars to the farmer who has the best acre of corn, wheat, oats, hay, Irish and sweet potatoes, the awards to begin in 1910. It is doubtful if any State in the Nation is doing more for material, moral and civic progress at present than Alabama.

## MORE LIGHT.

By Rev. Carlyle Summerbell, D.D.

As the dull student of this wonderful world that God has so bountifully given us, I am interested in all the manifestations of Himself, especially what his children are saying about this world and its relation to Him. Sometimes I cannot clearly understand what they say, or what is implied, in what is said, and then I ask questions, which may come from my dullness, not from the lack of clearness found in the productions.

In an interesting editorial in The Sun of Oct. 13th, my friend Dr. Atkinson says: "All trees are the 'trees of God.' For beauty, grace, symmetry, might, and majesty, it is difficult to find aught in all creation that equals many of the trees that live, grow, flourish, and bless the earth about us—our trees—the trees of God."

This truly is a beautiful sentiment and worthy of The Sun, and it implies, does it not, the coming vision of the 20th Century, when the hand of God will not alone be seen in a Book religion, but his voice heard from the leaf which whispers on the trees, to the black diamonds singing base under the pillars of the mountains.

As Thomas More sings:  
"There's nothing bright, above, below,  
From flowers that bloom to stars that glow,  
But in its light the soul can see  
Some features of the Deity."

Or as our own Bro. Warren Hathaway has sweetly written:

"There's not a leaf in yonder hower,  
Or gem that sparkles in the sea,  
Or blade of grass, or tender flower,  
But has a voice of love to me,—  
A voice that speaks of God, my trust  
When danger or when death is near:  
He lifts the righteous from the dust;  
He wipes away the scalding tear."

Now if God so manifests himself in the phenomena of nature, does he not also show his guiding spirit in history, as well as the best literature and inventions of our day?

If trees are divine, made by a divine architect, sustained by a divine force, blessed by laws of nature which are formulated by divine decrees, why can we not appreciate the same divine Spirit in the writings of Emerson, or Whittier, or Ruskin, or Tolstoy?

We surely have a right to say that men of old spake as they were moved by the Spirit of God, and that men of today also speak as they are moved by his Spirit? Who will dare to set limits to the work of the Almighty or assert that his word has been spoken for

all Time? If men by their puny hands and little vision will attempt to set bounds and limits to the inspired words of God, then in the providence of God other men will open the book, break the seal, and free the spirit of mankind from the bibliolatry of the past, clearing the way for the city of God to be built upon the earth.

"For the earnest expectation of the creation waiteth for the manifestation of the sons of God."

That man is to be pitied, who can not see the vision of himself, greater, better, more holy, or cannot conceive of the developing spirit, even now active, that moved upon the faces of the water. First came the mechanical means and then followed the revelations of the Spirit, no more divine perhaps, but of higher order in the workshop of the Universe.

We are now in the beginning of God's creation; He has not yet begun to show what He has prepared for his children.

"Man is not man as yet."

Many of the early fathers of the church believed with all their heart, in the verbal inspiration of the scriptures. Is it obligatory on us in order to be loyal, to walk in their footsteps, or shall we turn aside into the open country of God's out-of-doors?

F. W. Newman, in writing The Early History of Cardinal Newman, has this to say in his "address to Protestants," which I wish my friends who rest in Verbal Inspiration might study, and if they think it true, accept, and if false, reject.

"Paul, tent maker, preacher, and traveller was a very busy man. Whether he dictated a letter or wrote it, he must often have been in a great hurry. He quoted the older Scriptures often by mere memory. Every learned critic knows that he is not always accurate. He never proposes his Epistles as a new Sacred Letter, but writes in disparagement of tablets of stone in contrast to the Law written in the heart. What right had Luther or Calvin to palm upon him a divine honor, destroy for him the excuse of hasty composition, and turn his small errors into monstrous mischief? Go among the half-educated who look on every sentiment of Paul as divine, and dare not use their good sense against a single word; you will there find diverse interpretation at its maximum. This generates the discord which is our weakness. Go among more learned men who know the impossibility of sticking for verbal inspiration, and you will find the discord dwindling, the errors of the Apostle largely imputed to weakness incident to that age. While criticism is arbitrarily crippled, you

have necessarily discord, but free criticism moves toward concord. In the case of Paul that of the whole New Testament is typified.

"In the Historical books—the Gospels and Acts—the case against Verbal Inspiration is stronger still, because even if each were written by one man, in no case does that one man claim to be an Apostle; and the introduction to Luke makes pretension so modest, that we may say he no more claims inspiration than does Livy or Tacitus."

But claims of inspiration or perfection do not prove the same. The ultimate test of men or books, is, What are they good for? If a book inspires those who read it to higher, better, happier living, we can trace, if we could only see, the hand of God, somewhere, everywhere, in its composition.

The trees of God, planted in the earth and growing toward heaven, are symbolical in many ways of the righteous. And surely God who made, or rather, who is making the Universe, planted these wonderful creations, the trees. As in the 104th Psalm,

"The trees of Jehovah are filled with moisture;  
The cedars of Lebanon which he has planted."

Let us dwell upon this beautiful suggestion of Cardinal Newman:

"Again I ask what would be the thoughts of a man, who, when examining a flower, or an herb, or a pebble, or a ray of light which he treats as something so beneath him, in the scale of existence. Suddenly discovers that he was in the presence of some powerful being, who was hidden behind the visible things he was inspecting—who though concealing his wise hand, was giving them their beauty, grace and perfection, as being God's instruments for the purpose."

Praise Jehovah!

"Mountains and all hills;  
Fruitful trees and all cedars."  
Fall River, Mass.

## FOREIGN MISSIONARY ASSOCIATION

It may be seen by reference to the minutes of the last session of the Eastern Virginia Conference, held at Dendron, Va., that the conference put itself on record as favoring the formation of a Foreign Missionary Association, the forming and conducting of said Association to be under the supervision of the foreign mission committee. As adopted by the conference the fees for membership are to be as follows: For men, churches, Sunday schools, Missionary and Christian Endeavor Societies, \$10.00; for women, \$5.00. No other

steps have as yet been taken, aside from the securing of memberships. At the last conference fifteen names were secured: Four men, eight women, one church and two Sunday schools. With these names \$110.00 was secured to begin with and we thought it a good beginning. There will be a little reminder sent to these members, aside from this public notice, to the effect that these members of the said association, if they can well do so, be present at the coming session of the conference, with their dues, and with plans and suggestions looking to the better organization of and some definite work undertaken by the association. A meeting is to be called during the sitting of the conference for this purpose.

This movement is an outgrowth of a felt need for larger things along the line of foreign missions and of undertaking something more definite. We have no church within the conference that for years has made its freewill offerings for missions large enough to support a missionary and his family in one of the foreign fields. This church is no poorer, even in temporal things, for these offerings and surely they must have a richer experience for sacrificing along this line. Why can we not have a Foreign Missionary Association, within the conference, that shall undertake the supporting of a missionary in the foreign field, or the building of a church house at some place where it is so greatly needed?

We are building at home, to be sure, and we have put ourselves on record that we will stand by the work here, but our experience teaches us that supporting the foreign work does not hinder the work at home but rather helps it. And this in view of the fact that it is not a matter of the ability of our people to give more largely, but a willingness to do so as they may see and realize the need of it. Keep the Association in mind and make it a subject of prayer that the will of the Lord may be known in the matter.

W. D. Harward.

Madrid, Iowa, Oct. 13, 1909.

### THE ESKIMOS.

The alleged discovery of the North Pole by those two hardy adventurers, Cook and Peary, has brought into the limelight some less dashing and less ambitious personages—the Eskimos. To give the name of any particular Eskimo who accompanied Peary and Cook on their trip to the far North would be a difficult task; yet these people are joint discoverers of the earth's apex, and in addition are too careless or modest to

mention it. Peary admits that there was an Eskimo with him when he undertook the last spring poleward, and Cook says that he will hunt up his boon traveling companions and bring them to the United States to verify his statements. Unwittingly it is the gentle Eskimo who holds the balance of power in the controversy and who is entitled to some of the honor and glory.

A nomadic people, ill kept and uncouth, with no thought of glory or gain, the Eskimos play their small part in life and then go home to such glory as comes to those who deserve something. Of them the New York Press says:

"The Eskimos are the filthiest people in the world. They never wash, not even face and hands. The smell of their fur clothing and secretions from the skin causes a stink about their persons, and especially in their igloos and tents, that is unbearable to the tenderfoot.

"Eskimos are all children, contented, peaceable, honest, and hospitable, without rulers and without ambition for fame or power. They live almost entirely on raw animal food, and this explains the absence of a number of diseases which are common to civilization. Salt water contains iodine; and all sea animals, as well as all who eat them uncooked, absorb more or less of this fickle chemical substance.

"Scurvy, so common and deadly among early explorers, is totally unknown among Eskimos who eat raw meat. This iodized raw food also explains the absence of enlarged tonsils, glands, and goiter. Their perfect, splendid teeth and strong lower jaws mark them completely carnivorous. The exclusion of vegetable food has shortened their intestine, and indigestion is unknown. One would suppose their pure flesh diet would cause biliousness, etc., but the large percentage of oil in their food acts as a gentle laxative and protects against all harms. The Eskimo eats with relish old rotten blubber that would stagger a buzzard.

"The Eskimo's skin, though covered with filth and vermin, is smooth as satin and totally free of disease or blemish. The very fact that these people fear and hate washing in water may account for their fine 'Arctic' skins. Exposure of hair to midnight sun for three months of the year favors hair growth. Baldness is unknown, and even time seldom bleaches the hair to gray, and at sixty it is still coal-black. Their special senses are very keen, and eyesight seems undiminished by age. Consumption is unknown, nor is there any skin or bone form of tuberculosis. But when brought to the United States they contract consumption in most virulent form. Of six

brought to New York, all contracted the disease in less than six months. One who returned to his Arctic home made a quick cure.

"It is well known that the long Arctic winter, with its depressing effects on body and mind, often upsets the best-balanced nervous system even of the native. But this hysteria vanishes with the summer. Explorers have suffered in the same way, and two have committed suicide. In summer the Eskimos get so full-blooded that nose-bleeding is very common.

"All degenerative diseases that cause so much suffering and death in civilization are absent from the Eskimo. There is no arteriosclerosis, Bright's disease, cirrhosis, diabetes, cataract. The pure, sterile Arctic air contains no germs, but Eskimos invariably take a bad 'ship cold' when they go aboard white men's ships."—Christian Advocate.

### LOOK OUT ON THE BEAUTIFUL.

The forest appears to be blazing with the fire of an autumn sun, and the trees which were adorned in their green summer dress are changing into many lovely colors. They look so well in their last farewell to summer. They never attire themselves in black mourning garbs, but even to the last preserve a cheerful brightness to an admiring world.

Painter's brush and sculptor's chisel may paint and carve, pen may write; oratory, romance, and poetry may tell with amazing description, but none but the eye which sees nature can fully appreciate its beauty.

As you look out upon the blue mountains and the inviting woodland you are glad to recall these impressive words: Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

J. T. Kitchen.

### DIED.

#### Anderson.

At his home near Milesville, Caswell County, N. C., Oct. 14th, 1909, Q. T. Anderson, at the age of sixty-nine years, five months and twenty-three days. He was a highly esteemed citizen in his community. His wife and seven children are left in the sorrow of bereavement, but they sorrow not without hope. His body was laid to rest in the cemetery at Concord Church, where his father served as pastor for twenty-three successive years. Burial services by Rev. J. W. Holt.

Burlington, N. C.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

CONFERENCE CALENDER.

**Eastern Virginia.**—Franklin, Tuesday, Nov. 2. Rev. N. G. Newman, Pres., Holland, Va., Rev. W. D. Harward, Secy.

**Eastern N. C.**—Sanford, Thursday, Nov. 11, 10 a. m. Rev. G. R. Underwood, Pres., Sanford, N. C., Rev. W. C. Wick-er, Secy., Elon College, N. C.

**Western N. C.**—Graham, Tuesday, Nov. 16, 10:30 a. m. Rev. L. I. Cox, Pres., Elon College, N. C., Rev. R. L. Williamson, Secy., Ramseur, N. C.

**N. C. and Va.**—Belew's Creek, Tuesday, Nov. 23, 9 a. m. Prof. W. A. Harper, Pres., Elon College, N. C., Prof. W. P. Lawrence, Secy., Elon College, N. C.

CHRISTIAN MISSIONARY ASSOCIATIONS.

The Christian Missionary Association once covering the field of the Southern Christian Convention was found to be impracticable in scope. The territory was too large for one organization. Members would send their fees, but would stay at home because, in instances, the railroad fare amounted to more than the annual membership fee. Interest waned. The organization gradually and inevitably became local.

That there is a field for special home missionary effort and enterprise, all, who are acquainted with the situation, readily admit. More than this, there is a work along this line that must be done. The meager home missionary funds sent to conferences with the other Conference collections will not, can not do the work absolutely essential. Such collections will not meet half the requirements of the home mission field. The demands for funds with which to do home mission work are pressing and

urgent. The only hope is by special effort, individual offerings. Practically all the conferences realize this.

The remedy is readily apparent. Every Conference will have to organize its own Christian Missionary Association. Other than this there is no hope. And several of the Conferences, realizing this, have already planned, or are planning, to organize these Associations.

This is healthful and hopeful. If we would enter half the places whose demands are pressing, and whose needs are urgent, we will simply have to have organized effort along missionary lines. It is, therefore, devoutly to be hoped that the Conferences which have organized Associations will realize great results from the same, and that the Conferences that have not the Associations will take steps looking to such organizations. It means hundreds for home missions where we now have tens, and thousands where we now have hundreds.

PREPARING FOR THE EMERGENCIES.

Every sane man gives somewhat of time and thought to the emergencies of life. Anybody can sail a ship when there is a mild breeze. The sailor, to whom alone a ship should be entrusted, knows how to steer in time of storm. Any of us can take care of ourselves in time of health. In sickness a physician must be called. The open will do when the sun shines bright and clear. In storm and shower shelter must be sought. He is an insane man who does not consider emergencies.

Strange indeed that as touching our religious life so many fail to prepare for the emergencies. When sorrow, bereavement, trouble, disappointment, sickness come—how then we wish we had prepared the heart, the soul, for the emergency. The religion of Lord Christ prepares for the extremes, the emergencies. In time of stress, trial, affliction, you have never yet heard one lament or regret that he had done so much for Christ, and church, and truth. But how very, very often have you heard one say, "How I wish I were as good as Mr. A., or as sure of heaven as Mrs. B, or, my life has not been what it should have been, and I regret this so much."

In cultivating the gift of the Spirit, the presence and blessing of loving loyalty to Church and God, we are preparing for the extremes, the emergencies when they come. No sane person can afford to neglect to prepare in his heart for the emergencies; for as sure as life is, extremes will come and emergencies will overtake all.

A DEFENSE OF REVIVALS.

To those who have been in a revival, and especially to those who have been affected by a revival, no defense, definition, or explanation is necessary. The most glorious experiences of the best men and women in Christendom are traceable, as a rule, to a revival. When the mind and heart of a multitude are given to religious meditation, consideration, devotion and worship, the Spirit manifests Himself in special power, and men given to sin and darkness face about, and begin a new life.

But we had thought that revivals were coterminous with Christianity. We had the notion that revivals grew out of the teaching and preaching of Lord Christ. To our surprise one of the finest defenses of the revival we have seen comes from a Jew, as the following from The Temple (a Jewish paper) of Louisville indicates:

"Revivals and conversions are part, not only of the Christian religion, but of every other true religious or spiritual system. Indeed, the historical student will have no trouble in tracing the Christian custom and teaching back to Jewish origin. Nor is this phase of the religious life anything to be ashamed of, or superfluous or out of harmony with modern insight or idealism. The true psychologist will admit its high value. Briefly speaking, a revival is an effort to stir up the dormant religious forces of the people. A "conversion" is the awakening of the soul of the individual, the sudden flickering up of the divine light within it, in its sudden response to the call of God.

Revival meetings may be had or good. Conversions may be had or good. They are bad when they represent a mere momentary excitement of the religious emotions, without the purpose and the endeavor to lead to a permanent improvement of conduct. They are good when they can note the beginning of a better mode of life, inspired by the heightened feelings of some propitious moment. Such conversions may be occasioned not only by regular revival meetings; they may occur in the most diverse places; they may be engendered by all manner of incidents. A hook, a conversation, a sermon, an illness, a sublime scene of nature—any experience that stirs up the depths of the soul—may be the cause of such a conversion, which means the sudden realization of God on the part of the human soul and response to his call. That such conversions take place daily, we all know. Their worth cannot be exaggerated. It is a mistake to deny them. It is foolishness to sneer at them."

### SUFFOLK LETTER.

On Oct. 2, 1909, I went to Oakland Church in place of pastor I. W. Johnson, who was at Liberty Spring, to conduct funeral service of Walter Hurley Jones, who was born Dec. 3, 1896, and died Sept. 30, 1909. This boy, who was nearly thirteen, had been greatly afflicted all his life. He ate, drank, slept, laughed, and cried, and had to be cared for as a little babe. He could not turn over in bed, sit up, or walk. He had never weighed over twenty-eight pounds. He could not talk and did not develop in body or in mind. He was brought to the church in a little white coffin on a buggy like the infant is carried to the grave.

His parents are poor, had buried a grown daughter in August, another daughter, sixteen, was just out of a spell of fever, and a seven year old girl had a malformed knee. In spite of all this trouble, and an afflicted aunt who lives in the family; they took the death of the little boy very hard. The head might **think** that they would feel relieved of a great care in the death of the little boy; but the heart **felt** the loss more keenly, perhaps, than if it had been a proper child.

I am writing this, not simply to tell a sad story, or to draw a dark picture of a family living on another man's land, but to ask the reader to **think** for a moment of the blessings which have come to **you**. It is so easy to imagine that our lot is hard and that our blessings are few: but the average family is rich in health of body and of mind. Think of that poor mother who has nursed one baby boy for quite thirteen years, then look at your children as they grow and soon care for themselves. A normal child is a great blessing to the mother and the home.

I buried an infant this afternoon only two months old. Ruth Virginia Winner, born August 20th and died October 21st. Mr. and Mrs. Walter R. Winner live near Churchland and brought the dear babe to Suffolk and laid its remains in Cedar Hill. They have three children still living, but **they** cannot fill the place which this dear child occupied in parental hearts. Each child fills its own place in the heart and the home, and there are no substitutes in the domain of love, and there are no separations in the domain of love. You cannot forget them, you cannot dismiss them from memory, you cannot separate them from your heart. The heart never forgets; it is the head that forgets. God never forgets His children—He cannot. Love has a good memory, bridges all chasms,

climbs all mountains, crosses all seas and looks into eternity. Love is life's highest goal and its brightest joy. Graves are sweet to love. Love transforms all experiences into pleasures, paints its finest pictures on the walls of sorrow, and sees its best qualities in the departed. We would not blot out the cemeteries if we could; they are the gardens where we put the most fragrant flowers and they contain the chambers where we commune with sweetest spirits. It may be imagination, it may be the work of the strange artist that paints for love, but grave dust is the most precious dust known to the soul, for it is sweeter than any flower that ever faded on the little mound beneath which dear ones sleep. Why don't you burn up that cradle and put away from you that black sorrow that comes up in your heart every time you look at the cradle and think of the dear babe that lay in it for a while and left you in tears? You would burn up everything in the house before you would part with that treasure-house of your soul.

W. W. Staley.

### RALEIGH LETTER.

I am happy to write a brief account of our Raleigh work. I came here about a year ago filled with hope and enthusiasm for the church. My hope has not been blighted nor has my enthusiasm diminished. I will close the Conference year, by the grace of God, with my heart as full of love and gratitude as when I began it. I expect to go to the Annual Conference as happy and hopeful as any minister or layman. The Lord has abundantly blessed me and my work this year. My health and the health of my family have never been better. The Lord has graciously blessed every step that I have taken for the advancement of his kingdom in this city. The work has grown steadily with increased interest all the year. I have received about thirty members. Have just closed one of the best meetings held here for a number of years. About fifteen converts and nine members. Others to join before Conference. The outlook for a strong church in the capital city is good. We need more members and more money, all of which we will have, if we continue faithful in well doing. It takes love, faith, and energy to build up a congregation. May the Lord give me and my people more of all that is necessary for building up a strong church in this splendid city. Forward shall be our watchword for the coming Conference year. With the blessings of God we have been able to do some good work in organizing this year. Our new-

ly organized Ladies' Aid Society and our ever growing Sunday school are an inspiration and a very great help in our church work. We have our ideals for these departments and we hope to reach them before the close of another Conference year.

We need most of all a deepening of the spiritual life. I am happy in the belief, that it is coming to me and my people. Christian piety is the vital force in any church work. Money and members do not make a church, but consecrated members and consecrated money will make one. Give us more consecrated members and more consecrated money and the Kingdom shall not suffer here, nor elsewhere.

We hope soon to meet our friends in annual conference. It will be a pleasure to speak of our work there. We need the sympathy and prayers of all in our effort to build up an important church in the capital city of this good old State.

L. F. Johnson.

### NOTICE.

The Educational Committee and The Home Mission Committee of the North Carolina and Virginia Conference will meet at the Huffines' Hotel, Greensboro, Monday, November 22, at 12:30 p.m. All who have business with either of these committees will please meet at time and place named.

J. O. Atkinson,

J. W. Holt,

Chairmen.

—If all cities and towns that President Taft has visited on his tour have gone at it like Wilmington, N. C., this entertaining of presidents is a costly business indeed. Wilmington, city, citizens and county, according to The Charlotte Observer, have raised upwards of \$10,000 for the forthcoming Taft day entertainment.

—Almost two million dollars a day are destroyed by men in the employ of the Treasury Department at Washington. This comes about by the redemption of worn-out paper money. The government encourages the tendency of people to demand crisp and clean bills for the soiled and torn, and the average life of a one dollar bill is now about fourteen months, where it used to be three or four years. The larger bills, for obvious reasons, have a much longer lease of life. The large increase of late in the volume of bills of all kinds sent in for redemption is taken as a reliable indication of brisker business and better times.

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**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

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Reported last week	\$3,812.47
Dues: .. . . . .	
Para Lee Beggs .....	\$ .10
Grady Beggs .....	.10
Warner Carpenter .....	.10
T. J. Carpenter .....	.10
Clarence Newman .....	.10
Addie Newman .....	.10
Monthly S. S. Offering:	
Wake Chapel, N. C. ....	2.20
Suffolk, Va. ....	15.63
Berea (Nansd.), Va. ....	3.76
Youngsville, N. C. ....	1.34
Special Offering:	
Mt. Auburn, N. C., Christian Church .....	5.57
B. F. Hunt, from Poplar Branch Church .....	1.00
Amt. 39th week .....	30.10
From Mt. Zion Christian Church, Roanoke, Ala.:	
S. N. Sledge .....	\$1.00
T. S. Keeble .....	1.00
W. C. Sharman .....	.50
J. L. Liles .....	.25
Pierce Keeble .....	.01
J. T. Swan .....	.50
D. B. Dunlap .....	.75
Byrd Keeble .....	.25
Mrs. L. A. Keeble ..	.10
Mrs. Lula Sledge ..	.50
Nettie Swan .....	.10
Total .....	\$ 4.96
From New Hope, Roanoke, Ala.:	
Rev. G. D. Hunt ...	1.00
C. H. Stephenson ..	1.00
J. H. Miles .....	1.00
J. H. Crislex .....	.50
E. A. Floyd .....	.50
Miss Annie Floyd ..	1.00
J. L. Thomason ...	.25
Total .....	5.25
From McGuire's Chapel, Daviston, Ala.:	
Rev. G. D. Hunt ...	1.00
A. P. Hunt .....	.50
W. R. Miller .....	.20
G. H. Veazy .....	.25
W. J. Vickers .....	.25
Z. T. Veazy .....	.20
Total .....	2.40
From Sardis:	
Rev. C. W. Carter ..	1.00

W. M. Riddle .....	.25
T. J. DeLaughter ..	.25
D. M. Summer .....	.25
Lee Denny .....	.25
W. S. Griffin .....	.25
A. D. Mann .....	.25
J. M. McDaniel .....	.25
W. S. Boling .....	.25
G. G. Vickers .....	.25
A. P. Mann .....	.50
Total .....	3.75
From Beulah, Wadley, Ala.:	
Walker Pearson ...	5.00
Dr. J. M. Welch ...	5.00
J. J. Carter .....	1.00
C. A. Weldon .....	1.00
Mrs. S. E. Pearson ..	.50
W. M. Adamson ...	1.00
Rev. G. D. Hunt ...	1.50
J. M. Gay .....	1.00
Vernon Carter ....	.25
J. F. Carter .....	.50
Rev. E. M. Carter ..	.50
Leonard Welch ...	1.00
C. D. Knight .....	.50
J. D. Bailey .....	1.00
J. T. Wilkins .....	.50
Total .....	20.25
From Pleasant Grove, Buffalo, Ala.:	
Rev. B. F. Young ..	1.00
J. D. Harris .....	1.00
J. R. Pool .....	.50
J. E. Landis .....	1.00
M. T. Hill .....	.50
J. W. Gatlin .....	.50
Miss Lizzie Meadow	1.00
Mrs. M. E. Causey ..	.25
Mrs. G. H. Hill ...	.25
Total .....	6.00
Pictures sold .....	2.10 2.10
Total .....	44.71
Grand Total .....	\$3,887.28

My Dear Children:—  
 As I write this letter to you tonight, my thoughts travel about 490 miles, to the State of Alabama, where "Uncle Jim" is probably at this very hour speaking to a congregation of which some of you are a part.  
 We of the Orphanage family find the one week of his absence a very long one indeed, but know that the dear God who has called him to the work in our behalf, will take care of us and return him in safety when the Conferences there are over. Of course he is enjoying his trip (which is the first to that part of the State), and the reports of his success are encouraging.  
 Our work here is moving on in regular winter routine. My, how we dread to creep out of bed these cold mornings! But if we do our work and get ready for school, there must be no idling. One of our little fellows who thinks it quite

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fine to be allowed to go to school says: "I know de anther 'fore de teacher puts it on de board." So you see he is a bright boy. Can any of our cousins do as well?

Potato time has surely come and "if you'll walk into our cellar" said the children to the cousins, "we'll not treat you as the spider did the fly, but let you look on one of the largest piles of sweet potatoes you ever saw; and if you are fond of them will ask you to take a bite with us."

It is also shoe and stocking time, and we ask all our cousins to take a "bite" here too, which means renewed interest all along the line.

Lovingly yours,  
Aunt Myrtle.

Columbus, Ga., Oct. 15, 1909.

Dear Uncle Jim:—

Here we come with our dimes for October. Am so glad that you are coming to visit us at the North Highland Christian Church on the 24th of Oct.

Enclosed find 20 cents for October.

With love to all the cousins,

Para Lee and Grady Beggs.

Enjoying my Alabama trip very much, children. So glad to know the little cousins of the Southland.

Malone, Ala., R. F. D. 2, Box 16.  
Oct. 12, 1909.

Dear Uncle Jim:—

Here I come with dues for Sept. and October. Please excuse me for not writing last month. I am busy picking cotton. I am going to spend a few days with Sister Margie. I know I will enjoy that; she has a new baby boy. I saw in the Sun that Uncle Jim was coming south. I am very glad, for I want to see him. I wish some of the cousins would come with him.

I will close. Love to all.

Warner Carpenter.

You just ought to see the little children at the Orphanage pick cotton, Warner! Wonder if they could beat you. Guess not.

Henderson, N. C., 1903 Nicholas St.

Dear Uncle Jim:—

Here we come with our dimes for October. There is right much sickness around here, but we hope all will be well soon.

Hastily,

Clarence and Addie Newman.

Thanks, children: your letters and dimes always faithful. Your remembrance of the Orphans is very sweet.

Malone, Ala., R. F. D. 2, Box 16.  
Oct. 13, 1909.

Dear Uncle Jim:—

Enclosed you will find my dues for

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September and October. We are having some fine weather for picking peas, and we are making good time at the job. I haven't seen my question answered yet. I'll ask the question again. Who was the first Christian martyr? I hope some of the cousins will answer this time.

I will close. Love to all the cousins and to Uncle Jim.

T. J. Carpenter.

Guess our cousins will surely answer T. J.'s question this time. Wake up and get to studying your Bible, little folks.

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Exponent of the Young People's Convention,  
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Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—PRAYER MEETING LEADERS.

A great many pastors and interested Church workers among the laity refrain from organizing Christian Endeavor Societies because they are sure they have not enough young people to act as leaders for the prayer-meetings. Again we rise to remark that this is no objection, for it is the business of Christian Endeavor to train leaders for its prayer meetings.

If I did not have a single young person who would lead the prayer meeting, I would all the more feel the necessity of organizing a Society and training them to lead. How? By telling them the sacred obligation their Church membership imposes—that they are to be workers in the Master's vineyard. —Co-laborers with Christ. I would ask one of them each meeting to be a co-leader with me. I would get him to announce the hymns, read the Scripture, write and read a brief comment on the topic of the evening, etc., while he all the time felt that I, not he, was leading. In this way you will have all your membership leading without knowing it. It is even possible to have a meeting without a leader, allowing all to take part in such way as they elect, one voluntarily reading the Scripture, another calling for a hymn, a third for a chain of prayer, a fourth propounding a question he would be glad to hear answered, a fifth testifying, a sixth leading in prayer, etc., etc. Don't be discouraged and refuse to organize because you do not have brilliant leaders—that condition simply shows the absolute necessity of Christian Endeavor in your Church. It will train up its own leaders.

Now a word to those who are willing to lead. A good leader is not necessarily a good talker; certainly he is not a long talker. Long-windedness and proper Christian Endeavor leadership are incompatible terms. Too much clucking

from the nest is intolerable in a prayer-meeting leader. I think he ought rather to be called a prayer meeting **pusher**; for his chief business is not to make learned remarks nor deal out lengthy phrases in pompous style. Neither is his chief aim to **conduct** the prayer-meeting; for the Christian Endeavor prayer-meeting is not a machine to be run with belts and pulleys and shafts and **cranks**. His chief business is to get his fellow-endeavorers to express themselves in regard to the topic, and unless he does this, the meeting is a failure, no matter how eloquent or learned or brilliant his remarks may have been. The leader's remarks should not always come at the same point in the program, nor should they be after a stereotyped fashion, but they should always quicken or interest in the theme of the evening and be such as to fire up the members to the point of participating in the meeting. Two minutes will often be sufficient time for him to consume, five minutes is nearly always ample, under no circumstances ought he to exceed ten minutes. Let him cut his remarks short. Let him remember that two earnest sentences, pulsing with thought and fresh from the bottom of the heart, are better than an hour of stilted phrases delivered in a perfunctory manner. Let him not aim to tell all he knows; let him practice the art of selection. Let him remember that others are to follow him; let him be modest and sensible—and cut it short.

### Being Practical.

A brother pastor and dear friend writes after this fashion: "I would be glad if some plan could be presented that the country churches could see wherein they could get the time to devote to Teacher-Training, Organized Classes, and Christian Endeavor; for it would be of great help to the Church. The **theoretical** may seem easy, but the **practical** is the true solution that we country pastors and people are wishing for and so far we have failed to find it. I hope the near future in your work will soon develop plans whereby this very important work will be successfully carried on and bring into these lines of Church work the great number of idle young people who could not do so much for the Church of God."

Now, brethren, we submit that we are doing our best to be **practical** and not

**theoretical** in our handling of this Young People's Department. We are from week to week writing editorials on all the essential phases of the work contemplated by our watchword, we are reviewing books that bear directly on these lines of work, and we are answering privately every question submitted to us and doing so as **practically** as we know how. How can we be more **practical**? If the brethren will try the plans suggested in these columns from time to time, we **know** that Teacher-Training, Organized Classes, and Christian Endeavor will be established in every local congregation in our entire brotherhood. We know this to be so. Brethren, read and heed, and put our **practicality** (pardon the word) to the test. By all means be **practical** yourselves by trying our **practical** plans and suggestions.

Why not guarantee the life and vitality of your church by organizing a Christian Endeavor Society? Why not now?

### A BOOK REVIEWED.

**Prayer-Meeting Methods. A Book of Plans for Young People's Religious Gatherings.** By Amos R. Wells.

The United Society of Christian Endeavor, Boston, Mass.,  
35 cents, 174 pages.

Mr. Wells in this book writes from his vast knowledge of the difficulties confronting young people in the Christian life and from his varied experience, extending over twenty years, with the practical problems of Christian Endeavor. And he has produced a work of almost inestimable value to the man whose business it may become to lead a prayer meeting at any time. I do not see how the prayer-meeting committee of a Christian Endeavor Society can afford to be without the invaluable suggestiveness of this handy volume. Every member of the society ought to read it. So ought the pastor, for it will help him in his midweek prayer meeting as well as give him a new sense of the dignity and worth of the Christian Endeavor prayer meeting.

The book contains fourteen chapters, and deals with all the practical problems of the prayer meeting, from how to get the diffident ones to participate, how to cure the verse reading habit, and how to say what you have decided to say, to how the long-winded ones

from occupying too much time. If you are ambitious to make your Society effective, if you really desire to make the Christian Endeavor idea go in your Church, you cannot do better than invest thirty-five cents in this book. It ought to be in a library accessible to the young people anyway, whether that library be a Sunday school or Church or Christian Endeavor one.

“To be a good prayer meeting follower is as good as to be a good prayer meeting leader. The best Endeavorer is both.”

“A good prayer meeting is one led by anybody, partaken of by everybody, monopolized by nobody, and where everybody is somebody.”

**Christian Endeavor Bees.**

- Be early.
- Be joyous.
- Be prayerful.
- Be sincere.
- Be reverent.
- Be friendly with strangers.
- Be helpful to friends.
- Be consistent everywhere.
- Be Christ-like always.

**C. E. TOPIC FOR OCT. 31—A FEW SUGGESTIONS.**

**Heroes of Missions in the Islands.**

Isa. 32:1-4, 16-20.

The missionary committee should lead. Let them arrange to take a special offering for the new Church house in Ponce, Porto Rico, for which Dr. Manning is working so hard and the need of which for our work there is so evident to all. I think it will be well to try to raise a definite amount.

**The Leader.**—The leader will do well to speak of the heroic qualities required of the foreign missionary, of the sacrifices he makes, and of the good he accomplishes. Let him be brief.

**The Scripture.**—Have the Society in concert read the two passages of the Scripture lesson. Then have voluntary sentence comments by a dozen or more on the passages verse by verse showing how they each bear on the theme of the evening.

**Written Work.**—Two minute essays on the life of John G. Paton and of James Chalmers.

**Pastor's Address.**—Ten minutes on our work in Porto Rico and its needs.

**Question Spurs.**—What has Christianity done for the Islands of the Sea? What is it now doing? What can we do? What will be the result if we do nothing?

**Scripture References.**—(Have these read voluntarily, and get a word of comment on each).

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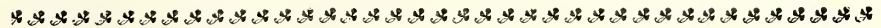
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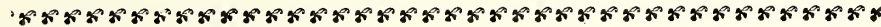
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Extension of the Kingdom, Matt. 28: 19.

The Gentiles' Call, Eph. 3:6.

Holy Ghost to Gentiles, Acts 10:45.

Gentiles Heard Paul Gladly, Acts 13: 48.

Paul Goes to the Gentiles, Acts 18:6.

Salvation Is Sent to the Gentiles, Acts 28:28.

The Kingdom Enlarged, Isa. 51:1-6.

To All the World, Luke 24:44-48.

The Great Commission, Mark 16:15.

**For the Committee.**—Prepare a map of the Islands of the Sea. Especially have a map of Porto Rico. Also have pictures of our Porto Rico missionaries and scenes from our mission fields there.

**Suggested Program.**

1. Chain of prayer.
2. Scripture read and commented on as suggested above.
3. Some missionary songs.
4. Leader's remarks.
5. Voluntary participation, which

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should include answers to Question Spurs and Reading of Scripture References. Don't call for these especially.

6. Written work. Prayer and song.
7. Display of maps and pictures by the Committee.
8. Pastor's address on Porto Rico and its Needs.
9. Song. Special Offering. Mizpah.

**MARRIED.****Jones-Crockett**

“Blountville, Tenn., Sept. 23.—The marriage of Miss Emily Chaffin Crockett to Mr. Thomas Smith Jones, was quietly solemnized at the home of the bride's parents, Rev. and Mrs. Chaffin Crockett, at 2:30 o'clock Tuesday afternoon, September 21, 1909. The bride entered the parlor on the arm of her brother, Mr. John Gatton Crockett, of North Holston, Va., gowned in a becoming traveling suit of amethyst, with hat and gloves to correspond, carrying a shower bouquet of bride's roses and was met at the altar by the groom and his best man, Mr. William Goode Buchanan, of Saltville, Va. The beautiful ring ceremony was performed in a very impressive manner by the bride's father, Rev. William Chaffin Crockett.

“Mr. and Mrs. Jones left immediately for Bristol in an automobile, where they took the vestibule for points east, where they will spend their honeymoon, returning to Saltville, Va., where they will be at home to their friends after October 1st.

“The bride is a young woman of admirable traits of character, and of an attractive personality, who comes of an aristocratic Virginian family, while Mr. Jones is a very popular young business man of Saltville, Va., and his many friends will congratulate him on his good fortune in winning such an attractive bride.”

The above appeared in the Bristol Herald Courier, and we extend our congratulations. Bro. Jones is a member of Bethany Christian Church, and is a young man much appreciated in his own community. May they be happy and useful.

C. H. Rowland.

**Burgess-Cotton.**

It was a beautiful scene when Samuel P. Burgess and Miss Nora A. Cotton, both of Dendron, were united in marriage at the Christian Church on the night of Oct. 5th, 1909, the writer officiating. The church was beautifully decorated with yellow and green. Mrs. E. T. Atkinson played the wedding march while the attendants came to place, and during the ceremony, Rev. C. C. Ryan invoked the marriage blessing upon them and dismissed the very large congregation. The happy young couple will make their home near Dendron, Va. The bride is the oldest daughter of A. J. Cotton, one of Dendron's best business men, and the groom is the son of Purton Burgess, a successful farmer near Dendron.

May the Lord bless the happy pair.

C.C.Jones.

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### Hatch-White.

James A. Hatch and Miss Ruth White, both of Wakefield, Va., were married at the home of the bride, Oct. 19, 1909. The writer officiated. A large number of relatives and friends witnessed the happy event. The bridal pair left at once over the N. & W. R.R., for a tour to some of the northern cities, followed by the best wishes of many friends. They will make their abode in their handsome new home in Wakefield. The bride is one of Wakefield's fairest daughters, and the groom is a worthy business man of our town.

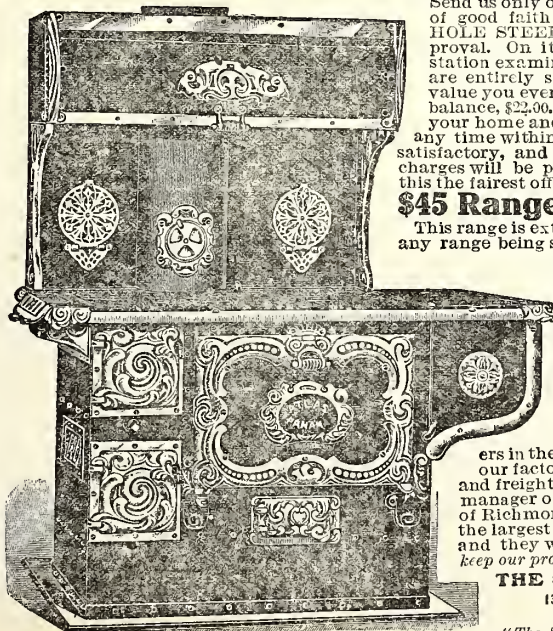
We pray that their wedded life may be happy and useful. C. C. Jones.

### D I E L .

### Harrell

Mary J. Harrell, daughter of the late John and Susan Harrell, died at the home of her sister, Mrs. Elisha Hayes, near Cleopas, Nansemond Co., Va., October 6, 1909, aged 58 years. Beside the

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sister mentioned she leaves one brother, Dempsey Harrell, Holland, Va. The funeral service was conducted at the home by the writer and the body was laid away in a cemetery nearby. The deceased was a member of Ariel Baptist Church, in Gates Co., N. C.

N. G. Newman.

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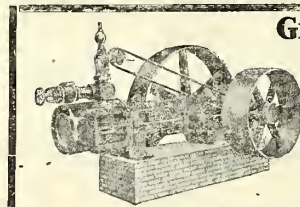


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GREENSBORO N. C., WEDNESDAY, NOVEMBER 4, 1909. VOLUME LXI. NUMBER 43.

## EDITORIAL COMMENT.

**A Foot Ball Tragedy.**—Eugene A. Byrne, a cadet of the West Point Military Academy, was killed Saturday in a foot-ball game with Harvard University, and Cadet Wilson of the Naval Academy at Annapolis, lies dying, it is reported, from wounds received in a game between Annapolis and Nova Villa two weeks ago, Wilson being completely paralyzed from his neck down, as was Byrne for the few hours between his injury and death. As to how young Byrne was killed in the game Saturday this dispatch of Sunday gives a glimpse:

"Young Byrne expired just as the sun was rising over the hills along the Hudson, with his grief-stricken father, John Byrne, a civil war veteran, at his bedside. Brave as was the young soldier's fight against death, it was hopeless from the start. Buried beneath a mass of struggling players in the Harvard-Army game yesterday, his neck was twisted and broken by the weight of the crushing pile above him, and he was picked up with every nerve of his body except those of his head and face helpless to perform their function."

Young Byrne was very popular at West Point, was 21 years old, and was acting captain of his team and played left tackle, when going to his death. The dispatch quoted from gives this further picture:

"The manner of young Byrne's injury was dramatic in the extreme. When the spectators realized that the accident was serious the cheering stands were hushed as if by magic. A few minutes later Byrne was carried unconscious from the field and the spectators filed silently down to the station, leaving a deserted foot-ball field, where laughter and waving college pennants had made a gay picture before the accident changed the scene.

Taken to the cadet hospital, skilled surgeons working with relays of capable attendants, labored over Byrne throughout the night, though the surgeons realized that they were only working to prolong, not to save a life: and Byrne knew it, too, before the day broke. He welcomed death smilingly, only thoughtful for the grief-stricken parents.

And the foot-ball season has only fair-

ly opened. How many more brave boys will be sacrificed before the season is gone, God only knows.

**Religion Is Fundamental.**—Religion is not grafted onto a body. It is fundamental or not at all. It does not operate from without in, but from within out. It is at the center—"the center of the center," one great thinker has put it. The foundation of government, states, nations, principalities, is religion. Whatever rules religion out is tearing away the foundation. Religion gone, then it is a structure with nothing to rest on. In such a light the following from Judge Grosscup, of Chicago, in a recent address is apropos:

"The one blot on the American public schools is the exclusion of spirituality as one of the great facts of the world. The law admits Darwin, admits scientists of every-day and admits all facts except the supreme fact that religion is the fundamental influence in all movements of mankind. These schools teach the life of Lincoln, of Washington, of the great American characters, but are forbidden to teach of Jesus Christ or the Bible. The purpose of this, I suppose, is to avoid factional feelings and strife among the various sects. The position is not a neutral one, but an avoidance of a supreme subject. So long as America turns its back upon religion and the existence of God—the perfect message given by Jesus Christ, it is excluding one of the most powerful influences for good, both spiritual and civil, that the world has at its command."

**Mud.**—No one likes mud—yes, a hog does, but that is because he is a hog. Mud is a nuisance. It is inconvenient. It is uncomely. It gets in the way. It is very costly. It is the most expensive luxury—save the mark—that a community, county, state ever gets stuck on. Mud makes you mad. You want to be out of it, and away from it. Mud is a dead, heavy, cumbersome weight hanged about the neck to drag people down, and to keep them down. Mud stays the wheels of progress, bespatters and besmears the eyes of civilization, binds and shackles the hands and feet of those who would go and do.

So it has been learned. So has our

day and time discovered. If this generation of ours has learned nothing else, it has discovered the cumberseemness and the curse of mud. So mud must go. Mud is doomed. Its destiny is fixed. The good roads movement has come to stay. If you will keep your car to the ground you will hear a mighty sound. It is the sound of pickaxe, shovel, dynamite and progress issuing mandates for mud to get.

Blessed day is this. Men in the country have decided they do not want to be isolated. They want to see their neighbors now and then. They want to go to market, decently, well loaded, and in order. They want their children to go to school in winter, as well as in spring and fall. They want to go to meeting on Sunday.

We take courage and thank God for such a spirit as this. The spirit of the road builders fills the air. It is contagious. A few years, and mud will be a disgrace, as it is already an abomination and a curse. The old fogies may as well give up their hue and cry about more taxes and bond issues for good roads. The highest and heaviest taxes any people ever paid on earth are the taxes demanded and exacted of mud—mirky, miry mess on public places called roads. No bonds were ever as heavy as those printed and sealed in mud.

The good roads movement is no novelty of the day that has sprung up as the mushroom growth. The movement means light and life and progress. And no man, nor set of men, can quench the light, now that it has been seen, stop the life and stay the progress once they have manifested themselves with such main and might. Good roads make for material prosperity, mental enlargement, moral development and civic righteousness. All hail to the good-road advocates, devotees and builders. May their tribe multiply and replenish the earth. Good roads means better homes, better school houses, better churches.

Open the door to the heart; let in  
Sympathy sweet for stranger and kin;  
It will make the halls of the heart so  
fa'r

That angels may enter unaware.

Open the door!

—Selected.

## FROM THE FIELD.

## Pine Plains.

We began our meeting here second Sunday in August and continued till the following Thursday. The result was a revival in the church, backsliders reclaimed, and some professed faith in Christ.

## Moore Union.

Here we began third Sunday in August and continued until the following Friday. The result was a glorious revival: it was a time of much rejoicing. The Lord was present in his convicting and saving power. Quite a number professed faith in Christ.

## Berea.

Here we aided brother C. C. Peel, the pastor, in a meeting. We continued with Bro. Peel from the first Sunday in August till the first Sunday night in September. Here there was a good revival in the church. Some were reclaimed, and a good number professed faith in Jesus. I was indeed glad to be in a meeting here. Some 7 or 8 years since I organized this church. Since that time this persevering band of untiring brethren have erected a handsome church building for themselves. They have a fine Sunday school with Bro. J. N. Sutton superintendent.

## New Hope.

Here we began our meeting Saturday before the fourth Sunday in September, and continued till Friday night with increasing interest through out the entire meeting, and closed with the interest at high tide. This was indeed a wonderful meeting. Here the Lord manifested His convicting power. During the night time some were aroused from their slumbers and seized with awful conviction, and had to arise from their bed and get down before God and confess the whole truth, and one man was bed and get down before God and continues to rejoice a month later with exceeding joy. The Lord overtook one man in the road and so convicted him and saved him that before he got to the church he was rejoicing. The Lord only knows how many were reclaimed and professed faith in Jesus. Here we have a fine Sunday school with J. B. King superintendent. This revival I believe was due, that is on man's part, to the agreement of just a few. This revival has continued for a month and still goes on. We had with us our lay Bro. J. W. Knight, who did some splendid talking.

## Palm Street Church, Greensboro, N. C.

Here we conducted a meeting for the pastor, Rev. W. C. Wicker, whose position in Elon College as professor, compelled him to be absent until the last

day of the meeting. This meeting was continued from the first Sunday in Oct. till the second Sunday, when I was called to the bed side of my aged sick mother, who is nearing the end of her journey. Here was quite a good meeting. The church seemed to be greatly revived and a goodly number professed faith in Jesus. Here I found our dearly beloved H. C. Simpson who has the respect and confidence of the people and I believe is doing a good work in his church. It was my pleasure to spend the greater part of my time, while here, in his home. In all the above meetings I do not know how many professed in Jesus. Perhaps a hundred, more or less, and good number joined the above churches. And to God be all the praise, honor and glory forever.

Yours affectionately in His blessed service.

P. T. Klapp.

Oct. 26, 1909.

## Memorial Temple S. S. Work.

Owing to the fact that we are without a pastor at present, I feel that a few words from this charge will be of interest to the Sun readers.

Sunday was a very disagreeable day, so far as the weather could make it so, but on the inside there was much sunshine. Our school had a large attendance for the day and it seemed that everyone had a touch of the power. At the bugle call the school assembled for its closing exercises. According to the usual custom, the Primary Supt. visited the main school for this service. After a general discussion of the lesson, standing committees for the year were appointed, and it would seem from the general appearance of the school and the enthusiasm manifested that these committees expect to get busy and bring things to pass in the Sunday school work.

We had a report from our Cradle Roll superintendent, of her work during the past quarter. This was a most excellent report and one worthy of notice. She has on roll 47 members and makes regular visits to the parents' homes each quarter, remembering babies with cards, pins, etc. This is the means of getting parents to come to the school with baby and eventually lands the baby in the school, to be trained in the Lord's work. During the quarter just closed she reports 22 visits to the main school by babies and their parents. Some of these are frequent visitors. I would love to see our schools take hold of this work for the sake of the future of our children, bring them in the school work at an early age. Owing to sickness in the family of Bro. Ryan, he will not be able to leave Norfolk for a short

while yet. We enjoyed another good sermon from him both morning and night, and expect to have him again next Sunday.

We are using every effort to be ready for conference. Delegates will be elected on Wednesday night. The writer expects to attend and get some of the many good things delivered there.

Yours in prayer,

Oct. 24, 1909.

J. H. B.

## HENDERSON LETTER.

Rev. L. F. Johnson was with me in a series of meetings at Liberty the third week in Sept., and did faithful work. There were seven professions, a number of reclamations, and five united with the church. The last day of the meeting was rainy and kept many away. I have heard of several others to join. A Young People's Society of Christian Endeavor has been organized with twenty-five members. At the last prayer-meeting there were forty-four present. At our recent quarterly conference the deacons reported the church in good condition. We expect to go to conference with a good report.

At Henderson we had to postpone our meeting from the second week in October till after the conferences. There is a demand from the church, and many of the town people are pleased with the same, that Dr. Atkinson be with us. Delegates have been elected to conference, pastor paid in full and all conference calls will be complied with. We have organized a C. E. Society with twenty-one members. Bro. D. I. Langston, deacon and superintendent of the Sunday school, met with quite a loss last Saturday night, the 24th, in the burning of a livery stable here. His buggy and carriage were destroyed, but horse was unharmed.

The meetings from Fuller's and Virgilina have been reported. These churches will go to conference with good reports. All are in harmonious condition, so far as I know. All have Sunday school and prayer meetings. I shall serve same churches next year. No minister serves a kinder and more appreciative people.

C. E. Newman.

## NOTICE

Delegates and visitors coming to the Eastern N. C. Conference at Sanford on Thursday, Nov. 11, 1909, will arrive on Seaboard trains Nos. 41 and 43 at 5:36 and 6:26 P.M. and on Southern at 3:30 P.M.

Please write to the undersigned whether you will come on train or private conveyance, so homes can be provided.

J. D. Gunter.

Box 15, Sanford, N. C., Oct. 11, 1909.

### OUR FATHER.

Eleven times in a single chapter in the Gospel by Matthew it is recorded that Jesus repeated this endearing title. This title helps us to understand God. It is the key to the most stupendous problem in the world. Who by searching can find out God? Who is God? What is God? We need not go to philosophy or science, we need not pry into the secrets of nature, nor read many books to find an answer to these questions. The best answer is found in the father's heart. All that an earthly father is to his children, and infinitely more, God is to us. All the tenderness, all the mercy, all the compassion, all the love ever found in the hearts of all the best fathers in the world, have come from the heart of God. As the father hears his children when they cry God hears us. As a father pities and cares for his children, God pities and cares for us. As a father is accessible to his children at all times so God is always accessible to us. When Mr. Lincoln was burdened with the cares of a great nation in the agonies of a great war, many dignitaries could not find easy access to him; but there was one person that could come at all times. It was the little son of whom he was so fond. So we can come to our Father at all times, and He will receive us.

The teaching of this title makes it easy to believe in the forgiveness of sins. This is one of the hardest things for men to believe, partly because of the holiness and justice of God, and partly because of our own sense of guilt and shame, and partly because of our own unforgiving nature. But when the transgressor is your own son it is easy, it is a pleasure, it is a luxury to forgive. So it is easy to believe in the forgiveness of sins when we are assured that God is our Father.

The thought of the fatherhood of God imparts new beauty to the world we live in. The kind of God one really believes in will go far to determine his thought of the world. If he believes in God who made the world and then took His hand off, and looks on with indifference while His laws are being carried out, the world may be beautiful, but it will be a cold world to him. There is no God in it, and the God who made it has no pity. But if one believes in a God who made the world and is still in every part of it watching with an eye of pity and the heart of a Father, the whole scene will be changed. Every bush and flower will be divinely beautiful, for our Father made them and is in them showing forth His love and care. One may see heirlooms in

some houses, an old chair, a cane, a spinning-wheel. The owner says: "It is of no intrinsic value, but I prize it more than rubies because it belonged to my father. He made this cane with his own hand cut from the battlefield where he laid his life on the altar. In that old cane a part of the life of my venerable old father abides." So when we look at the stars and the sun, the mountains and the sea, feeling that the life of God is in them and that this God is our Father, how divinely beautiful they all are.

The thought of the fatherhood of God gives a bright interpretation to all the dark scenes and bitter experiences of life. What a puzzle life would be if God were not our Father. But with this fact before us all the dark things are tinged with light. All things work together for good to them that love God because our Father presides over them all. The little boy on board a ship in the midst of a terrific storm, taught us all a beautiful lesson when he said the reason why he was not afraid was because his father was at the helm. Let the storm rage, our Father is at the helm.

This idea of the fatherhood of God exalts manhood. Some have unworthy notions of themselves. They think they are eiphers in the world, but it is not so. God is your Father. You may not be able to trace your ancestry back to a royal family, but you can trace it back to the King of Glory. Claim your heritage and live as a child of a king. Some hold mean views of their neighbors. If a king or a president of the United States should ride down the street they would walk a mile to see him, but if a common laborer should go down the street they would not care to see him. This fact shows what ignorant notions of humanity we have. The apostle says, "Honor all men." They are all the children of our Father.

Since this is true we are all brethren. Thy neighbor is thy brother. He may be your enemy, but he is your brother. He may be a lost sinner, but he is thy brother still. We do not forget the distinction between the righteous and the wicked, a distinction as wide as the diameter of the universe. Yet while the wicked have by their own sin, put themselves in an evil case and are hurrying down to ruin, they are not despised but pitied and helped. God is their Father, and as a father goes after his wandering son, so God goes after the wicked and is ready to welcome them to all the blessedness of the saints in light.

If the thought of the fatherhood of God and the brotherhood of man could

be burned into the minds of all men it would make a mighty change in the world. It would make an end of oppression and cruelty and injustice and war, for we are all brethren, and one is our Father, even God. Creating big navies will not keep the peace of the world. Nothing will do it but a general conviction that God is the Father of us all and that we are all brothers.—Sel.

### THE WHY OF IT.

Our name is Christian, not because we think ourselves to be purer than others, because we want Bible authority for our name, and in Acts 11:26 we find it signed, sealed and delivered.

Then, too, our name is simply Christian because it better harmonizes with our teachings,—the union of all Christians, without regard to party names. We do not desire to distinguish ourselves from other Christians by taking another name. We feel that to have only Christian for our name, that it better accords with our Leader's prayer "that they might all be one."

At the time we adopted our name, given by divine authority, there were too many party names; and as these names have multiplied so fast, we see the best of reasons for retaining the name and causing no more divisions. We believe that Christ taught that all His followers should be united in one body and hence our teaching of the one name Christian.

Sectism and partyism in the church is in direct variance to the command of God, to the doctrine of Christ, to the prayer of the Savior, as well as to the preaching of the apostles. Not only this, but the isms and schisms of men, by whatever name known are diametrically opposite to the spirit of the Christ.

We have the name Christian because other names disunite instead of bringing together. Party names tend to despise others and soon brotherly love discontinues. When a soul comes into union with Christ, is regenerated, or born from above, it is in union with the whole family of God; it loves all others for a time, until some sect teaches that its name is the only name, and then it is corrupted from the simplicity of the Bible to some party creed, and takes up with one of the inventions of men.

We hold the name Christian because we believe it to be the only name on which the people of God can unite; because it is the only name that throws the church door wide open and invites all to Christian fellowship; because it is the name of the Head of the Church.—Jas. M. Pitman, in Christian Vanguard.

## NOTES AND PERSONALS.

—Our struggle is not to make a living, but to live a life.

—The Burlington Christian Church is installing a heating plant.

—In order to be truly grateful for anything we should be thankful for all things.

—Rev. P. T. Klapp changes his address from Pittsboro to Moncure, N. C., R. F. D. 2.

—The foundations of religion were not made to sit on but to build on. Are you a builder?

—Rev. W. T. Walters changes his address from Harrisonburg, Va., to 45 W. Water St., Winchester, Va.

—Rev. J. P. Barrett, D.D., editor of the Herald of Gospel Liberty is expecting to attend the conferences convening this month in N. C. and Va. He will be a welcome guest.

—We may become so busy planning for tomorrow that we forget to execute today what we planned yesterday. Take time to be holy, and to do right what you undertake to do, if you wish any satisfaction in life.

—America is the greatest divorce country in the world—and divorces are on the increase. Think of it. Within the past twenty years there have been 945,625 of our homes broken up by divorce in the United States.

—Burlington News, Oct. 27:

“Rev. Mr. Bolton from Greensboro came down Monday and is assisting Rev. Mr. Fleming in his protracted meeting at the Christian church this week. Good crowds are attending and good sermons are being delivered. Everybody is invited to attend.”

—The program of the Western N. C. Conference which convenes at Graham Nov. 16 has been issued and shows that the program committee has labored to make the forthcoming session a success. A copy of the program has been mailed to every speaker and to all members of the various conference committees, we are informed by President L. I. Cox.

—Rev. W. G. Clements, Morrisville, N. C., has been very unwell recently, but hopes now to be able to attend his conference at Sanford, N. C., next week. He asks that we give notice as follows: “Those having business with the Committee on Home Missions of the Eastern N. C. Conference please meet said Committee Wednesday night, Nov. 10th (evening before Convention convenes), Bro. J. D. Guter at Sanford will tell any one enquiring where Committee meets.”

—The good work goes on. We have received a \$1.50 contribution to our Rev. C. E. Newman typewriter fund “to be used on condition only that Bro.

Newman write plainly on the typewriter when bought, as there is some doubt in my mind,” goes on the contributor (who evidently knows what he is talking about) “as to whether we can read his writing even from a typewriter.” Brethren, if you expect a letter from C. E. N. written the next six months you will be sorry if you do not contribute to this fund.

—We note with pleasure, and with good wishes for continued success, that Supt. John A. Mills is to extend his road, the Raleigh and Southport, from Fayetteville south to Hope Mills, there forming an important connection with other roads which, The Charlotte Observer says, “will add materially to the railway facilities of both Carolinas.” By his energy and business ability Mr. Mills has done much for the progress and development of a large scope of country between two important towns, Raleigh and Fayetteville, and deserves to succeed in his further and larger undertakings.

—Edwin Ginn, of Boston, is preparing to establish an international school of peace with a permanent foundation of \$50,000 and an endowment at his death. “The school is intended to provide permanent legal machinery for receiving and disbursing contributions and bequests toward international peace, and connected with it will be a bureau of education to attempt to modify courses of study in schools, colleges and universities so as to minimize the achievements of war the world over, with an international exchange of teachers and pupils, in accordance with principles of the Rhodes scholarships.”—Ex.

## ELON COLLEGE NOTES.

—Saturday evening, a hallowe'en party was given in the Gymnasium, the program being arranged principally by the the lady members of the Faculty. The occasion was full of the hallowe'en spirit, and of glee and jollity.

—By the munificence of Prof. Amick, the recitation room made by taking out the partition between the rooms in which Prof. Cobb and Mr. Pritchette formerly taught has been repapered, and painted. It is now the largest and neatest recitation room in the College.

—Miss Mamie Holland of Suffolk, Va., came Friday to accompany home her sister, Miss Virgie. The latter is a popular member of the Senior Class. She has been suffering from a case of nervousness and indigestion, and her physician advised that she go home for a few days' rest and recuperation.

—Major Elijah Moffitt of Asheboro stopped over here a day in a business trip to other towns, last week. He is

among the number who each furnished a room in West Dormitory.

—Mr. S. E. Lowdermilk, of Asheboro, has taken the contract to do the carpenter work on Professor Harper's new residence. Mr. J. C. McAdams of Elon drew the plans.

—Dr. Atkinson and Revs. J. W. Wellons and J. O. Cox, and President Moffitt are all in attendance on the Eastern Virginia Conference at Franklin, Va., this week.

—Prof. Harper represented Elon in a meeting with Dr. Parkin of London, at Greensboro, N. C., Monday of this week. Dr. Parkin is an agent of the Rhodes Scholarship fund of America.

W. P. Lawrence.

## SUNDAY SCHOOL HOME MISSIONS

At the twenty-seventh annual session of the North Carolina and Virginia Christian Sunday School Convention, of the North Carolina and Virginia Christian Conference, in accordance with the resolution passed by the Young People's Convention of the Christian Church South at Elon College in May, 1909; it was decided that all Sunday-schools composing this body should heartily cooperate with the Home Mission Department of the North Carolina and Virginia Christian Conference by sending to the Conference at its annual session ten cents per member of gross enrollment of each Sunday school composing this body.

This money is to be used by the Home Mission Board of the Conference, in advancing our church work in needy places. The Young People's Convention of the N. C. and Va. Christian Conference provides in its constitution that: This Convention shall annually elect two members or trustees of the Home Mission Fund and request that the North Carolina and Virginia Christian Conference place them on its Home Mission Committee as representatives of this body. Mr. Oscar Hines, of McLeansville, N. C., and Mr. H. C. Simpson of Greensboro, N. C., were chosen.

Last year was the first time anything of the kind had ever been tried by our Sunday schools and we sent to Conference almost \$60.00. The following responded in full and received from Conference beautiful memorials signed by the president and secretary of Conference: Apple's Chapel, Durham, Elon College, Greensboro, Hines' Chapel, Happy Home, Howard Chapel, Long's Chapel, Lebanon, Pleasant Grove, Shallow Ford, and Mt. Bethel. This was well done, but we can do better this year. Shall we?

In last week's Sun, Prof. Harper gave the amounts apportioned to each Sun-

day school, but for fear some did not read his article I will give the amounts again. These are from the Annual and are estimated at ten cents per member enrolled as reported to Conference at its last session. They are as follows:

Apple's Chapel, \$6.70; Belew's Creek, \$6.00; Bethel, \$6.00; Bethlehem, \$14.30; Berea \$13; Elon College \$23.50; Goshen Chapel, \$1.50; Greensboro, \$18.30; Haw River, \$4.50; Happy Home, \$7.50; Hebron, \$4.50; Hines' Chapel, \$4.50; Howard Chapel, \$5.40; Ingram, \$3.00; Kallam Grove, \$3.30; Lebanon, \$3; Long's Chapel, \$3.30; Mt. Bethel, \$3.25; Mt. Zion, \$2; New Lebanon, \$4.50; Palm St., Greensboro, \$17.; Pleasant Grove, \$7.90; Pleasant Ridge, \$5.30; Salem Chapel, \$7.50; Sage Garden, \$1; Shallow Ford, \$6.00; Union (N. C.) \$5.00; Union (Va.) \$4.; Total apportioned, \$207.20, from 2,072 Sunday school pupils. As an officer of the Convention let me beseech every one to do his full duty. What Conference asks is too little. Shall we not do our full duty? Go to Conference and carry the full amount asked for by the Convention and Conference.

J. T. Cobb, Pres.

Y. P. C. N. C. and Va. Conf.

#### NORFOLK LETTER.

The many Norfolk friends of Dr. J. P. Barrett, of Dayton, Ohio, Editor of the Herald of Gospel Liberty, were delighted to see him in Norfolk several days during the past week. He preached in the Lambert's Point Church Thursday night. He is on his way to attend the E. Virginia Conference at Franklin this week.

The people at the Memorial Temple were glad Sunday morning to have with them at the services our good friend and brother, "Uncle Wellons," of Elon College, who was also en route to attend the conference at Franklin.

Brother Ryan's little girl, who has been sick with scarlet fever, is doing very nicely, and they hope to be able to leave for their home in Ohio in a short time.

Excellent reports have come to us of the meeting at Waverly. It seemed to some, when Bro. Ryan could not return to the meeting, as if they had as well quit and not try to have the meeting at this time, but the pastor decided to go ahead with the meeting, with the result that large numbers have been converted during the past week, and that the church and whole town have been very much moved upon. The report coming to me is, that some seventy-five or more have been converted, up to and including Friday night, at which time there were thirty-five converted. Brother Rountree will quite likely give the readers of the

Sun a more detailed account of this meeting.

The members of the Third Church were very much disappointed at not having with us, as had been expected, Rev. H. G. Rockwell, of St. Johnsville, New York. A telegram was received Friday night that he could not get there as expected; later, a letter followed, explaining that conditions had arisen in his field that seem to make it appear unwise for him to consider at all leaving where he is at the present time. So at the Third Church we had no preaching services. Sunday school was very good.

The relatives and friends of Sister Margaret Green of the Third Church were very much shocked last Tuesday when a telegram was received for her husband to come at once to her bedside, that she was very ill in Michigan where she had been for a few weeks past, attending her sick mother. Her husband left immediately. The next day the family received another telegram, saying that she passed away that morning. She had only been a member of the Third Church for a few months, but by her splendid Christian character, and beautiful life, she had drawn to herself in the closest bonds of Christian love and fellowship, the whole membership of the church and Sunday school. She leaves heart broken a husband, and many relatives, besides a large circle of friends. We can but commend all of them to the care of Him who doeth all things well, and thus has the Third Church and Sunday school, for the first time since its organization been invaded by the hand of death.

J. W. Manning.

#### NEWS ITEMS.

—The Farmers' National Congress is meeting this week in Raleigh, N. C. A large delegation from most of the agricultural states is expected.

—A gift of \$100,000 has been made to the University of Paris for the establishment of a professorship of aeronautics, and a still larger sum to equip a department in this branch of engineering. The president of the Massachusetts Institute of Technology favors a course in aeronautics in that school. Possibly all scientific schools will, at an early date, teach its pupils how to fly, at least the science and the art of flying.

—The last number of the Defender contains an article by Dr. Clark, strongly condemning the Sunday baseball, in which the sailors of the fleet were allowed to indulge during their stay at Provincetown this summer, and also the Sunday baseball advocated by a professor in a Connecticut theological seminary. The governor of Connecticut vetoed the legislation allowing the Sunday sport, and the veto was overwhelmingly supported by the members of the legislature.—Ex.

toed the legislation allowing the Sunday sport, and the veto was overwhelmingly supported by the members of the legislature.—Ex.

—An idea of the size of the profits made by some of our large corporations may be gathered from a statement made recently by Charles A. Keene, president of the Independent Watchdealers' Association of America.

One watch manufactured by the Waltham Watch Company which costs \$55 in this country may be purchased in Paris for \$36.12, and the French firm makes a profit. Another watch sold by the same company costs \$20.50 here, whereas in Paris it may be bought for \$14.50. The cheap Waltham watch, sold in this country for \$6, is to be had in Paris for \$4.60.

As those big companies do not do business abroad out of charity, we may imagine that the American public pays the difference in price in order to swell the profits of the firm.—Ex.

—In spite of the fact that the little people of the frozen snows, whose home is at "the top of the earth," are heathen, or largely so, they have developed some of the gentler Christian virtues.

No race on earth has so hard a struggle for existence, yet no race is more nobly patient and calm, or more amazingly daring and courageous, in its fight for daily bread, or, rather, daily blubber. Their patience is a proverb. Nansen the explorer tells a story, which he says is a fact, that illustrates this trait. An inspector of the Danish colony at Godthaab once sent a woman-boat and its crew to the Ameralik fjord to mow grass for his goats. They remained so long away that no one could understand what had become of them. At length they returned and when asked why they had been so long absent they replied that when they got to the place they found that the grass was too short, so they had to settle down and wait till it grew.

The Eskimos are gifted with the finest disposition of all God's creatures. This may be the reason why they call themselves inuit, that is to say, "human beings," and why they look upon all other men as belonging to a different race. One can hardly make an Eskimo angry. He is personified peace. They rarely quarrel among themselves. They never strike back when they are smitten. They prefer to turn the other cheek. They have all the fighting they want with nature, and have no strength to spend on "human" brawls. To the Eskimo mind war is an undreamed-of enormity. That men should butcher one another simply passes the Eskimo's comprehension.—C. E. World.

### "YOU CAN'T MAKE MEN MORAL BY LAW."

Some papers seem to think they have made a very wise and statesmanlike remark when they have succeeded in getting off this stale, much-abused platitude. It is a favorite argument used by some against laws prohibiting the liquor traffic—as if the prime object of such laws is to make men moral.

There are, roughly speaking, three men against whom the prohibitory laws are directed—the drinker, the drink-maker and the drunkard-maker; the buyer, the manufacturer and the seller. Now, it would be a fine thing for society if all three of these classes would be made securely moral, by legislation or otherwise. But laws are not primarily designated to foster morality, as desirable as morality is, and as necessary, if society is to endure and be strong. Laws are enacted to protect individuals and society from injurious persons and practices. Laws are intended for self-preservation. And, therefore, whenever a state or community finds growing up in the midst of it persons or practices, customs or traffic which have proved to be injurious to society or to impose unjust hardships upon individuals—more particularly the defenseless and the weak—it not only has the right, but the positive duty to step in and say to the offender, be he individual or an organized trade, "Thou shalt not." In other words it is not immorality that the law takes cognizance of, but injury. The law isn't primarily a gospel, though it may be a God-send. It is primarily a protection. Its representative is the policeman, not the preacher. Hence to claim, "You can't legislate men into morality," as an argument against liquor enactments or any other similar law, is simply to misconstrue the prime function of civil and criminal law.

Of course all good laws do aid morality and all bad laws tend to foster immorality. This, however, is incidental and not primary.

This leads easily to another fact which our friends who are so fond of using the platitude that heads this article seem to forget, namely, that laws originally intended to protect are necessarily more or less educative in character. Pass a law which is designed to prevent men doing an injury to their neighbor or to society as a whole, and at once you have set up a powerful agency for teaching men that the thing against which the law is directed is wrong. The citizen's moral character is constantly being toned up by seeing good laws passed and executed. The law becomes a moral standard and men shape their lives in accordance with the

good laws. This is the history of legislative enactments. They are at first the expression of sovereign power. In a republic they are the expression of the sentiments and will of the majority. As time goes on, they become more than the will of a majority, they become the accepted standard of the consciences of the entire community upon the particular matter with which they deal. In this way laws passed for the protection of society, if they have in them a moral bearing—and the prohibition laws confessedly have—become exceedingly powerful moral agencies. That is to say, good laws do and always will, tend to make a moral citizenship. Hence, we deny "in toto" that "you can't make men moral by law."

You can't make men moral by law alone. You can't change the moral principle of an individual in the sense of renewing his heart, by means of law. That is frankly admitted. But if one means to affirm that the passing of good laws does not help morality, both in the individual and society, he gives evidence of shallow thinking and no observation at all.

We are now willing to go yet one step further and—over against the assertion, "you can't make men moral by law," place this declaration: "You never knew any individual or community which was ever made moral without law."—Baptist World.

### BE PATIENT.

How great was the patience of Jesus! Even among His own disciples, how forbearingly he endured this blindness, their misconceptions, and hardness of heart! Philip had been for three years with Him, yet he had "not known him!"—all that time he had remained in strange and culpable ignorance of his Lord's dignity and glory. See how tenderly Jesus bears with him—giving him nothing in reply for his confession of ignorance but unparalleled promises of grace! Peter, the honored and trusted, becomes a renegade and a coward. Justly might his dishonored Lord, stung with such unrequited love, have cut the unworthy cumberer down. But He spares him, bears with him, gently rebukes him and loves him more than ever! See the Divine Sufferer in the terminating scenes of his own ignominy and woe. How patient! "As a sheep before her shearers is dumb, so he opened not his mouth." In these awful moments, outraged Omnipotence might have summoned twelve legions of angels and put into the hand of each a vial of wrath. But he submits in meek, majestic silence. Verily, in him "patience had her perfect work."

Think of this same patience with his Church and people since he ascended to glory. The years upon years he has borne with their perverse resistance of his grace, their treacherous ingratitude, their wayward wanderings, their hardness of heart and contempt of His Holy Word. Yet, behold, the forbearing love of this Savior God? His hand of mercy is stretched out still;"

Child of God, art thou now undergoing some bitter trial? The way of thy God, it may be, all mystery; no footprints of love traceable in the chequered path; no light in the clouds above; no ray in the dark future. Be patient! "The Lord is good to them that wait for him." "They that wait on the Lord shall renew their strength!" Or hast thou been long tossed on some bed of sickness—days of pain and nights of weariness appointed thee? Be patient! "I trust this groaning," said a suffering saint, "is not murmuring." God, by this very affliction, is nurturing within thee this beautiful grace which shone so conspicuously in the character of thy dear Lord. With Him it was a lovely habit of the soul. With thee the "tribulation" which worketh "patience" is needful discipline. "It is good for a man that he should both hope and quietly wait for the salvation of God." Art thou suffering some unmerited wrong or unkindness—exposed to harsh and wounding accusations, hard for flesh and blood to bear? Be patient. Beware of hastiness of speech or temper, remember how much evil may be done by a few inconsiderate words "spoken in advisedly with the lip." Think of Jesus standing before a human tribunal, in the silent submissiveness of conscious innocence and integrity. Leave thy cause with God.—Rev. J. R. MacDuff, D.D., in the Congregationalist.

### THE COLLEGE YET TO BE.

"It's time to send my oldest boy to college," said my neighbor, after deciding which of the rival explorers had reached the North Pole. "I've been writing down a little list of things that it seems to me a good college ought to be and the kind of place where I would like to have my son go. Like to know what they are?"

I said I would be very much interested in them and my neighbor showed me the following, jotted down on a sheet of paper:

#### "The Kind of a College I Wish My Son Could Attend.

"1. A college where the president and all the teachers are unmistakable Christians, spiritually minded as well as in-

Intellectually keen, and tremendous lovers of humanity.

"2. Where brains are considered of more value than muscle and Christian character counts for more than football heroism.

"3. Where fraternities and clubs are of such a character that real democracy and brotherhood, instead of snobbishness and aristocracy, are fostered.

"4. Where the bulk of the expense for my son will be for real education instead of for society and athletics.

"5. Where ethics and plain everyday righteousness will be taught in the classroom as much as 'science and philosophy.'

"6. Where the main object of the college authorities is to turn out as 'products' enthusiastic Christian men whose main object in life is to serve mankind and obey the Christian rule of love to God and one's neighbor."

I read the list and handed it back to him.

"I know just the college that would suit you," I said.

"Where," asked my neighbor eagerly.

"In the mind of some great hearted Christian educator not yet born," I said.

My neighbor looked at me sadly.

"I'm sorry," he said. "That will come too late for my boy." And he turned and went into the house.—Home Herald.

#### BLESSINGS FROM SICKNESS.

Those religionists who are arguing that personal sickness is always a curse to one, and never a blessing, are very blind to facts, and also to the value of personal experience. Nowhere in the Bible is the sentiment taught that sickness is wholly an evil to its subjects. But the Bible does repeatedly show us that from personal sickness blessings of great worth have come, not only to the person himself, but to others on account of his illness. Very many unconverted ones have been led by their sickness to accept Christ as the healer of their heart. And many a Christian, by means of his serious illness, has been made to more fully appreciate good health than he ever did when he was most healthy. He has also prayed far more fervently than formerly, and laid hold of God with greater intensity of faith. The Christian Advocate, of New York, says: "A lady in the hospital, who had suffered much, said she was glad that she had been ill, because the letters, the calls, the flowers, and other tokens of sympathy and appreciation she had received, made even her sufferings a blessing. She did not know that she had so many friends, or that they cared so much for her, or that friend-

ship was so sweet in adversity. The bitterest cup of sorrow and affliction, with love, is sweeter far than the best wine of Satan's banquet." The man who says that God has nothing to do with one's sickness, has but a very slight knowledge of God, and of His ways in dealing with mankind. The truth is, God knows that sickness, especially of an alarming kind, is much more effective than almost anything else to induce its subjects to pause long enough to think of Him, and also of eternity. It is when one is critically ill that he realizes his utter helplessness, and his need of God's grace. More earnestly than usual does the Christian parent pray when his child is dangerously sick. He then passionately pleads with God. Have you had such an experience?

C. H. Wetherbe.

#### A GOOD LIFT.

Do not worry; eat three square meals a day; say your prayers; be courteous to your creditors; keep your digestion good; exercise; go slow, and go easy.—Maybe there are other things that your special case requires to make you happy but, my friend, these I reckon will give you a good lift.—Abraham Lincoln.

#### DIED.

##### Hartsoe.

Mrs. Mary A. Hartsoe, relict of the late Winship Hartsoe, died at the home of her son, W. B. Hartsoe, in the city of Durham, N. C., Oct. 5, 1909, aged 81 years. She leaves to mourn their loss one son, one brother, one sister and five granddaughters. Sister Hartsoe was a good woman. She was a professor of religion for about sixty years and a member of New Elam Christian Church for fifty years. She will be missed in the church and community.

G. R. Underwood.

##### Hayes.

Maggie May Hayes, daughter of Charlie Lee and Maggie Hayes, was born April 4, 1906, died Oct. 6, 1909, aged three years, six months and two days. Maggie was left motherless at the age of two months and twenty-one days. She was taken into the home of her aunt, Mrs. Otho Spruill, where she was tenderly cared for. During the past summer she had whooping cough and this was followed with fever. No parent could have done more than Mr. and Mrs. Spruill did, for their little niece. Several doctors and a trained nurse were in attendance; but human skill could avail nothing. The Christ who blessed little children while here on earth took her to be with him.

The funeral services were conducted from the Christian Church of Henderson on the morning of Oct. 7th by Rev. J. R. Doane of the Baptist Church and myself and the burial was in the town cemetery.

May a Heavenly Father comfort the loved ones in their loss and may they meet Maggie in heaven.

C. E. Newman.

#### NOTICE

All ministers, delegates and visitors to the N. C. and Va. Christian Conference, which meets with Belews Creek Church, Nov. 23, 1909, will note the following: Conference is to open at 9 o'clock A.M., and in order to be there for first day's session it is necessary to go on Nov. 22nd. Train for Belews Creek leaves Greensboro 4:55 P.M. and only one time for that point each day.

Those going by rail from east of Greensboro will come on train arriving there about noon, those from north will come on train arriving about 1 o'clock P.M. Observe the above and save yourself much inconvenience and delay, and all persons whosoever who will attend the approaching session will notify J. G. Fulton, Belews Creek, so that their entertainment may be arranged before arrival as train gets there after dark.

C. C. Peel, Pastor.

#### ONE CONCRETE CASE.

##### Of the Value of Telephone Service to Farmers and Rural Residents.

"Mr. John Kimbrough, who lives ten miles from town, got together thirteen two-horse wagons one day last week to haul a carload of guano from the Sparta depot," said the Sparta Ishmaelite. "When he got there with his wagons he was surprised to find that the car of guano had not arrived, and all had to return home empty. How much would a rural telephone connection with the Sparta depot have been worth to him? How much would it be worth to you?" Farmers in all sections of the South who have suffered financial loss and great personal inconvenience on account of being unable to communicate promptly with the nearest town, will be interested in knowing that it is now possible for farmers to have telephone connection in their homes on an economical basis. The Southern Bell Telephone and Telegraph Company is encouraging farmers to construct telephone lines to be connected with exchanges and toll stations. The plan of the Company is a simple one, and the cost involved is so small as to make this great convenience within reach of every farmer. A booklet outlining this proposition and giving full details may be procured by writing to the Farmers' Line Department, Southern Bell Telephone and Telegraph Company, 19 South Pryor Street, Atlanta, Ga.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

CONFERENCE CALENDER.

**Eastern N. C.**—Sanford, Thursday, Nov. 11, 10 a. m. Rev. G. R. Underwood, Pres., Sanford, N. C., Rev. W. C. Wicker, Secy., Elon College, N. C.

**Western N. C.**—Graham, Tuesday, Nov. 16, 10:30 a. m. Rev. L. I. Cox, Pres., Elon College, N. C., Rev. R. L. Williamson, Secy., Rameur, N. C.

**N. C. and Va.**—Blew's Creek, Tuesday, Nov. 23, 9 a. m. Prof. W. A. Harper, Pres., Elon College, N. C., Prof. W. P. Lawrence, Secy., Elon College, N. C.

MEDITATE UPON THESE THINGS.

I Tim. 4:15.

(Not they that eat most, but they that digest most, are the most nourished. Not they that get most, but they that keep most, are the richest. So not they that hear most, or read most, but they that meditate most, are the most edified and nourished and enriched unto everlasting life).

Daily Food.

"I am the bread of life."

Sunday, November 7.

I will give unto him that is athirst, of the fountain of the water of life freely. Rev. 12:6.

"Life, like a fountain rich and free, Springs from the presence of the Lord; And in thy light our souls shall see The blessings promised in thy word."

Keep thy heart with all diligence: for out of it are the issues of life. Prov. 4:23.

Monday, November 8.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4:14.

"See, the spring of living waters, Springing from eternal love,

Well supply thy sons and daughters, And all fear of want remove."

Give me this water, that I thirst not. John 4:15.

Tuesday, November 9.

Fear not; I am thy shield and thy exceeding great reward. Gen. 15:1.

"God is our sun and shield,

Our light and our defense;

With gifts His hands are filled,

We draw our blessings thence:

He shall bestow

On Jacob's race

Peculiar grace

And glory too."

He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11:6.

Wednesday, November 10.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it. Prov. 10:22.

"No; it's vain to seek for bliss,

For bliss can ne'er be found

Till we arrive where Jesus is,

And tread on heavenly ground."

I will not let thee go, except thou bless me. Gen. 32:26.

Thursday, November 11.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. I Tim. 4:8.

"From covetous desires set free,

On Jesus cast thy care;

In heaven thy better portion see,

And let thy heart be there."

Godliness with contentment is great gain. I Tim. 6:8.

Friday, November 12.

The angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34:7.

"He bids his angels pitch their tents

Round where his children dwell;

What ill their heavenly care prevents

No earthly tongue can tell."

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. 1:14.

Saturday, November 13.

I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee. Jer. 31:3.

"O love divine, how sweet thou art!

When shall I find my willing heart

All taken up with thee?

I thirst, and faint, and die to prove

The greatness of redeeming love,

The love of Christ to me."

And to know the love of Christ, which passeth knowledge. Eph. 3:19.

[From Daily Food, Bible Readings and Daily Meditations.]

OUR CREED.

Every person has a creed of some sort. The father of modern philosophy

gave an impetus to thought and research by adopting as his slogan, Cogito, ergo sum. (I think, therefore I am). Now, to think is to be, and, moreover, to be, as a man, is to think, that is, to have a creed. A creed is the thing one thinks, believes.

A long time ago, more than a hundred years by the calendar, a man standing in a religious assembly dared to think that the Bible was a very wise, and a very sufficient Book, and that it contained enough, and none too much, to be a sufficient rule of faith and of practice for a church, a people, a denomination. Taking that Book in his hand he said, "I move that this Book and this alone be declared a sufficient rule of faith and practice, and that those who believe this to be sufficient be called by the name Christian, as that seems to me to be a sufficient name." So Rice Haggard, or words to that effect. That religious assembly adopted the motion unanimously, and from that day forth those who are content with the biblical name Christian, without any additional man-given names about it, have said, and do say to all who would come "Take the Bible. That is sufficient. That is none too small. It is none too great. God forbid that we should add to or take from. It is God's Book for man's life, and we are willing to abide by its teachings. The Bible is our only creed."

For this century and more the denomination called Christian has been heralding this great truth to the world. As a church and a people we have never essayed any other creed, we have never substituted, nor offered, nor suggested any other book. We are willing to risk the Bible as all sufficient in matters of faith, practice, fellowship, doctrine, government and conduct.

That the world is coming more and more to think less of man made creeds and to put larger emphasis on the Bible as a sufficient rule of faith and practice is none of our fault. It only shows that we are coming into larger and fuller fellowship, one with another. Fraternity among men increases. The churches will one day see that the Bible is sufficient. Then lesser creeds that sever and distract and divide will be done away, and our Lord's prayer will prevail, "That they all may be one," even as Father and Son are One.

THE MISSIONARY TASK.

It is stupendous. It staggers the mind to try to grasp it—this of converting the nations, and all the peoples of all the nations to Christianity. From a human standpoint it is simply impossible; it cannot be done. But all things are

possible with God, and in His good time and way it will be done.

As a glimpse of the greatness of the task look at this. The Mohammedan religion, the religion of Islam, withstands Christianity longer than any other religion. It is more difficult than others to win converts from, to convince, to meet and conquer. According to the Independent, the majority of the population of Turkey are Mohammedans. There are sixty-two millions of Mohammedans in British India and twenty-five millions in Dutch India. Germany rules over eight and a half millions in Africa, France sixteen and a half millions, and Great Britain nearly eight million. But of the two hundred and twenty-three million Mohammedans, nearly one hundred and sixty millions are under nominally Christian governments, while no nation whose population is Christian is governed by Mohammedans.

But will these "nominally" Christian nations ever be able to reach the heart of Islam and plant there the message of the Cross? That is one task of the future which the missionary problem presents.

#### THE BREACH HEALS.

It takes a thousand agencies to heal up the deep sore occasioned by the struggle between the States in the '60's. But those agencies have been busy and the good work in a thousand directions goes on.

Churches are conservative, naturally. And the breach in church and denominational life is hardest to heal on that account. In the case of our own Church, the breach has been healed and the North and South are one under the banner of the American Christian Convention. Each maintains its integrity in a measure, but the breach is healed, the union is complete.

Some of the larger denominations have not been so fortunate. We still have Northern and Southern Methodist churches, Northern and Southern Presbyterians, Northern and Southern Baptists, and so on.

But the two branches of these churches are not as far apart in belief, government and fellowship as in former years. There are signs of union constantly appearing, and as time rolls on—time, that magic master that heals and relieves so much of the world's disease, prejudice and difference,—will also cure this one, and in all probability all branches of churches now divided by a geographic line will be merged into one, about half the denominations that now exist in our country will be done away.

In this line it may be noted that the moderator this year of the Northern Presbyterian General Assembly was a Confederate soldier (Dr. James M. Barkley) as was also the moderator of the Southern Presbyterian General Assembly (Dr. W. E. Bogg). Both Dr. Barkley and Dr. Bogg wore the gray.

#### SUFFOLK LETTER.

The drift of human society seems to be toward the place of most immediate and largest remuneration for labor. When mechanical and trade life offer more pay, population moves into the town and city; when agriculture offers the best return for labor, population moves to the country. When work is scarce in one city and abundant in another city men move to the most active center. There is no law to prevent this change. For many years the drift has been from the country to the town, because it seemed easier to earn bread in store or shop or mill than in the field. Where there is ability this is true; for the common laborer it does not always prove best.

At the present time the indications are that farm and garden products will continue in good demand and at good prices. The difference in the cost of living in the country and town is in favor of rural life. Besides this, science and government have done much in recent years to aid rural life. Rural mail delivery puts the country in touch with the current thought and business of the world, tells of markets, political and religious movements, and keeps in touch with friends. Weather bureau service, public schools and kid-wagons, add to the facilities for education and farm work. Machinery for tilling the soil, for harvesting crops, and markets for all that labor can produce are inducements to intelligent farming and home-building in the country. Moreover, the wholesome atmosphere for body, mind, and soul in the country should be a compensation for the absence of city privileges and city associations. Intensive farming overcomes the labor problem in some measure, and more head-work pays in the field as well as in the store or factory. All nations have had their best in the agricultural and pastoral ages, and it is to be hoped that government and Christianity will favor country life in this broad land. Somebody has said that city population runs out in five generations. The perpetuation and multiplication of the race depend upon the rural life, if that is true. It would be folly to advocate the principle of all people remaining in the country; it would be greater folly for them all to go to the city. But the

United States are so well adapted to rural life that we ought to maintain a safe balance between municipal and country life.

It is difficult to keep day and night separate in the city—each runs into the other—people work into the night and sleep into the day. That illustrates the fact that city life is, in large measure, artificial. In the country we have nature as the rule of life, and nature is always superior to art. This is not meant as a criticism upon the city, but as an endorsement of the country, and simply to show the distance they are apart. — Whatever aids in keeping city and country in right relation in this land is worthy of our best support and fullest approbation. What we need is more intelligence in the country and more purity in the city. In the city intelligence outruns character; in the country character outruns intelligence. That may not be the exact truth, but it points in the direction of truth, and is worthy of study. Human contact creates good and creates bad; the friction of society makes it go; but congested populations breed crime and shame. It is that mass of humanity in the cities, untaught and unused, propagating itself without reference to purity or bread, that taints the city and makes character so hard to reach. Religion has its problems in town and in country, but the hardest problem is in the crowded and overcrowded centers where sunlight is scarce and bread is hard to earn.

W. W. Staley.

—The Raleigh correspondence carried a story of human interest, and a moral, last week. William G. Rouse of La Grange, N. C., came to Raleigh for treatment for hydrophobia. In the neighborhood from which Rouse came a boy was dying of hydrophobia, having been bitten by a dog with rabies last May. The boy was a strong one, and the case very violent and extreme. People from fear would not help the father in holding the boy. Finally Rouse volunteered for the precarious service. In scuffles with the boy, Rouse was scratched on arm and hand, and the face and hands of the dying boy were covered with saliva. The Pasteur treatment will bring the man around all right, it is believed.

—According to The Manufacturer's Record the South—including also the District of Columbia, Oklahoma, and Missouri,—spent \$13,000,000 the first nine months of the present year in church building. So large a sum going in this direction, for neither food, raiment, shelter, nor to pay debts, indicates a return to prosperity, the Record thinks.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Eln College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week \$3,842.57

**Dues:**

- Blannie Franks .....\$ .05
- Bettie Franks ..... .05
- Dwight Franks ..... .05
- Noma Franks ..... .05
- Numa Franks ..... .05
- Helen S. Foster ..... .20
- T. Clifford Foster ..... .10
- Susie R. Watson ..... .10

**Monthly S. S. Offering:**

- Henderson, N. C. .... 3.51
- Broadway, Va. .... 1.62
- Greensboro, N. C. .... 2.88

**Special Offering:**

- Christian Church and Conf., Dadeville, Ala.:
- Rev. H. M. Stephenson .. 50
- Rev. G. D. Hunt ..... 1.00
- J. J. Carter ..... 50
- Rev. G. O. Lankford .... 1.00
- Rev. J. H. Milan ..... 1.00
- V. E. Kitehen ..... 50
- J. W. Payne ..... 50
- Rev. B. F. Young ..... 1.00
- Rev. E. M. Carter ..... 50
- H. A. Collier ..... 50
- Rev. J. W. Elder ..... 1.00
- Rev. J. V. Knight ..... 50
- J. E. Landers ..... 50
- W. E. Pate ..... 1.00
- E. M. Lankford ..... 50
- G. H. Dollar ..... 25
- Rev. C. M. Dollar ..... 50
- B. Brown ..... 50
- Rev. J. D. Dollar ..... 50
- Mrs. M. E. Lambert ..... 10
- J. F. Fuller ..... 1.00
- Tyler Jennings ..... 50
- W. D. Freeman ..... 25
- J. B. Freeman ..... 25
- W. A. Jennings ..... 50
- J. M. Richards ..... 25
- G. L. Lambert ..... 50
- Mrs. E. M. Carter ..... 50

**Lanett, Ala.:**

- J. F. Cox ..... 1.00
- E. R. Overcash ..... 25
- Oak Grove, Chipley, Ga.:
- J. R. Highsmith ..... 1.00
- J. J. Short ..... 50
- J. J. Floyd ..... 1.50
- C. H. Wyatt ..... 50
- N. J. Wyatt ..... 50
- A. H. Hart ..... 25
- C. E. Short ..... 50

Mrs. Eula Floyd ..... 25  
 Sale of Pictures ..... 2.50  
 Am't. 40th week ..... 33.51  
 Total ..... \$3,876.08

My Dear Children:—

Uncle Jim will probably be at home when this letter reaches you and in his letter for next week will tell you something of his Alabama and Georgia trip, and also introduce the Ala. cousins to those of N. C. and Va. Won't that be nice? You see by this and last week's reports that he has not been idle and the friends from the south have responded liberally to his call.

Thanksgiving Day is the next great day to which we look forward. We are hoping, by the offerings on that occasion, to have such help that many debts may be paid and necessities purchased whereby our orphan children may be comfortable. Let us all give a pull to that end.

Lovingly,  
 Aunt Myrtle.

Raleigh, N. C., Oct. 16, 1909.

Dear Uncle Jim:—

We will send our letter for Oct. Guess the orphan children are going to school now. Do they like to go?

Enclosed please find twenty-five cents.

- Your nephews and nieces,
- Blannie Franks.
  - Bettie Franks.
  - Dwight Franks.
  - Noma Franks.
  - Numa Franks.

Yes, our children are fond of going to school and some of them are learning fast. They all go now, even the youngest.

Taro, Va., Oct. 24, 1909.

Dear Uncle Jim:—

I have been going to school five weeks and like my new teacher fine.

Enclosed please find my dues for this month.

With best wishes for you and the orphans, I remain

Susie R. Watson.

Thanks, Susie. Be sure you write again before Thanksgiving, and get your little friends to send a contribution.

Crews, Va., Oct. 25, 1909.

Dear Uncle Jim:—

I hate to always say I am late, but mother has been sick again. Her trip to the country did not do her any good. Little brother was real sick last week, but better now. Glad you and the cousins keep so well. I enclose 20 cents, our dues for September and Oct.

Your fond little niece,  
 Helen S. Foster.  
 T. Clifford Foster.

When in Burlington call at  
**T. H. STROUD'S**  
 Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

**To Drive Out Malaria and Build up the System.**

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W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—TAKING PART IN THE MEETING.

As has been repeatedly said in these columns, unless the members each take some part aside from singing in every Christian Endeavor prayer meeting, the pledge is not kept and the meeting not a success. But how shall this be attained?

1. **Plan the meeting.** What? Plan a prayer meeting? Can you foretell what expressions you will have in the meeting? No; but we can foreknow what impressions we desire to produce and we can prepare for them; in that event, expressions will take care of themselves. Every Christian Endeavor prayer meeting should be planned carefully and prayerfully. The prayer meeting committee should assist the leader in doing this, and they may at times call in the president or pastor or anyone else they desire. After consultation a program should be prepared similar to those which are from week to week suggested in these columns under the exposition of the C. E. Topic.

2. **Get the Members to Prepare.**—Place topic cards with the daily readings thereon in each member's hands. If this cannot be done, announce the topic with readings a week ahead. Get as many copies of the Christian Endeavor World as possible in the hands of the members. Also get them to use the Christian Sun for what help it can furnish. Suggest books which will give light on the Society and its workers. Write to the United Society of Christian Endeavor, Boston, Mass., and to this office for samples of Endeavor literature and put the same to good use in the Society. A most excellent work is the Christian Endeavor Quarterly, Erie, Kans., 25c. per year. Another is the Endeavorer's Companion, 10c. per year, by Amos R. Wells, published by the United Society. Use every available means to get the members to prepare.

3. **Assign Work.**—Do this only to those who are bashful and diffident and who would not likely participate without it. This assigned work may be in the form of questions to be answered or Scripture references to be read or essay work representing research and accurate knowledge. Let most of this assigned work come in under voluntary participation. Never let an Endeavorer arise and say, the following verse was given me to be read and then read it. But let him rise and read his verse as if he had not been asked to do so and then let him add a sentence to show what it means and how it applies to the theme of the evening. Do the same of question spurs. The one to whom such a question has been given should not read the question, but should give his answer as if it were a voluntary performance throughout. This will keep the meeting from being stilted and formal. Some kinds of assigned work, such as solos, duets, essays, chart talks, reading of the Scripture lesson for the evening, have to be called for by the leader, but this should not be the case with question spurs and Scripture references.

Remember that the prayer meeting is not successful unless every member participates and works to that end.

### Appropriate Benedictions.

The most common Christian Endeavor benediction is the universally known, loved and honored Mizpah. It is found in Gen. 31:49. It is not always correctly given, but should be. Here it is: "The Lord watch between me and thee, when we are absent one from another."

For variety's sake, the Society may at times close with this sentence from the Psalms: Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our Strength and our Redeemer."

Another beautiful and appropriate form of benediction is this from Num. 6:24-26:

"The Lord bless thee and keep thee:  
The Lord make his face to shine upon thee, and be gracious unto thee.  
The Lord lift up his countenance upon thee, and give thee peace."

### Young People's Work at the Conferences.

The editor and field secretary of the Young People's Department cannot at-

tend all our Conferences and present the claims of the work, nor is that necessary. If we have a young people's movement, then there ought to be many leaders in every Conference to set forth its aims and outline its work. The Conferences will be standing in their own light, if they neglect so vital a work as that now being undertaken by the young people. On the other hand, the Conference which does the most to encourage and push forward this hopeful movement and to conserve this youthful energy for religious ends will ere long be our most progressive body. Brethren, do not neglect the young people when you come together in Annual Conference to deliberate in regard to the welfare of our Zion. Our future is in our young people; their future is intimately connected with the Young People's Department and what it stands for. Ought there not to be at least one address on this work in every Conference? The young people spoke their ambitions in convention at Elon College last May. Will their elders in October and November bid them Godspeed or discourage them? God-speed, of course!

### A C. E. Opening Prayer.

It is a delightful thing at times to open the prayer meeting with a prayer in concert. The Lord's Prayer is often used in this way, and this is well. So also are many of the Psalms, the members with bowed heads and bended knees reading those which they have not committed to memory; this also is well. But many societies write their own opening prayers and get each member to memorize it. This prayer is then used at least once a month, perhaps oftener, but not at every meeting. Here is a beautiful one, which comes to us from far away Australia:

"Heavenly Father, draw near to us as we now draw near to thee. Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, and renew us in the spirit of our minds. Deliver us from all sloth in thy work, all coldness in thy cause, and grant that by looking unto thee we may rekindle our love, and by waiting upon thee may renew our strength, through Jesus Christ, our Lord. Amen."

—Raleigh, N. C., is said to be the only capital city in the United States without a Y. M. C. A. building.

**C. E. TOPIC FOR NOV. 7.—A FEW SUGGESTIONS.**

**Life Lessons for Me from the Book of Hebrews, Heb. 12:1-7. Monthly Consecration Meeting.**

**The Book of Hebrews.**—We are not sure who wrote this excellent book. Resemblance between the thought and style of this epistle and the Pauline epistles have led many to attribute it to Paul. Others assign it to Barnabas, Silvanus, Apollos, or Clement of Rome. The latest suggestion, from Harnock, is that Priscilla who helped Paul so much at Corinth and Ephesus is the author. It is addressed to Christian believers of the Jewish race, perhaps to the church at Jerusalem or at Alexandria or at Rome. It is argumentative in style, rather a theological discourse than a letter, intended to strengthen in the Christian faith and keep Jewish Christians from apostasy. It has always been a favorite among spiritually minded Christians because of its magnificent exaltation of the character and office of the Savior. It was written before the fall of Jerusalem at the hands of Titus, for it speaks of the temple worship as still going on. Perhaps the date 64 or 67 would not be far wrong. These facts should be given by the leader or someone designated by him.

**Outline of Hebrews.**—Write on blackboard or chart the following or a similar outline of the letter. Have the one in charge of this give suitable explanation, while the Endeavorers with open Bibles turn through the book as the outline proceeds. Five minutes is enough for this exercise.

- I. Christ's Superiority, 1:1-8:13.
  1. To Angels, 1-1:2:18.
  2. To Moses and Joshua, 3:1-4:13.
  3. High Priesthood of Jesus and the high priesthood of the first covenant, 4:14-8:13.
- II. The Superiority of the new Covenant, 9:1-10:18.
- III. Encouraging and Warning, 10:19-39.
- IV. Faith and Heroes of Faith, 11:1-40.
- V. Exhortations, 12:1-13:17.
- VI. Conclusion, 13:18-25.

**The Leader.**—If the leader elects to have some one else give the facts of the book and preside over the presentation of the outline, his part should be to drive home some great lesson from the book, such as that presented in chapter 11, the roll call of the faithful.

**The Scripture Lesson.**—Have seven Endeavorers each memorize a verse and repeat it, adding a sentence of comment applying its teaching to our present day life.

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- How does faith help us in this life?
- What is the Christian's expectation?
- Why is postponement of faith dangerous?
- Name some modern heroes of faith.
- Show how faith helped Paul; Peter; Samuel; Moses.
- How has faith helped you (give to several)?

**References.**—To be given to those desiring and to be read, with a word of

comment, by them when they desire:

- Glory of Christ, Heb. 1:3.
- Ministering Spirits, Heb. 1:11.
- No Escape, Heb. 2:3.
- Whence Help, Heb. 2:18.
- Hold Fast, Heb. 3:6.
- Right Now, Heb. 3:13.
- Christian's Rest, Heb. 4:9.
- God's Word Powerful, Heb. 4:12.
- God's Omniscience, Heb. 4:13.
- Christ's Temptation, Heb. 4:15.
- Come Boldly, Heb. 4:16.
- Ancor of the Soul, Heb. 6:19.
- Power of Immortality, Heb. 7:6.
- All May Come, Heb. 7:25.

**The Secretary.**—Do not call the roll, but mark all who take part. Just before the close, call the list who have participated and give opportunity for the delinquents to keep their pledge.

(Continued on page sixteen).

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6:15	10:00 Lillington	9:11 5:19
6:23	10:08 Harnett	9:01 5:08
6:28	10:13 Bunlevel	8:55 5:02
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BALL BEARINGS

(Begun on page thirteen).

Suggested Program.

1. Three or four consecration songs.
2. A chain of prayer.
3. Contents of the Book of Hebrews.
4. Outline of the Book of Hebrews.
5. Prayer. Solo.
6. Scripture by seven Endeavorers with comment.
7. Leader's Remarks.
8. Voluntary Participation in whatever way desired, which should include Question Spurs answered and References Read.
9. Pastor's five minutes.
10. Concert recitation of pledge.
11. Song. Offering. Mizpah.
12. Ask all, who have not done so, to read the Epistle to the Hebrews at once.

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NOTICE.

The Educational Committee and The Home Mission Committee of the North Carolina and Virginia Conference will

meet at the Huffines' Hotel, Greensboro, Monday, November 22, at 12:30 p.m. All who have business with either of these committees will please meet at time and place named.

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JANUARY 6, 1910  
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# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, NOVEMBER 10, 1909. VOLUME LXI. NUMBER 44.

## EDITORIAL COMMENT.

**Education and Missions.**—There are those who ever insist that education, rather than the simple gospel, is what is needed to enlighten and civilize "the heathen." Those who say this know little of the situation, and less of the power of the gospel. Sir William Mackworth Young, resident of England, graduate of Cambridge, member of the Legislative Council of India and six years Lieutenant—Governor of the Punjab, says: "Would to God that all the higher education of India might have been kept in the hands of the missionaries. If that had been the case we would have a very different outlook in the case of the cultured Hindu today. There is no influence comparable to that of mission schools and colleges upon the rising youth of the present generation."

Christianity, in the hands of the faithful missionaries, blazed the way for progress and improvement in pagan lands, and was the torch of civilization in the uttermost parts of the earth. This is history. It is passing strange that men should ever want to discredit the power of the plain and simple gospel.

**An Autocrat.**—It is said that the Tsarevitch—the little Tsar of Russia who will, if he lives, one day occupy the throne of all the Russias—"is never crossed, contradicted, or punished," by his father, or by any one else. This is to show the little fellow that his will is supreme, and that he is born to be an autocrat, and is to know no law save his own will.

That is the way to make an anarchist, an outlaw, a despotic autocrat, but hardly the way to make a ruler. No man can govern others until he has learned to govern himself. As long as Russia rears rulers in that way she may expect to suffer groanings, reverses and defeats. No man becomes supreme by ignoring law, or violating it, but by coming to be subservient to law. "He that would be greatest among you, let him be servant of all."

There are too many autocrats in the world already, boys, like the Tsarevitch, who have their will and way. These

are they who fill our courts, crowd our criminal records and overflow our prisons.

**More Football.**—When we wrote last week of certain tragedies in football the figures were not all in. A very meager report had reached us. The New York Christian Advocate summarizes "Two Days of Foot-ball" as follows:

"Michael Burke, of Shenandoah, Pa., a student of a medical college in Philadelphia, died on Sunday of injuries received on Saturday. Eugene A. Byrne, a student at West Point, and left tackle on the West Point team, was injured in Saturday's game with Harvard, and died on Sunday. Byrne was paralyzed from his mouth down. His father was there and saw his son fatally injured. Roy Spybuck, football player of Haskell University, fell on his head while making a tackle on Saturday, and died in the hospital at Kansas City. The injured whose accidents have been made public since this season began (barely a month ago) number over 128, and up to Monday of this week fourteen players have been killed this season. Of the 128, 100 have suffered serious hurts. Many have been hurt whose cases have not come to public notice. We have counted up nineteen who had their collar bones broken, twelve whose legs were broken, and eleven whose ribs were broken."

Great is foot-ball. We presume it is played on the basis of the philosophy that those whom it does not kill it makes great. There must be some redeeming feature at any rate.

**Crime.**—Seek the causes where you may, the appalling fact remains that crime is on the increase. True, publicity has seemed to herald, far and near, each individual crime and make crime seem more numerous and wide spread. But actual statistics show that in this country in 1860 there was one criminal to every 1,647 of the population; and in 1904 there was one criminal to every 300 of the population.

Among causes assigned are the influx of foreign population, the relaxation of home discipline (allowing children to grow up rather than rearing and training them with proper discipline), the

failure to teach proper ethics in the schools and such. Another great cause may consist in the fact that in 1860 negroes were held in slavery and their masters corrected their crimes with the lash, without court records or publicity. But whatever the cause, crime is on the increase. With all our preaching and teaching and writing and the rest, crime is increasing. Criminologists are searching the causes, and when these are found the remedy may in a measure be applied.

**The Railroad Task.**—When we hear of a wreck, a collision, a smash up, we immediately think of carelessness and neglect. There is another side.

A road between Chicago and Denver has just made its report for the year ending June 30, 1909. In that year the road carried 18,743,022 passengers without killing one. There at least is something to think upon. And, moreover, four other roads have announced clean records, so far as fatal accidents are concerned, for the past year.

Block signaling is being employed, steel passenger cars are being built, and greater watchfulness for safety is prevalent. The reputation of our roads has not been good in comparison with that of other countries, but railroads are learning that human life is worth something, and accidents are hurtful as well as costly, and can be with proper care avoided. It is a great task, such as few realize, this of handling, without harming, the many millions who entrust themselves in travel to the keep of railroads. And every appliance for safety and security is benevolence and charity.

—Messrs. Gompers, Morrison, and Mitchell have lost their first appeal. They now appeal to the Supreme Court. These men were tried several months ago for contempt of court and were fined with imprisonment.

—So great has been the demand for the Lincoln one cent that nothing else has been coined at the mint in Philadelphia since the end of June. The coinage of these coins in the three and a half months has reached the total of 70,000,000 cents, which is equivalent to the average annual output for the last decade.

## FROM THE FIELD.

## Alabama Letter.

We have just closed one of the most successful sessions of the Ala. Conference ever held. Nearly all the churches were represented. It seemed that the ministry and laity all had a mind to work.

The business of the Conference was transacted in harmony. Perfect peace and unity prevailed from beginning to end. Rev. J. L. Foster, of the Orphanage, was with us and did a great work in our midst. May he come again.

Our Conference collections came up very nicely, considering the surroundings. The Missionary Association brought up a good collection. This is one of the liveliest enterprises of our Conference. The Association employed this writer for half his time, in the Home Mission field.

Our work will be supplied next year as follows: Rev. J. H. Hughes will serve Corinth.

Rev. C. M. Dollar, Rock Springs and New Harmony.

Rev. J. W. Elder, Macedonia, New Home and Beulah.

Rev. C. W. Carter, Noon Day, Flint Hill, Sardis and McGuire's Chapel.

Rev. J. D. Dollar, Rock Stand and Christiana, perhaps Pleasant Grove.

Rev. J. V. Knight, Forest Home.

Rev. Bro. Holder will preach at Bethany.

Rev. E. M. Carter will continue at Mt. Zion.

New Hope and Antioch will be supplied by this writer.

Rev. J. H. Milam goes to the Ga. and Ala. Conference.

Revs. G. O. Lankford and E. M. Carter continue in that Conference.

Rev. J. W. Elder returns to our Conference.

I shall begin work for the Missionary Association immediately. I trust we may have a good year.

G. D. Hunt.

## Limeville, Ala.

The Conference year for 1910 has opened, and has a bright prospect for doing more and better work for the Master. As we stop to look over the past work, we can see that the Lord has been good to us, for which let us praise His Holy Name. As we look back over our past year's work let us look for our mistakes and improve upon them, that we may do more efficient work for the Master. I do not wish to boast of our work in the far South, but the Lord is doing a mighty work through His servants for the uplifting of the cause we so much love.

How shall we establish churches in new fields? is now the question before us.

We held our last District Meeting with Corinth Church, fifth Saturday and Sunday in October. The Lord was with us in great power, and we feel that our meeting was not in vain. In this meeting there was one subject that was continued: "How Shall We Establish Our Church in New Fields?" Let us trust and pray for this one special work, and remember that Rev. G. D. Hunt was put out as a "Missionary."

Bro. Foster was with us at this District Meeting and preached an able sermon at 11 o'clock Saturday. Even the children appreciated "Uncle Jim's" presence with us. And we believe the Corner will be stronger by his visit.

Our next District Meeting will be held with Noonday Church near Wedowee, Ala., embracing the fifth Sunday and Saturday before in January, 1910. May the spirit of God be with us in great power.

J. V. Knight, Secy.

Nov. 3, 1909.

## Alabama Conference.

The recent session of the Alabama Christian Conference, which convened Oct. 19th with the church at Christiana was decidedly one of the best sessions ever held by this body. A splendid representation, both of ministers and laymen, was in attendance. This speaks much for the success of the meeting. Not only was the attendance good, but those present came filled with interest and enthusiasm for the work.

Officers were elected as follows: Pres., Rev. G. D. Hunt; Vice Pres., Rev. J. W. Elder; Sec., J. W. Payne; Asst. Sec., Rev. E. M. Carter; Treas., Dr. J. M. Welch. A more worthy and efficient corps of officers could not have been chosen.

The introductory sermon was preached by Rev. J. W. Elder. Text, "Let me die the death of the righteous, and let my last end be like his." Num. 23:10. The discourse was interesting, thoughtful and uplifting.

A large part of the first afternoon was taken up in reading ministerial and church reports, which showed that a good year's work had been done. These reports gave evidence of an increased interest and more definite effort in the direction of more aggressive policies.

The following delegates to the Southern Christian Convention were elected: Ministers, Revs. E. M. Carter, G. D. Hunt, J. W. Elder and G. O. Lankford; Laymen, Messrs. W. E. Pate, I. D. Harris and J. J. Carter.

The reports on Religious Literature,

Moral Reform, Home Missions, Foreign Missions, Ministerial Education, Standing of Churches and Standing of Ministry elicited some very earnest, able addresses.

Among those visiting the Conference were Revs. H. W. Elder, B. F. Young, and J. D. Garrison of the Ga. and Ala. Conference, Rev. H. M. Stephenson, pastor M. E. Church, Dadeville, Ala., and Rev. J. L. Foster, Supt. Christian Orphanage, Elon College, N. C. These brethren were seated as deliberative members. Their presence and counsel add much to the pleasure of the session.

Rev. J. L. Foster preached the annual sermon. "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18. The speaker used this Scripture as his text. His sermon was strong, instructive, logical, practical, inspiring. We would say to "Uncle Jim," come again next year.

The sermon of Rev. C. M. Dollar the last day of Conference on the theme, "Confession," made a profound impression on the congregation. The speaker discussed the subject from a Biblical standpoint. The discourse was a most earnest appeal to men occupying different positions in life both old and young, urging the necessity of confession of sin in order to be saved.

It was decided that the Conference meet next year with Pleasant Grove Church. Rev. G. D. Hunt, Pres., is to deliver the annual address.

During the Conference, Wednesday night was given to the meeting of the Missionary Association. At this meeting a most important movement was launched, when Rev. G. D. Hunt was employed for one half his time next year to do missionary work in the bounds of the Conference. This will doubtless meet a long felt need in this field.

As a whole the session was interesting, harmonious and enthusiastic. The watchword for the next year and for the future is, and must be, "Onward and upward." The fields are white, the opportunity large and inviting. May the Lord help us to go forth and conquer in His name.

G. O. Lankford.

Columbus, Ga., Nov. 2, 1909.

## Portsmouth Letter.

The work on the new church is going steadily forward. There has been scarcely any loss of time for the last two months. The weather has been all that could be desired. The gables will in all probability be completed before this letter goes to print. If the weather

continues good the roof will be on by the last of the month. It seems now that we might move into the new church about the first of the spring. Let us hope that this may be true. We are greatly in need of our Sunday school department.

The only side that is giving us any trouble at this time is the financial. We are having to hustle to keep in sight of the payments. We have been able to meet them until the third at which point we failed to come up in full. We have about exhausted our available resources and now are dependent upon what we raise to meet the payments as they fall due. The fourth payment of \$2,000 will be due by the time this letter goes to print. We are doing all we can to meet it. We appeal to those who can to meet it. We appeal to those who have not come to our assistance. There are many who could send us a donation and be richer by doing so. Let there be a great rallying to the work and a mighty leap forward. We are in great need of your help. Do not think your gift too small to be appreciated.

#### Cash Acknowledgements.

Previously acknowledged . . . . .	\$1,840.74
Jasper Harrell, Norfolk, Va. . . . .	5.00
Geo. H. Frey, Norfolk, Va. . . . .	10.00
J. M. Cox, Waverly, Va. . . . .	5.00
Rev. H. E. Rountree, Waverly . . . . .	10.00
J. E. T. Joyner, Carrsville, Va. . . . .	10.00
R. T. West, Waverly, Va. . . . .	3.00
J. S. Thompson, Newport News . . . . .	2.50
C. L. Griffin, Windsor, Va. . . . .	5.00
R. L. Brothers, Suffolk, Va. . . . .	5.00
R. L. Smith, Newport News . . . . .	2.50
John King, Suffolk, Va. . . . .	12.50
Rev. W. D. Harward, Madrid, Iowa . . . . .	10.00
Mrs. Lucile Holland, Holland . . . . .	1.00
W. J. Holland, Holland, Va. . . . .	5.00

We want to assure the above contributors that their donations are highly appreciated and they helped to relieve the strain. Who will help us next?

J. W. Harrell

Nov. 2, 1909.

#### ABSTRACT OF MISSION BOARD PROCEEDINGS.

The Mission Board of the Christian Church met in annual session Wednesday, Oct. 20, 1909, at 10:00 A.M., in the Chapel of the Christian Publishing Association Building, Dayton, Ohio, and adjourned Tuesday evening, Oct. 26th.

All members of the Board attended the meeting; they are: Rev. J. G. Bishop, D.D., Rev. O. W. Powers, D.D., and Rev. M. T. Morrill, of Dayton; Rev. M. D. Wolfe, Haverhill, Mass.; Rev. Clarence Defur, Merom, Ind.; Rev. W. P. Fletcher, Drayton, Ont.; Mrs. Athella Howsare, Versailles, Ohio; Rev. P. S. Sailer,

Boston, Mass.; and Rev. Warren H. Denison, D.D., Huntington, Indiana.

The minutes of the last annual meeting, the Mission Council proceedings, the correspondence actions, were read and approved, and it was voted that the Board invite the brethren, who may so desire, to be present at the Board meetings.

The Foreign Secretary, the Home Secretary, Treasurer, Publisher, and Editor of the Christian Missionary, made their annual reports and recommendations, and these were referred to their proper committees.

#### Committees.

Home Missions: Wolfe, Powers, Sailer.

Foreign Missions: Denison, Morrill, Mrs. Howsare.

Literature and Publicity: Mrs. Howsare, Sailer, Denison.

Nominations: Fletcher, Defur, Wolfe. Finance: Defur, Wolfe, Fletcher, Sailer.

Resolutions, Sailer, Defur, Fletcher. Indianapolis Church (Special Committee): Defur, Wolfe.

Auditors, (Elected: A. F. Chase, H. H. Worley.

Investment (Standing): Bishop, Morrill, Powers.

All communications from the churches, individuals, conferences, missions and missionaries were read and referred to appropriate committees.

Officers elected: President, Rev. J. G. Bishop, D.D., Secretary, Warren H. Denison, D.D., Treasurer, Rev. J. G. Bishop, D.D., Mission Council, Bishop, Morrill, Powers, Fletcher, Denison.

Editors of the Christian Missionary: Revs. M. T. Morrill and O. W. Powers, D.D.

Publisher, Christian Missionary, Rev. M. T. Morrill.

#### Japan.

The following resolutions were adopted:

That we make a special appropriation of \$45.00 for the work of the Standing Committee of Co-operating Missions in Japan.

That we make a special appropriation of \$125.00 for the Sendai Orphanage for the ensuing year.

That Rev. E. K. McCord and family be returned to Japan April 1, 1910, and that the Foreign Secretary be authorized to make a special call for the sum of \$1500 for their return expenses, outfit allowance, etc.

That Rev. A. D. Woodworth, D.D., and family be granted a furlough, as per the Manual, to begin April 1, 1910.

That the \$600 asked for in the Japan budget, for the return of the Woodworths be allowed, the same to be paid

out of the general appropriations for Japan.

That it is the opinion of this Board that it is better to continue each of our Japan schools independently, each with its own faculty, and each under the direction of the Japan Mission.

That the support of the girls' school in Japan, by the Board, be limited to the special gifts for that purpose for the coming year.

That we express to Rev. and Mrs. C. P. Garman, our sincere sympathy in the loss of their infant daughter, Florence, and we commend them for comfort to the Loving Heavenly Father, to whom they have often pointed others in their sorrows. We direct that a copy of this resolution be forwarded to Brother and Mrs. Garman.

The Auditing Committee made the following report:

We, your committee, having carefully audited the books of your Treasurer for the year ending September 30, 1909, beg to report that we find them correctly kept, and agreeing with the cash in bank, vouchers, certificates, and other legal papers in his possession. We find all money received by your treasurer properly accounted for, as shown in his annual report.

We have audited the books of your publisher of the Christian Missionary, and find them correctly kept.

We have examined the Literature account book and vouchers of your Home Mission Secretary, and find them agreeing with the Mission Treasurer's books.

This report of the Treasurer's and Publisher's and Book account were adopted and placed on file, and the Auditors were re-elected for the ensuing year.

#### Porto Rico.

The following resolutions were adopted:

That we authorize the Mission Council to purchase a lot for a church house in Ponce, Porto Rico, as soon as a suitable location may be secured.

That as soon as practicable, the Mission Board purchase a suitable lot for a church in Santa Isabel, Porto Rico.

That we continue raising funds for the Porto Rico building fund.

That we express our appreciation to Dr. J. W. Manning for the active interest he has shown in calling to the attention of our people the possibilities when all our Sunday schools unite their birthday offerings towards church building funds in Porto Rico. The importance of this work, which was inaugurated by the last American Christian Convention, cannot be over-estimated, and we express our interest in the schools

(Continued on page six).

## NOTES AND PERSONALS.

—Bro. W. C. McCloud, formerly of Berkley, Va., now teaching in Ponce, Porto Rico, writes: "I always enjoy reading The Sun. Am finding my work pleasant here."

—By a large majority, Bro. J. E. West, of Suffolk, was on Nov. 2 elected to a seat in the next General Assembly of Virginia to represent Nansemond Co. That body will have no wiser counsellor, nor more zealous worker, than J. E. West.

—Pastor H. E. Rountree of our Waver, Va., church, rejoices in the outcome of a great revival recently held as a union service in his church. The pastors of the town joined with Bro. Rountree and the good people of all denominations became interested. The town was revived as possibly never before in its history, and large numbers have been, or will be, added to the several churches. It was such a meeting as rejoices the hearts of a people, and makes everybody feel better. The meeting continued about two weeks.

—Pleasant Grove Church in Halifax Co., Va., has installed a large and ample furnace, so that the entire building is heated without signs of stove and soot and smoke. We wonder why more of our churches in the country do not put in furnaces, and thus avoid the rush to, and crowding about, the stove in cold weather? City churches have furnaces. Why should not country churches, fully as able and worthy, have equal comforts and conveniences? Country churches can have comforts and conveniences if they will, and it is high time many of them were willing.

—Col. A. Savage, Norfolk, Va., is no longer able to attend the sessions of his annual conference, the Eastern Virginia, but he remembers his brethren and the work there, sends his renewal to The Sun and greetings to the editor and the brethren, all of whom he loves in the spirit. What a splendid life is this, filled with days and years of useful service, going out now amid a beautiful halo of loving loyalty to church and unswerving devotion to God and truth. God bless this truly great and good man of God, a benediction to all who know him, a veritable father in Israel.

—Rev. Martyn Summerbell, D.D., LL.D., President of Starkey Seminary, Lakemont, N. Y., has written President Moffitt that he will visit Elon College the first of December and deliver a series of lectures for the benefit of the College and any friends who may wish to attend. These lectures will be given Dec. 1st, 2nd, and 3rd, at 7:30 P.M.

Public cordially invited. Dr. Summerbell is no stranger at Elon, having been heard with great profit and pleasure here before in public address. He is recognized as being one of our ablest and most cultured men. His coming is looked forward to with much pleasure.

—If the young people of our churches are not given something to do and say in their religious life and church relationship, it is certainly not Prof. W. A. Harper's fault. Week after week he is giving our young people the very best advice and instruction in The Sun, and is laboring with tongue and pen, mightily to have "A teacher training class in every Sunday school and a Christian Endeavor Society in every church."

And when we see in our churches the very large number of young people who are doing nothing in church work, we well know that such labor as Prof. Harper is now doing is worth while. Pastors everywhere, and Superintendents, should see to it that what Prof. Harper writes should not go unread and unheeded.

—The Charlotte Observer notes that a subscriber of the Philadelphia Press is anxious to know where can be found a copy of a book "which describes the adventures of one Joseph, who was sold into Egypt by his brothers. She remembers to have read the narrative years ago and wants to read it again if she can find the book containing it." And then The Observer turns the point to effect, that we read some Bible stories when children and now take it for granted we know all about them, when in very truth that which would most impress us now escaped us entirely when children. "We do not read about Joseph, because we either think we know all about him or we have a general idea that Joseph belongs to the child's realm and would no longer interest us."

"So we turn to the Book of Genesis and are fairly amazed. Where else is a story of adventure so well told, so wonderfully varied within brief compass, so agreeably instructive? And the unutterable affections of family life are portrayed, as well as the petty jealousies not always absent. To read Judah's noble plea before the unknown brother, or Joseph's revelation of himself, or the scenes which show the love between Joseph and his aged father, is to be moved perhaps painfully. We find that we have never really known the story of Joseph before."

The Observer's point is well taken.

—Judge William J. Gaynor, democrat, was elected mayor of New York, defeating Bannard and Hearst, November 2.

## 84th ANNUAL SESSION OF THE N. C. AND VA. CONFERENCE.

The 84th Annual session of the North Carolina and Virginia Christian Conference meets this year with the church at Belew's Creek, Forsyth Co., N. C., beginning at 9 A.M., Nov. 23, and closing with a preaching service Nov. 25 at night. It will be necessary to go there on the evening of Nov. 22 in order to be present at all the first day, as only one train a day goes from Greensboro, leaving about 4 P.M. and arriving at Belew's Creek in the night. Be sure to elect delegates who will go and then see that they go.

A program has been prepared and the speakers notified. It is hoped that every speaker will come prepared and will observe the time assigned him, else we cannot do the business of Conference in the three days allotted us.

I trust that every church will be a banner church this year and that the Convention Missions and Sunday school Home Missions will also be remembered and sent up, especially the latter, since it is the distinctive work of our Sunday schools for the Church in its larger sense. We hope enough Sunday school Home Mission Money will be sent up this year to warrant the Convention in undertaking a work at some needed point during the next Conference year.

W. A. Harper, Pres.

## NEWS ITEMS.

—It is predicted by Governor Blackburn of the Panama Canal Zone that the canal will be open for use at the close of the year 1913.

—At the present rate of decrease there will soon be no pension rolls in the United States. During the past year 48,312 names were taken by death from the number of war veterans.

—The twenty-ninth session of the National Farmer's Congress convened in Raleigh on last Thursday. There was a record-breaking attendance, perhaps 1,500, and over thirty states represented.

—It is a source of gratification to note that Sunday is hereafter to be observed as a day of rest, so far as is possible, by the United States navy, an order having been issued requiring all officers and men to reduce their work to a minimum.

—On the evening of November 4, Mr. Clarence H. Poe was awarded the Patterson cup because his book, "A Southerner in Europe," was declared the best literary production by a North Carolinian during the past year. Ambassador James Bryce, the most distinguished of living diplomats, presented the cup to Mr. Poe.

### FIFTY THOUSAND DOLLARS FOR ELON COLLEGE.

This is the mark we have set in our present campaign in the interest of a larger income for Elon College. And the more I talk with our people about it the more I am impressed with the possibility of raising it. Fifty thousand dollars looks like a large sum of money to raise for our College, but I believe every intelligent member of the Christian Church who really loves progress, will be interested in raising this money. The college needs it and deserves it; and the church cannot make a better investment, one that will bring larger returns to the ministry, to the laity, to the local churches, to all the conferences and to the church at large.

Strengthen the college and you strengthen the church. Weaken the college, by failing to support it so as to enable it to meet the demands upon it, and you'll weaken the church and every local organization and individual in it.

This fact has been, and is being recognized, by every other denomination in North Carolina and other States where there are church colleges; and they are practically all moving for better equipments, larger endowments and more permanent and increasing incomes. The Methodists have just finished raising \$100,000 for Greensboro Female College. Only a year or so ago the Baptists raised \$150,000 more for Wake Forest; and the Presbyterians are just now starting out to raise \$250,000 additional for Davidson. Trinity College (Methodist) is already heavily endowed (\$600,000 or over). And Guilford (Friends) has a good endowment approaching well on toward the \$200,000 mark.

Shall we alone remain content with only a nominal income, outside of our tuition charges and fees, which are too to meet running expenses, but which are small to meet running expenses, but which are about as high as our people would be willing for us to make them?

Certainly every man really interested in the progress of his church and its supporting enterprises will give a hearty second to every movement looking to the strengthening of Elon College.

As stated before, this \$50,000 will be used to take up the bonds outstanding against the college when due, and to meet other urgent demands on the College. Or, if a donor prefers, what he gives may go into a separate permanent endowment fund.

The plan for raising this money has already been stated in The Sun, but

I may mention it again here, lest some may have overlooked it.

We want to find ten or more men who will give \$200 a year each for five years—or \$1,000 each; twenty who will give \$100 a year each for five years—or \$500; then \$50, \$25, \$10—and so on down until all are given the opportunity of taking part in this great movement.

So far, I have been looking only for thousand dollar men, hoping to get at least \$10,000 before beginning a regular canvass.

I have succeeded in finding eight of these brethren who have kindly and magnanimously expressed a willingness to start the movement with \$1,000 each in the above named plan. These are:

Col. J. E. West, Suffolk, Va.  
Mr. C. A. Shoop, Suffolk, Va.  
Mr. W. H. Jones, Jr., Suffolk, Va.  
Mr. G. W. Truitt, Suffolk, Va.  
Mr. K. B. Johnson, Cardenas, N. C.  
Gen. Julian S. Carr, Durham, N. C.  
Mr. J. Beale Johason, Cardenas, N. C.  
Mr. Willis J. Lee, Norfolk, Va.

We must find at least two more ten thousand dollar men; and it is important that we get them before Jan. 1, as the payments begin then. It seems to me that we ought to get at least these two volunteers at once. To see such an opportunity of giving a wonderful impetus to such an important movement ought to appeal to the hearts of even more than two others, and cause them to write me at once signifying their willingness to give \$200 a year for five years to make the undertaking a success.

The following brethren have already signed up for \$500 each under the terms stated above:

Dr. Job G. Holland, Holland, Va.  
Mr. John King, Suffolk, Va.  
Mr. C. D. West, Newport News, Va.

So we have \$9,500.00 already subscribed by these liberal hearted brethren, and we shall hope to add many more names to this "honor roll" during the next few weeks and months.

I cannot raise the money, working alone, brethren, but with your interested assistance the whole \$50,000 can and will be raised. And then we may confidently look forward for another great forward movement in the Christian Church in all its local and general undertakings, such as has never been witnessed before.

To the work, brethren, one and all!  
E. L. Moffitt, President.  
Elon College, N. C., Nov. 8, 1909.

—Indians are no longer on the decrease, but are on the increase, there being now in the U. S. over three hun-

dred thousand, forty thousand more than when the last census was taken.

—Dr. Charles Julian, Assistant Secretary for the State Board of Health of N. C., appeals to every minister in this State to preach a special health sermon on tuberculosis Nov. 28.

—A negro man near Raleigh became angry at his seven year old son last Sunday evening and struck at the little fellow with the butt end of the gun, when lo, the gun fired and killed the irate father instantly.

—Women, not to mention children, usually feel better after "a real good cry." It seems that tears not only soothe the spirit, but also serve another useful purpose, for an eminent specialist asserts that the saltiness of tears clears the eye and refreshes its delicate organism. In their passage down the face the tears sterilize the skin and kill germs upon which soap and water have no effect, and which serve as a natural beauty bath.—Ex.

### MEMORIAL TEMPLE, NORFOLK.

We had the usual attendance at our school this morning. Bro. White gave an interesting account of the Conference, laying stress on the needs of the Orphanage at Elon and pressing the need of the Special Thanksgiving Offering. The Primary Superintendent also brought echoes of the Conference to the children and told them of the Orphanage need and the fact that there are many applications and no funds to support them. "No room." How sad, to say this to a little lamb who has no home, yet that is what we are saying to these applicants. Yes, Jesus will take them to His fold when we fail to care for them as they ought to be here in this world.

Rev. J. W. Harrell of Portsmouth preached for us this morning, bringing before us the Portsmouth work. He gave us a splendid sermon and administered the Lord's Supper. At night Rev. Stanley C. Harrell preached to a good audience. Bro. Harrell's sermon was a good one and the people thoroughly enjoyed it.

Rev. Stanley Harrell will preach in the Temple next Sunday morning and Rev. J. W. Harrell will preach at night. We hope to give them good audiences at both services. On the 21st we expect to have our new pastor, Rev. McD. Howsare.

We hear reports of the South Norfolk Church calling Rev. Stanley Harrell today. We cannot confirm this report, but hope it true. The writer believes that he will make them a good pastor. He is a graduate of Elon College.  
J. H. Blanehard.

(Begun on page three).

that have taken up the plan, and we trust that with the beginning of the new year all our schools will adopt the birthday offering plan for church buildings in Porto Rico.

That this Board, with pleasure, recognizes the sacrifice and missionary spirit manifested by the brethren in Porto Rico in their Home Missionary efforts to erect the Chapel at Canas, and buildings for meeting purposes at other points. We wish them success, and express our purpose to give them hearty co-operation.

#### Finances.

The following resolutions were adopted:

That the total Home Mission appropriation, including the emergency amount, placed at the disposal of the Mission Council be \$6,500.00.

That the sum of \$9,000 be appropriated to the Japan Mission.

That the sum of \$4,000 be appropriated to the Porto Rico Mission.

That the Treasurer's bond be provided by the Board, and \$30.00 be appropriated therefor.

That we appropriate \$10.00 for the clerical expenses of the secretary.

That the expenses of this Board meeting be hereby appropriated.

That the salary of Dr. Bishop be placed at \$500 for the ensuing year as Treasurer and Author of our Missionary History.

That the expense account of the Christian Missionary, above receipts, be equally divided between the Home and Foreign Mission accounts.

#### Literature and Publicity.

The following resolutions were adopted:

That each member of this Board be requested to secure at least fifty new subscriptions to the Christian Missionary during the coming year, believing that such an expression of appreciation for the excellency of the work of the editors, must prove more helpful than the most beautiful of resolutions or commendations that we can spread upon our minutes.

That pastors of churches which have contributed as much as \$100. in one year toward the work of this Board, be requested to write an historic sketch of their church, and furnish a photograph of the same for publication in the Christian Missionary, giving a special prominence to methods employed in raising missionary funds.

That we recommend to the publisher of the Christian Missionary the following offers: The Christian Missionary and the Christian Annual for 50c; the Christian Missionary and the Herald

of Gospel Liberty for \$1.65. We also advise, further, clubbing with the Laymen's Special Bulletin for the city campaigns, and with such other literature as he may deem advisable.

That we gratefully recognize the splendid qualities of tracts and literature that our secretaries have prepared and circulated during the year, and we direct them to prepare or secure, during the ensuing year, such literature as is necessary, and as they feel are consistent with our funds.

That we commend the efforts of our Home Secretary in putting into the hands of our people the books in the Mission Study Courses, and other literature calculated to arouse missionary interest, and we recommend to our pastors and societies a larger use of this literature.

#### Laymen's Missionary Movement.

That we regard the Laymen's Missionary Movement as one of the foremost and most important movements of the day in the religious world, and we, therefore, urge our people to enter this movement with all the vigor at our command; that each conference, joint convention, and institute be asked by our foreign secretary to make the Laymen's Missionary Movement a prominent feature on their programs. We ask the conference and district Mission Secretaries to urge the churches of their districts to send laymen and pastors to one or more of the campaigns to be held in 75 cities this winter. And we ask our Home and Foreign Mission secretaries to give special attention to getting our laymen and pastors to attend these city campaigns.

#### Home Field.

After careful consideration of applications and fields, appropriations were made for Home Missions as follows: For the year 1910, Lebanon, Indiana; Lambert's Point, Va.; Lynn, Mass.; Des Moines, Ia.; 1st Church and 2nd Church, Coshocton, Ohio; Kaskatchewan, Canada; Toronto, Ont.; Raleigh, N. C.; Columbus, Ohio, Wyoming Conference; 3rd Church, Norfolk, Va.; Bangor, Maine; Columbus, Ga.; Portsmouth, Va.; So. Norfolk, Va.; Merom, Ind.; Lima, Ohio; Erie Pennsylvania Conference.

The following points were referred to the Mission Council for further consideration:

Rockport, Mo.; Romeo, Mich.; Illinois State; Boston, Mass.; E. Montana; Rosemont, Va.

Appropriations were made to Walnut Hills, Dayton, Ohio, conditioned on the church raising certain funds; to South Dakota, conditioned on the Iowa churches raising certain funds; to Henderson, W. V., conditioned on the report of a

committee, O. W. Powers and J. F. Burnett; to the Publicity Campaign of the Home Mission Council; to Marshall, Michigan, conditioned on the church raising certain funds.

Appropriations were made to the following points for the last quarter of 1909: Walnut Hills, Romeo, Mich., Lebanon, Indiana, Lambert's Point, Va., Lynn, Mass., Des Moines, Ia., 1st Chch., Coshocton, Ohio, Saskatchewan, Canada, Toronto, Ont., Columbus, Ohio, 3rd Church, Norfolk, Va., Bangor, Maine, So. Norfolk, Va., Merom, Indiana, Lima, Ohio, Manchester, N. H.

That the Home Mission Secretary continue the plan for the assistance of Rev. F. D. Hutton in Western Idaho, through the Women's Board of the Miami, Ohio, Conference.

That the work in North Dakota, Northern New York Conference, Washington, Idaho, Montana, Oklahoma, Almena, Kansas, to be referred to Mission Council, and the Home Mission Secretary is directed to give such encouragement as he may be able, and to visit the fields whenever it is practicable.

That the Home Mission Secretary be at liberty to attend the meeting of the Home Missions Council Publicity Campaign, and that he encourage the attendance of our people at these meetings.

That the work of the committee on the Watson Memorial in aid of the First Christian Church, Dayton, Ohio, be approved, and the Home Mission Secretary be directed to continue the co-operation.

That the Women's Board for Home Missions be asked to raise, during the coming year, \$2,000 for the general work, and that they also be asked to support the Boston work as a special, \$400 being appropriated to that work.

That the traveling expenses of Brother Monta Perry on account of the Bantary Church, North Dakota, be allowed.

That the Home Mission Secretary be authorized to submit the appropriations from the churches in the bounds of the Southern Christian Convention to the Missionary Committee for any suggestions that they may care to make, and that the Mission Council be authorized to modify the distribution of the amounts in accordance with their suggestions, without increasing the aggregate.

That in view of the present conditions in the church at Indianapolis, as appearing from papers submitted to this Board, we recommend that the whole matter be referred to the mission council with recommendations that no appropriation be made without the approval or an indorse-

ment of the Executive Boards of the Indiana, Miami Reserve Christian Conference, and the Indiana State Conference.

That the Mission Council is authorized to increase the appropriations in items one and two, or to transfer any unused appropriations, and to make appropriations for evangelistic services, or for aid in case of emergencies in the Home Mission funds, provided that the entire expenditure, including the appropriations for the field made by the Board shall not exceed \$6,500.00.

That when the loan of the Surrey, N. Dakota, church is repaid, the same to be applied by the Mission Treasurer, toward replacing the loan to the Home Mission Fund from the permanent fund.

That we refer the matter of the unpaid appropriation to Rosemont, Virginia to the Mission Council.

#### Miscellaneous.

The following resolutions were adopted:

That we are gratified at the action of the women of the Erie Christian Conference in undertaking to raise funds for the Chapel at Arus, Porto Rico, and on account of the great need for the house as a place of worship, we hope they will complete the work at the earliest possible moment.

That we learn with pleasure of the work inaugurated on the principle of the Christians in Georgetown, British Guiana, South America, and which was visited by Rev. S. A. Howell the past year, and we direct the Foreign Missionary Secretary to lay the work before the next session of the American Christian Convention, and to secure an expression of the Convention as to whether that work shall be recognized by us and be given financial aid; meanwhile, we recommend to the Afro-Union Christian Church that they foster the work.

That we appoint Rev. J. Pressley Barrett, D.D., editor of the Herald of Gospel Liberty, as our representative, bearing a part of his expense, and Rev. A. D. Woodworth, D.D., of Tokyo, Japan, our senior missionary, as alternate to the World Missionary Congress, to be held in Edinburgh, Scotland, June 14th to 24th, 1910.

That we ask the Women's Board to raise at least \$3,000 this year toward our Foreign work, to be applied to the support of the Tokyo station.

That we recognize with pleasure the work of the Women's Board of the Miami, Ohio, Conference, during the past year in the support of our Japan pastor, Rev. Diasaku Akano at Ishinomaki, by the "Living Link" plan, and ask them to continue his support for the ensuing year. We also urge upon other Wom-

en's Conference Boards the "Living Link" plan.

That we continue our Increase Missionary Campaign begun a year ago, and urge that our people raise at least \$18,000 for Foreign Missions this closing year of our quadrennium, turning all their foreign gifts for any and all purposes for which they wish to give through the Mission Treasury. We make this request that the brotherhood may know year by year how much they are doing for Foreign Missions, and receive credit for same. Also that other denominations may know what we are doing. These affect the courage of our own people and our standing and recognition among the denominations, and will help us to plan wisely and for larger things at the meeting of the American Christian Convention.

That we express our appreciation to the Rhode Island and Massachusetts Conference for making it possible to send Rev. Saburo Koshiba to Japan by furnishing his support, and we trust they will continue his support, in view of the good results we have already secured from his labors in the Mission.

That we express our appreciation to the New England Christian Endeavorers for the help they have given this year towards the support of Miss True, and we trust that they may be able to raise the full amount of her support for the ensuing year.

That we recommend that the office work be so arranged that one of the Department Secretaries may be kept in the field or the purpose of raising the sum necessary to put the treasury out of debt by the close of this fiscal year.

That the work of the Women's Missionary Board of the Miami, Ohio Conference in supporting certain work chosen by them, be indorsed.

That a communication be sent to the Merom, Indiana, Church, that they hasten the project of a new house.

That the Board congratulates our churches at DeLancey, Ohio, Surrey and Denbigh, North Dakota, Rifle, Colorado, and Danville, Illinois, in reaching self-support during the year, and that we feel confident that their future will reveal a growing interest in the general work by giving liberally of their means for the enlargement of our activities in other fields, as other churches have done which were fostered by the Board. The Tokyo, Japan, church also to be congratulated on reaching self-support and its expression of desire for enlarged work.

That our National Thanksgiving Day be a day of special Thanksgiving and Praise for victories won in both the Home and Foreign Mission fields.

That we gratefully acknowledge greetings from Sister Christine Pearnol, and send our greetings in return, praying the divine favor to rest upon her in her work for Christ.

That members of the Board performing work in behalf of our Mission interests, be instructed to present necessary bills of expense to the Mission Council for approval.

That we express to Mrs. C. M. Hagans our heart-felt sympathy in the loss, by death, of her husband, our beloved brother and Home Missionary, late of Lebanon, Indiana, and that the Secretary of the Board convey our expression of sympathy to her.

That the gratitude of the Board be expressed to the generous donors who wish to remain un-named for the much-needed Sendai church building and parsonage, and also to the friends who have made it possible to continue the Girls' School without definite guaranty from the Board. We appreciate the generosity all the more because we see what great benefit the much-needed new church building will be to the church at Sendai, and to all our northern field. We pray the Father's choicest blessings upon these special donors who have come to the aid of our work in this period of peculiar stress upon the Mission Treasury.

That we ask Dr. Bishop to complete his Mission History as soon as possible, and that its publication be left in the hands of the author and the editors of the Christian Missionary.

That all unfinished business be left in the hands of the Mission Council.

That the appointment of Miss R. Mabel Francis be revoked as she has already taken work with another Board.

That the Mission Secretaries take up the matter of holding a Missionary Conference with the Craigville, Massachusetts Campmeeting Association, and endeavor to arrange for such a meeting.

That the Foreign Secretary be made a delegate to the Student's Volunteer Convention at Rochester, New York, next December.

That the Treasurer be directed by this Board, under the direction of the Mission Council, to effect such temporary loans as may be necessary to carry on our work, giving such security as may be necessary.

That this Board appoint three representatives as delegates at large, according to the request of the World's Sunday School Association, to attend the next convention of the Association at Washington, D. C., May 19th to 24th, 1910. The president was instructed to make these appointments.

(Concluded on page sixteen).

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

CONFERENCE CALENDER.

**Western N. C.**—Graham, Tuesday, Nov. 16, 10:30 a. m. Rev. L. I. Cox, Pres., Elon College, N. C., Rev. R. L. Williamson, Secy., Ramseur, N. C.

**N. C. and Va.**—Belew's Creek, Tuesday, Nov. 23, 9 a. m. Prof. W. A. Harper, Pres., Elon College, N. C., Prof. W. P. Lawrence, Secy., Elon College, N. C.

MEDITATE UPON THESE THINGS.

I Tim. 4:15.

(Not they that eat most, but they that digest most, are the most nourished. Not they that get most, but they that keep most, are the richest. So not they that hear most, or read most, but they that meditate most, are the most edified and nourished and enriched unto everlasting life).

Daily Food.

"I am the bread of life."

Sunday, November 14.

I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Jer. 31:33.

"O how I love thy holy law;

'Tis daily my delight;

And thence my meditations draw

Divine advice by night."

O how I love thy law! It is my meditation all the day. Psa. 119:97.

Monday, November 15.

The secret of the Lord is with them that fear him, and he will show them his covenant. Psa. 25:14.

"The Lord shall make him know

The secrets of his heart.

The wonders of his covenant show,

And all his love impart."

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you

friends; for all things that I have heard of my Father I have made known unto you. John 15:15.

Tuesday, November 16.

Thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel. Isa. 54:5.

"Thou dear Redeemer, dying Lamb,

We love to hear of thee;

No music like thy charming name

Nor half so sweet can be."

Thou wast slain, and hast redeemed us to God by thy blood. Rev. 5:9.

Wednesday, November 17.

The God of peace shall bruise Satan under your feet shortly. Rom. 16:20.

"Now let my soul arise,

And tread the tempter down;

My Captain leads me forth

To conquest and a crown;

A feeble saint shall win the day,

Though death shall obstruct the way."

Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith. I Pet. 5:8,9.

Thursday, November 18.

The Lord will give strength unto his people; the Lord will bless his people with peace. Psa. 29:11.

"The saint shall flourish in his days, Dressed in the robes of joy and praise. Peace, like a river, from his throne, Shall flow to nations yet unknown."

Mark the perfect man, and behold the upright; for the end of that man is peace. Psa. 37:37.

Friday, November 19.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. 21:7.

"My dear almighty Lord,

My conquerer and my King,

Thy scepter and thy sword,

Thy reigning grace I sing:

Thine is the power; behold, I sit

In willing bands beneath thy feet."

And if a son, then an heir of God through Christ. Gal. 4:7.

Saturday, November 20.

As one whom his mother comforteth, so will I comfort you. Isa. 66:13.

"O that I could with favored John

Recline my weary head upon

The dear Redeemer's breast!

From care and sin and sorrow free,

Give me, O Lord, to find in thee

My everlasting rest."

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations. 2 Cor. 1:3,4.

He that puts faith into his prayer will put energy into his work.

EASTERN VIRGINIA CONFERENCE.

Franklin, Va., was the good host to the Eastern Virginia Conference Tuesday to Friday of last week. And it would have been a positive reflection on the character of the guest not to have been at its best in good word and works. Franklin homes vied with each other in cordial hospitality, and not only the Christian church, but the whole town, laid itself out to make Conference and visitors feel happy and "at home." Rev. C. H. Rowland is pastor there; pastor of his church and of the town, for everybody loves him there, and, having been nine years with them, is regarded as their very own.

The Conference was meeting in its eighty-ninth annual session, and judging from his thorough acquaintance with every detail of the work, and from the prudent, calm deliberation with which he went to his task and wielded the gavel, President N. G. Newman must have presided over most, if not all, the sessions of this body since its organization. Bro. Newman does not look to he of that age, however, and we are persuaded that he has learned wisdom's way well, and kept to it (though some people are really older than their form and face would indicate). Rev. I. W. Johnson was elected secretary, and Mr. W. H. Jones, Jr., Suffolk, was reelected treasurer. The body is officered all right, and the business of this conference proceeds like clock work.

There were four full days of conference work, with preaching at night. The work of these days was divided in this fashion: First day, Reports from churches, ministers, Executive Committee, fraternal and other messengers. Second, Education and Home Missions. Third, Religious Literature, Moral Reform, The Orphanage, and Foreign Missions. Fourth, Sunday schools, Christian Endeavor, Assessments, and all unfinished business.

Rev. N. G. Newman was elected to deliver the next annual address, and Berkley was chosen as the place for holding next session.

The churches were all represented, save one, and all those represented, save two, paid all conference apportionments in full, which is a showing that should carry pardonable pride to every church and member of the body. The principal object of home missionary effort in this Conference now is the handsome house of worship in building at Portsmouth. Pastor Harrell is certainly zealous in this good behalf, and is doing a truly great work. The promise is for a magnificent and commodious stone and brick building for Portsmouth at an early

date. One of the most interesting papers of the Conference was read by Rev. W. E. McClenny of Suffolk on "Our Home Missions in the Past, and the Need of the Future." This was a very illuminating piece of history and will be published in The Sun at an early date.

The address on Education was made by Dr. E. L. Moffitt, president of Elon College, and was listened to with close attention. Dr. Moffitt announced that eight of the ten men to give a thousand dollars each to Elon College had been found and that he had hopes of finding two others at an early date.

One of the great features of the Conference was a series of four papers by Rev. W. W. Staley, D.D., on "The Book of Amos." These papers were exceedingly thoughtful, suggestive and helpful, and will be given to Christian Sun readers shortly.

Conference was greatly edified by addresses and a sermon from Rev. Dr. A. W. Lightbourne of Dover, Delaware. Dr. Lightbourne has recently, with a congregation of nearly four hundred, come into the Christian Church, under conditions differing little from those under which Rev. James O'Kelly left the Methodist Church and later joined in helping to found and form the Christian Church. Dr. Lightbourne is a man of scholarship, culture and refined thought, as well as a man of deep piety and spirituality. He seems thoroughly identified with our church and all its interests. On Thursday night of the Conference he preached a sermon replete, from start to finish, with sober thought, deep insight, high conception and noble utterance. It was truly a spiritual uplift to the highly intelligent audience that greeted him. Dr. Lightbourne made an exceedingly favorable impression upon the Conference, the members of which came to regard him as an earnest, sincere and able man.

All his brethren and hosts of friends were glad to see Rev. J. P. Barrett, D.D., Editor Herald of Gospel Liberty, at this Conference. His brethren still wrestle with him and "will not let him go."

#### THINK ON THESE THINGS.

Paul was a psychologist. He understood the operations of the mind. He well knew that thought enlarged its object. The manly virtues and Christian graces would be enlarged for any one who would think upon them.

The vices also. And there is the pity of it. If one does you an injury, or causes you offence, just think over it. It will multiply manifold. Injuries, real or imaginary, will grow into life and activity, faster than eggs will, if brood-

ed over. Once decide that someone has done you hurt, and then think upon it—the thing takes teeth and feet and claws sharp and fast. The only way to alleviate offence and abolish injury, and get on friendly terms with the offender is to quit thinking of the offence, lift your soul above it.

That master modern philosopher, Des Cartes, was preaching gospel when he said, "When any one has offended me, I try to raise my soul so high that the offence cannot reach it." One never raises one's soul by brooding over the offence, injury, weakness of another.

After all, our thoughts make us—our beliefs, our attitude. You have seen people who were cast in a great mould. Their soul was large. They were destined to be good and gracious and generous. But by slow gradations they have talked on little things, thought on little things, meditated upon minor events, until they have dried up the very fountains of their greatness. Their soul withers. Their largeness turns to littleness. It is a dangerous thing to think always on little things.

If you have offence against any man, think on it very little, till you are able not to think on it at all. Thought magnifies.

If there be any virtue—and surely there is some virtue—think on that.

#### ELON COLLEGE NOTES.

—Rev. J. O. Cox and wife arrived Saturday evening. Their household furniture had already been placed in the Carr cottage which they occupy. The town of Elon is glad to have this excellent young family come here to live.

—Dr. T. Dwight Sloan, traveling secretary of the Student Volunteer Movement for Foreign Missions, spent Saturday and Sunday here. He is traveling in the interest of the quadrennial Convention of this great movement, which meets in Rochester, N. Y., December 29 to January 3. Elon is entitled to three delegates. Mr. E. T. Hines of the Junior Class was chosen by the Y. M. C. A. and Miss Affie Griffin also of the Junior Class, by the Y. W. C. A., last Sunday, as two of the delegates. It is not certain yet that the funds can be raised to send a third representative.

—Dr. Moffitt's announcement Tuesday morning to the student body, that nine thousand, five hundred dollars on the fifty thousand dollar endowment, has been raised, brought hearty applause.

—Rev. Martin Summerbell, D.D., President of Palmer Institute in New York, is to deliver three public lectures in the College Chapel Dec. 1, 2, and 3.

These lectures will be open to the public. Dr. Summerbell is regarded as one of the ablest men in the ministry of the Christian Church in America, and his coming will mean much to Elon College and to those who hear him.

—Rev. T. C. Amick was the preacher at the eleven o'clock service Sunday. His sermon was well conceived, carefully prepared, and was closely listened to by his audience.

—Mr. O. B. Barnes has bought the Boston Cable farm of sixty-five acres just north-east of town, and is going to improve it and sell it in small farms.

W. P. Lawrence.

#### NORFOLK LETTER.

The delegates who attended the conference at Franklin last week are unanimous in their praise of the Christian Church at Franklin, and all the people of the city generally.

I will not attempt to write of the conference and its work, for Drs. Atkinson, Staley, and Barrett were there, and that means that all the writing necessary will be well done.

Rev. C. C. Ryan and his family left Friday morning for their future home at Ansonia, Ohio. The earnest prayers, and best wishes of a large circle of friends, go with them to their new field of labor.

Rev. J. W. Harrell of Portsmouth, preached at the Memorial Temple Sunday morning, and Rev. Stanley C. Harrell of Holland, preached for him at Portsmouth in the morning and at the Temple in the evening.

Dr. J. P. Barrett, of Dayton, Ohio, filled the pulpit of the Third Church both morning and evening. Preached fine sermons to large and appreciative audiences. As is well known, Dr. Barrett is one of our strongest men, and most popular preachers in this section, so when it is known that he is to preach, it usually brings a large congregation.

Sunday school at the Third Church was the largest in its history, having seven more present than at any previous morning session of the school.

Miss Mary Barrett, daughter of Rev. J. W. Barrett, of Lambert's Point, has been sick some weeks with typhoid fever. We are glad to know she is improving.

Dr. Barrett leaves Norfolk tomorrow for Sanford, N. C., to attend conference there this week.

Recent developments in connection with a pastor for the Third Church bid fair to show something right soon, but nothing positive to report at this writing.

J. W. Manning.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$3,920.79

- Bernice Brown .....\$ .10
- Harlan Knight ..... .05
- Della Knight ..... .05
- Quag Horton ..... .15
- Grady Horton ..... .15
- Joe Harris ..... .05
- Warner Carpenter ..... .05
- Charles E. Newman .... .10
- Hannah Clare Newman . .10
- Pauline Lawrence ..... .10
- Delphine Lawrence ..... .10
- Ruth Klapp ..... .10
- William Staley Cheatham .10

**Monthly S. S. Offering:**

- Durham, N. C., 5th Sunday offering ..... 17.00
- Franklin, Va. .... 2.29

**Special Offering:**

- De Witt Klapp, Pittsboro, N. C. .... 1.00
- Chas. D. Johnson, Graham, N. C. .... 5.00
- Mrs. Bettie Cates (on support of children) . 3.00
- W. A. Lewis ..... .10
- Mrs. W. W. Staley (Thanksgiving Offer.) 2.00
- Mrs. Bessie Staley Cheatham ..... 1.00
- Miss Annie Staley .... 1.00

**Girard, Ala., Ch.:**

- Mrs. Carrie Parish .\$.50
- Mrs. Fannie Crather ..... 1.00
- Jane Waldrop .... .50
- G. L. Newsom ..... .50
- P. A. Newsom .... .50
- J. W. Cone ..... .50
- J. F. Posey ..... .50
- D. P. Elder ..... 1.00
- Lula Johnson .... .50
- Mattie Stubbs .... .50
- Rev. G. O. Lankford .50
- J. F. Hill ..... 1.00
- Charlie Lynn ..... .50
- Total ..... 8.00

**Rose Hill Ch., Columbus, Ga.:**

- Miss Mary Thompson ..... 1.00
- Talmage Elder .... .25
- Total ..... 1.25

**Brown's Springs Ch., Ga.:**

- Rev. J. H. Milan .. .50

- S. J. Bullard ..... .10
- Miss Julia Rogers . .50
- Mrs. L. D. Lawrence .50
- J. B. Rutherford .. .50
- L. R. Ryls ..... .50
- Mrs. R. H. Reynolds .25
- J. P. Brown ..... .50
- Mrs. M. E. Wyrick .20

Total ..... 3.55

**From "Cheerful Helpers," Langdale, Ala. ....**

8.00

**Richland, Ga., Ch. and Conference:**

- Rev. H. W. Elder .. 1.00
- D. S. Hogg ..... 2.00
- C. S. Singleterry ... 1.00
- W. L. Osborne .... 1.00
- Rev. J. C. Postell .. 1.00
- Mrs. J. C. Postell . .50
- J. W. Kent ..... .50
- Mrs. M. L. Young . .50
- M. D. Brown ..... .25
- J. R. Hansom ..... .25
- G. A. Plymale .... .25
- J. L. Hawkins ..... .25
- G. L. Newsom ..... .50
- T. C. Floyd ..... .25
- F. W. Shehand .... .28
- L. C. Harrison .... 1.00
- M. G. Bishop ..... .25
- Jim Elder ..... .50
- R. J. Dickson ..... .10
- G. M. Swan ..... 1.00
- Mrs. G. L. Ivy .... .50
- Mrs. Susie Richardson ..... .50
- Total ..... 13.38

**Corinth, Ala., Ch. and Dist. Meet.:**

- Rev. G. D. Hunt .. 1.00
- Rev. J. W. Elder .. .50
- Rev. C. M. Dollar . 1.00
- S. E. Carpenter .... .25
- W. E. Pate ..... .50
- Mrs. M. E. Carpenter .25
- Mrs. M. A. Brown . .25
- W. J. Horton ..... 1.00
- Rev. W. R. Knight . 1.00
- M. W. Knight ..... .50
- Rev. C. W. Carter . .25
- J. C. Harris ..... .50
- Mrs. W. R. Knight . .50
- Miss Hattie Elder . .25
- Rev. J. H. Hughes . .50
- J. C. Knight ..... .50
- J. H. Harris ..... .25
- G. C. Brown ..... .50
- C. C. Carson ..... .25
- Total ..... 9.75

Sale of Pictures ... 2.20

Amt. 41st week ..... 79.72

Total .....\$4,000.51

Elon College, N. C., Nov. 3, 1909.

My Dear Children and Friends:—

Home again Monday, Nov. 1, 4 P.M.

**DR. J. H. BROOKS**

Surgeon and Dentist

FOSTER BUILDING,

Burlington, N. C.

**MEDICINE.**

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

**FREEMAN DRUG CO.,**  
Burlington, N. C.

**FREE DEAFNESS CURE.**

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City Mo.

Had a great trip to Ga. and Ala., of which we will write later; our report is lengthy and we will need the space, so I will be brief. Sisters Bessie Staley Cheatham and Annie Staley join with Sister Jones and add their dollars to make Uncle Jim shout—what other "old cousin" will join in?

In the corner this week we publish Bro. Chas. E. Johnson's letter, Graham, N. C. It's a private letter but shows such deep interest in the Orphanage work that I feel it may help others to arrive at a definite offering for the Orphanage work. Bro. Johnson is Register of Deeds for Alamance County, N. C., and in conversation with Uncle Jim 13 months ago said, "If I am reelected I will give the Orphanage \$5.00 a month for support"—he got elected—hence his monthly offering. Now who will join Bros. Carlton and Johnson? Bro. Johnson has just finished one year. Bro. Carlton will soon complete two years. We want eight others by Christmas who will be ready for New Year.

Our first Thanksgiving Offering was made this year by Mr. John Beck, of Richland, Ga., who is an engineer on the Seaboard Air Line R. R., and though not a member of any church feels that every person should make a Thanksgiving Offering, and he designated the earnings of one day, and turned over to Rev. H. W. Elder, pastor Christian Church, Richland, for his gift \$4.77. We are very grateful for this kind act and realize what an enormous amount would result if every church member would do as Mr. Beck has done. May God bless this kind-hearted and brave man at the throttle, and may he at last so have run the engine of life as to come to a

standstill at the Grand Union Station of the City of our God.

Sister W. W. Staley sends in her Annual Thanksgiving Offering. She never fails; year after year comes and goes and Sister Staley is always ready to help the orphans. May there be thousands this year who will do as Bro. Beck and Sister Staley have done.

Thanksgiving!

The Thanksgiving envelopes are being delivered to delegates at the Conference, except Valley Va.; these will be mailed in a day or two. We ask pastors and people to take the Offering this year as early as possible, make it just as liberal as they can, and report it promptly. We need your prompt, and persevering help.

Donations:

Bro. S. O. Caviness, Greensboro, one bunch of bananas for the children, and they enjoyed them, too! Thank you, Bro.

Sister Jennie Hamlet, Semora, N. C., 2 pillows and 2 pillow cases. May many tired heads find rest on these pillows! Thank you, Sister Hamlet.

Bro. J. C. Harris, Wadley, Ala., about 50 lbs, "Ribbon Cane" (all Uncle Jim could carry in his strong right hand) for the orphans. That was a sweet time, Bro. Harris, when little and large got to "chewing cane" as the Ala. people would say. Master Earle Cates took his lot and sat on the "drawing horse" and spent the while chewing and enjoying it finely. Wish the Ga. and Ala. friends could have seen the picture—many of them found it very sweet but hard to swallow.

In last week's report the amt' brought forward should have been \$3,887.28 instead of \$3,812.47, which would make the total for last week \$3,920.79. It is quite difficult to keep every detail correctly.

Let every body talk and pray for the greatest Thanksgiving Offering yet made by our people.

Yours for the work,

Fondly,

Uncle Jim.

Graham, N. C., Oct. 30, 1909.

Rev. J. L. Foster,

Elon College, N. C.

My Dear Sir and Brother:—

I herewith enclose you my check for five dollars for my monthly donation to the Orphanage for the month of Nov., 1909. This donation completes my offering for this year's work as my year begins with December 1st.

Bro. Carlton and myself have been a little lonesome this year, just two of us, but how much more interesting it would have been if we had had eight more

for company. Now I know that I have use for all the money that I have, having a large family of little fellows too young to work, and could use every dollar that I make, but I am willing to make a sacrifice and do without things that I need in order to give something to help the orphans.

I have a very deep sympathy for a little orphan child and I am glad to be able to lend a helping hand to cast a little sunshine in their pathway. I am willing to make this same offering monthly for the next twelve months if we can get eight more for company. It would be so much more interesting to have fifty dollars per month instead of ten. I wonder if eight more will not decide to join our little band? With much love to you and the orphans I beg to remain  
Yours very truly,

Chas. D. Johnston.

If the eight do not join our company, I am going to give the same amount this next year, beginning with December, anyway.

C.D.J.

Fraklinton, N. C., Oct. 20, 1909.

Dear Uncle Jim:—

Grandma gave me another dime, which I gladly send to you for the orphanage. I am two months old today, and weigh 13 pounds. "Mammy Crews" left me when I was seven weeks old, and grandma, mother and I cried and she cried some, too. We have missed her so much. Mother weighed me in her arms, the day before she left, on Grandpa Staley's cotton scales, where mules and bales of cotton are weighed and I weighed 14 lbs. but my shawl weighed one and one half pounds.

Mother hoped when I was named for grandpa that the folks would call me William Staley. But if that is too long for a boy, call me "Staley."

I have been rich since last week and mother failed to mail my letter until today, so I am 10 weeks old now. Grandpa has not seen me since I was ten days old.

Kind regards to you and all the cousins. Mother and Aunt Annie are "old cousins," and they send \$1.00 each in response to your call.

Papa has been to see me three times this week and I laughed aloud, too.

Fondly,

William Staley Cheatham.

Well, dear little man, you are doing nicely indeed, and almost big enough to come to see us—here where your first money was spent. Come see how you like your investment.

Moneure, N. C., R.F.D. 2, Oct. 26, '09.

Dear Uncle Jim:—

I was at Elon College in August, when

papa assisted brother Peele in a meeting at Berea. While I was up there Sister Myrtie carried me over to the orphanage and I saw some of the little orphans, and they have such a nice home, it made me feel almost like I would love to live there myself. I am nearly six years old. I can read. I send ten cents to help the orphans.

Your little friend,

Ruth Klapp.

We are so glad to welcome dear little Ruth to the Band of cousins. Now, if you can read you must hurry to learn to write your own letters to Uncle Jim. That would be nice, wouldn't it?

Seagrove, N. C., R.F.D. 1, Oct. 24, 1909.

Dear Uncle Jim:—

It has been some time since we wrote last, but we haven't forgotten you all. There will be preaching at New Center this afternoon by our pastor, Rev. W. H. Roach.

Enclosed find our dimes.

Your loving nieces,

Pauline and Delphine Lawrence.

A long time indeed, little girls, but we are glad you remembered at last. Do not forget again.

Henderson, N. C., Oct. 28, 1909.

Dear Uncle Jim:—

Just to think we have had birthdays since we wrote last. Charles is now three, and Hannah Clare one. Charles thinks he is very big, but Hannah Clare doesn't mean to be left behind. She can walk well, and follows close on Charles' heels. We went up to north Henderson this P.M. to get a chicken Mrs. Stephens gave us. The chicken came near getting away after we got home and Charles had a big cry over it. We would like to help you eat your "tadlys," as Charles calls potatoes. Mr. Kenneth Newman and Mr. Pres Fuller gave us a whole "lot of tadlys," so you see we have not been without.

Daddy is great on raising Irish potatoes. He planted a peck for a second crop. When he dug them he had just about a peck.

We send our love and dimes.

Lovingly,

Charles E. Newman, Jr.

Hannah Clare Newman.

Charles will certainly have to learn to beat Daddy raising potatoes. James says he is going to be his daddy's "farmer boy."

When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

atchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—TAKING PART. NO. 2.

Sometimes when we ask an Endeavorer to do more than read a verse, he will say, "I just can't express myself. I would be only too glad to lead in prayer or make a short talk or give a comment on the verse I read, but I just can't express myself." To get such diffident members as this one to do active work is the reason for the existence of our society. Unless we can interest them, our meetings are at best to remain recitation performances for the less gifted ones and exhibition galleries for the progressive ones. How shall we interest these diffident ones?

1. Get them to really want to take part. Don't let them stop with a wish; get them to want to feel they have lost something unless they do participate. Do this by saying incidentally, "That was a fine verse you read today, and I did so hope that you would add a word of explanation. Our meetings would be so much better if you would help give them zest in this way." Don't stop with doing this once, but keep at it until you get results.

2. Get them to work to that end. Assign them work to do and literature to read. Get them to be assistant leaders. Give them encouragement every time they come out of their shell.

3. Get them to practise expression before the meeting at home. Tell them to write out what they desire to say in the best English they can and then to tear it to pieces and give it off-hand in the meeting. Practice makes perfect. They can practice at home as well as in the society prayer-meeting.

4. Don't ask too much at first. Merely a Scripture verse repeated will do for a first effort in prayer. A word of comment on a verse or a hymn may be a good starter in public speech. "The parable of parables for the young Chris-

tian is that of the mustard seed." But praise their meager beginnings. Remember that the swiftest runners once had to travel by crawling, and that too by assistance.

5. Get them to stand up when they take part. Nothing helps speech like having everybody's attention. The fact that others are expecting you to say something will help you say it. Be sure to get them to stand up when they take part. It will give them confidence and encourage them to go on.

6. Assist them in the meeting. How? Take a seat by one of them; have three other members of the Prayer-meeting Committee do the same. Suggest to him the time for him to take part. If you desire to teach him to pray, say to him, "When I pray in the chain of prayer, I wish you would follow me in a sentence prayer." Then make your prayer very simple, so as not to discourage him. If you fail the first time, remember Robert Bruce and the fly. Keep at it.

7. Frequently have some form of concert work, especially when you are sure not all have taken part, aside from singing. If a member once fails to keep the pledge, he will fail again. We are creatures of habit. Therefore at some point during the meeting, in concert, you may often with profit read a hymn or a psalm or repeat the pledge or the Lord's prayer or some other prayer or the ten commandments, or ask all who would testify for Christ to stand up. This concert work is valuable in itself, and it serves a useful purpose often in helping all keep the pledge. When it becomes a cloak for slothfulness in Christian service, abandon it altogether.

### "C.B.C." Organized Class Banqueted.

At the home of Mr. and Mrs. J. P. Huffman, on Thursday evening, Oct. 28, the "C.B.C." Organized Class of the Elon College Sunday school was given a most cordial reception. The class now numbers 41 and nearly every member was present. The home had been tastefully and artistically decorated for the purpose and good things bountifully provided, so that all the class could do was to enjoy itself to the full. The hours were from 8 to 11, and surely hours never passed so delightfully before. The Elon College Sunday school orchestra was there and rendered suitable music.

Each guest was given a fortune in a pumpkin cover and charades were played. It was a good thing to be a member of the class that night.

### From Miss Stephenson.

Miss Bettie Stephenson, Roanoke, Ala., under date of Nov. 1, writes: "I have a class of about fourteen in our Sunday school (New Hope), five boys and nine girls, ranging from the ages of fourteen to eighteen. I organized them last January under the name of "Constant Workers," and they have done good work.

"Our pastor, Bro. Hunt, is talking Christian Endeavor to the boys and girls and expects soon to organize a Society. If he does, my class of boys and girls will be a part of the Society. (Let us hope that the Society will soon materialize. Ed).

"We have organized a Teacher-Training Class of three members. I am the teacher."

Who will be the next to send such encouraging items? That's what we call good writing in this office. Who will be next?

### C. E. TOPIC FOR NOV: 14—A FEW SUGGESTIONS.

Pilgrim's Progress Series, XI. Beulah Land, Isa. 62:3-5.

Pilgrim's Progress Passage.—Again we have a very long passage from the Pilgrim's Progress. It begins with, "They went then till they came to the Delectable Mountains" and ends just before the paragraph beginning, "So I saw that when they awoke, they addressed themselves to go up to the city," 25 pages in the large edition which I possess. I doubt if much more can be done with this unwieldy passage than to select a few impressive scenes and have them presented in five minutes each by suitable members. For example under this head might come Bunyan's Picture of Beulah Land, The Delectable Mountains, In the Flatterer's Net, On the Enchanted Ground, Ignorance and Atheist, Little-Faith Among Thieves.

Scripture Lesson.—The three verses should, perhaps, be read in concert by the Society. The Leader may draw lessons from it or appoint three Endeavorers to comment briefly on a verse each, in which case the Leader will draw a

lesson or two from the Pilgrim's Progress Passage.

**Scripture References.**—Hand out, but let those who get them read them, adding a sentence comment, when they see fit as the meeting progresses:

- The Soul Restored, Isa. 1:26.
- The Church a Diadem, Deut. 32:10.
- Power of Righteousness, Luke 1:6.
- Beulah a Blessing, Eph. 1:23.
- Beulah Land, Where? Rom. 14:16-19.
- A Land of Heart-peace, John 16:22-23.
- A Land of Plenty, Jer. 31:12-14.
- A Land of Joy, Isa. 66:10-12.
- A Land of Love, I Cor. 13:12-13.

**Question Spurs.**—Hand out, but let the ones who get them give the answers as if no question had been given and without being called for:

- What is Beulah Land?
- How may we enter it?
- How may its influence be felt in daily life?
- What kind of thoughts would it make us think?
- What effects should Beulah Land have on our homes?
- On our church? On our government?
- On our Society?

Who is our guide to Beulah Land?  
 What is my position in reference to Beulah Land? (To be given to several).

**Suggestive Program.**

1. Song: Beulah Land. Chain of Prayer.
2. Scripture Lesson and Comment.
3. Pilgrim's Progress Program.
4. Some songs. Prayer.
5. Pastor's five minutes.
6. Leader's Remarks.
7. Voluntary Participation, including Scripture References with Comment and answers to Question Spurs.
8. Song. Offering. Mizpah.

**AGENTS:**—If I knew your name, I would send you our \$2.19 sample outfit free this very minute. Let me start you in a profitable business. You do not need one cent of capital. Experience unnecessary. 50 per cent. profit. Credit given. Premiums. Freight paid. Chance to win \$500 in gold extra. Every man and woman should write me for free outfit. **Jay Black, Pres., 100 Beverly St., Boston, Mass.**

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**No Two Alike—Latest Designs.**

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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ELON COLLEGE, N. C.

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EDITED BY J. PRESSLEY BARRETT, D. D.  
 Editor Herald of Gospel Liberty

This is without doubt the most generally interesting publication sent out by the Christians. Its centennial, historical and denominational features make it not only unique in character, but interesting as well. From beginning to end it claims the interested attention of the reader.

We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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ers in the West will be shipped from our factory in Illinois to save time and freight. Write to the advertising manager of this paper or to the Bank of Richmond, Richmond, Va., one of the largest institutions in the South, and they will tell you that we always keep our promises.

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 RICHMOND, VA.  
 "The South's Mail Order House."

—Mayor Tom S. Johnson of Cleveland, famous for his fight for three cent street car fare, was defeated in the recent election.

**DIED.**

**Shrodes.**

Roy W. Shrodes, the only son of Mr. and Mrs. William H. Shrodes, 518 Eflingham St., Portsmouth, Va., was born at Ithica, Mich., Jan. 1, 1896, and died Oct. 21, 1909 at the home of his parents.

Ray was a youth of great promise, refined and modest in disposition; ambitious and persevering in life. He loved music, books and those things that would uplift and elevate.

He was a member of the Christian Sunday school and we feel that we have sustained a great loss in his death. Though he had been in our midst less than a year, we had learned to love him and appreciate his sterling qualities of mind and heart. He always manifested deep interest in Sunday school and Church work and had on several occasions won Sunday school medals for faithfulness.

We cannot understand the early departure of this seemingly promising life, but we do know that God is too good to be unkind and too wise to err. Loving hands covered Roy's grave with flowers and sympathizing hearts mingled tears with those of fond parents—bereft of their only child in whom were centered fond hopes for the future.

The funeral services were conducted from the Christian Church by the writer, assisted by Rev. Mr. Parish of the Baptist Church. J. W. Harrell.

**RALEIGH & SOUTHPORT RY. Co.**

P. M.	A. M.	STATIONS.	A. M.	P. M.
4:15	8:00	Lv. Raleigh	Ar. 10:50	7:25
4:25	8:10	Caraleigh Lv.	10:40	7:10
4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. June	8:05	4:10
7:25	11:10	Ar. Fay't'v'l Lv.	8:00	4:05

J. A. Mills, Pres.

Raleigh, N. C.

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Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chlorid, capsicum, sage, alcohol, water, perfume. Ask your doctor about this. Follow his advice. Promptly checks falling hair. Completely destroys dandruff. An elegant dressing.

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Write to nearest Bell Telephone Manager for pamphlet, or address

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Hillcrest, near the rapidly growing city of Columbia, S. C., is soon to be the greatest center for the growing of early fruits and vegetables and the raising of poultry for the high priced markets of New York, Boston, Philadelphia and the East. The sandy soil and wonderful climate combine to make Hillcrest surpass all other sections for the raising of peaches, grapes, pears, pecans, onions, asparagus, cabbage, tomatoes, potatoes and other early fruits and vegetables.

**500 to 800 MILES NEARER THE NORTHERN MARKETS THAN FLORIDA.**

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In selecting a place to live, the first thing to be considered is climate. No spot in America is so favored in this particular as Hillcrest. The fame of Pinehurst, Camden, Columbia, and Augusta as winter resorts have attracted the health-seekers and pleasure-seekers of America by the hundreds of thousands and has multiplied ten-fold the value of land in these places. Hillcrest possesses all the attractions of soil and climate that have made her sister resorts famous, and in addition has the advantage of several hundred feet elevation above any of them, thus giving it the same winter climate, but a much superior summer climate. A hot night in Hillcrest is unknown nor are the days ever uncomfortable. The annual variation in temperature is remarkably small, thus giving the mildest winters and the coolest summers. The porous sandy soil quickly absorbs the most abundant rain, leaving the air pure and dry, and making cultivation possible within a few hours.

## HILLCREST—THE GREAT PLEASURE AND HEALTH RESORT.

With its splendid climate and high elevation Hillcrest is soon to be the most popular resort of the South Atlantic section. Its absolute freedom from malaria, its pure and bracing air, and its excellent water, are already attracting homeseekers in large numbers from Columbia and the surrounding territory. The market value of land will increase by leaps and bounds and the farmer, fruit grower, truck grower or poultryman, who buys a farm now for \$100 will in a few years be holding his land at Hillcrest for \$500 per half acre building lot.

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**LELAND MOORE PAINT & OIL COMPANY, CHARLESTON, S. C.**

—The London authorities continue to have trouble with the "suffragettes." One woman wearing the suffragette colors smashed a bottle containing corrosive acid on a ballot box, injuring several election officials.

(Begun on page three).

That is the judgment of this Board, the Christian Denomination is responsible for the evangelization of at least one million people in Foreign Mission lands, and the Foreign Missionary Secretary is directed to bring this matter to the attention of the next session of the American Christian Convention, urging that body, as representative of the denomination, to officially accept the responsibility named above.

That this Board meet on the day preceding the opening of the next session of the American Christian Convention, or at the call of the Mission Council.

The following Home Mission pastors were approved:

A. C. Burnham, J. W. Dudley, P. E. Zartmann, D. M. Helfenstein, J. W. Barrett, Albert Dunlap, R. C. Moulton, L. D. Hammond, L. D. Holaday, C. E. Fockler, L. F. Johnson, W. H. Sando, H. W. Elder, J. W. Harrell, S. D. Bennett, B. L. Hess, J. C. Grafton, John S. Halfaker, Henry Crampton, F. D. Hutton, H. J. Rhodes, and P. S. Sailer.

Warren H. Denison,  
Secretary.

#### TINKERLESS ROOF.

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This roof is made of Cortright Metal Shingles. Its basic material is tin, long recognized as the best "all round" material. This is not ordinary tin; it is the best the world produces; then it is cut and stamped into shapes that are very handsome, and so arranged that they are joined together by a hook-hinge on one side and nailed on the other so that no power of the elements can loosen, weaken or separate them. Top and bottom they join, too, as well as on the sides—join as close and as proof against water as the scales of a fish and as secure against fire as boilerplate—and all of it is made to gauge, so that any part of it fits on the roof anywhere, always producing that delightfully artistic effect of shaped shingles or carefully sawed stone slates.

But the chief value is the tinkerless feature. It is painted both sides—no rust to start with—and when you put it on you do nothing to induce rust. There is no solder used, and every nail you drive is immediately covered by the next piece you put on. There's not a raw edge or spot anywhere. You put it on and forget the old leaky days. That's all.

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S. H. HARDWICK, P. T. M.

W. H. TAYLOR, G. P. A.,

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GREENSBORO N. C., WEDNESDAY, NOVEMBER 17, 1909. VOLUME LXI. NUMBER 45.

## EDITORIAL COMMENT.

**Thanksgiving.**—There is no happier and more fitting custom so far sprung up amongst us than this of an annual Thanksgiving Day. It is purely an American institution. Its origin is traced to that day when the New England colonists, in 1621, having harvested their first crop, Governor Bradford made provision for a day of rejoicing, of praise and of prayer. In 1623 a day of fasting and prayer for rain, during a continuous drought, was changed into a day of thanksgiving by the coming of rain during the prayers. During the Revolutionary War a national thanksgiving was observed each year by order of Congress. Since 1864, President Lincoln leading off in what has now become custom, the President has appointed, by proclamation, the last Thursday in November of each year as a day of national thanksgiving and prayer. President Taft issued his proclamation for this year on November 15, which is as follows:

By the President of the United States—

### A Proclamation:

“The season of the year has returned when, in accordance with the reverent custom established by our forefathers, the people of the United States are wont to meet in their usual places of worship on a day of thanksgiving appointed by the civil magistrate to return thanks to God for the great mercies and benefits which they have enjoyed.

“During the past year we have been highly blessed. No great calamities of flood or tempest or epidemic sickness have befallen us. We have lived in quietness undisturbed by wars or rumors of wars. Peace and the plenty of bounteous crops and of great industrial production animate a cheerful and resolute people to all the renewed energies and beneficent industry and material and moral progress. It is altogether fitting that we should humbly and gratefully acknowledge the Divine source of these blessings.”

“Therefore I appoint Thursday, the twenty-fifth day of November, as the day of general thanksgiving and recommend our people to lay aside their usual vocations and repair to their churches

and unite in appropriate services and thanks to Almighty God.”

(Signed)

“WILLIAM H. TAFT.”

**Another Against the Saloon.**—Out in Indiana a woman sued a saloon-keeper for selling her husband drink when he was already drunk, the husband under the influence of drink having fallen down and killed himself. The lower court gave the verdict of \$1,200 sued for, and this decision has now been confirmed by the higher court, the court ruling that it made no difference that the saloon man didn't know the man was drunk, or if he habitually became drunk and due notice had been given the bar tender to that effect. The whiskey dealer was held responsible and was given the penalty asked for.

If men are to handle the dangerous, poisonous, deadly stuff, it seems that the courts are highly justifiable in making them sit up and take notice of the damage they are doing. It is a fearful thing to help usher your fellowman, before his day, into the presence of the great I AM.

**The Oldest Man.**—One Isaac Brock recently died in Waco, Texas, aged 121 years, 6 months and 3 days. We do not understand why The Charlotte Observer missed this, for this man of antiquity was a far heel after your heart, born on North Carolina soil, away up on Cherryfield Creek. There is no doubt as to the date of his birth and death, these being matters of authentic record. Of Isaac Brock the New York Advocate thus deposes: “He was born in Buncombe County, N. C., March 1, 1788. At the time of his birth that county covered all of western North Carolina. He was born in what is now Transylvania County, and for many years he lived near Cherryfield Creek. His name is signed to several land deeds and other papers now in possession of the Duckworth family.” It is believed that he was the oldest man in the United States. Even in this fast and furious age it is possible for one to live a long time, though life is not measured for value and worth by length of days; but by usefulness and service for others.

**Fatal Football.**—The last fatality and the one nearest home to Sun readers, in foot-ball is all too sad, too shocking, too deplorable for comment. Archie Christian, an eighteen-year-old student at the University of Virginia, from Richmond, was fatally wounded in a game of foot-ball between the University team and that of Georgetown at Washington, D. C., Saturday P. M., Nov 13, and died in a Washington hospital at 3:30, Sunday A. M. His brother, also a member of the team, his grief-stricken father and broken-hearted mother were present when the end came. His mother had premonitions and would not attend the game, so great was her fear and dread for her young and manly son, and when the game was concluded, 'phoned the hospital before she heard of the accident, to know if her son was hurt. She declared that she expected in breathless fear the sad news that was told her. Out of respect to their comrade the University of Virginia team, upon order of the authorities, has canceled all engagements and disbanded for the season. Georgetown has done likewise. One sits appalled in the presence of such a tragedy and comment is as unnecessary as it would be cruel.

—The State Department of the United States is acting wisely in refusing to take any sides in the great Peary-Cook controversy. The scientific bodies and the parties interested are enough to fight it out—we only hope they will soon fight it out and let us know “who is who.”

—In the British Isles, lunacy, idioey, and general mental imbecility has increased over six times as fast as the population. For the past decade 2,370 lunatics annually have been added to the number of insane. For the past fifty years the population has increased 81 per cent and the number of insane persons has increased 250 per cent. The main cause of this alarming fact is drink. These facts about increasing insanity are not confined to Great Britain alone, but if the researches were made as closely in our country as they are there we would have, perhaps, like facts to face.

## FROM THE FIELD.

## Columbus, Ga., Letter.

My work for the next year will be the same field I have served the past twelve months, viz., North Highlands, this city, and the Christian Church of Girard, Ala. The labors in this pastorate, during the year just closed, have been difficult, yet pleasant. Before coming to this field a little more than twelve months ago, I expected to find plenty hard work, and, by no means, has disappointment been my lot in this respect. But work was not the only thing found. Here we have two little bands of faithful Christian men and women, who love the church and the cause it represents, and who take a deep interest in their pastor, church, Sunday school and prayer-meeting. We have just reasons to feel grateful for the degree of success that has attended our efforts. By no means are we discouraged, nay, our hearts are glad and hopeful as the new conference year comes upon us.

The first service of the year was the midweek prayer-meeting at Girard. A spirit of intense earnestness seemed to pervade the minds of those in attendance. Church conference was held after the prayer service, at which time officers and committees for the ensuing year were elected. Sunday school at this point is "holding its own" and we are hopeful of an increased interest and attendance in the near future.

The first Sunday instant was a good day with us at North Highlands. The morning congregation was none above the average attendance, but at the evening service the congregation was the best we have had in several months. Those present manifested a profound interest in the service and worship of God. A number of church members who have grown cold expressed a desire and purpose to live a more consecrated life.

G. O. Lankford.

Nov. 8, 1909.

## Portsmouth Letter.

The past Conference year has been one of the most successful years in the history of the work. There were added to the church roll about 22 names and the Sunday school roll reached 180. The average attendance has been about 100. The church raised during the year about \$2,000 and received from rents about \$600. The canvass of the churches of the Conference has resulted in the collection of about \$2,000 or more.

The fifth Sunday in October marked the eighth anniversary of the organization of the church. Suitable services were held and they were largely attend-

ed. We endeavored to get out all the members of the church to the roll call, but it is not necessary to say that we did not succeed. It would indeed be a wonderful thing to get every member of any church to be present at one time. This would be a sight that would gladden any pastor's heart. We are glad to say that we got out a goodly number.

The work on the new church is most encouraging. The roof is now being raised. We are anxious to see it closed in before bad weather comes on. We are beginning to see how the church is going to look and it makes a splendid show. It is the consensus of opinion that it will be among the prettiest in the city. We often hear remarks of surprises that the Christian Church is erecting such a handsome structure. The building surpasses even our own expectation. We are building better than we thought possible. We are praying and trusting that God will continue to smile upon us and enable us to carry the work to completion. We are in great need of financial assistance at this time. We have used up our available resources for the present. We are dependent upon donations to meet the next two payments which amount to \$4,000. We are not able to see how these payments shall be met. We are praying and trusting that our Heavenly Father will open the way. Who will be the next to help us in this hour of great need? Send us a donation today.

J. W. Harrell.

Nov. 9, 1909.

## South Norfolk, Va.

Our church and Sunday school wish to express in The Sun gratitude for the many blessings which have been showered upon us the past conference year. God has blessed us wonderfully. We have had the pleasure and opportunity of working together without the loss of a single member of our little flock. Our church is pushing forward. The prayer meetings are very interesting and very helpful especially to us young people.

Our Sunday school is interesting, but I think there is room for improvement. May the love of God get hold of us all so we can do more for Him..

Last Sunday, Oct. 31, Bro. Cox preached the last sermon of his conference year with us, and it was with a sad heart that many of us listened to it, for Bro. Cox has become one of us and it is like parting with one of our own family.

He has mingled with us for four years, shared our joys and sorrows, and now goes away from us as gold which has been tried in the furnace and comes out brighter and purer.

He has been a shining light wherever he went doing good not only to those of his own household but to suffering humanity wherever an opportunity afforded. He has worked so faithfully in the culture and sacrificed so nobly, that the church feels her loss deeply.

In the Sunday school he was always ready to help and give encouragement whenever needed and no one will feel the loss more than the writer; for if there is anyone who appreciates a faithful worker there, it is the Superintendent. May God reward him for his faithful service is the prayer of S. S. and church.

We would not forget his faithful wife. She was a teacher in the Sunday school, and a more faithful one I never saw. Her scholars were devoted to her and she will be missed by all. But she is leaving behind a lesson for most of us to learn, that of punctuality and faithfulness. May the service which she rendered bear much fruit and prove a blessing to her.

There were many tokens of love and esteem presented to them Sunday. At morning service the Superintendent, in behalf of the Sunday school, presented to Bro. Cox a set of gold cuff buttons and scarf pin to match, and to his wife a very beautiful pin. Bro. Clarence Stewart presented him, in behalf of the Baraca, a beautiful silk umbrella. At the evening service I. O. O. F. Oakdale Lodge No. 70, of which he is a respected member, turned out in a body to show their love for him. He had a heart to heart talk with them, his subject being, "Whom will you this day choose, Barrabas or Christ?"

After the service Bro. Billy White presented him with a lovely Bible, which bore his name and that of the Lodge. Then they sang that dear old hymn, "Blest be the Tie that Binds." At the prayer meeting, Bro. Rodgers, in behalf of the Ladies Aid Society, presented to his wife, who was also a faithful worker there, a handsome set of silver knives and forks.

May the Lord bless them in their new field of labor is the prayer of us all.

R. W. Spruill.

## NOTICE.

## Barrett Monument.

At the last session of the Eastern Virginia Conference, the Conference instructed the committee appointed to solicit means and erect a monument in memory of Rev. B. M. Barrett, to erect a plain slab at his grave and raise \$100 to be used in placing a window to his memory in the new Portsmouth Christian Church. At the Conference at Den-dron subscriptions were made for the

erection of the monument. Part of these remain unpaid. The following amounts have been paid and are now in hand to be used as ordered by the Conference:

Public collection at Dendron	....\$ 2.16
J. W. Wellons	..... 1.00
Mrs. W. D. McClenny	..... 1.00
Spring Hill	..... 5.60
Cypress Chapel	..... 5.00
Waverly	..... 5.00
South Norfolk	..... 5.00
J. P. Barrett	..... 5.00
Holy Neck	..... 5.00
Liberty Spring	..... 5.00
Dendron	..... 5.00
T. R. Gaskins	..... 1.00

Total .....\$45.76

We would be glad if those who have pledged amounts would send them in as early as convenient.

Any one desiring to contribute may send the amount to the writer who was made Treasurer of the Committee.

R. H. Peel.

Windsor, Va.

**THE CHRISTIAN MISSIONARY ASSOCIATION.**

The next session of the Christian Missionary Association of the Eastern Va. Conference will be held with Berkley Christian Church Dec. 7, 1909. This session will cover only one day and evening. The program is now being arranged, and will probably appear in the Sun in a few weeks.

The Association is now a creature of the Conference and destined to become an important factor in developing the Conference work. It is the duty of each person that is able to take one or more memberships in the Association and thereby help to make it more effective in its work. It is the right arm of the Conference. We would be delighted to have a large list of new names added to our roll at the coming session.

We want to urge the members of the Association to make arrangement to attend the coming session. We desire to make the meeting as enthusiastic as possible. In order to do this we must have your presence. You cannot have interesting and enthusiastic meetings without the people. You can come in on the morning trains and leave in the evening. It will take only one day of your time. Let us devote that day to the work that God has entrusted into our hands. J. W. Harrell, Pres.

Portsmouth, Va.

**Words From Waverly.**

I am glad to note, mention already having made in these columns, of the

good revival held at Waverly. I assure you that our editor has not over-stated the facts. We had planned to hold a series of evangelical meetings for ten days beginning with the third Sunday night in October. Our brother Ryan, whom God has blessed so wonderfully during the past summer, had been secured to conduct the meeting. Bro. Ryan reached us on Monday and preached three very forceful sermons. He was necessitated to return home on Wednesday. When he reached home he found his little girl ill from scarlet fever which, of course, made it impracticable for him to return. Rev. C. C. Jones, of Wakefield, was visiting us, and he was pressed into service for two services, after which he had to return home.

Feeling greatly disappointed and discouraged, many thought best to close the meetings, but the burden of souls lay heavily upon my heart. I had been praying two years for that which I hoped to see accomplished now, and to yield the work was, to me, not only yielding the battle to the enemy, but it was disclaiming the promises of God. This would seem very wicked. I believe that if God will be with us at one time, He will be with us at another, and the fact that Bro. Ryan was incidentally taken from us, was to me no reason that the Lord had left us and desired us to give up our battle. If the people wished a blessing, they could get it. God would give them just what, deep down in their sincerest heart, they most desired. The meeting continued.

The pastors of the other churches were invited, with their people, to join hands with me in a union meeting for the good of the town. They gladly did so. And when done, it seemed to me, I never before felt such a good spirit as swept the community. It was thought by everyone that the right step had been taken; and the people began going to church and participating in the services. 'Twas great to hear that great throng of four or five hundred people singing "The Glory Song," "The King's Business," "For He is so precious to Me," etc.

The meetings were continued in this way for one week, during which time there were about ninety professions and reclamations, the most of them being professions.

The meetings have produced three distinct results: The union of church people, sentiment against existing evils and inspiration to do better and be better folks.

There is a more brotherly feeling existing now than before; not that the churches were antagonistic, but that now they have more sympathy, fellow-

feeling, good wishes, genuine cordiality, and a ready hand for one another, realizing that we are but little companies of the Lord, in different boats only, steering for the same port.

Quite an attack was made on the existing evils of the town, paying special respects to the dispensary. I am glad to say that I feel that the people here are beginning to realize that a dispensary is the most demoralizing and damaging thing to churches that ever was instituted. When we essay to follow and serve the Lord and at the same time arm and ally ourselves with the devil, we are as bad off as the Ark and Uzziah were when the Ark of the Covenant rested in the camp of the enemy,—God is gone! And God will stay gone till we rectify ourselves with Him. This meeting has been a decided step in that direction.

The meetings as a whole were inspiring. I think, were we to name the reclamations, we would have to name every one who attended the meetings. The people in general were revived. Many who did not attend felt the Spirit, and since have given expression to their religious impulses.

Last Sunday morning I received twenty-three into church fellowship and baptized one by effusion. There will probably be others to join later. Last night, at the conclusion of the prayer-meeting, at which there were about three hundred people present, I baptized twenty-two by immersion. Nine of them were women and little girls, thirteen were young men and little boys. Some of the little ones were as young as ten. There will be many to unite with the other churches. Praise ye the Lord for all his wondrous works toward the children of men.

H. E. Rountree.

Waverly, Va., Nov. 11, 1909:

**Lassiter.**

Richard P. Lassiter was born Dec. 28, 1882 and died Oct. 31, 1909, at the age of 26 years, 10 months and 3 days. He leaves to mourn their loss a companion, two children and an only sister. His death was quite a shock to his family and friends, as it was not at all expected. He died at the Protestant Hospital of Norfolk, Va. Truly we do not know what moment death shall claim us. We should ever be in readiness for the call of the Master. Our brother professed faith in Christ at the Brown and Curry meeting held here about eighteen months ago. The funeral services were conducted by the writer, assisted by Rev. W. G. Parker of the M. E. Church. The Lord bless and comfort the bereaved ones.

J. W. Harrell.

## NOTES AND PERSONALS.

—Rev. C. E. Newman, pastor of our Henderson N. C. Church, is doing an excellent work, and made a fine showing in his annual report to Conference last week.

—Rev. J. W. Wellons is attending the annual conferences and takes a keen interest in all matters pertaining to church and conference work. His health is unusually good.

—Have you in your home a copy of the new edition of "Principles and Government of the Christian Church"? The prices are, cloth 50c., limp cloth 35c., paper 25c. per copy postpaid.

—A wire message last Friday from Rev. C. H. Rowland, Franklin, Va., gave the regrettable information that the condition of his mother, which has not been good of late, was worse, and grave fears are entertained.

—His brethren were glad indeed to greet Rev. W. G. Clements at the Sanford Conference, coming in weakness of body from recent severe and continued illness, but in fulness of heart and hope for the work, and thoroughly alert to all church and conference work.

—The Home Mission Board of the Southern Christian Convention will hold its annual session in Greensboro, N.C., Wednesday, Dec. 1, beginning at 9 A.M. The members of the Board are J. E. West, Chr., J. O. Atkinson, Secty., Revs. H. W. Elder, J. W. Holt, and Brethren K. B. Johnson and Elijah Moffitt.

—Rev. B. S. Crosby, formerly of Clinton Corners, N. Y., writes under date Nov. 8: "Expect to commence my pastorate of the Hilton, N. J., church next week. I am getting quite well acquainted with the brethren of the South by reading The Sun, whose columns are filled with wholesome thoughts. My address after this will be Hilton, N. J., to which continue to send The Sun."

—Bro. J. D. Gunter entertained the whole Conference at Sanford last week, that is to say, provided suitable and happy homes for everybody, saw that guests and hosts were gratified, and did everything else of a cordial kind to make all delegates and visitors at Conference have a good time and feel at home. Bro. Gunter knows how to entertain a Conference all right.

—Dr. Staley's studies in Amos, four papers besides the introduction, beginning in this issue of The Sun, were read before the Eastern Va. Conference at its recent session and all who heard them were greatly enlightened as to the most ancient of the prophets, and were highly edified by the many fruitful truths contained in and growing out of these studies. The Sun has not

printed better matter in many a day than these papers which every reader will do well to read and ponder over.

—No report at the Eastern N. C. gave evidence of more faithful and acceptable service the past year than that of Rev. A. T. Banks, McCullers, N. C., his churches paying their conference apportionments, and showing a goodly increase in membership. Bro. Banks is a licentiate, being driven from school by the condition of his eyes which forbids close application to books, but is thoroughly alive to every enterprise of the church, and a consecrated, conscientious man. The Lord is blessing his labors.

—The Eastern Conference was characterized, at its recent session especially, by the large number of intelligent laymen who attended as delegates and took a lively interest in Conference work, not infrequently taking part in the discussions. Dr. Staley, of Suffolk, believes that one of the sad lacks in our church councils is the smallness of the number of laymen who take part, and who are interested enough to show deep concern and speak out in meeting. The movement of our time is to enlist the interest of the laymen in church work. The laymen's missionary movement is in the aim and is bound to come.

## ELON COLLEGE NOTES.

—Miss Urquhart, teacher of expression and physical culture, and Miss Maggie Isley of the Sophomore Class represented the Elon Y. W. C. A. in the Territorial Conference at Richmond, Virginia. This Conference was held from Thursday until Sunday and was composed of representatives of the Young Woman's Christian Association in South Carolina, North Carolina, and Virginia.

—The Philologist Literary Society has completed the program for the annual entertainment in the College Chapel Thursday evening, November 25. This is the Thanksgiving occasion and this Society is expected to give a good entertainment, as it has shown its ability to do on previous occasions.

—Mr. J. C. McAdams is putting brick and sand on his lot just north of his present home, preparatory to the building of a handsome residence.

—The new telephone Company has installed two dozen or more 'phones in our town within the last two weeks.

—Dr. Moffitt has rounded out ten thousand dollars on the endowment he is raising. Mr. W. Z. Atkinson, of Cardenas, N.C., signed up last week for the last \$500 on the first ten thousand.

—The Senior Class was given a formal reception at West Dormitory Saturday evening by the Junior Class. The

occasion was one of dignity and rare social pleasure. The Juniors showed themselves excellent hosts, a part of the culture that every well-bred person cannot well afford to neglect.

—The Francis Asbury Palmer Fund Board, in session last Thursday, appropriated \$1,500 to be used in the current expenses of Elon College during the present college year. President Moffitt has received a letter from Dr. Martin Summerbell, President, and a letter also from Dr. Frank S. Child, Secretary of the Board, informing him of the appropriation. The Francis Asbury Palmer Fund is a bequest of about half a million dollars, made by the late Mr. Palmer of New York, who, so far, is the largest single benefactor of Elon College, the College already being in possession of thirty thousand dollars given by him to its endowment. The income from the F. A. Palmer Fund is to be used by the Board for Christian educational purposes wherever, in the judgment of the Board, the best results will follow. The appropriation to Elon was \$500 last year. The increased appropriation this year is an evidence of the Board's confidence in Elon, and should encourage the friends of the College.

—Rev. Herbert Scholz, M.A., Class of 1891, Macon, N. C., was made Secretary of the Association of High School Superintendents at Greensboro at the session of the Association Nov. 5 and 6. So we learn from the Greensboro papers; from which source we learn also that this Association covers twenty counties in this part of the State. Professor Scholz spent the night here on his return from the Association and was at our Sunday school opening services Sunday, Nov. 7.

—Mr. Smith, an old friend of Mr. and Miss Wilson, came down from New Hampshire a few days ago and has since been their guest,—his first trip south of Washington. The remarkably fine weather since his arrival has impressed upon him the meaning of the phrase, "The Sunny South."

—Dr. Martin Summerbell's lectures as announced in these notes last week are to be given in the College Chapel at 8 o'clock on the evenings of Dec. 1st, 2nd and 3rd. They will be on the following subjects:

I. "Martin Luther,—His Training and Times."

II. "Luther's Duel with the Papacy."

III. "The Life and Work of John Calvin."

—The Elon delegation at the Eastern North Carolina Conference at Sanford Nov. 11-15 was: Revs. J. W. Wellons and W. C. Wicker, the latter be-

ing Secretary, Drs. J. O. Atkinson and E. L. Moffitt, Professor W. A. Harper, and Mr. J. Lee Johnson, a ministerial student. It is likely that several from here will attend the Western Conference which meets in Graham Tuesday to Friday of this week.

—Mr. Hosea D. Lambeth, the Elon railway agent, was married Monday evening, Nov. 8, to Miss Minnie Trollinger of Graham. The happy couple spent Monday night here with Mr. and Mrs. J. J. Lambeth, parents of the groom, and left Tuesday morning on a bridal trip. They will reside with the parents of the groom.

W. P. Lawrence.

### SUFFOLK LETTER.

#### Introductory.

At the Dendron Conference in 1908, I was requested to deliver a course of Bible studies at the Eastern Virginia Christian Conference in Franklin in 1909. I complied with that request and delivered four talks on the book of Amos. The Conference requested that these addresses be published in "The Christian Sun" and "Herald of Gospel Liberty."

I do not consider them worthy of print and, as they were not prepared with this in view, that they may be the better understood, I will give this letter as an introduction, explaining the outline of my studies and the purpose I had in their delivery.

Amos means burden. Perhaps he was burdened by the sin of the age in which he lived, though it was the most prosperous in the history of Israel. There is no burden comparable to that of soul-interest in the character and destiny of others. Individual worries and responsibilities are small compared with religious concern for the community or the age in which we live. Parents and teachers know that self-concern is light compared with concern for children. Amos had on his heart the weight of a nation, as Jesus bore the sin of the world. God laid this burden on Amos as He laid on Jesus the iniquity of us all.

Amos lived in Judah, but he prophesied in Israel. He undertook a great work without precedent or outside support. God qualifies those whom He calls into His service provided they obey the deepest convictions of their souls. Moreover, Amos not only preached a great gospel, but he also wrote his message. If the prophets and apostles had only spoken and had not written, much of the Bible would be wanting. The Lord said to Habakkuk, "Write the vision and make it plain upon tables, that he may

run that readeth it." A written sermon may be as much a message as extempore speaking; the important matter is to have a message from God; a plain message that will quicken those who read it into a run for life. The analysis of the Book of Amos gives us: I. The Call of Amos. II. A Message of Judgment against the Nations Adjacent to Israel. III. A Message of Judgment against Israel. IV. The Message Foretells Israel's Restoration. But the Book contains so much material, that it is difficult to analyze the book freely without extending the work too far for our present purpose. The time is too short to go into details and full exposition. My purpose has been to derive from Amos practical themes as the salient elements in his book and to make modern application of the general principles emphasized in his writings.

Amos is one of the oldest of the prophets, only Joel and Jonah dating before him. Jonah was, perhaps, the first, 862 B.C.; Joel came 800 B.C.; then Amos 787 B.C., according to accepted chronology. It is quite certain, therefore, that his message was one from God, as he could not have copied from others. I am inclined to believe that modern sermons are too much from Books and too little from God; and that, no doubt, accounts for the weakness of the pulpit in modern times. I do not mean by this to depreciate the value of learning nor the wise use of books; but it is so easy to breathe the atmosphere of literature rather than the spirit of God. Amos got his message first-hand and gave it hot from his heart. The time of his ministry was during the contemporary reigns of Jereboam II over Israel and Uzziah over Judah. Jeroboam reigned over Israel forty-one years, and came to the throne in the fifteenth year of the reign of Amaziah, King of Judah; he, therefore, reigned fourteen years contemporaneously with Amaziah and twenty-seven years contemporaneously with Uzziah, as kings of Judah. Israel reached the zenith of power during Jeroboam's reign. But power is a poor support for purity and piety; and wealth contains little to maintain religion and justice.

It remained for a country preacher to puncture the inflated corruption of a luxurious and profane nation, and to set fire to the dry stubble of a harvest-field of former yeras of faith and true worship. Careless security rested upon Israel; no political signs indicated danger; and dependence upon God had shifted to confidence in continued prosperity. None dreamed of inward moral decay and ease and luxury submerged

religion. It was at a time like this, a time like the last ten years of our own country, that the herdman of Tekoa was called to bear a message to Israel and especially to the house of Jeroboam. Individual Christian work may be done for individual souls; but sermons, prophecies, should be addressed to congregations, communities, officials, nations. There is a public spirit that overwhelms the individual, carries the individual on its current and besets him, and that public spirit must be corrected in order to restore the backslider. It was this large work, his heroic service, that inspired Amos to undertake his God-given task. A nation had prospered, gone astray, and was fast going to self-destruction. Israel was grossly corrupt in manners, morals, and civic life, and God called Amos to sound the alarm in the ears of their king and to give the nation an opportunity to come back to God. The time was ripe for such a message.

The message I derive from the Book of Amos is in four parts and will be sent to The Sun in four letters. I. Manhood and Ministry. II. Religion and Civilization. III. Prosperity and Corruption. IV. Message of Doom or Restoration.

My word to the reader is, to read all of these articles, keeping in mind that they were prepared for delivery and not print, and that they are not critical expositions but practical lessons from this wonderful prophet whose message is up-to-date and abreast with any age in its Social, political, and religious necessities.

W. W. Staley.

—The price of cotton has been raised to fifteen cents, the highest price for thirty years except for a short time in 1904. Mills all over the world are reducing output by shortening time.

—America has the most formidable battle ship in the world. The super-dreadnought, the North Dakota, last week established her claim to be ranked as the fastest battle-ship afloat. In addition to this advantage in speed, she is more heavily armed than any foreign war vessel.

—There may be some comfort in this. "Some writer has traced the origin of a thousand successful men. He found that 300 started as farmers' sons, 200 began as messenger boys, 200 sold newspapers on the street, 100 were apprentices to printers, 100 began life in a factory, 50 began at the bottom of the ladder in railroading. Only 50 of the 1,000 had wealthy parents to start them on the journey of life with the needed capital."

**HISTORY OF HOME MISSIONS.**

By W. E. McClenny, Suffolk, Va.

The study of the growth of the Home Mission idea in our church is very interesting. It began with the birth of the denomination, for before it was organized it had commenced to send out missionaries to the home field. Soon its youthful growth was retarded, and almost stopped as we will see from the history of the denomination; but during the last three decades the work has taken on new life, and it is now accomplishing great things for us as a denomination. Let us take a retrospective view.

The first mention of Home Mission work that we have been able to find was at the Conference at Piney Grove Church in Chesterfield County, Virginia, August 1793. Mr. O'Kelly in his "Apology" tells us that the people below were very anxious to become acquainted with the principles for which the seceders were contending, and that a committee was appointed to go and instruct the people privately and by public discussions, and then to take the sense of the people, to see if they were willing to accept the principles of the new church. This was done, and in a few weeks, more than one thousand people joined the then new denomination. The region referred to is most likely that now occupied by the Eastern Virginia Christian Conference. This was one year before the Christian Church was thoroughly organized, and so from this we get an idea that the early pioneers were alive to the situation, and improved their opportunities.

When the Christian Church was organized, August 4, 1794, everything was most opportune for Home Mission work. The entire country was stirred over the different kinds of governments that were being advocated, and the "Republican Party" was most numerous in Virginia, and as the Christian Church advocated the same kind of church government that the people did for the state it was a wonderful help to the early Christian preachers in their home mission efforts. The people of this section naturally loved the principles advocated by our fore-fathers, and flocked to her standard. In the little time of fourteen years she had spread her borders from Philadelphia to Pittsburg, Pennsylvania, thence down the Ohio river, down the Mississippi to a point due west from the southern Georgia line, thence down that line to the Atlantic ocean, and thence back to Philadelphia by water. Rev. William Guirey, who seems to have been one of the best informed men of the denomination at that time, 1808, says that he had labored in all that region,

and from the best information he could gather there were 20,000 members south of the Potomac, and east of the Mississippi river. There were members and churches in every state in the territory mentioned and in some sections they were quite numerous. The Christian churches in Pennsylvania we are told were founded by and through the effort of the brethren in Virginia, and were only separated from them by a difference of language, the Pennsylvania church members speaking the German language. Up until the year 1808 the records of the denomination show that the growth of the new church had been most wonderful, perhaps it had not been equalled by any people up to that time. We naturally ask the question, Why was this? Before 1809 all the Christian ministers had preached the principles of the church, and held up her only creed, the Bible, each member was reconciled to his brethren, and they had not let the individuality of the leaders appear. They had spent their time trying to spread the gospel of Jesus, and point men to the Lamb of God that taketh away the sin of the world.

During these years there were men like Rev. James O'Kelly who built his church, known by his name in North Carolina, William Glendenning, who built the first Christian Church in Raleigh, North Carolina and called it Bethel, and Francis Williamson who perhaps built the first Christian Church in Hertford County, North Carolina, and preached there himself, while Rev. Burwell Barrett had built Barrett's Meeting House in Southampton County, Virginia, and was organizing the church at Spring Hill, Sussex County. These are only a few instances of men who consecrated their talents, their time, and last but not least, their means to the cause of home missions in the early Christian Church. The account of the General Meeting of 1809 shows that there was a large scope of territory represented, as men from near Washington, D. C. to South Carolina were in the body, and that powerful and efficient work had been done.

Now we come to the sad part of the picture, when Home Missions received a stunning blow from which it barely recovered in fifty years. The denomination divided, and went to disputing with one another, and as Christ said, a "house divided against itself cannot stand," so the Christian Church divided could not stand the fiery darts of evil. Before 1809 it appears that everything was in harmony and union. This year a union with the brethren in New England was effected and different opinions began to crop out concerning the

methods of administering the ordinances of the church, and other theological questions. When this state of affairs was reached the other denominations began to misrepresent the position of the new church, and it was not long before there was almost total confusion in the ranks of the once quiet and hard working body of Christians. The leaders each wanted to have their own way in non-essentials, and were not willing to yield for the sake of peace. One division was followed by another, and all the enterprises of the churches began to lag, and soon the weak churches began to die, and the territory of the church commenced to swivel.

In the account of the General Meeting of 1811 there is no mention made of any of the enterprises of the church that conduce to its health and growth. It was nothing more than a great camp meeting held at a church, with no thought of strengthening the now weakened church. Education, the dynamo of efficient church work, was not mentioned. Home missions were not touched, foreign missions were not thought of.

For some time before this the ministers had endeavored to get all denominations to unite on the one broad platform with the Bible as a creed, and had paid little attention to organizing churches. When they found that this could not be accomplished they changed their tactics, and went hither and thither holding revival meetings, but when people were converted and baptized they were not organized into churches, and they either joined some other church or went back to the world.

The record we have of the Eastern Virginia Conference in 1818 is blank on all the subjects mentioned above, and more there was very little plan, order or system to the conference. The seventh session of this conference has very little to say regarding the supplying of the churches with pastors, and nothing in missions, home or foreign, education, publication, etc. At the eighth session held at Union, only a few miles from here a constitution was to be adopted, but we have not seen a copy of this.

From the year 1812 to the year 1844 there was a constant disintegration in our beloved church, for its members as said by one had "divided and subdivided until you could hardly find two of them that thought alike." These were the dark years for our church and it seemed at times that the last ray of hope had set to rise no more, and that it would only be a few years before the Christian Church would only be known on the page of history.

During these years while our people

were dividing and sub-dividing, Rev. Alexander Campbell, the founder of the Disciples of Christ began to do aggressive work in the South, and his ranks were constantly recruited from the weak churches in our denomination, and this is one of the reasons, I believe, why that denomination had such a phenomenal growth during its early years. It was no fault of the Campbellites, for had they not done the work some one else would. It was the fault of the Christian Church, for while they were disputing over the methods of how to baptize, and who was to hold the highest place in the church, Mr. Campbell and his followers were preaching, and baptizing by immersion, and organizing their converts into churches in which the new members might work.

A bright star of hope arose in 1833 when it was proposed to begin the publication of a church newspaper, but it took eleven years for this star to get above the horizon, and the first issue of the paper to come from the press, The Christian Sun in 1844. Soon another important character appears on the scene of action in the person of Rev. William B. Wellons, D.D., a man of broad views, and comprehensive ideas, and one who always stood for concentration and organization. It was not long after these appear before the few scattered, disorganized, and weak churches began to rally around the one common standard, The Christian Sun, and soon we see new life in the old churches, and some new ones were organized. Everything in the early fifties seemed to be propitious for another stride forward, after so long a period of seeming semi-consciousness. Evangelists like the Rev. Isaac N. Walter were again in the field, and thousands were added from year to year.

But the war clouds were gathering thick and fast, and soon broke out in the bloody struggle from 1861 to 1865. During these years there was only one conference that tried to hold yearly meetings, and they were very weak, for all the men were in the field wearing the gray under the immortal Jackson and Lee. When the smoke of battle had cleared away, there was nothing but poverty, sadness and desolation to be seen where a few years before peace, plenty, happiness and prosperity had abounded. Our churches in many cases had been used for various purposes by both armies, and were in a dilapidated condition, the members were scattered, wounded, disheartened or killed, and it was enough to make any but the strongest hearts quiver to behold such a scene of desolation. Even the lamented Dr. Wellons was almost disheartened and

for some time knew not what to do.

But he and his friends like true Southerners arose boldly four square to every wind of difficulty that arose, and soon showed that they were not to be overcome by mere trifles. The standard, "The Christian Sun," was again raised by the noble standard bearer, Dr. Wellons, and in a few years the church again commenced to show signs of revivification, and all the departments of the church were more thoroughly organized than they had ever been before. Before we were over the ill effects of a bloody fraternal war the department of Home Missions was again at work though in a feeble way, and new churches were being organized, and new houses built.

About the time of the war the church began to give more attention to the matter of educating the ministry, and this was one thing that helped to save the church at the crisis we have just mentioned. Ever since there has been more and more attention paid to this phase of church work, and it has had a telling effect for good on our home mission department.

From the Annual of 1879 we find that most of the conferences had Home Mission departments, and more that they were doing something in their line. Some of these reports show that they were doing very effective work for those times, and that there was a lack of ministers at that day.

The subject of an educated ministry and better support for the ministry was discussed at almost every conference and convention, and more young men began to take up the holy calling. This has had a most important bearing on Home Missions in our territory; for with every class of ministers that had been licensed to preach by our conference, there have been new churches organized and old ones have been revived.

From 1880 to the present day we have enjoyed a fairly good growth for a church of our size and means, and especially when we consider what we have been through in the past. We have as a denomination paid more attention to the education of the ministry, and this has brought about a better support for it, and today we have a better equipped ministry, and a more intelligent laity, than ever before, and in the meantime Providence has smiled on our section, and as a rule we are more able financially to carry the work forward than we have ever been before.

In 1887 we had a Home Mission Department with a secretary who devoted a part of his time to this work, and in that year Rev. R. A. Ricks was commissioned by this body to write a his-

tory of Home Missions in this conference for the past ten years, 1877-1887, but the body realized that not much had been done for they limited him to fifteen pages of foolscap paper for his history. This was done, and two thousand copies were printed for gratuitous distribution.

We have since entered a few cities and towns, and now we are prepared to offer a church home to the young men and women who leave the country and go to these cities and towns to make their fortunes in the world. Before this time we had been a rural denomination and had paid but little attention to the towns and cities. We can now see our mistake, and may we in the future profit by it. The minutes of our conference will show any one what we are now doing and while it is not as much we ought to do, it is so much more than we were doing a few years ago that we ought to feel greatly encouraged.

So much for the past. Let us change about and face the future to see what she holds in store for us. Let us try to look with the inspired eye, and then let us not be disobedient to the heavenly vision.

In the original territory of the Christian Church South there is yet room for a great deal of missionary effort. Even from where we now sit to Henderson, North Carolina, there is not a village nor a town where a Christian Church spire rises. We may go from here to Key West, Florida, and we will find only a few churches in North Carolina of our name. In all of Virginia north of the James river and east of the Blue Ridge mountains you will find only one or two churches of ours. From Petersburg to Danville, and thence back to the Allegheny mountains you will find none of our churches. The great mountain regions of the South with her stalwart sons and daughters is a most inviting field. These are good blooded people, and have served their country well on every occasion. In almost every church paper, except ours, we see accounts of the work that is being done in this section, and accounts of the needs of the people and how they live. But says some one, Is this section worthy of missionary effort? It appears to be in the eyes of other denominations, and often from the city pulpits in the North we might hear sermons telling of the needs of the Southern mountaineers. These people are our countrymen, they are our neighbors, and we can do more for their betterment, perhaps, than any other people.

We need to go into more cities and towns and villages in our own territory  
(Continued on page sixteen.)

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

MEDITATE UPON THESE THINGS.

Sunday, November 21.

The Lord taketh pleasure in his people; He will beautify the meek with salvation.—Psalm 149:4.

The Lord takes pleasure in the just,

Whom sinners treat with scorn;  
The meek, that lie despised in dust,  
Salvation shall adorn.

They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Mal. 3:17.

Monday, November 22.

This is the promise that he hath promised us, even eternal life.—1 Jno. 2:25. Nor death nor hell shall e'er remove

His favorites from his breast;  
In the dear bosom of his love

They shall forever rest.

This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent.—John 17:3.

Tuesday, November 23.

The people shall be willing in the day of thy power.—Psalm 110:3.

“Come to me,” the Savior cries;

“Lord, I come,” my heart replies;

“Speak the word, and it is done;

Draw me, Lord, and I shall run.”

No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.—John 6:44.

Wednesday, November 24.

He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.—Psalm 91:4.

He that hath made his refuge God  
Shall find a most secure abode;  
Shall walk all day beneath his shade,  
And there at night shall rest his head.

I will say of the Lord, He is my refuge and my fortress: my God, and in him will I trust.—Psalm 91:2.

Thursday, November 25.

I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.—Hosea 13:14.

Say, Live forever, wondrous King,

Born to redeem and strong to save;

Then ask the monster, Where is thy sting?

And where is thy victory, boasting grave?

Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?—1 Cor. 15:54,55.

Friday, November 26.

Precious in the sight of the Lord is the death of his saints.—Psalm 116:15.

The graves of all his saints he blessed,

And softened every bed:

Where should the dying members rest,

But with the dying Head!

Them also which sleep in Jesus will God bring with him.—1 Thess. 4:14.

Saturday, November 27.

Our God is the God of salvation; and unto God the Lord belong the issues from death.—Psalm 68:20.

Our Savior, Advocate and Friend,

On thee our lives and souls depend;

The keys of death and worlds unseen

Firm in thy hands have ever been:

Thy pierced hands our feet shall lead

Safe in thy steps through death's dark shade.

I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death.—Rev. 1:18.

THE EASTERN NORTH CAROLINA.

The most energetic and strenuous of the conferences is the Eastern. From the time the gavel falls for opening till benediction for closing there is something doing. This may be because Rev. J. L. Foster, who is a bunch of restless energy, presided, or because the conference is composed of some very vigorous and energetic young men, such as Revs. J. D. Wicker, W. G. Clements and G. R. Underwood, for instance. Busy and alert young men these. No wonder their conference is alert and active. And then this is one of our youngest conferences, and is catching up—if it ever was behind.

Conference was held Thursday, Friday, and Saturday, but they decided not to do that again. Delegates did not know whether to go home Saturday or wait till Monday, after the usual moral reform resolution on Sunday trains was adopted, and so there was doubt and difficulty, but not many delegates, after early Saturday morning. Many of the ministers remained over Sunday, how-

ever, and occupied the various pulpits of the city.

Rev. J. L. Foster presided over the sessions, Rev. W. C. Wicker kept the records, and Bro. J. D. Ballentine received the money and kept the accounts—has done so and perfectly for years. We were not present first day, but a motion prevailed that Bro. Geo. T. Whitaker furnish a copy of his annual address to be published in The Sun, and readers may expect to see this in these columns shortly. Rev. W. C. Wicker, Chr., read the report on Education, highly commending Elon College, and urging loyal support, both with means and patronage, to this institution. President Moffitt made an able address and presented an earnest plea in behalf of the endowment which he is now raising. The Report on Religious Literature laid emphasis upon the value of good books, the Bible especially, in the home, recommended The Sun as worthy a place in every home and urged loyal support both of this, of the Herald of Gospel Liberty, and resolved that a representative of The Sun should be appointed in every church. Several new subscribers obtained, and pledges from many to assist materially in enlarging the present subscription list. Rev. J. P. Barrett, D.D., preached a fine sermon on Foreign Missions, taking as basis of his remarks Isaiah 62:1, “For Zion's sake will I not hold my peace” etc. Dr. Barrett said in part:

“When we oppose foreign missions we do not oppose what the minister says, but what Christ stood for and was His plainest and most emphatic demand. The text is full of the missionary spirit. It is prophetic of the kingdom of Christ. Israel had been a very wayward people. Time has come when prophet declares what shall be when Christ comes. A new order and kingdom, What we need is to turn to the Lord's way. Direction of armies largely dependent upon leader. Napoleon's generals at Waterloo did not understand his directions. Much of our failure is due to misunderstanding of divine directions. Wherever the power of God is made manifest in the world, men take notice of its wonder and power. The church needs to be so thoroughly in touch with Christ that it will reflect His light. “He hath clothed me with the garments of salvation.” Ready to go. “He hath covered me with the robe of righteousness.” So the church may be so beautiful in this life and in the light of His love that we may attract the world with our beauty. A church that is not giving out the light, sending out the gospel, is not a church, save in name. A church should be clothed in righteousness and

shine. We may be bedecked with the ornaments of righteousness.

God said, "tell the people to give me no rest—till He should shine forth in Jerusalem." When men in sin shall see the fulness of life, the beauty of it in us, they will want it, will come and ask for it. We must have the dawning of the Christian morning in our home church. This is a lamp that burns—glows with a light for Christ. Then the light from us, from Christ, shall go out into foreign fields. We are to give God no rest (verses 6 and 7) until we stand in the dawning of the morning of Christian life—till He make Jerusalem a praise in the earth. The Lord's way is to stir us up that we may not let Him rest.

Every man and woman under the dispensation of Christ has the right to have the gospel preached unto them. God has made it the duty of the church to give the gospel to every creature. Human weakness is in the way? But divine strength more than overcomes our weakness. We have been almost a non-missionary church.

Four reasons why we must be a missionary church:

1. Our spiritual prosperity depends upon our closeness of relationship with Christ, as individual Christians.

2. His abiding presence with us depends upon our obeying His commands, and He has said, "Go into all the world and preach the gospel to every creature."

3. His will that the church shall be zealously active in spreading His Gospel—sending the message to all the world.

4. Because indifference on the part of the church means the forfeiture of His presence, which means a dead church. A dead man cannot please or help. The missionary effort takes out all selfishness. For the sake of the home work we must be a missionary people—look to the foreign field. He who opposes foreign, opposes home work.

Love of God constrains us. Sweeps us out. Forces us on—when our wills and spirits are right.

For the sake of the heathen world we are compelled to be a missionary people. They are in darkness, in want, in need.

For the glory of God through Christ we must be a missionary people. Who else can go for Christ than His people? He has no other plans for saving the world than through His people. A million people are depending upon us. The Christian Church is expected to give the gospel to a million. The apportionment has been made and this number falls to our lot.

Dr. Barrett is attending the Conference in the interest of the Herald of Gospel Liberty and other publications of the C. P. A., and adds much by sermons, public addresses and counsel to the interest of the meetings. A feature of the Conference was an address on Saturday night by Prof. W. A. Harper on "Christian Endeavor, How To Make It Go." The address was thoroughly practical, of deep interest, and is likely to result in the organization of several societies within the bounds of the Conference. Prof. Harper organized two C. E. Societies at the Christian Church Sunday and spoke at eleven o'clock the same day to the young people at the Methodist Church. Bro. J. Lee Johnson passed the examination successfully and was licensed, at the Christian church, Sunday, 11 A.M., to preach. Bro. Johnson is a student in Elon College and bears promise of becoming a useful and successful minister.

Rev. H. F. Wolfe, formerly of the United Brethren Church of Ohio, now in the bounds of the Eastern, made application to become an elder in the Conference and upon examination was admitted. Bro. Wolfe impresses one as a man of piety, devotion, fitness and capability. He is well recommended, is of pleasing address, affable manner, and is ready to take pastoral work in churches desiring his services. His address is Rock Branch, N. C.

Rev. W. S. Long, D.D., preached to a large audience Friday evening of Conference, and will serve as pastor of our Sanford Church the ensuing year. The next session of Conference will be held at New Elam in Chatham Co., and Rev. C. E. Newman is to deliver the annual address.

#### A FAITHFUL PASTOR. FORTUNATE PEOPLE.

We know of no more beautiful relationship existing between pastor and people than that of our Church at Suffolk, Va. Rev. W. W. Staley, D.D., has labored there continuously for twenty-seven years, and is today more strongly entrenched in the hearts and affections of his people than ever before. No facts or figures can give even an estimate of what has been accomplished for righteousness, peace and truth in this length of time. Under his ever faithful pastoral services the work has had wonderful growth, and the outlook for greater things yet, was never brighter than today. Here is some history which will interest any reader who admires continuous growth and rapid development.

It is from the Suffolk correspondent of The Virginian-Pilot dated Nov. 8:

On Sunday, which was the beginning

of his 28th consecutive year as pastor of the Suffolk Christian church, Dr. W. W. Staley gave some interesting facts in connection with the growth and development of his charge, not only during his own years of service, but since the foundation of the church in 1860.

This church was organized 49 years ago with a membership of 25 persons by Rev. W. B. Wellons. It now has 726 members, 576 members of the Sunday school; church property valued at \$50,000, and an expense account during the present year of \$6,230. The average amount raised during the 27 years of Dr. Staley's service is \$4,000.

Of the 25 charter members of the church at its organization 49 years ago, three are yet alive—Mrs. Sarah E. Norfleet, William T. Duke and James A. Turrentine. The latter belongs to the Christian church at Burlington, N. C., the two others belong to the Suffolk church.

There was one charter member present to hear Dr. Staley Sunday—William T. Duke, a still active citizen, who walks in from his home near Magnolia.

During all the 49 years of the church it has had but four pastors—Rev. W. B. Wellons, who in 16 years received 262 new members; Rev. Jesse T. Whitely, who in three years received 22 members; Rev. W. T. Walker, who in three years received thirty members, and Dr. Staley, who in 27 years received 773 members.

There have been four treasurers—B. F. Cutchin, James M. Caulk, P. J. Kernodle and H. Woodward; seven secretaries—Jesse T. Whitely, Thomas H. Hines, James R. Baker, B. F. Cutchin, H. M. Parker, John Monell and John King, and five Sunday school superintendents—J. A. Turrentine, Robert D. Brinkley, Maj. D. B. Dunbar, P. J. Kernodle and C. A. Shoop.

The committee which first waited on Dr. Staley in connection with securing his services was composed of Jacob Lawshe, John F. Lotzia and James W. Johnson.

Dr. Staley's first year's salary in Suffolk was \$600, which was less than he was receiving in Graham, N. C. He now receives \$1,800.

During 27 years 110 members have died, an average of four per year. Dr. Staley has buried 99 of them and about five times as many other persons outside the church membership.

In telling of the church history, Dr. Staley said:

"My stay among you as your pastor for 27 years is proof of mutual confidence and appreciation. I could not help loving a people so uniformly kind to me, and I would not if I could."

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week	\$4,000.51
Dues:	
Willie Jackson Everett .\$.25	
Nannie Bell Benton . . . . .10	
Baird Moffitt . . . . .25	
Catherine Moffitt . . . . .25	
J. Newman Denton . . . . .10	
S. E. Denton, Jr. . . . .10	
J. W. White . . . . .10	
Monthly S. S. Offering:	
Suffolk, Va. . . . .14.49	
Linville, Va. . . . .1.16	
Catawba Springs, N. C. . . . .2.70	
Special Offering:	
F. M. Carlton, Durham, 5.00	
Mrs. R. A. Garrett, Danville, Va. . . . .25	
Mrs. Mattie Gunter . . . . .50	
Mrs. W. D. Underwood . . . . .25	
Amt. 42nd week . . . . .25.50	
Total . . . . .	\$4,026.01

My Dear Children:—

The warm days still linger, and I know many of you are enjoying school because it is such comfortable weather in which to go. If Old Santa does not look out his reindeer will have no ice to ride over when he comes with his good things Christmas.

Thanksgiving and then Christmas! Already some of the cousins are writing of dear old Santa, but lets talk Thanksgiving now, and give our offerings so that the Treasury at the Orphanage will be so full as to pay all debts; then what a Merry Christmas we all can enjoy!

Remember, dear children, and work accordingly.

We have to report this week: Mrs. Hepsy Barber, Elon College. N. C., R. F. D. 1, 1 quilt. She is 85 years old and remembers the orphans with this nice gift.

Mr. J. J. Branch, Auburn, N. C., sends 4 bushels of sweet potatoes. We thank these kind friends very much.

Very cordially,

Uncle Jim.

Golden, N. C., Nov. 1, 1909.

Dear Uncle Jim:—

I may be a little late, but I am sure that it will do good all the same; so find my November dues in this little note.

Last Saturday night we boys in the Institute and some of the ones in the neighborhood went over to Mr. John Yelton's house and shucked corn until half past eleven. Then we went into the house and had a midnight lunch. We all had a very good time. I wish you and others could have been there.

The school that I go to is in the foothills of the Blue Ridge Mountains and it is in the western part of this state. We have a very fine manager and also teachers. It is a delightful place and I am sure if you should be out this way, that they would be very glad to see you and all.

We are having very fine weather and although it has been cloudy, I hope all will have a good Thanksgiving. I must close now, as the bell is ringing for us to put our lights out.

I remain yours in His name,

J. W. White.

Golden Valley Institute, Rutherford Co., Golden, N. C.

Glad you are enjoying your school so much, John, and remembering the orphans as you study. Hope to meet you personally some day.

Greensboro, N. C., Nov. 8, 1909.

Dear Uncle Jim:—

This is my second letter. I guess you had a fine time on your trip to Ala. I guess the cousins are all going to school. Wish they could have been here Friday. It was Educational Day. There were over 10,000 school children in the parade. We had a nice time.

I will close for this time with love to the cousins. Enclosed please find my dime.

Your loving niece,

Nannie Bell Benton.

Guess you did have a good time, Nannie Bell, in the parade. A pretty sight I am sure.

Holland, Va., Nov. 8, 1909.

Dear Uncle Jim:—

I am here with uncle and auntie for a few days. They went to Conference and I went home with them. I am enjoying myself fine. I brought my books so I could keep up with my studies. Mama is going to leave Franklin next week, so when I start to school again it will be to a new teacher. I don't want to go.

Enclosed please find ten cents for November and fifteen cents for Thanksgiving.

Your loving little niece,

Willie Jackson Everett.

Guess you will find your new teacher and school work pleasant, Willie. So make up your mind to enjoy them.

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Surgeon and Dentist

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The Press Co., Moridon, Ct.

Pine Apple, Ala., Oct. 31, 1909.

Dear Uncle Jim:—

We wanted to go to Conference even more when we heard that you would be there, but we could not. I doubt that we could have appreciated even the sermons, for although we love so much to go to Sunday school, we often get restless and last Sunday little brother sang "Bye Baby Bunting" during prayer. He promises not to do such again, so good Supt. Jackson forgave him.

Love and dimes.

Fondly,

J. Newman Denton.

S. E. Denton, Jr.

So sorry not to have seen you, children. Little folks cannot be expected to behave like their elders, so you need not be discouraged.

Asheboro, N. C., Nov. 7, 1909.

Dear Uncle Jim:—

It has been such a long time since I wrote you, I guess you think I have forgotten the Band. I have started to school now, so I hope it will not be long before I can write you myself; then I guess I can be more prompt in sending my letters.

Well, I had such a nice summer and now I am beginning to think of Santa and the time for snow-falling. It's hard to know what season I like best. When I was in Va. with aunties I thought it fine to go to the big ocean and play in the great big water and make sand houses on the shore. I also went to Norfolk to see my uncles and thought the big boats were so nice. I think I should love to live there when I am a man.

Enclosed find fifty cents for the Band.

Your fond little friends,

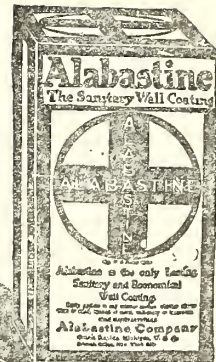
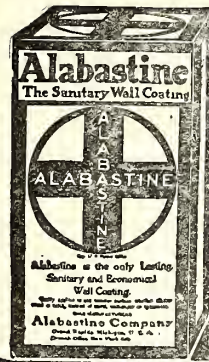
Baird and Catherine Moffitt.

We have missed your letters, little folks, very much, but when they come we see you are still interested in helping to care for the orphan children.

**THANKSGIVING.**

Dear Brethren and Sisters:—

The time has arrived when we shall make our free-will offerings unto the Lord's cause as an expression of gratitude to God for his goodness to us in 1909, and for His sustaining grace which has been over us all our lives. How great shall our expression be? What amount of gratitude have we to Him, expressed in dollars and cents? This is the month of our Fourth Annual Thanksgiving Offering for the Christian Orphanage. Thanksgiving envelopes have been delivered by mail and by delegates at Conferences to Virginia Valley, Alabama, Georgia and Alabama and Eastern, Va.



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We have issued a book on wall decorations, picturing and describing the effects now in vogue. It will show you the charming ideas now in fashion.

The book also offers to furnish you free special water color designs adapted to your particular rooms.

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Before you decorate any room be sure to ask for this book. It is free.

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We hope that these churches with their pastors will take up this great work at once, as we need help the first of December. Other churches will be supplied with envelopes as their respective Conferences are held; then we hope all pastors and all churches will give us their united effort to raise a large offering. The orphan child is the most worthy object of Christian charity. On this great Thanksgiving Day let us remember that they who give to the Lord's poor lendeth unto the Lord, and surely the Lord is able to bring rich returns to us for all we give unto His cause.

We hope many will report promptly. Send all money by check, postoffice order or registered letter.

Yours with gratitude for the past help.

Jas. L. Foster,

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# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
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Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—THE PLEDGE.

A pledge is not a creed. It is not a promise to believe something, but to do and to be something. The Christian Endeavor pledge ought not to be called a pledge at all, but rather a covenant. The signer promises Christ, that by His help, he will do certain things; he does not make the pledge to the Society, but to Christ. Furthermore the Christian Endeavor pledge differs from all other pledges in that the one who takes it does not leave the pledge with the Society's Secretary, but takes it home with him, thus showing again that it is an agreement between the signer and his Master. Therefore, I repeat, it is rather a covenant than a pledge. For proof that it is biblical, scriptural and Christian to make such a covenant, see Gen. 9:15; Ex. 34:28; Num. 18:19; 2 Chr. 13:15; 2 Chr. 25:15; Acts 3:25; Rom. 9:4; Eph. 2:12; Heb. 8:6 and many other places in sacred writ.

Then again, there is no stereotyped form of Christian Endeavor pledge. That adopted by the parent society in 1881 has been the one most generally used, though there are known to be hundreds of different forms of the pledge. The United Society has collected the most generally prevalent and popular pledges and published them in pamphlet form, which pamphlet I will with pleasure mail free of charge to all who desire it. If none of these forms is exactly suited to your needs, why, exercise your liberty in Christ and write one that will be acceptable. It is not absolutely necessary that all members of the same Society should sign the pledge, though it is better so, because of the great advantage in making it prominent and reciting it in concert from memory on consecration evenings. Adopt the pledge that seems most suited to your needs, writing a new one outright if it appears

wisest, and then with Christ's help try to live it in your lives.

Now a word as to the benefit of such a pledge. The chief benefit is that it holds up a lofty ideal of the Christian life and a noble view of Christian service. If an ideal is valuable, then the pledge is valuable. If you have no ideal in Christian work, the pledge will furnish you with one. I believe the reason why so few people do Christian work is that they are ignorant of what to do, of what is expected of them. The pledge will assist here and so is worth while. A second benefit is that it gives system to your Christian work. I think I need not try to prove to the thoughtful readers of these columns the value of system in every thing. **The great hindrance to our progress as a people has been and is our lack of system,** of co-operation with each other and with our Lord and Master. A third (and with this we stop for this time, though there are many others) advantage is the esprit de corps, the spirit of friendly emulation in Christ's service, which comes of the consciousness that we are doing our Father's will in cooperation with our fellows and that we are all striving to attain and realize the same noble ends. When I know that you are striving to achieve the same conquest in Christian work that I am, it helps me wonderfully to press forward. It is true that it is a good thing to be compassed about by a great crowd of witnesses in a race, but the thing that makes the race is the rivalry of the racers themselves. You have but to visit a church with an active Christian Endeavor Society to realize the truth of what has here been said of the value of the pledge.

### The Interest Grows.

It is with pleasure that we note the growing interest in Christian Endeavor in our Church. The brethren and the sisters too, are writing us, telling what their plans are and asking for suggestions and literature, which we are always glad to send. The probability is that we shall report within a week or two three new-formed Societies, at Crittenden, Va., Roanoke, Ala., and Hobson, Va. From all three of these points we have had most encouraging letters and to all of them we have sent literature and made suggestions. We will gladly

do the same for every church in the bounds of our Brotherhood.

Another sign of the general interest in the young people's work is to be found in the space allotted it in the approaching Conference programs. Besides giving time to the Sunday school and its special work, the Eastern North Carolina Conference will have a special address on Christian Endeavor. The Western Conference gives time likewise to Sunday schools and has not only an address on Christian Endeavor, but also a model Christian Endeavor prayer meeting. The North Carolina and Virginia Conference will have an open parliament on the value of the auxiliaries of the Church in the financial, moral, and spiritual upbuilding of the Kingdom and an address on the watchword of the Young People's Convention, these two exercises coming at different sessions of the Conference. We do not know what attention was given this movement by the Georgia and Alabama Conferences or by the Eastern Virginia Conference, but we feel sure that the Annual will show large interest in these progressive bodies also. Verily we are in the midst of a great forward movement in church work. I pray the Lord of the harvest to lead and guide that our efforts may be wise and effective!

## C. E. TOPIC FOR NOVEMBER 21—A FEW SUGGESTIONS.

The Blessings of a Thankful Heart.

Neh. 8:8-12.

Thanksgiving Service

It is true our Thanksgiving Service will come four days early, but perhaps it is better thus than after. If possible, change the date of the meeting till Thursday, or give the program over again then. It sometimes pays to change the time as well as the place of the meeting.

**The Leader.**—The leader should be the largest-hearted member of the Society, one whose life shows him or her to be grateful for the blessings God has bestowed. The leader should read one Bible passage and make suitable comment.

**Written Work.**—Assign for three-minute essays one or more of the following subjects: Origin of Thanksgiving Day; Duty of Being Thankful; Why the American People Should be Thankful; How to Spend Thanksgiving Day.

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ELON COLLEGE, N. C.

**Scripture References.**—(To be handed out only one verse or portion to an individual, but not specifically called for, coming in under the head of voluntary participation):

God's Call to Joy, Matt. 2:10; Luke 10:17; Ps. 40:8.

Gratitude, Ps. 107:22; Luke 17:16; Acts 28:15.

Giving Thanks, Ps. 50:14; Eph. 5:20; I Tim. 4:4.

Our Motive, 2 Cor. 5:14-15.

Our Duty, I Pet. 2:17.

Our Adorning, I Pet. 3:3-4.

Our Rule of Life, I Pet. 4:8-9.

What We Need, 2 Pet. 1:5-8.

As Followers of God, I Pet. 3:13.

How to Live, I Pet. 3:8-9.

Thanksgiving in all things, Col. 3:12-17.

**Question Spurs.**—(To be handed out, but not specifically called for, allowing to come in under voluntary participation):

How do our words show our gratitude?

How do our deeds show our gratitude?

How do our countenances show our gratitude?

How can we cultivate gratitude?

How can we help others to become grateful?

What are the blessings of thankfulness? (Give to several).

What are the evils attendant on ingratitude?

What should our Society be thankful for? (Give to several).

What should I be thankful for? (Give to several).

**Suggested Program.**

1. Two or three songs of gratitude.
2. Voluntary Prayers.
3. Scripture.
4. Leader's remarks.
5. A song. A prayer.
6. Assigned essay work.
7. Voluntary participation, including Scripture References and Question Spurs.
8. Chain of prayer.
9. Pastor's five minutes.
10. Song. Offering. Mizpah.

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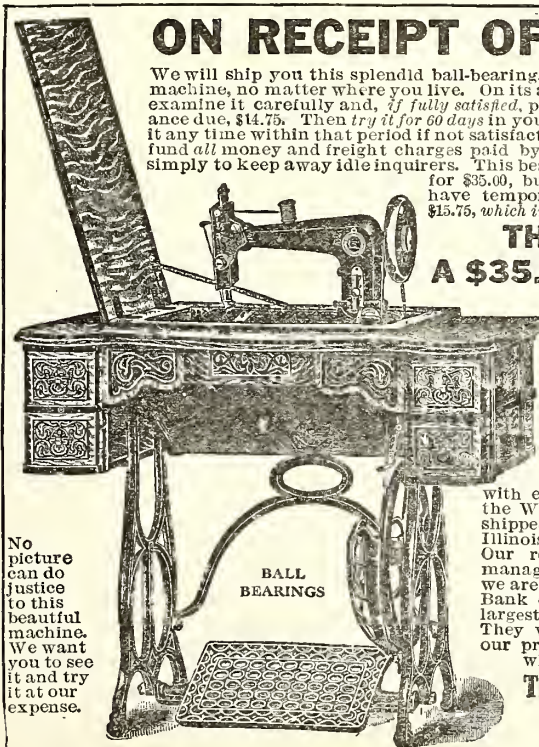
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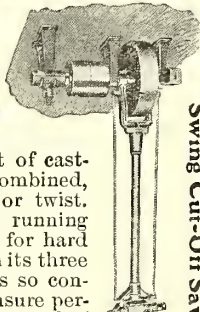
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4:25	8:10	Caraleigh Lv.	10:40	7:10
4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. Junc.	8:05	4:10
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## During 1909

(As in previous years)

We want you in our business, for we have what you want in your homes—the very best, most substantial and handsome furniture at bottom prices. We are also the undertakers.

# Burke Furniture and Coffin Company

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## Dry Goods, Notions, Ready Made Clothing.

When in Burlington visit our large store, supplied always with the very best and latest styles and novelties.

Our Dry Goods are of latest designs, and our Ready Made Clothing cannot be surpassed in quality and price.

Come, See. Be Convinced.  
**B. A. SELLARS & SONS. BURLINGTON, N. C.**

## You Hear Whispers Through a New Giant 'Phone



With Andrae's New Giant Telephone you don't have to be yelled at, neither do you have to shout to make people understand. That is because of a transmitter toned to every possible condition. This handsome, never-out-of-order, adjustable-ringing, guaranteed telephone sent on **30 Days' FREE TRIAL.**

It is a storm-proof phone. It is capable of better service than any other make, because it is built for hardest usage and of strongest materials. 5 bar, 1600 ohm

**Test at a Kentucky Exchange**

Number of Andrae Giants in use . . . 110  
Repair jobs on them . . . . . None

Other makes in use . . . . . 139  
Repair jobs on them . . . . . 148

**COUPON**

**ANDRAE & SONS CO.,**  
Milwaukee, Wis.

Gentlemen:—Please send me your telephone booklet telling all about the Low Price "New Giant" 'phone at once.

Name \_\_\_\_\_

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**NEW LOW PRICE**

Any subscriber to this publication can secure interesting facts about telephones by mailing us this coupon. [1]

**Julius Andrae & Sons Co.**  
156 Sycamore Street, Milwaukee, Wis.

## VICK'S CROUP AND PNEUMONIA SALVE

This splendid remedy, popular for fifteen years, is endorsed by physicians everywhere—over 300 in North Carolina alone. It has saved thousands of lives—children with croup and whooping cough, adults with pneumonia, bronchitis, hoarseness, etc; and it soon relieves all congestion and inflammation of the throat and air passages. It differs from ordinary remedies, giving off vapors that are Antiseptic, Stimulating and Germ-destroying to Bronchial Tract which loosens the phlegm, unlocks the congestion, as liquid medicines cannot possibly do, and at the same time the application to the skin relieves the nervous system, reducing inflammation and aiding the blood in its fight against the invading germs. Get it now. 25c., 50c., and \$1.00. At all druggists or by mail from VICK'S FAMILY REMEDIES CO., Greensboro, N. C. For free sample specify department No. 2.

When in Burlington call at  
**T. H. STROUD'S**  
Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

**HORSE INSURANCE**  
Is written by  
**THE SOUTHERN LIVE STOCK INSURANCE CO.**  
Of High Point North Carolina.  
Send your name and address to-day for valuable information as to the use and abuse of horses.

# HILLCREST

The Greatest Land Opportunity now open to the man of moderate means. One Hundred Dollars invested now buys a farm that will support yourself and family in comfort and in less than ten years sell at Five Hundred Dollars per half acre lot.

Hillcrest, near the rapidly growing city of Columbia, S. C., is soon to be the greatest center for the growing of early fruits and vegetables and the raising of poultry for the high priced markets of New York, Boston, Philadelphia and the East. The sandy soil and wonderful climate combine to make Hillcrest surpass all other sections for the raising of peaches, grapes, pears, pecans, onions, asparagus, cabbage, tomatoes, potatoes and other early fruits and vegetables.

**500 to 800 MILES NEARER THE NORTHERN MARKETS THAN FLORIDA.**

The sandy lands of Hillcrest catch and retain the earliest rays of the spring sun and, therefore, produce vegetables and fruits much earlier than the low lands. These early spring fruits bring fancy prices in Columbia and the cities of the North. Three lines of railways, The Atlantic Coast Line, The Seaboard Air Line and The Southern Railway give rapid transit at lowest freight rates to Northern markets, thus giving Hillcrest an important advantage over other fruit and vegetable growing sections. The soil and climate are perfectly ideal for the raising of poultry, and fancy market prices make this industry a wonderful success.

### THE WONDERFUL CLIMATE OF HILLCREST.

In selecting a place to live, the first thing to be considered is climate. No spot in America is so favored in this particular as Hillcrest. The fame of Pinehurst, Camden, Columbia, and Augusta as winter resorts have attracted the health-seekers and pleasure-seekers of America by the hundreds of thousands and has multiplied ten-fold the value of land in these places. Hillcrest possesses all the attractions of soil and climate that have made her sister resorts famous, and in addition has the advantage of several hundred feet elevation above any of them, thus giving it the same winter climate, but a much superior summer climate. A hot night in Hillcrest is unknown nor are the days ever uncomfortable. The annual variation in temperature is remarkably small, thus giving the mildest winters and the coolest summers. The porous sandy soil quickly absorbs the most abundant rain, leaving the air pure and dry, and making cultivation possible within a few hours.

### HILLCREST—THE GREAT PLEASURE AND HEALTH RESORT.

With its splendid climate and high elevation Hillcrest is soon to be the most popular resort of the South Atlantic section. Its absolute freedom from malaria, its pure and bracing air, and its excellent water, are already attracting homeseekers in large numbers from Columbia and the surrounding territory. The market value of land will increase by leaps and bounds and the farmer, fruit grower, truck grower or poultryman, who buys a farm now for \$100 will in a few years be holding his land at Hillcrest for \$500 per half acre building lot.

### WRITE FOR BOOKLET GIVING FULL INFORMATION.

The management of Hillcrest offers the greatest inducements to homeseekers who are interested in the growing of early fruits and vegetables and the raising of poultry for profit. It is impossible to give full particulars in this announcement, so we urge all interested parties to fill out the coupon below and we will promptly send booklet giving full information including our easy payment plan by monthly installment.

## C O U P O N .

The D. Sam Cox Company, Owners of Hillcrest, Columbia, S. C.

Gentlemen:—You may send me your free booklet describing the advantages of Hillcrest, and outlining your easy payment plan.

Signed \_\_\_\_\_ Town \_\_\_\_\_ State \_\_\_\_\_

SPHINX



PURE MIXED  
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**DEFIES TIME & WEATHER**

Look for the trade-mark bearing the words *Lemoco Quality*. It is your surest guarantee of satisfaction and your protection against cracking, scaling and peeling.

**“SPHINX” PAINT IS MADE FOR SOUTHERN PINE.**

Made in white, black and forty-five beautiful tints and colors. All ready mixed. If your dealer cannot supply you write for free color cards and prices.

**Leland Moore Paint & Oil Company,**

**BEST FOR THE SOUTH**



**Charleston, S. C.**

MADE IN THE SOUTH — FOR USE IN THE SOUTH!

—Fifty Carnegie hero medals were given at the recent meeting of the Carnegie fund. Many who did heroic feats were killed and their medal goes to the nearest relative. The fifty medals cost \$34,000, or \$680 each.

(Begun on page six.)

and build churches, for it is said that the most enterprising, and energetic of the young people of the country are going to the towns, and if there is no provision made for them to have a Christian Church home in most cases they will become lukewarm while thier names remain on the old church record at home, or they will join some other denomination, or what is worse they will go back to the world entirely, and be lost eternally. To put it in a few words the whole South land is one broad home mission field white unto the harvest, and only requires Christian workers to go into the harvest, and gather the ripened grain.

We think all will agree that it is one of the most promising fields, but the question comes: How is the work to be accomplished? What do we need for the work?

In the first place we need more pure religion, the kind that was in the old Christian Church at Antioch in Syria. We need a live and zealous laity in our present churches. When we get this, the Pauls, the Silases, the Barnabases and the Lukes will come forth. We will than have more young men of pluck and means to enter the ministry, men who are consecrated to the noble work of preaching the gospel, men who are willing to do whatever the Lord would have them do, men who are willing to sacrifice something for the cause they represent, men who are more intent upon saving souls than they are about the amount of salary a field will pay, men who are willing to lay themselves on the altar of God for His glory and the salvation of poor lost fallen humanity. Our ministers will see that young men are influenced to consider a call to the ministry. When this shall come to pass I believe that the home churches as of old will support the missionaries in the new field, and not only that, but they will be ready to lend a hand to the weaker churches. Then the principles of the Christian Church like the gospel of old will begin to spread from north to south, and from east to west in this fair land, and its influence will not stop at home but who knows but that our creed and our principles will be a blessing not only to communities, but to nations yet unborn.

May we each and every one pray and work that this may be so, and may the great I AM gant that our efforts, feeble though they may be, may be like bread cast upon the waters, that the effects may be seen after many days.

—398 doctors attended the late pel-

# Southern Railway

Operating Over 7,000 Miles of Railway.

Quick Route to all Points North, South, East and West.

For Speed, Comfort, Courteous Employees, travel via the Southern Railway.

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Washington, D. C. W. H. TAYLOE, G. P. A.,

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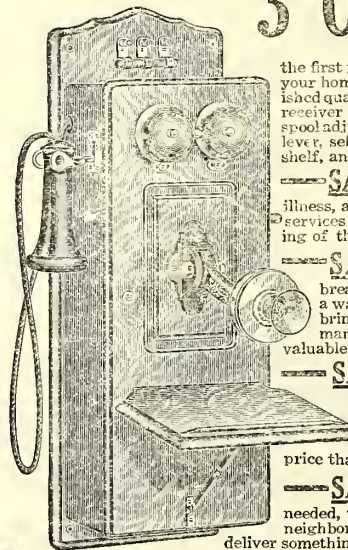
## CORTRIGHT

**CORTRIGHT METAL SHINGLES** have been in use on large and small buildings all over America—under all conditions of wear and weather—for more than 23 years—yet no one has seen a wornout Cortright roof—many have seen a Cortright roof moved from one building to another.

If you want the best roof money can buy, write for our three free books, showing all styles of Cortright Metal Shingles, as used all over America, and the name of your neighbor using them.

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the first year and nothing thereafter, is all it costs to place in your home our finest Five-Bar Bridging Telephone, with polished quarter sawed oak cabinet, inside binding posts, improved receiver and transmitter, silent running generator, double spool adjustable ringer, positive carbon lightning arrester, long lever self contained insulated switch hook, adjustable drop shelf, and two cells of our famous Blue Streak Dry Battery.

**— SAVES LIFE** In case of serious illness, a few minutes saved in securing the services of a physician may mean the saving of the life of one of your loved ones.

**— SAVES PROPERTY** Should fire break out in your buildings at any time, a warning over the 'phone will instantly bring help from every direction and many hundreds of dollars' worth of valuable property may be saved.

**— SAVES MONEY** With a telephone at your service you can market your produce when prices are highest. You are in constant connection with your city market and can get a price that suits you before making delivery.

**— SAVES TIME** When repairs for machinery are needed, when you want the assistance of a neighbor, or when you want your dealer to deliver something by mail from your nearest town, a telephone in your home will save valuable time.

**— SAVES WORRY** The satisfaction, the comfort, the pleasure of having an ever ready means of communicating with the world about you, the knowledge that both property and life are better protected, are worth annually a great many times the small cost of installing one of our telephones in your home.

Our prices for Telephones complete are from \$9.48 to \$14.36. Write today for catalog and prices, and get our experts' free advice on the outfit best adapted for your particular needs.

**ALBAUGH-DOVER CO., 2152 MARSHALL BLVD., CHICAGO, ILLINOIS**

Prices for instrument complete, adapted for party lines as follows:

**\$9.48**  
each  
for 10 party lines

**\$9.89**  
each  
for 12 party lines

**\$10.18**  
each  
for 14 party lines

**\$10.69**  
each  
for 18 party lines

**\$11.09**  
each  
for 22 party lines

lagra conference in Columbia. This is an evidence of the wide-spread interest taken in this old-new disease. A Na-

tional Association has been organized, and the next meeting will be held in Peoria, Illinois.

# The Christian Sun.

State Library

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, NOVEMBER 24, 1909. VOLUME LXI. NUMBER 46.

## EDITORIAL COMMENT.

**The Hero Awards.**—On November 3, fifty awards were given by the Carnegie Hero Fund Commission for acts of bravery and praiseworthy conduct during the year. There were many noble deeds, heroic in nature, courageous in execution, fearless in daring, recorded and rewarded. Of the fifty approved, fourteen had lost their lives in behalf of others, and of course the next of kin received the award. One man, Woods by name, was shown to have rescued, unassisted, two men and a woman from almost certain death, at great risk and exposure of himself. The Commission finding that Woods was in debt \$1,000, presented him a check for that amount besides a silver medal. All the fifty awards tell of deeds that make one have larger love for his fellow man and give more hope for weak and capricious man.

The reward by no means is ample, for some of the noblest deeds ever done are brought to no public notice whatsoever. The Carnegie Hero Commission cannot learn all or see all.

But there is an all-seeing eye that even marks the sparrow when it falls. That eye never slumbers or sleeps; and whosoever shall give a cup of cold water in His name shall not miss or lose his reward. His badge of honor is that crown whose glory shall never fade or grow dim with using.

**Don't Die on the Third.**—In baseball there are just three bases. To reach first is easy. That is often given. To reach second is not hard, for a runner easily steals that. From second to third is more difficult. Having arrived at third, however, everyone is on the alert as to the movements and conduct of the man on the third. With this in mind the following squib from some source, we believe from a Norfolk paper, is readable and very suggestive:

"All the world's a baseball diamond. You are one of the players. Perhaps you have reached first by your own efforts. It may be that the sacrifices of your parents or friends have enabled you to reach second. Then on some one's "long fly" into the business

world—a 'fly' that was not 'long enough' to prevent him going out—or some one's fluke on the rules of simple morality and square dealing, you have advanced to the third. The opposition against you at third is stronger than at either first or second. At third you are to be reckoned with. Your opponents converge all their attention on you. Pitchers and catchers and opposing fans are watching to tip off your plans and frustrate them. From third you become either a splendid success or a dismal failure.

"Don't die on third!"

"What are you doing to win the score that life is ready to mark up against your name? Third base has no laurels on which you can rest. What are you doing on third? Are you waiting for some one to 'bat you in?' Suppose he misses; his miss is yours, too. If you place all your dependence on some one else, his failure spells yours. What are you doing on third? Waiting for 'something to turn up?' Don't—nothing turns up, but the thumbs of the thousands of men who watch you may turn down. Moriarty wouldn't have scored had he waited, for Mullin didn't hit the ball—and the run was absolutely necessary to save the game. The run was gained in an unmeasurable fraction of time, but the difference between success and failure is very, very often measured in seconds.

"Don't die on third!"

Many boys are able to "pull through" college and an early business career by what parents and friends have done. But they go out on the third. When all depended upon individual initiative, energy, pluck, the one on third went down. Don't die on third. Make a last, and your best effort, to reach home from the third. There is no good, profit, or benefit in remaining on third.

**Radium.**—So far as we have reckoning, radium is the most costly of chemical elements. Its present price is \$2,500,000 an ounce, forty million dollars a pound. The price does not grow less, but greater, the price when radium was first discovered being a million dollars a pound. The British Radium Corporation has been formed to extract rad-

ium from pitchblende. To date only about one quarter of a pound has been obtained, all told, for scientific purposes. Nature hides her most precious gifts far beyond the immediate gaze and scrutiny of man. That which is most valuable must besought after with painstaking care, energy and sacrifice. "The kingdom of heaven is like unto a merchantman seeking goodly pearls; and having found one pearl of great price goeth and selleth all that he hath and buyeth it." (Matt. 13:45,46.)

**The President's Trip.**—One of President Taft's secretaries has compiled an official record of the President's recent trip. Several presidents have taken the "swing around the circle," Harrison, McKinley, Cleveland and Roosevelt in our day, but improved means of travel make greater things possible for each succeeding executive who seeks to see and speak to the people. President Taft's trip covered 13,000 miles in fifty-six days. He visited 33 States, made 265 speeches, (all of which speeches were taken down in short hand and have already been transcribed and indexed), rode about 1,000 miles on automobiles, more than 150 miles on carriages and walked 75 miles. There was no accident or mishap, in the slightest degree, to the President or his party, every date and appointment was kept almost to the hour, and the presidential train pulled into Washington on the minute, as had been planned nearly two months ahead. To such limits hath man mastered steam, electricity and material forces about him. Mirabile dictu.

—Mrs. John Jacob Astor has been granted a divorce, and it is reported she will make her home in France. She had been married since 1891. In lieu of alimony she was given \$10,000,000. If economical she might manage, it seems, to shift along on this.

—Carrie Nation of hatchet fame has not settled on a farm in Arkansas, as was reported. Instead, when last heard from she was in New York on a smashing crusade and was arrested and fined \$10. Mrs. Carrie loves to smash, and be fined—it helps her sell hatchets.

## FROM THE FIELD.

## Winchester, Va.

We held our revival meeting at Timber Mountain the first two weeks in September. The meeting was held jointly with the Methodists, their pastor, Rev. F. F. Neil, preaching half the time. The attendance was good and the people seemed to be interested in the work. The meeting resulted in three conversions, one accession to our church, and four to the Methodist. Bro. Neil is a pleasant and agreeable man to labor with.

Owing to sickness I have been forced to take a month's rest. I am under obligations to Revs. H. C. Moore and L. L. Lassiter for filling my appointments while I was away. I am glad to have associated with me in the work at Bethlehem, Rev. L. L. Lassiter, who preaches for the church once per month. I had the pleasure of being with Bro. A. W. Andes for three nights in his meeting at Palmyra. I have preached for those people occasionally and always find it a pleasure to be with them. There was much interest manifested in the meeting. Bro. Andes is held in high esteem by the whole community. I expect to begin revival services at Bethlehem Nov. 23, and at Timber Ridge Dec. 7. We are hoping and praying for good meetings.

The building committee at Winchester have decided on the plans for our new church, and an architect is at work on the drawings. We hope to begin building in the early spring. The subscription papers for the funds will be started this week. We hope to have a liberal response. Later we expect to call on our friends in other fields to help us. The following amounts have been received:

Previously reported .....	\$507.25
R. A. Burke .....	5.00
R. A. Henton .....	1.00
Mrs R. A. Henton .....	1.00
N. M. Hasler .....	1.00
Mrs. Isabelle Alamong .....	2.50
E. T. Arnold .....	2.50
Church Ext. Fund Com. ....	60.00
Rent from lot .....	42.50

Total .....

W. T. Walters.

## Memorial Christian Temple, Norfolk.

The days grow brighter as we move on in the great work of the church. Our church family seemed to be in the best of spirits Sunday.

Our Sunday school was well attended and the work moved on steadily, with the usual enthusiasm in it. The school recommended that its members make an

effort to help Bro. Harrell in his Portsmouth work by using the little envelope system of his for raising funds for his church. We are going to try to fill every one Bro. Harrell sent us. Our school needs to have some changes made, in order to accommodate the classes properly. To this end, a committee was appointed to recommend improvements to meet the needs of the work. We have plenty of house room, but we need it arranged a little different.

Bro. Stanley Harrell preached a very forceful sermon at 11 A.M. from Matt. 7:13,14. He gave some good thoughts from this scripture. At 7:30 P.M. his subject was "The Danger of Covetousness."

Bro. Harrell's sermons were both well presented and his discourse was splen-



REV. MCDANIEL HOWSARE.  
Pastor Memorial Christian Temple,  
Norfolk, Va.

did on these topics. He pleased our people very much, and the writer can truly say that we believe Bro. Harrell has a most encouraging future before him. We pray that God will use him Holy in His service.

Next Sunday we expect to have our new pastor, Bro. Howsare. We are hoping to give him a warm welcome. We will give The Sun a more complete statement of the installation services next week.

We hear that the Third Church did not have services today on account of having no pastor. The writer also heard today that there was no preaching at South Norfolk, or Rosemont.

Look at these, brethren: Third Church, South Norfolk, Rosemont and Providence without pastors. "Let us be much in prayer, asking God to send the laborers."

On account of Bro. Stanley Harrell's present engagement with the School

Board for the year he could not accept the call to South Norfolk Church.

J. H. Blanchard.

[Crowded out last week.—Ed.]

## MISSION WORK FOR E. N. C. CONFERENCE.

At the recent session of the Eastern North Carolina Christian Conference, W. C. Wicker, Jas. L. Foster, and L. F. Johnson were appointed a committee to plan an organization for more aggressive missionary work. There are many needs and much to encourage us to understand this work. Calls come each year for help at important places to organize Christian churches where there are none, and for help for those churches that are well worthy of help for larger development.

Several of the Conferences have organized Christian Missionary Associations similar to the Christian Missionary Association of the Southern Christian Convention, with an annual membership fee of \$5.00; and it seems that this plan would meet our needs as well as any plan of organization that suggests itself. Every individual, or church, or Sunday school, or auxiliary society that pays the annual fee of \$5.00 could be entitled to one vote each in disposing of the funds that such association may be able to raise.

If this plan could be worked within the Conference and one hundred members could be secured that would give an annual income of \$500 to add to our present Home Mission work. The Western Conference organized last week while in session at Graham and secured a membership of thirty members before Conference closed. This was a fine beginning, and will mean great things for that Conference.

Our Conference must undertake this work at once or be left behind in the progressive work of missions.

As Chairman of the Committee, I appeal to the ministers and laymen of the Eastern North Carolina Conference to begin work at once and send me the names of all individuals and churches that will become members of such an association, paying a fee of \$5.00 between now and next annual Conference. Our Committee will meet soon and organize and plan the work for the entire Conference.

Five Hundred Dollars additional for Home Missions for our Conference during this year should be our watchword.

W. C. Wicker.

My work for the Conference year 1909 is finished. The year has been a busy one, and the work in my field is in good condition. Union, N. C., has

built a substantial new church, paid for it, and now comes up with the conference apportionments in full. A fine Sunday school has been kept up since we got into our new building and seems hopeful and encouraged.

At Bethlehem we held our last service the third Sunday in November. A large congregation was present, two deacons were ordained and conference apportionments raised. Within the last month we have nicely painted the church and paid for it. Bethlehem Sunday school is doing well and the prospect seems hopeful. We go up to conference feeling that the Lord has blessed us greatly.

Thanks are tendered Sister Ida Walker for a fine Christmas turkey, and to sister Jennie Kernodle for sausage.

J. W. Holt.

### INDIANA.

On the morning of Oct. 23, I left for a short visit to this State. The passage by Roanoke, Columbus, and Marion was a pleasant and refreshingly one. The extended fields, inviting land scapes, rich soil, enchanting scenery gave help, hope, and gladness to my life, and as I looked, wondered, thought and admired, it brought me nearer to God. When one gets out from his little, circumscribed home and sees more of the vast dominion of his Father it helps him to realize more fully the fatherhood of God and the brotherhood of man. Then from the Occidental to the Oriental he feels bound by the ties of humanity.

This is a beautiful, rich country, inhabited with many fine people. The farming interests are great, the broad, fertile fields producing large crops of wheat and corn are grand to behold. The people live well and enjoy it. The horses, cattle and hogs are fine and plentiful. Have met several old people whose parents came from Va. Of course, I am related to them and feel at home. They have treated me so nicely and kindly in every way. But I did not intend to write up this state, just to let you know where I am.

Wishing you greater success, I am

Yours truly,

J. T. Kitchen.

### MARRIED.

Ward-Ives.

A very quiet but pretty marriage took place at the home of Mrs. Kathrine Ives in North Main St. last Thursday morning at 8 o'clock, when her second daughter, Miss Lola Virginia, became the bride of Mr. James Franklin Ward. The bride wore a blue traveling suit and carried bride's roses. Only the near relatives of the bride and groom were

present. After the ceremony the happy couple left on a southern tour, visiting Jacksonville, Palm Beach, Savannah and other southern cities. Returning they will reside at the home of the bride's mother. The bride received many handsome and useful gifts. Miss Lola is the daughter of Mrs. Katherine and the late Mr. Curtis O. Ives and is a faithful member of the Main St. Christian Church, having been for some years a teacher in our Sunday school. Mr. Ward is in the employ of the S. A. L. Rwy. in the Norfolk Office.

The writer, who performed the ceremony, wishes for them a long, happy and prosperous life.

M. L. Byrant.

### Mitchell-Curling.

Sunday, November 7, 1909, at high noon, Mrs. Mittie Lee Curling of South Norfolk, Va., was united in marriage to Mr. Hersey Lee Mitchell. A large number of friends and relatives of the contracting parties assembled to witness the ceremony, which was performed by the writer. Miss Edna Smith presided at the piano and Messrs. Clyde A. Miller and Earnest Lee Jenkins acted as ushers.

Mr. and Mrs. Mitchell left Monday for a visit to the relatives of the groom at Ahoskie, N. C. They will make their home in Berkley Ward, Norfolk, Va.

J. W. Harrell.

### DIED.

Holland.

Joseph R. Holland, son of the late Joel Holland and Mrs. Otelia Holland, departed this life near Holland, Va., Nov. 6, 1909, after a decline of two years from pulmonary trouble, aged 21 years 11 months and 15 days. He leaves a mother and three sisters, Mary, Nezzie, and Ruth. The funeral was conducted by the writer at the home and the remains laid away in the family cemetery. A large number were present to express their sympathy for the widowed mother and the sisters. This family has suffered much affliction, but we pray that the grace of our Lord Jesus Christ may sustain them through all.

N. G. Newman.

Everett.

Isaac W. Everett was born in the paternal home near Holland, Va., Oct. 9, 1836, and from the same home his life went out Oct. 29, 1909, after a decline for years and a few weeks' illness. His father was Thomas Everett who belonged to a prominent family of upper Nansemond Co., and his mother, Cherry

Williams, of Gates Co., N. C. His only sister, Sarah, married B. G. Porter and died in 1873. He had one brother, Elisha, who died in the war. In 1861 he was married to Miss Ann Porter who died Dec. 12, 1907. He entered the civil war in 1862 and served in the 14th Va. Infantry till Lee's surrender, after which he suffered months of imprisonment at Newport News, Va., returning home July, 1865. The deceased was a member of Holy Neck Church from youth and at the time of his death was senior deacon. Before the years of decline he was a regular attendant at all the services and a leader in the counsels of the church. He was a quiet, unassuming man, yet true to his convictions and always standing for the moral and material interests of his community. He was supervisor from Holy Neck district for many years. Clean in life, honest in business, straightforward and sincere in speech, kind and generous, he represented a combination of moral virtues too seldom found and his death vacates a place difficult to fill. The funeral services were conducted by the writer at the home and the body laid in the family cemetery. He leaves four children—Mrs. F. B. Norfleet, Mrs. C. B. Milteer, H. B. Everett, and Miss Julia Everett; also six grandchildren. To all of these we extend our most sincere sympathy and pray the Heavenly Father's blessings upon them.

N. G. Newman.

Benjamin Herward White.

Benjamin Herward White, the four months son of B. E. White, near this place, died Sunday afternoon, after about a week's sickness. In an instant He was gone and the spotless soul of the child had vanished.

This was the only son of his parents and his untimely death leaves a pall upon the hearts of these good people which only the experienced can realize. But the little bud of earth will be a blossom yonder. The remains were interred in Spring Hill Cemetery.

H. E. Rountree, Pastor.

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**VICK'S**  
**Croup and Pneumonia Salve**

In the house at all times. The very best thing to use in sudden cases of Coid or Croup. The great nipper of Pneumonia, Bronchitis, Hoarseness, etc. the best pain easer for Burns, Itching Piles, Bruises, Stings, etc. Endorsed by physicians and ministers everywhere. At druggists—25c., 50c., \$1.00 per jar.

**Vick's Family Remedies Co.**  
Greensboro, N. C.

For free sample specify department No. 3.

## NOTES AND PERSONALS.

—The last of the Conferences this week, the N. C. and Va. at Belew's Creek in Forsyth Co. Conferences so far have been well attended and reports from the various churches are very good indeed—above the average of previous years.

—Hear ye, my brethren, heed, take to your hearts, my fellow ministers, this sermon in a sentence: "Evangelize or fossilize; preach or perish; be a missionary church, or you will become a missionary field." Taken to our columns from the Central Baptist.

—Rev. J. P. Barrett, D.D., preached for the congregation at Wake Chapel, in Wake Co., last Sunday. His friends there were delighted to see him again and the congregation heard him with gladness and to edification: He preached for our Raleigh church at night.

—Rev. A. P. Barbee reports a great revival in progress in our Durham Church, there having been seventy-five or eighty conversions already, and the meeting still continues with growing interest and increasing congregations. Evangelist W. W. Smith is doing the preaching.

—Our sympathies are extended to Rev. A. T. Banks and brother, Deacon J. Milton Banks in the loss by death of their father at his home near McCullers, N. C., last Saturday morning. Deceased was advanced in years, had been in feeble health for quite a while and the end was not unexpected. Bro. L. F. Johnson, Raleigh, was to conduct the burial services Monday 22nd.

—The Home Mission Board of the Southern Christian Convention meets at Greensboro Wednesday, Dec. 1, 9 A.M. The members of the Board are J. E. West, Suffolk, Chr., J. O. Atkinson, Elon College, Secty., H. W. Elder, Richland, Ga., W. T. Herndon, Elon College, J. W. Holt, Burlington, E. Moffitt, Asheboro, K. B. Johnson, Cardenas, N. C.

—Secretary W. C. Wicker of the Eastern N. C. informs us that his Conference gained all along the line the past year, there being an increase of funds sent in for all purposes of more than \$400 over that of ten years before, an increase of about 200 in membership and an increase of four elders added. This is a message of hope which cheers. We trust that other Conferences may show up as well.

—Rev. R. L. Williamson becomes assistant pastor to Rev. P. H. Fleming, D.D., of our Burlington Church. Bro. Williamson is well qualified for such a work, being a graduate of Elon College, a pastor of some years' experience and a man of piety and ability. The work

at Burlington grows and that the labors of an assistant pastor are required shows something of the spirit of aggressiveness there.

—That is a wise provision whereby all our churches are called upon to contribute a Thanksgiving offering to the Orphanage. The Convention arranged that every Christian church in the South should take an offering at its first service nearest Thanksgiving Day, and send that offering to the support of the Orphanage. This is the only time through the whole year when the churches are called upon to help the orphanage. Every church, and every member of every church, should do the very best that can be done on this occasion, for the cause is worthy and the need is evident.

—Friday, Nov. 19. The News and Observer of Raleigh had in large head lines: "Christians Begin their Convention." Then the dispatch beginning "Wilson, Nov. 17—Delegates to the 65th Annual Convention of the Christian church poured into Wilson today on every train" etc. What the esteemed Observer should have printed was: "The Disciples begin their Convention." And "Convention of the Disciples Church" since it was the Disciples and not the Christian church in convention at Wilson last week. The fault, however, was not with The Observer, but with its correspondent. There was no Christian Church Convention in Wilson last week.

—Rev. S. L. Baugher, Conshohocken, Pa., under date of Nov. 19, says: "The Lord is still blessing us here at the Gulf Christian Church. One member received last Sunday. We have raised \$1600 for all purposes this year, and we had no suppers, sociables or festivals, either, as we do not believe in such for raising funds for the Lord's cause. We are holding union revival meetings here now, having closed the fifth week. There have been forty conversions and large congregations." Bro. Baugher is to serve the church the coming year. He is one of our most consecrated and zealous workers and his brethren rejoice with him in the great work he is doing.

—Rev. McDaniel Howsare was installed last Sunday, Nov. 21, as pastor of Memorial Christian Temple with appropriate exercises. Bro. Howsare comes to us from Versailles, Ohio, where he has had a successful pastorate, and is not unknown to many of us in the South as a man of intellectual worth and spiritual power. Not only is he welcomed, therefore, by the Norfolk church, but by all in the Southern Convention who know the needs and realize the demand for strong and aggressive men among us, men alive to all the

interests and enterprises of our common care and keep. No preacher in our day belongs to his local church only, but to the other churches and interests with which his church is associated and identified. The man who serves our Norfolk church well serves more than Norfolk; he serves us all, for Norfolk is alive, aggressive, thoroughly one with all that we as a people desire and undertake. For this and similar reasons Bro. Howsare comes not to Norfolk only but to all of us in the South and The Sun joins in the hearty and very cordial welcome that was extended him in Norfolk last Sunday. Thrice welcome, Bro. Howsare, and Sun readers will be glad of frequent messages from your pen, when your good heart is ready and willing to speak to us.

—The following comment from the Burlington News Nov. 17 is well spoken of a most worthy man:

"On last Sunday, upon the completion of his fourteenth year as pastor of the Christian church in Burlington, Rev. P. H. Fleming, D.D., was presented with a handsome silver cup, a gift from his congregation, as a token of their love and esteem. Capt. J. A. Turrentine, one of the oldest members of the congregation, presented the cup in words that thrilled the hearts of the congregation.

"One of the sweetest things in this world is the love of a congregation for their pastor, and we have never seen a more devoted congregation and pastor than these. During the past fourteen years the pastor and people have passed through trials and sorrows that have drawn them together, and Dr. Fleming stands today as a brother to the older members of his flock and as a dear father to the younger ones—loved and respected not only by his own people but of the town and county as well. We hope he may continue to go in and out among his people for years to come and that his usefulness may increase as the years go by."

We join Editor Crowson in all this good sentiment and devout hope. Bro. Fleming has indeed done a noble work, and the Lord has abundantly blessed his labors. In all our ranks there is no better and no more worthy man than he.

—Nicaragua has internal upheaval, and much bloodshed is reported. President Zelaya has instituted a reign of terror and revolutionists, or those suspected of sympathizing with the revolutionists, are convicted and put to death without much show of trial or justice. It is reported that two Americans have been beheaded, and two warships have been ordered to Nicaragua in post haste to watch the course of events and protect American interests.

## SUFFOLK LETTER.

## Studies in the Book of Amos. II.

## MANHOOD AND MINISTRY.

God's people had passed through three stages, and each stage had its peculiar exposures and temptations.

The nomadic stage had its trials, developed sourness and complainings, as we see so often in the wilderness journey, when they murmured against the Lord and complained against Moses. The tent life of the world, the wandering tribes of earth, have been sour, blood-thirsty, unhappy. Note the history of the Jews, the Arabs, the Indians. The Jews were nearest to good wandering life, because they held close together. The next stage was agricultural, and that developed independence and separation. When men scattered over wide-areas and cultivate the soil, they grow independent in spirit and drift apart in life. Independence is born in the development of the individual and agricultural pursuits produce strong individual characteristics. The agricultural and pastoral age is usually the sanest, most heroic, and simplest stage in human progress. This age was the most religious and the happiest in the history of the Hebrew nation, and, perhaps, of our own. The third stage is the municipal age, when cities grow, when wealth concentrates, when luxury floods the centers, and few people see the mountains and the stars. Israel had reached this last, this most dangerous stage; and the currents of ruin had already set in toward her destruction. To meet the conditions of that age, God selected a Man and made him a Minister to that nation. God did not choose a schoolman, but a herdsman, for this mission. When Amaziah, the priest of Bethel, reported to Jeroboam II, the king of Israel, that Amos had conspired against him, he said: "the land is not able to bear his words;" and Amaziah said to Amos: "Seer, go flee into the land of Judah; and there eat thy bread and there mayest thou prophecy;" and Amos answered Amaziah: "I am no prophet, nor am I a prophet's son, but I am a herdsman and a gatherer of sycamores. And Jehovah took me from following the flock; and Jehovah said unto me, "Go, prophesy to my people, Israel." Amos was first of all, a **Man**—and that is the only stuff out of which God can make a **Minister**. Amos was not prophesying in Bethel because he could get more **pay**. His life had been simple and did not require much for his support. The influence of rural life over man may be seen in Moses, in Midian; John the Baptist in the wilderness; Jesus in the mountain; and Cromwell be-

hind the plow. Amos had lived in the country, but he had marketed sycamore fruit and wool in Bethlehem, Jerusalem, Samaria, and, perhaps, Damascus. He had studied city-life in the market-place, in the temples, and the crowded thoroughfares. He had seen the common peddler, the hard-faced slave-trader, the luxurious sensualists, the overbearing official, and the heartless and formal ceremonies in religion. He had carried these impressions back to Tekoa where he developed them in his soul as a photographer takes the sensitive plate into his dark room to develop the picture. As he dressed the sycamore fruit for market, or followed the herd, or rested at night, he strove to solve the questions of the crowded city, with its congestion, its corruption, its godless worship, and its round of gain, indulgence, and oppression. The hills listened to his manly heart beats and the stars looked down upon him; and God took note of his thoughts and his motives. Every time he went to the city, he was more deeply impressed by its impurity, its debauchery, its wild rush after vanities; and everytime he returned to Tekoa he pondered over the future of such conditions.

This age needs **Men** who can take correct observations of **our** great cities, who can weigh the situation of cosmopolitan and congested populations; of wealth prostituted to vile uses; of power wielded for personal gain; and of conditions that rob the poor of their wages and the innocent of their virtue. This age needs **inspired men**, not **schoolmen**. God called Amos and sent him forth as a Minister; and as he went he prefaced his message by, "Thus saith Jehovah," and "Hear this word." He had no message from Gilgal or Jericho or from any school of prophets; his message was from God. He "**saw**" the word of God. The message of science, of literature, of philosophy, of sociology, of ethics or esthetics, has no power to correct the monstrous evils that control in the great cities. This age needs Ministers called of God, inspired with a message **from** God, Ministers built upon Manhood that fears no foe, asks no favors, dallies with no false isms, surrenders all personal interests for the one high aim of proclaiming God's message to the age. The Book of Amos discloses the great truth that God can make a **great Minister** if He can find a **great Man**.

The impressions upon Amos were as the roar of a lion. Jehovah had spoken. Paul said, "Woe unto me, if I preach not the gospel." Deep impressions are made upon **Men called to be Ministers**. Amos was one of those recruits and re-

formers from common life that uttered facts and conviction as soundest prophecy. Shall the trumpet sound and the people not tremble? Shall the fire bell ring and there be no excitement? Shall God's prophet speak and conscience not be awakened?

What this age needs is a Ministry of the Amos type—not men **taught** but men **inspired**; not men looking for place, reputation, or pay; but **Men** who go in the name of God to bear a message **from** God to society; men who breathe the air of earth and heaven; men who see human need and feel divine truth in their souls. The Manhood of Ministry is as brave as the heroes of war, as modest as angels of peace, and as wise as the sons of God. Manhood interprets duty in the light of truth, submerges self in the interest of others, and knows no authority but the Almighty. Amos was a plain countryman, but he carried in his life the sincerity of sunlight, the solidity of the mountain, and the quiet depth of the starry heavens. His life was unstained by the sin of the age and his soul was aflame with the spirit of concern for the nation. His Ministry was the ministry of Manhood to a Nation of decadence. There is a national spirit, a public sentiment, a widespread moral miasm that deserves rebuke and warning. This is the besetting sin of the age. It is not the specific sin of an individual that is his besetting sin, but the prevailing sin of his age or community that besets him, overwhelms him, carries him away on its mad current. It is the community or national sin that alarms the reformer, stirs the Minister, and brings forth the new preacher of righteousness. It is not the one individual sick that needs treatment, but the unsanitary cesspools and conditions that cause disease. The fight of the health officer is not against a sick individual, but against the cause of disease; the work of the Minister is not the rebuke of one sinner, but the fiery denunciation of national sin. Amos came out of the field, a man of keen insight into national danger, with a heart as pure as the mountain air that he breathed, and a range of thought as wide as the starry spaces that looked down upon his herds. He loved the people, but he hated the sin that was increasing among the nations. Inspired with a message from God he opened a campaign of righteousness, religious and civic, and his message burned like flame in stubble. David had left his shepherd's crook on the hillside in the pasture-field for a sceptre in the Capital City of God's commonwealth and Amos left the care of herds to proclaim a divine message to a wayward nation.

### THE CALL.

There's a problem that confronts me,  
And 'tis quite a serious thing,  
For I'm about to ask the Conference  
To add "Reverend" to my name.

Yes, an awful serious problem,  
And though I chance to write in  
rhyme,  
I forget none of its reverence,  
I remember 'tis divine.

As I sit in meditation  
On what I'm about to undertake,  
I but ask myself the question,  
Am I making a mistake?

But a moment for decision,  
For I've felt enough to know  
That the Lord of Hosts is calling,  
And to battle I must go.

Could I be a mighty soldier,  
Could I be a hero brave,  
Could I act for Christ as Captain,  
And some perishing army save,

Were I skilled to use the weapon,  
Word of God, two edged sword,  
That o'er sin I might gain victory,  
Winning laurels for my Lord;

Then it seems that I could enter  
With more courage, with more zeal,  
With more hope of gaining victory  
On the mighty battle field.

Then it seems that I'd not stagger,  
Seems my steps would be more firm,  
But alas! How weak a creature,  
I am nothing but a worm!

But I must not be discouraged,  
For the promise is to all,  
Who, though with one talent only,  
Heed the gentle Savior's call.

Then, dear Master, teach me patience,  
Let me Thy sweet story tell,  
May I be content to suffer,  
..Just to rescue one from Hell.

[Mr. J. Lee Johnson, a ministerial student in Elon College, was licensed at Sanford Christian Church Sunday, Nov. 14, to preach the gospel. A week before Conference met, thinking one evening of what he was about to do, wrote home a personal letter to his brother, J. Beale Johnson, which letter was in rhyme and by chance fell into our hands. It is printed in full above and we offer no apology, for printing, save to the writer who will be more surprised than anyone else that it is published here.—Ed. Sun.]

### A GOOD THING.

One receives many offers of good things. The promoter, who has a mining scheme, or an oil-field scheme, or a west-

ern-land scheme, or a stock-company scheme, tells you he has a good thing. Being a skillful promoter, he succeeds in persuading you that it is indeed a good thing; and you, having more money than experience, invest with him several hundred or several thousand dollars, fully expecting to realize a handsome fortune in a short time. At the expiration of a year you begin to doubt whether it is really a good thing or not, and in two years you lose all faith in the scheme and find that you have been chasing a rainbow.

The advocate of some strange doctrine about God, or life, or happiness, assures you that he has a good thing. It will cure your rheumatism, or your neuralgia, or your catarrh, or your nervous prostration; and if you take enough of it you will soon learn that there is no such thing as pain, no such thing as sickness, and you can go on through life with unspeakable peace and rest. Being a fluent talker and a shrewd advocate, he succeeds in persuading you that he indeed has a good thing to offer, and you give up your faith and grace and try this new doctrine. Before long an automobile accident, or a railroad accident, or a slip on the icy pavement, or a typhoid microbe gets in its work, and you find that there is such a thing as pain, and that the sensations of the flesh are realities, and if you are honest you will confess that you have been chasing a rainbow.

There are some who frankly say there is no good thing under the sun. They have seen so many failures and frauds that they have come to the conclusion that all things are false and delusive. All is vanity and vexation of spirit. Wealth is vanity, pleasure is vanity, philosophy is vanity, science is vanity, the world is vanity, religion is vanity, and nothing is real, nothing worth while. There were pessimists thousands of years ago who asked, "Who will show us any good thing?" There are no good men, no good ways, no good doctrines, they said. There are pessimists still who are asking the same old question.

The Bible answers this question thus: "It is a good thing to draw near to God." "It is a good thing that the heart be established with grace." Grace in the heart is a good thing. It is better than money in the pocket, better than genius in the brain, better than theories in the mind.

It is no new thing. This is not in its favor in the minds of some. They like new things and despise that which is old. There are new things which are good; but age is not against anything if it be a good thing. The older the

better. The religion of Christ is not an experiment. It is not on trial. It is not a recent invention or discovery. It has been tried in all parts of the world for ages by all kinds of people; and the unanimous verdict of all those who have given it a trial is that it is a good thing.

It is good because it makes men and women good. If it made men rich it might be good. If it gave health it might be worth seeking. If its only recommendation were that it makes men happy it would be valuable. But it does something better. It makes men good. We do not say that all professing Christians are good. Some of them are as bad as Satan wants them to be. They are not only bad outwardly, but they are hypocrites at heart. But this fact does not prove that the religion which they profess is not good. They misrepresent it. But thousands of people have been made good by this grace. It makes the thief honest, the drunkard sober, the liar truthful, the leper clean. There are thousands of witnesses to this fact.

It is good also because it transforms everything which concerns us into good. It is good for youth and manhood and old age. It is good in prosperity and in adversity. It is good in life and in death. "All things work together for good to them that love God"—all loss and gain, all sickness and all health, all pleasure and all pain, all defeats and all victories. "It is a good thing that the heart be established with grace."—N. Y. Christian Advocate.

### THE PERILS OF COMMON LIFE.

A conductor just retiring after nearly half a century of life on the railroad is reported as regretting the change because he will be in greater danger. He speaks from experience, as he has escaped all injury on the rail, and an accident that befell him when he went into business a few years ago frightened him back into his old calling for safety.

His case is not unique. We speak of the terrible slaughter by the railroads, and there is much more of it than there need be. But so far as passengers are concerned, when comparison is made with other dangers, accident-insurance companies can afford to promise especially large damages to those injured in railroad travel because of the smaller chance of suffering injury. It is said that more money has been paid to persons hurt in hanging pictures than to those suffering in head-on collisions. An illustration of the same principle is seen in the fact that within a few months the papers have noted the deaths from very slight falls of at least three men whose

business it had been to make daring ascents of chimneys, steeples, and flag-staffs.

Very much the same situation is found in the moral world. We think, for instance, of the danger besetting the man intrusted with large sums of money belonging to others, and should perhaps shrink from such responsibility. Men in such positions do fall, indeed; and their fall attracts general notice. But they are the rare exceptions. Few of us have cause to dread that particular danger; so insignificant temptation lurking in ambush in the regular routine of life may work for us a complete downfall. The probability is far less that ruin will come to us through what we fear as some great sin than that we shall meet defeat through some snare that we think too insignificant to be worth a thought. We need to have our eyes more open to the dangers of every-day life and to be on guard against them.—C. E. World.

#### THE GIFT THAT IS IN THEE.

Many persons say that they have but one talent. We are never sure whether they say this by way of complaint against the Providence which has distributed our gifts, or whether it is a mere excuse for shifting personal obligation. Few men need make such modest claims. True, it is written, "Let no man think of himself more highly than he ought to think." "If a man think himself to be something when he is nothing, he deceiveth himself." These are wise and wholesome counsels for men who are disposed to esteem themselves too highly. Everyone should hold modest views of his own abilities and achievements.

Yet it is difficult to place too high an estimate on the gifts bestowed on him by the Creator. We have all received, not one talent only, but many. If we could take an inventory of the gifts which are within us we would be amazed at the multitude and majesty of them.

Faith is a gift of God. Paul says: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." As the hand and the eye and the ear and the memory are gifts from God, so is faith. What is faith? It is the power of the soul which apprehends spiritual things. By this faculty the soul lays hold on God and clings to Him. It is a tremendous force, because it appropriates the resources of omnipotence. Moses endured as seeing Him who is invisible.

What shall be said of the man who says he has no faith? Perhaps he has neglected to stir up the gift that is within him. If he should neglect his musical faculty as he neglects his faith

he would soon have no musical faculty. If he should stir up his faith as he does his intellectual faculties God would be as real to him as anything in the material world. He would live in an atmosphere of spiritual things.

Prayer is a gift. We often hear of men and women who are gifted in prayer. It is said that when Mr. Spurgeon prayed in the presence of the multitudes who waited on his ministry, he seemed to talk with God as a man talks with his friend face to face. He revealed in an ocean of the divine presence and power and love. So Elijah and Samuel prayed. Perhaps we have all heard men pray in that way. They had improved their gift of prayer until it had become a real factor. Why are so many prayers feeble and impotent? Because those who offer them have neglected to stir up the gift that is in them until it has almost failed.

Song and speech are gifts. There is not money enough in the world to pay a man or woman for the gift of song or speech, yet too often these gifts are bartered away for a trifle. Those who possess them value them according to the money that is in them. Not long ago a smart boy five years old whose father was a singer was asked if he intended to be a singer when he became a man. His quick and sharp reply was, "No." And why? "Because there is no money in that." The boy had learned how men and women value gifts. This is a low view of music when considered as a gift from God this mercenary view is base.

Influence is a gift from God. Love is a gift. Sympathy is a gift. Some men have a remarkable faculty of comfort. They are real sons of consolation. It is easy for them to sit down by the afflicted and pour in the balm of consolation to cheer the broken heart. They know what word to speak, what kind and thoughtful act to perform. They have cultivated this wonderful gift until it has become prominent and powerful.

How shall a man stir up the gift that is in him? By consecration. It is from God. Take it to Him and devote it to His service. We have all observed how Jesus developed the gifts of the men who became His disciples. Look at Peter. What a remarkable man Jesus made out of that common, unlearned fisherman. Look at Matthew. What a great man Jesus made out of that common publican. He can develop the gifts which are in us if we will consecrate them to His service. By education. We all understand that the intellectual faculties must be developed by training and discipline, but we expect

spiritual gifts to spring into full strength by magic. Faith must be educated as well as memory. Love must be put to school as well as the reason. Prayer requires as much culture as the musical faculty. Patience must be learned as well as mathematics. By exercise. The singer learns to sing not merely by studying music, but chiefly by singing. The poet learns to write by writing. His first efforts are crude affairs, but his last productions are gems which enrich the literature of the world.

Nothing can abide idleness. The saw, the plane, the chisel, the plow, the scythe, will rust and become useless if they are not put to use. The watch, the piano will lose their fine qualities if left unused for years. Every intellectual faculty must be put to use. And every spiritual gift must be used. Put faith and prayer and influence into practice and they will grow stronger and stronger. "Stir up the gift that is in thee."—N. Y. Christian Advocate.

#### IMPORTANT NOTICE TO EASTERN VA. SUNDAY SCHOOLS.

We have sent to the Superintendents of all the Sunday schools of the Eastern Virginia Conference brick envelopes to be used in soliciting funds for the building fund of the Portsmouth Christian Church. We earnestly request that each superintendent endeavor to make the plan a success in their schools. The brick are sold at ten cents each and each envelope will hold \$6.00.

The following prizes are offered: \$5. in gold to the one that solicits the largest amount; \$2.50 to the next and \$1.00 to the third. The names and the amount solicited by each person will be reported in the Christian Sun after all the schools have made returns. All the envelopes are to be returned to the superintendents by the second Sunday in December and the money forwarded the following week. We shall await the result of this effort on the part of the Sunday schools with much interest. Let every school make it a great success.

J. W. Harrell, Pastor.

Portsmouth, Va.

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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

MEDITATE UPON THESE THINGS.

I Tim. 4:15.

(Not they that eat most, but they that digest most, are the most nourished. Not they that get most, but they that keep most, are the richest. So not they that hear most, or read most, but they that meditate most, are the most edified and nourished and enriched unto everlasting life).

Daily Food.

"I am the bread of life."

Sunday, November 28.

My mercy will keep for him forevermore, and my covenant shall stand fast with him. Psa. 89:28.

Forever shall my song record  
The truth and mercy of the Lord;  
Mercy and truth forever stand  
Like heaven established by his hand.  
Thou art my Father, my God, and the  
Rock of my salvation. Psa. 89:26.

Monday, November 29.

The Lord hath set apart him that is godly for himself. Psa. 4:3.

Know that the Lord divides his saints  
From all the tribes of men besides:  
He hears the cries of penitents,

For the dear sake of Christ that died.  
The Lord will hear when I call unto  
him. Stand in awe, and sin not; com-  
mune with your own heart upon your  
bed and be still. Psa. 4:3,4.

Tuesday, November 30.

The peace of God, which passeth all  
understanding, shall keep your hearts  
and minds through Christ Jesus. Phil.  
4:7.

O Lord, the pilot's part perform,  
And guide and guard me through the  
storm,

Defend me from each threatening ill;  
Control the waves; say, "Peace, be  
still."

Now the Lord of peace himself give  
you peace always by all means. The  
Lord be with you. 2 Thes. 3:16.

Wednesday, December 1.

The eyes of the Lord are over the  
righteous, and his ears open unto their  
prayers. I Peter 3:12.

My God, if thou art strong indeed  
Then I have all my heart can crave;  
A present help in time of need,  
Still kind to hear and strong to save.  
But the face of the Lord is against  
them that do evil. I Pet. 3:12.

Thursday, December 2.

God is not a man that he should lie;  
neither the Son of Man that he should  
repent; hath he said and shall he not  
do it? or hath he spoken, and shall he  
not make it good? Num. 23:19.

His very word of grace is strong  
As that which built the skies;  
The voice that rolls the stars along  
Speak all the promises.

Heaven and earth shall pass away,  
but my words shall not pass away. Matt.  
24:35.

Friday, December 3.

That whosoever believeth in him  
("the Son of man") should not perish,  
but have everlasting life. John 3:16.  
Sinners, believe the Savior's word.

Trust in his mighty name and live;  
A thousand joys his lips afford,

His hands a thousand blessings give.  
He that believeth on him is not con-  
demned; but he that believeth not is  
condemned already, because he hath not  
believed in the name of the only be-  
gotten Son of God. John 3:18.

Saturday, December 4.

Unto the upright there ariseth light  
in the darkness. Psa. 112:4.

His soul well fixed upon the Lord,  
Draws heavenly courage from his word:  
Amidst the darkness light shall rise,  
To cheer his heart and bless his eyes.

Surely he shall not be removed for-  
ever; the righteous shall be in everlast-  
ing remembrance. Psa. 112:6.

THE WESTERN NORTH CAROLINA  
CONFERENCE.

The Western North Carolina Chris-  
tian Conference met in its 43rd Annual  
session Tuesday, November 16, 10 A.M.,  
with the Graham Christian Church.  
Conference was called to order by Rev.  
L. I. Cox, president of last session; de-  
votional exercises were conducted by  
Rev. J. W. Wellons. The organization  
resulted in the selection of Rev. L. I.  
Cox, President; Brother W. B. Holt of  
our Burlington church, Vice-President;  
Rev. J. W. Patton, Secretary, with Rev.  
R. L. Williamson as his assistant; and  
Captain J. A. Turrentine, Treasurer.

After the organization, the pastor,  
Rev. L. E. Smith, in behalf of the

church and town gave the conference a  
very cordial welcome, which was re-  
sponded to on behalf of Conference by  
Hon. W. H. Carroll of Burlington. The  
afternoon of first day was devoted to  
the reading of church letters and min-  
isterial reports. These gave evidence  
of faithful work and progress along  
most all lines. The Annual Sermon was  
preached at the night session by Rev.  
J. U. Newman, D.D., which was a very  
able and scholarly discourse.

The second day was taken up with  
reports on Foreign Missions and Reli-  
gious Literature. Revs. P. T. Klapp  
and J. P. Barrett championed the for-  
eign mission cause and each delivered  
enthusiastic addresses on the subject.  
Drs. Long, Moffitt and Atkinson spoke  
to the Report on Religious Literature.  
Dr. J. P. Barrett, editor of the Herald  
of Gospel Liberty, Dayton, Ohio,  
preached a very able sermon at the  
night session of the second day.

The third day was devoted largely to  
Home Missions, Education, and Chris-  
tian Endeavor. Home Missions occu-  
pied the mornig hour. E. Moffitt,  
of Asheboro, read the report of the com-  
mittee and outlined its policy for the  
coming year. Rev. J. W. Holt, of the  
North Carolina and Virginia Conference  
gave a very able address on "Our Home  
Field." Rev. J. W. Bolton, pastor of  
our Greensboro church, and others spoke  
upon this report. Following the vote  
on this report a Missionary Association  
with an annual membership fee of \$5.00  
was organized, and thirty members se-  
cured on conference floor. According  
to our way of thinking, this was the  
most progressive step taken by this ses-  
sion of conference. If this association  
receives the loyal support of the broth-  
erhood of this conference, in a few years  
it will be able to enter the many in-  
viting fields within its bounds and build  
churchees that will reflect credit upon  
the denomination.

Education was the theme of the af-  
ternoon session. Dr. P. H. Fleming  
read the report and made some expla-  
tory remarks; after which President E.  
L. Moffitt delivered an address choos-  
ing as his subject: "Loyalty to Our Col-  
lege." Rev. D. A. Long, D.D., and  
others also spoke on the subject and fol-  
lowing the vote, Mr. J. F. Morgan, a  
very promising young man of the Jun-  
ior Class in Elon College was licensed  
to preach as a probationer.

Christian Endeavor received full con-  
sideration at the night session. Prof.  
W. A. Harper, President of the State  
C. E. Convention, was present and de-  
livered an address on "How to Make  
Christian Endeavor Effective;" after  
which a real Christian Endeavor pray-

er meeting was conducted, and enjoyed by the members of conference.

The Sunday school, the Christian Orphanage and the report on Moral Reform received proper consideration by the few who remained over for the last day. Brother Foster made a noble plea for the Orphanage and Dr. Newman made a telling speech on Moral Reform. Perhaps most of those who remained to the close will join me in saying that the last day was one of the most profitable days of the conference; and it could have been even more profitable if so many had not gone home before the close.

This was a very harmonious session and signs of progress is manifested in this conference. We hope for and expect the day when this Conference shall take her place along with the other more progressive Conferences of our Southern Convention.

The good people of Graham without respect to church or denomination, united in the entertainment of conference, and they did it well.

#### NOT CHRISTIAN.

The papers last week, our North Carolina dailies, had as head lines one day this: "The State Christian Convention in Session at Wilson." "The Christians are in Annual Session at Wilson" etc. What these papers meant was, "The Disciples are in Annual Session," "The State Disciples" Convention in session at Wilson. Of course the papers themselves did not know, but most likely the writers knew. Somehow our Disciples brethren, since their founder, Alexander Campbell lived and preached among us, but would not unite with us, have had a mighty desire to claim and to wear our name. They know they have no legal right to the name, and they know further that they adopted as their name The Disciples of Christ, and that, when their churches exist in a town or city side by side with our churches, they call themselves Disciples, but they do evermore honor and love our good name, and on every occasion possible persist in using the name Christian instead of their own names Disciples.

Both indeed are exceedingly good names, and it is a pity that both may not be one; but these Disciples brethren of ours will not allow. They hold to certain views and beliefs that we of the Christian name and faith never did teach under the sun. For an instance, Rev. J. W. McGarvey, D.D., reputed to be the greatest scholar and theologian in the Disciples, or Campbellite church, says: "A part of the process by which one passes into Christ is the act of baptism; and it follows that he is not in

Christ until he is baptized; until he is baptized he is not forgiven."

Now this is vital. And we of the Christian name and belief never did undertake to promulgate such teaching as that among the children of men. We hold to the Bible as our only rule of faith and practice, our only and sufficient creed, and a man made theology like this of Dr. McGarvey's would not be taught among us. We know too well that the Bible shows more than one person forgiven, and so most likely redeemed and saved, whether baptized or not baptized.

#### ELON COLLEGE NOTES.

—Rev. J. P. Barrett, editor of the Herald of Gospel Liberty, Dayton, Ohio, is in the South attending the Conferences in Virginia and North Carolina. He has been a very active and useful man in the Christian Church, and now holds the highest and most influential position in the Christian Church in the United States and Canada, being editor of the general church organ. He was one of the aggressive spirits in establishing Elon College, and is still a member of the Board of Trustees. He was a welcome visitor on the College Hill last week.

—The elocution department will give an entertainment in the Chapel next Saturday evening at 8 o'clock. A small admission fee will be charged, the proceeds to go towards purchasing a stereopticon outfit for the College.

—Mrs. Hugh McAlister of Lumberton, N. C., (nee Miss Elise Ramsay) is the guest of Dr. and Mrs. E. L. Moffitt for a few days this week. Mrs. McAlister was for several years a successful and popular teacher of piano in the College. This is her first visit to the College since her marriage last June.

—Professor W. A. Harper and Mr. D. W. Brown are representing the local church in the session of the North Carolina and Virginia Conference in session, from Tuesday to Thursday, at Belews' Creek, Forsythe County. Other representatives from our town are Dr. J. O. Atkinson, Revs. J. W. Wellons, L. I. Cox, C. C. Peel, and W. L. Wells, Messrs. J. S. Truitt, and B. J. Earpe, Ministerial students, and President E. L. Moffitt and W. P. Lawrence.

—Rev. L. I. Cox's oldest son, Basil, was painfully hurt last Saturday. He and some other boys were shooting an old gun when a screw they had fastened in the barrell blew out and struck him in the face just under the right eye. While the wound is deep and painful, his physician thinks neither the eye nor the nose is permanently injured.

—Messrs. Foushee, York and Green,

Park's Cross Roads; W. H. McPherson of Spoon's Chapel; O. D. Lawrence of New Center; John Dunlap of Christian Union; Hiram Freeman of Shady Grove; S. T. Moffitt of Shiloh; Rev. R. L. Williamson and father of Moffitt's Mills, and Mr. Hunt of Jonesboro were some of the members of the Western North Carolina Conference who visited the College and Orphanage last week. There were others, whose names are not at hand.

—Rev. Dr. J. U. Newman was the speaker at the eleven o'clock service last Sunday. His sermon was replete with thought happily organized into a strong discourse.

—Rev. Mr. Peeler, the German Reform pastor of Greensboro was a visitor at our Sunday school Sunday morning.

—Miss Urquhart gave an interesting account of the Richmond Y. W. C. A. Conference before the local Y. W. C. A. Sunday afternoon.

—Rev. T. C. Amick left Thursday afternoon with Mrs. Amick who went on a visit to her parents near Liberty, N. C., Professor Amick going on to Randleman to attend the North Carolina Methodist Protestant Conference.

W. P. Lawrence.

#### NOTICE.

All who expect to attend the Christian Missionary Association which meets in Berkley Dec. 7th will please notify

Rev. M. L. Bryant,  
Berkley Ward,  
Norfolk, Va.

—The fight on tuberculosis is aggressive now as it should be, millions of money being appropriated by governments to be used in battling with it.

The horror of the White Plague is nothing new. In 1700 the conviction that tuberculosis had a contagious element in it became so strong that in some portion of Europe it was a common practice to isolate consumption from the public after their lungs had been ulcerated.

Charteauubrian found it impossible to dispose of his carriages in Rome because Mme. Beaumont who died of consumption had ridden in them.

"At the end of the month," wrote George Sand in 1839, "poor Chopin, who had a cough since we left Paris, became worse. We sent for a doctor, two doctors, three doctors—each more stupid than the other, who started to spread the news in the island that the sick man was a consumptive in the last stage. As a result there was a great alarm—we were regarded as plague infected. The owner of the little house we had rented turned us out brutally."

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....	\$4,026.01
<b>Monthly Dues:</b>	
Perla Pate .....	\$.10
Carl Lynn Schobey ....	.10
Annie Peary Way .....	.10
R. Leslie Newman .....	.05
Warner Carpenter .....	.05
T. J. Carpenter .....	.05
Blannie Franks .....	.05
Bettie Franks .....	.05
Dwight Franks .....	.05
Noma Franks .....	.05
Numa Franks .....	.05

<b>Monthly S. S. Offering:</b>	
Wake Chapel, N. C. ....	3.20
Palm St., Greensboro. . .	.90
Oak Level, N. C. ....	1.50
Youngsville, N. C. ....	.68
New Elam, N. C. ....	3.50
Graham, N.C., Sept., Oct., Nov. ....	3.00
Timber Ridge, W. Va. . .	2.05

<b>La Grange, Ga.,</b>	
<b>Sunday school:</b>	
Elma Moore .....	\$.50
Mr. McLeod .....	.50
Viola Moore .....	.50
Carrie Brandon ...	.25
Mae Stephens .....	.50
J. W. Kent .....	.25
J. D. Arrington ...	.50
Henry Smith .....	.25
O. L. Smith .....	.25
Mrs. J. B. Hunt ...	.25
Mrs. Mattie D. Ty- son .....	1.00
Mrs. H. G. Barnes .	1.10
T. M. Smith .....	.25
Annie Lizzie Hal- man .....	.25
Mary Fannie Hal- man .....	.25
Katie Bell Halman	.25
Louis Halman .....	.25
Ninna Barnes .....	.15
Fannie Barnes ....	.15
Dovie Daniel .....	.15
Ben Daniel .....	.15
Geo. Daniel .....	.15
Sam. Daniel .....	.15
Essie Tidwell .....	1.00
Dewie Tidwell ....	1.00

Total ..... 10.00  
**Thanksgiving Offering:**

Timber Ridge. W.	
Va. ....	12.45
Amt. 43rd week .	64.25
<b>Total .....</b>	<b>\$4,090.26</b>

My Dear Children:—  
 By the time you read this letter, the pastors and secretaries of our churches will have received the letters and envelopes which have been prepared for this year's Thanksgiving Offering. We hope every one will respond to the call as God has prospered him, and make our hearts glad because of the large amounts to swell our Treasury and thus make more comforts for the orphan children.  
 One of our little boys, George Heathcock, tried to play squirrel the other day and jumped from a tree only to fall on a rock, and badly sprain his ankle. He does not suffer very much, but is confined to his bed. We hope it will not be for long, but guess he will leave climbing trees to the squirrels for a time.

Mr. Peter Iseley of McCleansville, N. C., remembered us very kindly this week with two bushels turnips, 2 bu. sweet potatoes, 3 bu. wheat, 3 bu. corn, 2 bu. oats. This is quite a help and we thank this kind friend who has helped us before this.

Help us to wind up the year with every debt paid, dear children and friends, and grateful, thankful prayers will rise from North to South from those who are so deeply interested in our beloved work.

Sincerely yours,  
 Uncle Jim.

Sanford, N. C., Nov. 10, 1909.

Dear Uncle Jim:—  
 I will write my letter and send my dime for November. I go to school every day. I have no time for play now. My lessons are so hard. I love to go, and want to learn all I can.

I close with my love to you and the cousins.

Annie Pearl Way.

Never mind, Annie, play time will come after a while. So study away with a will.

Sanford, N. C., Nov. 8, 1909.

Dear Uncle Jim:—  
 Here comes little Carl Lynn with his dime for November. I am a little late. Papa forgot it, but will try and think of it next time. Papa is writing for me tonight. Will close with love to all of the cousins.

Carl Lynn Schobey.

All O. K., Carl. Jog papa's memory next time.

**DR. J. H. BROOKS**  
 Surgeon and Dentist  
 FOSTER BUILDING,  
 Burlington, N. C.

**MEDICINE.**

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?  
**FREEMAN DRUG CO.,**  
 Burlington, N. C.

**FREE DEAFNESS CURE.**

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Braraman, 1100 Walnut St., Kansas City Mo.

**CAN CANCER BE CURED? IT CAN.**

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray, and are endorsed by the Senate and Legislature of Virginia.  
 We Guarantee Our Cures.  
**THE KELLAM HOSPITAL,**  
 1917 West Main, Richmond, Va.  
 Physicians Treated Free.

**FALL AND WINTER.**

The time for fall and winter gardening is here and you need garden tools. We can supply you at lowest prices.

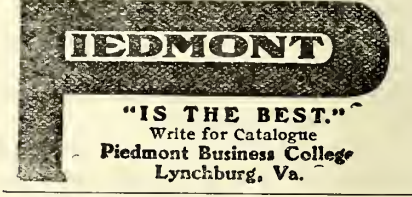
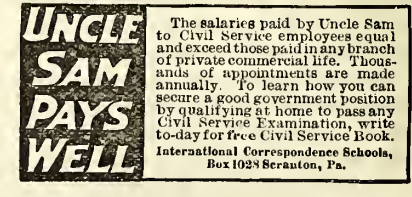
**Poultry Wire.**

The best assorted stock in the county. Four different styles and weight.

**Come and See.**

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. in the new building near Post Office.

**BURLINGTON HARDWARE CO.**

**8 HOLIDAY POST CARDS 10c**  
 Send 10c for 8 High Grade Colored or Embossed Christmas and New Years Cards. We send you quality cards not quantity. 24 cards for 25 cents. Kansas Post Card Co., Dept. 463, Topeka, Kans

Malone, Ala., R. F. D., 2, Box 16.  
Dear Uncle Jim:—

Here I come with my dues for November. School opened last Monday. I surely enjoy going to school. We were surely glad that Uncle Jim came south. We were glad to meet him. I hope the children at the orphanage enjoyed chewing cane.

Well, I will close. Love to the little cousins.

Warner Carpenter.

Glad indeed to have seen our Southern cousins, Warner. Hope you can come to see us sometime.

Malone, Ala., R. F. D. 2, Box 16.  
Nov. 12, 1909.

Dear Uncle Jim:—

We are having fine weather. Our school opened Monday. We have a new teacher. I like him very much. I was proud to meet Uncle Jim. I fell in love with him. I am sure the orphans love him. I guess the children enjoyed their cane. Papa has made our cane into syrup, so chewing is done with me.

I will close.

Good luck to all.

Enclosed you will find five cents for my dues.

Your nephew,

T. J. Carpenter.

Our children were indeed fond of the cane, little man. Now we can enjoy the "sop" instead of the "chew."

Raleigh, N. C., Nov. 14, 1909.

Dear Uncle Jim:—

Enclosed find twenty-five cents, our dues for November.

Our school started last Monday.

Love to you and all the cousins.

Your loving nephews and nieces,

Blannie Franks.

Bettie Franks.

Dwight Franks.

Noma Franks.

Numa Franks.

Now the little "Franks" will have to study, study, study, but don't forget to write.

Manson, N. C., Nov. 9, 1909.

Dear Uncle Jim:—

Hope you are home from your long trip; I know all the children were glad to see you.

I had bad luck today, fell against the heater in the strip-room and burned my left wrist and right hand almost in a solid blister. I am in hopes of nothing serious.

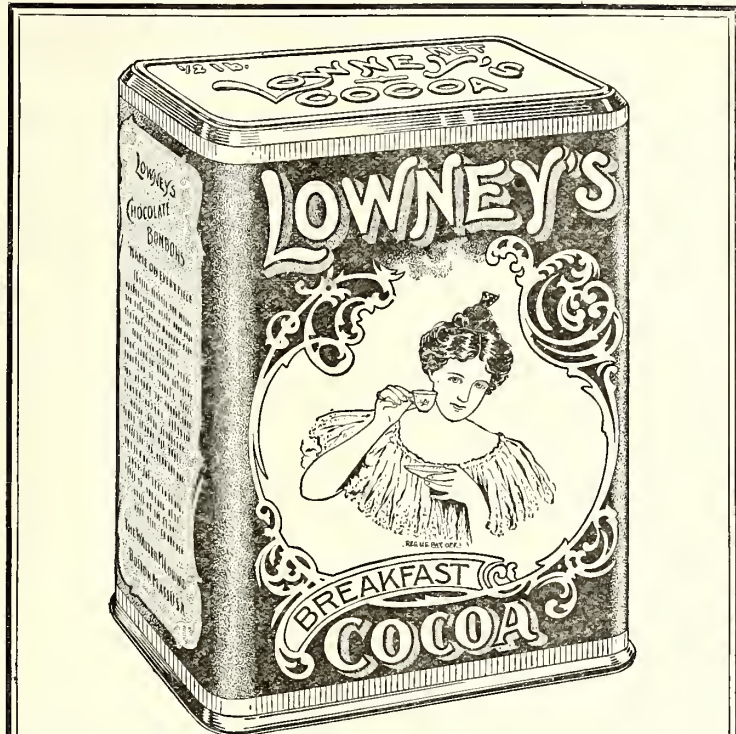
Enclosed please find my dues for Nov.

Love to Aunt Myrtle and all.

Your nephew,

R. Leslie Newman.

Ah! Leslie, that was indeed bad. Hope you will soon get over your trouble.



## Why Lowney's Is Best

The reason for the richer flavor and more nourishing quality of Lowney's Cocoa is, because it is purely the choicest cocoa beans, ground finer than flour, without adulteration or chemical "treatment."

The Dutch Cocoas are rotted with strong alkali to make them dark and "soapy"; of these a State Food Commissioner says: "Most of the alkali is active and should not be taken into the human stomach."

No cocoa goes as far in *satisfying* as LOWNEY'S.

The WALTER M. LOWNEY CO., Boston, Mass. Cocoa, Chocolates, Bonbons



# VITA SPRING

(Alkaline Chalybeate)

## MINERAL WATER

The Peerless Medicinal Properties of this Water Make it  
**Nature's Own Remedy**

for the cure of indigestion, liver and kidney trouble, uric acid poisoning, gastritis, constipation, rheumatism and all specific complaints caused by impure blood. As an illustration, its curative power is so great that old sores bathed several times each day in Vita Spring Mineral Water, disappear in a few days. It is recommended by

**The House of Representatives of South Carolina**  
as "a pure mineral water of medicinal properties."  
From the thousands of unsolicited testimonials received from relieved sufferers, we quote the following:

A. L. R. Avant, M. D., Savannah, Ga., says: "It made me feel like my former self."	me a better color than I have had in years."
Miss L. B. Terry, Barton, S. C., says: "It relieved me of indigestion and gave	R. B. Tarrant, P. M., Springfield, S. C., says: "It acted nicely on my kidneys. A fine invigorator."

Special introductory price, 5-gallon demijohns, \$1 per 5 gallons.  
Send for free illustrated and descriptive booklet.  
Local agents wanted.

**The Vita Spring**  
Shelton, S. C.

ANALYSIS	
Calcium Carbonate	12.665
Magnesium Carbonate	3.399
Calcium Sulphate	.577
Sodium Sulphate	4.665
Potassium Sulphate	.624
Sodium Chloride	5.964
Iron Sesquioxide and Alumina	.023
Silica	2.303
	29.960

# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

Keyword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—SEVEN COMMITTEES.

The Christian Endeavor Society not only means the active participation of the members in the public prayer-meetings; it also means Christian service during the week. This work it seeks to get done through Committees. It is a fundamental principle of Christian Endeavor that every member is to be on some committee and to be assigned some definite work to do. In the organization of a new society, care should be exercised not to have too many committees to start with. Three I think a good number, others to be added as the occasion seems to demand them. If only three are appointed, perhaps they should be the Look-out, Prayer meeting, and Social. The Chairmen of these committees are officers of the Society and should be chosen as the other officers are chosen. The chairmen together with the other officers, the pastor assisting, should divide all the members up among the committees. No chairman is justified in doing all the work of his committee. It is better to get ten persons to work in the Society than to do the work of ten individuals. The chairman should supervise the work of the committee, but not do it.

In this editorial we will give the duties briefly of seven committees, which are found doing effective work in many Societies.

**I. Lookout.**—The Lookout Committee is perhaps the most important in any Society. It is charged with securing new members, seeing that those who are members attend, and doing everything else in their power to increase the membership and attendance. If a new person moves into the community of the church, the Lookout Committee should visit him and keep at him until he joins the Society. If a present member is absent, the Lookout Committee should go

to see him, learn the reason, and insist on his regular attendance.

**II. Prayer Meeting.**—This also is an important Committee. It has to do with the public prayer meetings of the Society. In connection with the leader, it should be carefully, prayerfully plan each prayer meeting. It should also devise methods by which all the members may be led to take part. It should have variety in the programs of the prayer meetings and make them interesting and enthusiastic.

**III. Social.**—Christian Endeavor is not opposed to social intercourse. Why should it be? Did not our Lord attend wedding-feasts and banquets. But it subordinates entertainment to spiritual development. The Social Committee, to which is given the management of the social life of the Society, should remember this. It should be particular not to have the refreshments too elaborate, else the poorer members will be embarrassed and the Society suffer. Amos R. Wells' Social Evenings and his Social to Save, 35 cents each, should be in the hands of every Social Committee.

**IV. Missionary.**—This Committee should have charge of the missionary activities of the Society. They should frequently lead the missionary meetings and should devise means by which interest may be created in missions in the entire membership.

**V. Good Literature.**—This is a hard committee to serve on. It requires genuine interest on the part of its members in books and in Christian Endeavor books and literature in particular. It should not be a large committee, but a very earnest one. Its business is to get suitable books and periodicals in the Endeavor or Sunday school Library and the homes, and then to devise means by which they should be read and made useful in the Society's prayer meetings.

**VI. Flower.**—The younger members may well serve on this committee. Its function is to provide flowers for all the exercises of the Church, the Sunday school, and the Society. It should also carry flowers to the sick.

**VII. Music.**—This Committee should have on it the organist and the chorister, and one of them should be chairman. It should prepare a musical program for each meeting, consulting with the leader and the Prayer meeting Committee in

regard to it. It should practice the Society on new songs, give variety to the music of the public prayer meetings, and have general oversight of and be responsible for the musical training and development of the membership.

## Teacher Training at Shallow Ford.

Last summer, the second Sunday in July I think it was, the Boone Station Township Sunday School Convention met at Shallow Ford Church. The writer was there and among other things presented the claims of the Teacher-Training to our people there. The result was the organization of a class which began work at once. It is now four months since the class began, surely a long enough time for the enthusiasm of a new thing to have passed and for the idea to have fastened itself permanently on the class because of the real value of the work itself. We have been hearing of this class all along. The other day we asked the teacher for the facts. They are as follows: Nine pupils; Mr. Berry Barber, President; Mrs. Claude Cable, Secretary-Treasurer; Miss Jewel Michael, Teacher. Remember that Shallow Ford is a country church and not of a very large membership. It is worth noting also that the first Christian Endeavor Society in a country church in our Southern Christian Convention was organized in this progressive, though rural, church.

## An Adoption Worthy of Note.

The following item from the Herald of Gospel Liberty will be a welcome bit of news to those who helped to make our Teacher Training Course and to our interested workers in general:

## Teacher Training in the Sunday School.

Dayton, Ohio, July 23, 1909.

The committee appointed by the Official Board of the Ohio State Christian Association, to examine and recommend a book on Teacher Training to the Sunday schools of the state, met in Dayton, a majority of them, and after due consideration, recommend the following:

First Year Course.

For the first year we recommend "Training the Teacher," by Dr. Schaffner, Dr. Brumbaugh, Mrs. Lamereaux and Marion Lawrance, published by the Sunday school Times Co., Philadelphia.

This work is the first standard course and the diploma you receive will have printed thereon in bold type, "First Standard Course."

Second Year Course.

For the second year we recommend "Preparing the Teacher," published by the Southern Christian Convention, supervised by Prof. W. A. Harper.

Four Suggested Forms of the C. E.

Pledge.

Merely as a matter of information we print below four forms of the Christian Endeavor pledge in general use. The second is that of the parent Society, which was organized at the Williston Congregational Church, Portland, Me., Feb. 2, 1881. These pledges are for active members.

Form I.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do what He would like to have me do; that I will pray to Him and read the Bible every day; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active Member, I promise to be true to all my duties, to be present at, and take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will, if possible, send an excuse for absence to the Society.

Form II.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an Active Member, I promise to be true to all my duties, to be present at and take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Form III.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will

# Elon College.

## Co-educational. Established 1890.

Thorough College courses leading to M. A., A. B., and Ph. B. degrees. Strong and experienced Faculty with highest University training. Good Library, Reading Room, Laboratories, Literary Societies. Excellent Music, Art, Elocution and Business Departments. Diploma from Elon admits to graduate departments in the highest universities.

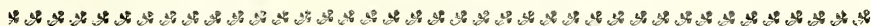
Beautiful and healthful location, 17 miles east of Greensboro on Southern Railway. Best moral and religious influence. No hazing. New students met by reception committees from young people's Christian organizations connected with the college. Good equipment. A large new dormitory, with modern conveniences, has recently been built to meet the requirements of growing patronage.

EXPENSES UNUSUALLY MODERATE. FALL TERM OPENS SEPT. 1ST.

For catalogue or further information, address

EMMETT L. MOFFITT, LL. D., President.

ELON COLLEGE, N. C.



## Kinkade's Bible Doctrine

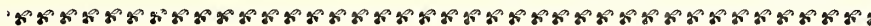
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With Helpful Explanatory Notes.

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If you could imagine a Miller over them this. Could we make it if the Spotless was not the best washer in the world? No, never, there are no strings to this offer. Look a square deal and it is just as it is written. All you have to do is to send us, any two references, that we may know who you are. Our Spotless Washer is honestly made of Superior Virginia White Cedar—fast and tight, has all of its mechanism enclosed, no danger of hands or clothing being caught, is built bearing like a bicycle and is the only machine made in the world that is *automatically lubricated*; that is why it runs so easily. It will wash anything that it can grasp and it is a quite. Over 5,000 now in use. Send to-day for full particulars of this remarkable machine.

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strive to do whatever He would have me do. I will Make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. I will

seek to bring others to Christ, to give as I can for the spread of the Kingdom, to advance my country's welfare and promote the Christian brotherhood of man. These things I will do unless hindered.

(Continued on page sixteen).

**D I E D.**

**Mary Virginia Spain.**

Mary Virginia Spain was one year and nine months old, the second daughter of Mrs. J. L. Spain. The little one was suddenly taken ill Thursday afternoon, Oct. 14, 1909, and died from convulsions the following day. More than two years ago, before her birth, her father was accidentally killed in a saw-mill. The little one was almost as suddenly taken, and now she is gone to spend eternity with her father. There is incomparable bitterness in the sadness that appalls us when our own dear children are taken from our bosom, but there is comfort about it which we would not take the world for,—we can have no doubt about the eternity of that soul. The purity of a little child is nearer the purity of heaven than any one else.

H. E. Rountree, Pastor.

**RALEIGH & SOUTHPORT RY. Co.**  
P. M. A. M. STATIONS. A. M. P. M.

4:15	8:00	Lv. Raleigh	Ar. 10:50	7:25
4:25	8:10	Caraleigh Lv.	10:40	7:10
4:48	8:35	McCullers	10:22	6:45
4:53	8:40	Banks	10:17	6:57
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipping	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lithington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. Junc.	8:05	4:10
7:25	11:10	Ar. Fayetteville Lv.	8:00	4:05

J. A. Mills, Pres.

Raleigh, N. C.

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Ask your doctor to name the best family medicine for coughs, colds, bronchitis, weak lungs. Follow his advice. J. C. Ayer Co., Lowell, Mass.

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(As in previous years)

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We have just issued a book about house decoration. May we send you a copy—free?

It tells how to produce those beautiful walls, now seen in all the finest of homes and hotels.

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# HILLCREST

The Greatest Land Opportunity now open to the man of moderate means. One Hundred Dollars invested now buys a farm that will support yourself and family in comfort and in less than ten years sell at Five Hundred Dollars per half acre lot.

Hillcrest, near the rapidly growing city of Columbia, S. C., is soon to be the greatest center for the growing of early fruits and vegetables and the raising of poultry for the high priced markets of New York, Boston, Philadelphia and the East. The sandy soil and wonderful climate combine to make Hillcrest surpass all other sections for the raising of peaches, grapes, pears, pecans, onions, asparagus, cabbage, tomatoes, potatoes and other early fruits and vegetables.

### 500 to 800 MILES NEARER THE NORTHERN MARKETS THAN FLORIDA.

The sandy lands of Hillcrest catch and retain the earliest rays of the spring sun and, therefore, produce vegetables and fruits much earlier than the low lands. These early spring fruits bring fancy prices in Columbia and the cities of the North. Three lines of railways, The Atlantic Coast Line, The Seaboard Air Line and The Southern Railway give rapid transit at lowest freight rates to Northern markets, thus giving Hillcrest an important advantage over other fruit and vegetable growing sections. The soil and climate are perfectly ideal for the raising of poultry, and fancy market prices make this industry a wonderful success.

### THE WONDERFUL CLIMATE OF HILLCREST.

In selecting a place to live, the first thing to be considered is climate. No spot in America is so favored in this particular as Hillcrest. The fame of Pinehurst, Camden, Columbia, and Augusta as winter resorts have attracted the health-seekers and pleasure-seekers of America by the hundreds of thousands and has multiplied ten-fold the value of land in these places. Hillcrest possesses all the attractions of soil and climate that have made her sister resorts famous, and in addition has the advantage of several hundred feet elevation above any of them, thus giving it the same winter climate, but a much superior summer climate. A hot night in Hillcrest is unknown nor are the days ever uncomfortable. The annual variation in temperature is remarkably small, thus giving the mildest winters and the coolest summers. The porous sandy soil quickly absorbs the most abundant rain, leaving the air pure and dry, and making cultivation possible within a few hours.

### HILLCREST—THE GREAT PLEASURE AND HEALTH RESORT.

With its splendid climate and high elevation Hillcrest is soon to be the most popular resort of the South Atlantic section. Its absolute freedom from malaria, its pure and bracing air, and its excellent water, are already attracting homeseekers in large numbers from Columbia and the surrounding territory. The market value of land will increase by leaps and bounds and the farmer, fruit grower, truck grower or poultryman, who buys a farm now for \$100 will in a few years be holding his land at Hillcrest for \$500 per half acre building lot.

### WRITE FOR BOOKLET GIVING FULL INFORMATION.

The management of Hillcrest offers the greatest inducements to homeseekers who are interested in the growing of early fruits and vegetables and the raising of poultry for profit. It is impossible to give full particulars in this announcement, so we urge all interested parties to fill out the coupon below and we will promptly send booklet giving full information including our easy payment plan by monthly installment.

## C O U P O N .

The D. Sam Cox Company, Owners of Hillcrest, Columbia, S. C.

Gentlemen:—You may send me your free booklet describing the advantages of Hillcrest, and outlining your easy payment plan.

Signed \_\_\_\_\_ Town \_\_\_\_\_ State \_\_\_\_\_

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This is your protection against deception. If your dealer can not supply you write us for color card and prices.

Leland Moore Paint & Oil Company,  
CHARLESTON, S. C.



—Rev. J. W. Wellons returned to the College the first of last week after an absence of nearly three weeks during which time he attended the Eastern Virginia and the Eastern North Carolina Conferences.

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Three Years' Credit If Needed, On This **Baby Grand**



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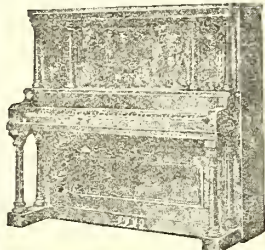
We will send direct from our Factory, any Cornish piano or organ that you may select from our catalog, on any terms of payment that you may choose, with the distinct understanding that if the instrument does not come up to your fullest

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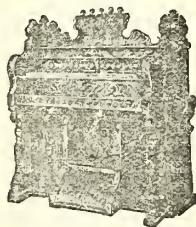
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If you keep the instrument it will cost you the Rock-Bottom Factory Price, not one cent more, and you will receive with it our Bonded Guarantee which insures the instrument for 25 years against defect in material or workmanship.

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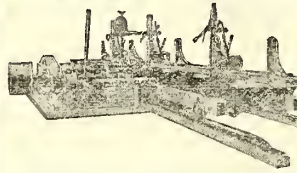
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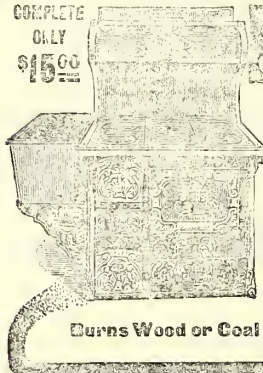
It is the best "Log-Beam" Saw Mill on the market.

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and I will ship C. O. D. to any open railroad station in the U. S., east of the rocky mountains, this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x26 inches. Guaranteed to reach you in perfect order. Shipping weight 400 lbs. "Write for Catalogue." Agents wanted to take orders for this range.

**WM. G. WILLARD,**

Burns Wood or Coal

No. 135 Willard Bldg. 320 Chestnut Street

ST. LOUIS, MO.

(Begun on page twelve).

dered by conscientious reasons, and in them all I will seek the Savior's guidance.

### Form IV.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons, and in them all I will seek the Savior's guidance.

### Young People's Work at the Eastern Conference.

The editor attended the Eastern North Carolina Conference at Sanford, Nov. 14. The last session of the Conference was given to Christian Endeavor. There was an address on "How to Make Christian Endeavor Go," following the reading of the report. After the

address, Christian Endeavor literature was scattered through the audience. On Sunday morning following the adjournment of Conference, steps were entered into which will mean for the Sanford Church a Junior Society under the supervision of Miss Emma Hart and of a Young People's Society under the presidency of Mr. J. O. Gunter. Unless we are sadly mistaken Damascus, led by Miss Sudie McCauley, and Catawba Springs, led by Mr. John Murray, will also soon organize Societies. The Henderson, Raleigh, and Liberty churches already have strong, active Societies. We believe the future is freighted with great things for the Young People's work in this Conference.



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Burning common kerosene the ALADDIN MANTLE LAMP generates gas that gives a light more brilliant than city gas, gasoline or electricity. Simple, address, clean, safe and durable. **AGENTS MAKE BIG MONEY** is revolutionizing lighting everywhere. Needed in every home. Every lamp guaranteed. Sells itself. Our Sunbeam Burners fit other lamps. Ask our nearest office how you can get a lamp free or apply for Agency Proposition. **THE MANTLE LAMP CO. of America, Desk 127**

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Take the Old Standard GROVE'S PASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, DECEMBER 1, 1909. VOLUME LXI. NUMBER 47.

## EDITORIAL COMMENT.

**Japan.** No nation has done as much in recent years to advertise its growth, progress, development, as the "Sunrise Kingdom." Japan has surpassed other nations, not only in progress, but in making her progress known and felt. At every Exposition—Chicago, St. Louis, Jamestown—Japan had magnificent displays of her arts, sciences and resources. Nor does it tire of this work of advertisement, as much as such work costs. Next year, it is announced, Japan will employ twelve halls in London and display there her history, religion, literature, military organizations, arts, and sciences. Japan as a nation has certainly caught the spirit of modern methods of advertisement and of growth.

**Absence of Goodness.** What is the difference between being "bad" and living in the "absence of goodness"? That is a question raised by a declaration of the great and good William Ewart Gladstone who said, "If I was not a bad boy, I think I was a boy with a great absence of goodness." We have seen a great many boys who if not bad certainly had about them the longing look of "an absence of goodness." The beauty in the life of Gladstone was, however, that he felt the absence of goodness and spent the long days of a useful life in eliminating that absence, till in his old age, men everywhere could say, "Here is a man with whom goodness is ever present."

**A Saint Under Trial.** A remarkable incident occurred in New York, Sunday, Nov. 21. With due, appropriate and largely attended ceremony, a tablet was unveiled in one of the prominent churches to Bella Cook, who died a year ago. Who was Bella Cook? Just a sweet and noble soul who was bed-ridden and lay under affliction and suffering for more than fifty years. Shut in by the four walls of her room, confined to the narrow limits of her bed a half century, her heart went out to others and through her agency a great charity was carried on. For fifty-five years she remained a faithful and devoted member of a church not one of whose serv-

ices was she permitted to attend. A New York paper thus speaks of the life and works of this poor (but rich in soul) afflicted woman: "Ministers of all denominations and representative women in every sphere of life were interested in her, frequently visited her, and found strength and comfort in her testimony to the power of religion to keep the heart filled with gratitude, confidence and hope."

**Bananas.** You cannot eat a banana without paying tribute to a Trust. One of the most complete, as well as one of the largest, corporations in this country is the United Fruit Company, which now controls the banana trade. This Trust not only brings the bananas to the American market, but produces it on its immense banana plantation in the West Indies, and in several countries of Central and South America. It owns its own lines of steamers engaged exclusively in the transportation of bananas, and also owns and operates several hundred miles of railroads which connect its plantations with its own ports for shipment by steamers. This company owns and controls 85 per cent. of the bananas brought to this country, and shows itself as grasping and as jealous as the Standard Oil Company. The company is only about ten years old, but it is already a master among the gigantic business concerns of this country.

**A Higher Power.** However rich, powerful or influential one may become, it keeps one more humble, more composed, more complacent to remember always that there is a Higher Power. No ruler in our time was so universally beloved as the late Queen Victoria of England. Riches were hers, fame throughout the whole world attached to her name, and the sun never set on her domain. Yet, in her diary she wrote, "Great events always make me calm," because, as she wrote further, "I have a calm reliance upon a higher power." One speaking of the noble and beloved Queen, one who knew her well, wrote: "Her Majesty was profoundly religious. She believed in the efficacy of prayer. She was a regular Bible reader and frequently used the well-worn Bible that belonged

to General Gordon, and was presented by his sister to the Queen, who acknowledged the gift in an autograph letter. At the same time she did not permit her religious convictions to influence the subtle intricacies of statecraft." We may well learn a lesson of calm faith and beautiful humility from the life and career of Queen Victoria.

—The Times-Democrat of New Orleans estimates the present cotton crop at 10,625,000 bales.

—Monday, Dec. 6, Congress convenes for the regular work of the 61st session. It is generally believed that Hon. Joe Cannon, present Speaker, will be re-elected to that position.

—Col. John R. Webster, aged 64, once speaker of the North Carolina House of Representatives, and many years the brilliant editor of Webster's Weekly, at Reidsville, N. C., died at Reidsville Nov. 28th. His was a life of influence, activity and great usefulness.

—The constitutional amendment for prohibition in Alabama, voted upon on Nov. 29, lost by a small majority. The good people of Alabama put up a splendid fight, and their defeat should not discourage. They are in a good cause, and will doubtless win out in the final.

—Cuba is in a precarious condition and its government may be overthrown. There are internal factions many and bitter and there is much unrest reported. The President of the Senate is a negro, but the negroes are reported to be much dissatisfied because so few of the offices are filled by men of their race.

## THE ORPHANAGE PICTURES.

From time to time, the Supt. of the Orphanage has placed in the hands of friends copies of the Orphanage picture. Many of these have not been sold, or if sold, those selling have delayed sending in the money. We ask all friends who hold pictures to rush them off at ten cents per copy and send in the amount of sales as we need the money. Show them to your Sunday schools and many pupils will buy. We want to close the entire lot out before Christmas. Let those who can sell a dozen order from the Supt.

Jas. L. Foster, Supt.

## FROM THE FIELD.

## NORFOLK LETTER.

Sunday was a good day with the people of the Memorial Temple, it being the day on which Rev. McD. Howsare and the people of the Temple began their relation as pastor and people. Brother Howsare arrived in the city Wednesday night. His family is visiting his wife's people and will arrive later.

The services Sunday morning were in charge of the Rev. I. W. Johnson of Suffolk. Solos were sung by Miss Ruth Fulford and the writer. Brother Johnson preached a strong sermon on the subject, "The Messenger of the Lord." He spoke in a very comprehensive way of what should be the true relation between pastor and people. His sermon was well received, and I heard many favorable comments on it. After the sermon, he proceeded to install Brother Howsare as pastor, according to the principles and government of the church. Then, on behalf of the Eastern Virginia Conference, he delivered an address of welcome. Deacon A. J. Glover delivered an address of welcome on behalf of the deacons and the church.

Rev. Dr. A. J. Fristoe, pastor of Park Ave. Baptist Church, was to have delivered an address in behalf of the pastors of the city, but was detained, and did not reach there. Brother Howsare then responded to the addresses of welcome with appropriate remarks. He had prepared and distributed to the congregation a neatly printed little folder bearing words of greeting to the people which he said expressed his sentiments on the occasion.

Brother Johnson went to Berea, Norfolk Co., and preached for Rev. J. W. Harrell in the afternoon. He was present at the evening services, and participated in the service. Brother Howsare preached at that hour on the subject "Visions of Strength." The sermon abounded in splendid thought, and was delivered in a strong forceful, clear manner, that held the congregation from beginning to end. I think that I can safely say that he captured his people from the start. Brother Howsare is a strong man, having done splendid work for our people, as pastor at Versailles, Ohio, on two different occasions, aggregating eight years. Also in Michigan he held an important pastorate for something like five years with one church. He is a man of splendid education, a strong preacher, and a splendid organizer, and best of all as affecting the people of the Memorial Temple, is that he feels that he is where the Lord wants him, and in response to the Divine call. My expectation, hope, and

earnest prayer is, that their association together as pastor and people may result in great good for the old Memorial Temple.

At Portsmouth the pulpit of the Christian Church was filled by a visiting minister from the Baptist Association, which is in session at this time in Portsmouth. Rev. Mr. Wytha preached in the morning, and Mr. Street in the evening. They reported good Sunday school and good congregations both morning and evening. Their pastor, Brother Harrell was at Dendron yesterday, in the interest of the new church in Portsmouth. Weather continues fine, and work consequently progresses at a rapid rate on the church. They are now putting on sheeting for the roof, and if this good weather continues for a few days, they will have the roof on.

The pulpit of South Norfolk was filled both morning and evening by Baptist brethren from the Association. They are as yet, without a pastor. Prof. S. M. Smith will conduct their services next Sunday morning.

Miss Mary Lou Brickhouse leaves today for a stay of several weeks in New York.

Col. A. Savage, who has been reported in these columns recently we are glad to say is at this time considerably improved.

Friday was Taft day in Norfolk, that means necessarily that it was a big day. It was a large day in several respects. Weather conditions were well nigh perfect for an occasion of that kind. Just cool enough to give snap and vim to those who were to take part in the parade. The crowd was enormous, variously estimated at from seventy-five to one hundred thousand people. The President's yacht, the Mayflower, came in promptly at 8:30 and anchored off Hospital Point, and after the President's salute was fired by the artillery stationed near by, and also from the navy yard, the President came ashore, and was escorted to the Monticello Hotel, where he held an informal reception in the parlors. Then he proceeded to the reviewing stand, about ten o'clock passing by and stopping for a while to admire the human flag, composed of about four hundred school children, dressed in red, white and blue, representing old glory. They sang for him America. After reaching the reviewing stand, the parade which was a magnificent one, passed in review. Then the President made a speech to the thousands packed around him, was then hustled off to the Norfolk and Southern for a trip to Cape Henry, to enjoy an oyster roast of delicious Lynnhaven oysters. The President declared afterwards that he

had eaten oysters until he felt like an oyster, and was sure on that occasion that he should be as mum as one. Coming to Norfolk in the afternoon, he with Andrew Carnegie, Gov. Swanson and about twenty distinguished guests were entertained at dinner at the home of Mr. Furgus Reid. Later, he appeared at the Armory Hall where a vast throng were assembled at a smoker, given in honor of the Press Association, there he made a short speech before he returned to the Mayflower. Thus winding up a day, that we doubt not, will be for good, ultimately, to Norfolk, and this port generally, by reason of the President's visit, and the presence of the hundreds of the delegates of the Waterways Association, who were just closing up their session, and hundreds of representatives of the Press from various sections of the country, who were here. It is quite probable that at no time in Norfolk's history has there ever been before, such a mass of magnificent decorations as on this occasion.

Keep your eye on Norfolk, it is coming to the front.

J. W. Manning.

## COLUMBUS, GA., LETTER.

Rev. E. M. Carter came down from Chipley Saturday P.M. and filled the pulpit at Waverly Terrace Sunday, both morning and evening. His sermons were favorably spoken of by those who were present. The morning congregation was small, but a good audience was in attendance at the evening services. Sunday school was normal, with perhaps a small increase of attendance. The crying need at this point is a pastor for full time. Rev. H. W. Elder is doing all in his power to build up a strong church here, but he has more on his hands than any one man can do. One city church, two country appointments, and two churches in small towns constitute his pastorate at present. By all means another man is needed. But that is the problem. Every available man in our midst has about all he is able to look after. The work is indeed plentiful, but the lack of men to do this work is deplorable, to say the least. Again referring to Waverly Terrace, there seems to be a bright future here if only the present apparent crisis can be tided over and arrangements for the future successfully made.

The attendance at North Highlands Sunday was about as usual, the morning audience being a little above the average. Several were present who are not accustomed to worshipping with us. This is a sign of increased interest.

The 18th instant was a day of peculiar pleasure to a number of our peo-

ple. The occasion was the fiftieth anniversary of Bro. J. L. Elder, senior deacon of our North Highlands church. About twenty invited guests assembled at his home to spend the day and to partake of such hospitalities as only Bro. Elder and his good wife and daughters (and a few others) are capable of rendering. At the noon hour a most sumptuous table was spread—a feast for that happy, fortunate assemblage. During the day every face was bright and every heart seemed to rejoice, but the happiest of them all was the honored host. May he live many years to come, and as time speeds on, may his happiness increase, his pathway grow brighter, the Master's service sweeter and richer until God shall say, "It is enough. Come up higher."

G. O. Lankford.

Nov. 22, 1909.

**Burlington, N. C.**

We have entered on our new Conference year with good prospects for a prosperous year.

Our church sent up to conference the best report that it has ever made, and we are planning for greater things this year.

Rev. Dr. and Mrs. D. A. Long of Graham worshipped with us last Sunday morning, Nov. 21st. Dr. Long conducted the services at 11 A.M. in his own inimitable way. Rev. R. L. Williamson who is to assist in the work this year, preached to good acceptance last Sunday night.

On Thursday, Nov. 25, we held thanksgiving service and took an offering for the orphanage. A nice contribution was made.

At three P.M. on Thanksgiving Day Christian Endeavorers assisted by King's Daughters and others served dinner at the County Home for the poor and infirm; while some individuals went to the homes of afflicted ones and carried bits of sunshine in the way of kind words and a good and bountiful dinner.

On the first Sunday in December, Dec. 5th, at eleven A.M., Rev. Martyn Summerbell, D.D., or Lakemont, New York, will preach for us. It is a great pleasure to have Dr. Summerbell with us and to hear him preach.

The Lord bless and prosper His workers everywhere, and "Thanks be unto God, which always causes us to triumph in Christ."

P. H. Fleming.

**Portsmouth Letter.**

Since our last letter the work on the church has steadily gone forward. The workmen have lost no time. The weather has been ideal. There is a possibility

of getting into the new church in the early spring. This will depend largely upon the severity of the winter.

Just after Conference we sent to all the Sunday schools in the Eastern Virginia Conference, brick envelopes to be used in soliciting funds for the new church. We trust all received them and are using them. We have heard good reports from some schools. They have taken told of the plan with earnestness. The success of the effort will largely depend upon the superintendents. Let each superintendent endeavor to get best results possible. It is a plan that enables everybody to help. We are greatly in need of assistance at this time. We are looking to the Sunday schools to help us out in a large measure. With a united effort the schools could easily raise \$500. This would be a great help to us.

The second Sunday I exchanged pulpits with Rev. H. H. Butler and went to Bethlehem church in the interest of the new church fund. The offering was \$79.36 and they had contributed \$15.00 before. The third Sunday I was at Oakland and Mt. Zion and at the two places the offering amounted to about \$47.00. We are indeed thankful for these donations. They helped to meet the needs of the hour. But they were not sufficient to enable us to meet our last payment in full. We are still \$17.00 short. We sincerely trust that everyone who can will come to our assistance and help us in carrying the work to completion.

I want to call attention to the meeting of the Christian Missionary Association with the Berkley Christian church, Dec. 7, 1909, at 10 o'clock A.M. We would urge the members of the Association to be present as far as possible. The program has not been completed as yet. We will not be able to give it to The Sun as the time of the meeting is now drawing near. Let every member of the Association endeavor to bring in a new member. This would give impetus to the work. It could be done if we were to get right down to work in earnest. We must plan for larger things.

**Cash Acknowledgements.**

Previously acknowledged	.....\$1,927.24
T. J. Wright	..... 5.00
J. M. Eley	..... 5.00
Mrs Joe. Holland	..... 1.00
L. S. Parker	..... 1.00
William Saunders	..... 1.00
Mrs. Carroll	..... 1.00
Rev. I. W. Johnson	..... 25.00
A Friend	..... 25.00
W. H. Brinkley	..... 25.00
Geo. H. Frey	..... 5.00
Rev. C. H. Rowland	..... 5.00
J. J. Pitt	..... 2.50

M. W. Hollowell	..... 5.00
Mrs. David McClenny	..... 1.00
Bethlehem S. S.	..... 20.00
Mrs. J. E. Harris	..... 1.00
Caleb Griggs	..... 1.00
Mrs. Caleb Griggs	..... 1.00
Mrs. M. F. Pierce	..... 1.00
M. E. Pruden	..... 1.00
J. T. Williams	..... 10.00
J. S. Rountree	..... 2.00
J. W. Folk	..... 5.00
Mrs. J. W. Folk	..... 1.00
S. L. McClenny	..... 1.00
G. T. Luke	..... 1.00
John T. Smith	..... 1.00
M. A. Savage	..... 1.00
Felton Pierce	..... 1.00
C. S. Byrd	..... 1.00
E. C. Griggs	..... 1.00
N. W. Byrd	..... 1.00
Thurman Pierce	..... 1.00
R. Wesley Nelms	..... 5.00
David McClenny	..... 5.00
E. L. Turner	..... 2.50
T. F. Holland	..... 1.00
E. T. Collier	..... 1.00
W. H. Holland	..... 2.50
M. J. Wright	..... 1.00
E. L. Cullip	..... 1.00
Annie Savage	..... .11
Tammie Harris	..... .50
Emma Story	..... .25
W. C. Moore	..... 5.00
W. T. Newman	..... 5.00
H. J. Gayle	..... 2.50
J. S. Copeland	..... 1.00
J. H. Gayle	..... 1.50
J. J. Whitley	..... 1.00
C. H. Pitt	..... 1.00
Leroy Pope	..... 1.00
G. C. Griffin	..... 1.00
W. B. Harrell	..... 1.00
Basket Collection (Oakland)	.. 4.46
Capt. Higgins	..... 1.00
Capt. Mathews	..... 1.00
Will Mathews	..... 1.00
Mrs. Coggins	..... .50
C. P. Hicks	..... 1.00
Mr. Brown	..... 1.00
Basket Col. (Mt. Zion)	..... .25

We are indeed grateful to the above donors for their contributions to the work. The Lord abundantly bless and repay. Who will be the next to send us a donation? We shall need \$3700 by the middle of December. Now is the time assistance is needed.

J. W. Harrell.

November 24, 1909.



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### NOTES AND PERSONALS.

—It was none of Prof. Harper's fault that the C. E. topics and outline were left out of The Sun last week. They were simply crowded out, an incident, we trust that will not occur again.

—To write it Xmas shows a lack of good breeding, culture and due reverence. There is no such person, place or thing under the sun. Write it Christmas, or not at all. To make an X stand for Christ is barbarous and unpardonable.

—From The Herald of Gospel Liberty, Nov. 25th: "There are two active, able men in the Christian Church, who are open to engagement as pastors. These brethren are Revs. W. S. Long, D.D., and D. A. Long, D.D., both of Graham, N. C. They are both strong preachers and capable of large usefulness in the ministry. Some of the pastorless churches may do well to make note of this fact and look into the possibilities here suggested."

—The Southern Educational Association is to have its 20th annual meeting at Charlotte, N. C., Dec. 28th, 29th, and 30th. The Association embraces sixteen States and is the only Association in the South that discusses the professional features of education in practically all lines. We note with pride and pleasure that among the eminent and distinguished speakers for the forthcoming meeting is Prof. W. A. Harper of the Chair of Latin in Elon College.

—We acknowledge the receipt of the following: "Dr. and Mrs. George S. Altmore invite you to be present at the marriage of their daughter, Hannah Oliver, to Mr. James Adolph Long, Wednesday, Dec. 8, 1909, 7:30 a. m. At Home, Stonewall, N. C. "Dolph" Long was one of Elon's most popular students, and since his graduation has been a success both in the class room and later at the bar, now being a prosperous lawyer and practitioner. We extend heartiest congratulations.

—We chronicle with genuine sorrow the death, at Burlington, Monday, Nov. 28th, of Bro. Isaac N. Walker. Deceased was a half brother of the late lamented Rev. W. T. Walker, and was himself a most agreeable man, an excellent citizen, and a devout and loyal Christian. He was greatly beloved by all who knew him. The interment was from the Burlington Christian Church on Tuesday, 30th, Rev. J. W. Wellons and others assisting Pastor Fleming in the burial service. A good man has gone to his reward.

—An observant brother, deeply interested in all our Southern work, writes: "Glad to see from The Sun evidences of prosperity among our Southern

churches. Glad to see Bro. Howsare go to Norfolk: an Elon graduate go to South Norfolk. Hope greater Norfolk will become still greater for our cause. Harrell seems to be doing nicely with the Portsmouth church: Dr. Staley and the Suffolk church still reach toward the top; Raleigh seems to be coming; Burlington continues its growth, and the endowment for Elon passes its \$10,000 mark of increase. Praise the Lord!"

—Of the 133 students in Merom Christian College, Merom, Indiana, 17 are preparing for the ministry. This is encouraging indeed and shows, we judge, a much larger ratio than that of our Elon College. Scarcely five years ago we were pleading for money with which to educate our young ministers. Now there is scarcely a Conference that has enough young men in preparation to use the money provided for their training; one Conference in fact having a thousand dollars of such a fund loaned out, drawing interest, this in the absence of worthy young men who deserve and need the money to help in their work of preparation for the ministry.

In the five Conferences of Virginia and North Carolina held this fall, we now recall but three young men receiving license to preach and only one ordained as elder. This is regrettable indeed. Our young men are certainly not flocking into the ministry.

—One of the most appropriate, fresh, and fitting Thanksgiving utterances we have seen this year was that by Dr. A. W. Lightbourne, Pastor of the Christian congregation at Dover, Del., on Sunday before Thanksgiving and printed in the State Sentinel of Dover on Saturday Nov. 27. Dr. Lightbourne used as text Psalm 100:4: "Be thankful unto Him, and Bless His name." No portion of this splendid discourse could do it justice, but three short paragraphs from the introduction will show something of the spirit of the whole:

"We are a nation of grumblers. We have no leisure, in the sense of wholesome, rational and pleasurable recreation. A foreigner was severely condemned for critically remarking that "Americans take their pleasures too seriously." His criticism was just. We have never learned God's philosophy of play. We are getting to be a decrepit nation in consequence. We make a business of pleasure, and a pleasure of business. We could learn from the example of almost every other nation, in this respect. Especially from England, for in their pleasures the English are the merriest people on earth.

Thanksgiving day should be a day of joyous relaxation and recreation. It is home-coming day; a time of blessed re-

unions and sweet fellowships. It is a day of childhood freedom and sport. We talk about men's rights, and nowadays we hear much about women's rights; but I am more interested in the children's rights. The boys and girls cannot play in the home any more, as our homes are now mere show-places for the curious and covetous gaze of strangers, rather than places of comfort and convenience for the indwelling family. And they are afraid to play out-of-doors lest they come home a little soiled. All Nature manifests the spirit of play. At times we seem to feel that Nature is in a playful mood.

The ancient Jews were a joyous people. Probably the world has never witnessed the parallel of the old Hebrew anniversaries. One of their chief national festivals was the "Feast of Harvest." At its approach the whole nation woke to holiday. Every heart bounded, every eye flashed. From valley to mountain-top the land broke forth into singing, and cottage and palace, hamlet and city, with harp and trumpet and festal procession, were joyous before God. Our "Thanksgiving day" corresponds with the Jews' "Feast of Harvest," and we should observe it in the same spirit of exulting joy.

### THE NORTH CAROLINA AND VIRGINIA.

This Conference, the last to meet of our Southern tribe, was in 84th annual session at Belew's Creek, Forsyth Co., N. C., Tuesday, Wednesday, and Thursday of last week. The church here is not large in membership, but in loving loyalty, kindly fellowship and genuine devotion we have not found its superior. If Conference was not all that it should have been the Belew's Creek church was not to blame. It did the work of host in most gracious and generous fashion. The whole community quit work and gave itself entirely to the entertainment and work of Conference. It was indeed good to be there.

Prof. W. A. Harper, already President for several sessions, was reelected. Rev. J. W. Holt was elected vice-President, Prof. W. P. Lawrence and Rev. T. W. Strowd were reelected Secretary and Treasurer respectively, and Mr. C. A. Hines Assistant-secretary. In his well worded and cordial address of welcome, pastor C. C. Peel said that in 1893 Rev. J. W. Holt, then pastor of Salem Chapel church, began preaching in this community. The outlook was promising and so well did the work progress that in 1894 a revival was held, the church house was built and dedicated, and the organization was completed.

In his response President Harper said

the fact that Conference was eighty-four years old carried with it a feeling and sense of responsibility. Many who had belonged to the Conference in earlier days had gone to their reward, and these, with the hosts of other interested ones compassed us about as a great cloud of witnesses. Those who have labored in the past looked down from the battlements of glory, praying for our success. A Chinaman 35 years old had been making bricks 4,000 years, that is to say, his ancestors had been doing so and he was under obligations to improve upon what they had done. The greatest praise we can give our fathers is to improve upon them. Fellowship and unity should prevail, and we should go forward. The past year two churches have been built, and a third is asking admittance to the Conference.

After the addresses of welcome and response, President Harper delivered the annual address choosing for his topic, "The Effective Church." This address was pointed, practical, powerful. It is in our hands for publication and will appear in an early issue of The Sun. We have not heard, before any of our Conferences, what we deem a more valuable and fruitful paper than this.

At the conclusion of Prof. Harper's address, Rev. J. P. Barrett, D.D., preached from the text "And when they had lifted up their eyes they saw no man save Jesus only." Matt. 17:8. The speaker said there were strange things in Scripture, and the text brings out one of these, unless the right light be turned upon it. Why did Jesus take only three of his twelve disciples with him to the Mount of Transfiguration? Each would have liked to have been there. Why were not all admitted? It must have been an inspiration. It must have been a glad and glorious privilege. Why did not all share this? Moses and Elijah were talking with Christ, and Peter admitted that it was good to be there. And a voice from heaven said: "This is my beloved Son. Hear ye him." Now we all need to hear Christ. The science and philosophy of our day need to hear him. God is determined to convince men that Jesus is His beloved Son. Human wisdom has its place, but the life of Christ must have first place. The three fell on their faces and remained till Jesus touched them. We need to remain prostrate and in humility till Jesus touches us. We need to fall and to plead, till Jesus touches in spiritual sense. When Jesus had said "arise" they saw Jesus only. We need to arrive at that place in our Christian experience where we will see Jesus only. These three disciples saw everything in the light of Christ. They were so baptized that

they saw everything in the light of Christ. That is why the three only were taken to the mountain: the other nine were not prepared to go there. Their Christian life and experience had not been such as to permit them to go to the mountain with Jesus, as much as He would love to have had them. "It would have grieved me," said the preacher, "had I been one of the nine left behind from this glorious mountain scene." We need to come to that point in life where we shall see everything through the life and light of Jesus Christ. The troubles in church and family would vanish could we behold them through the light of Jesus Christ. Satan enlists our anger and co-operation in stirring up strife and enmity. If there be any faction in the church which will see all in the light of Christ, such a faction will vanish. So of home and community.

These three, Peter, James, John, were spiritually qualified, the nine were not, to see the transfigured Christ, and to see all things through Him. The nine were not. The three had in some way got qualifications which the others had not. If ear is stopped we cannot hear the whisper. Many of us have ears that are stopped. We do not hear the whisperings and wooings of the Spirit. So many of us are left behind because we are not ready to go up. Out of 120 Christ chose 70 to send out. Later on of the 70 He chose 12—the ones best qualified. And here out of the 12 He chose only three to go up with Him—the rest were not qualified.

If the Christian church is to become a power, we must press forward, not to surpass others, but to get closest to Christ. Jesus is on the mountain top today. He is distributing great blessings. It is for us to decide whether we shall be there or not. We must make preparation while we run, and qualify ourselves spiritually for Christ's choosing.

In the afternoon, Monticello church, near Brown Summit, in Guilford Co., with a membership of twenty-eight, was admitted to the Conference and delegates were seated.

Under the Report on Sunday schools, Prof. Lawrence delivered a very suggestive address on "The Watchword of the Young People's Convention." "This is the young man's age," we are told, said the speaker. Every age is the young man's age. In the Revolutionary war there was scarcely a man of note or prominence over 40 years old. So back in all history. Thomas Chatterton had become prominent and died before he was 18. Many of the most noted literary men had won their fame before

they were 30. Old men in the English Parliament at the close of our Revolution said all was gone. But William Pitt, who electrified that body and gave it new and vigorous life, was prime minister at 24. Whence our Young People's Movement? For several years our Christian Endeavor Committee has been ashamed to make a report because nothing has been done. At the Greensboro Convention a motion was made to abolish Christian Endeavor in our churches. This woke up the Convention. Out of it our Young People's Convention was born. This movement means that we are trying to educate our young people for Christian service. Farmers want the best machinery on their farms. The church needs and deserves the best service that can be had. There is improvement and education everywhere. It was a shame not to prepare and to train for service in the church. The energies of our young people are in large measure wasted. They should be taken and trained in the Master's hands for church service. We need to bring out the best in the young people for the church and for Christ.

There were other interesting talks made on the movement and the report.

On the second day of Conference delegates were elected to the next session of the Convention which meets at Suffolk, Va., next May, nine clerical and nine lay delegates. Only eight of each were elected at first, but it was found when the tabulating committee brought in its report that the Conference membership had increased more than three hundred the past year, and this gave two additional delegates. The reports on Foreign Missions, Religious Literature, and on Education, with addresses by Revs. C. C. Peel, J. O. Atkinson, and Dr. E. L. Moffitt respectively, and the discussions incident thereto, filled the second day. In the evening, after a missionary sermon by The Sun's editor, Bro. Howard E. Truitt was licensed to preach as probationer, and Rev. Edward French was ordained as an elder, the ordaining presbytery consisting of Rev. J. O. Atkinson, who read the Scriptures and questions, Rev. J. W. Wellons, who offered prayer, Rev. J. W. Holt who delivered the charge and Rev. C. C. Peel who presented the Bible. The charge as delivered by Bro. Holt was chaste, well chosen, of excellent worth and wording, and delivered in most solemn and becoming reverence. Bro. Peel was equally as happy, pointed and practical in presenting the Word.

After the ordination, the Report on Home Missions was read, discussed and adopted. Durham and Monticello  
(Continued on page thirteen).

**WELL DOING.**

"We do not well: this day is a day of good tidings, and we hold our peace." 2 Kings 7:9. These are the words of the four leprous men, who in the face of a famine that meant death to them unless relief should soon come, took chances between life and death and went over to the camp of the Syrians, Israel's enemy encamped near the city of Samaria. These men, finding the Syrian camp deserted, proceeded to help themselves to the good things found in the Syrian tents. Having, presumably, satisfied their own hunger, they began to carry out the valuable things which they found and hid them. In this act of their selfishness they were reminded that it was such and said, "We do not well: this day is a day of good tidings, and we hold our peace. \* \* \* Let us go and tell the king's household."

People need to be reminded of their selfishness. Peter thought it fitting to stir up even "pure minds by way of remembrance." If men and women would stop to think they would act differently. The Psalmist says, "I thought on my ways, and turned my feet to the way of thy testimonies." Ps. 119:59. It was not until the prodigal had "come to himself" that he took the steps that led him back to the father's house. Isaiah says, "Come now and let us reason together, saith the Lord." Christian people ought to seek information along the lines of Christian living and Christian service. The Bible is the first book to be consulted. Herein we may find the principles that regulate and control in a life of well doing. Then there are good books that are but expressions of consecrated lives, rich in Christian experience and fruitful in Christian service. Then there is the religious news paper, whose mission is to educate to a standard of higher, nobler, and more unselfish living. "Why spend money for that which satisfies not?" Why not invest in that which will help the soul and enable one the better to realize the privilege and responsibility of living? The fact of a failure to do well ought to appeal to a multitude who claim to be followers of Christ. The highest type of living is characterized by the spirit of unselfishness. And this is the Christian life. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. Are we doing well when we measure ourselves by the spirit that characterized our Great Example? "Now if any man have not the Spirit of Christ he is none of his." Rom. 8:9. There are people who claim to be Christians, with habits that cost them many

fold more than they give to the cause of spreading the gospel, the "good tidings" of salvation. How long before these people will wake up and acknowledge, "We do not well: this day is a day of good tidings and we hold our peace"?

The methods adopted in the Lord's service should be along the line of unselfishness. How is it today in many places? People will not give unless they get something in return. Hence the church fairs and festivals and suppers etc. The church can never fill her God-given mission as long as methods like these are resorted to. And the sooner any church that employs such methods is made to realize, "we do not well," the better will it be for the prosperity of that church and for the spread of the gospel which is the mission of the church. Tithing and offerings are the methods sanctioned by the word of God, both in the Old Testament and in the New. And a failure to follow in this Bible way is called "robbing God".

Some one said to me the other day, "If every member of the church should pay tithes what would we do with the money"? It would be quite a sum, I know, but it could be used in spreading the "good tidings" that the King's household ought to hear about. We must be a missionary people, not only for the sake of the salvation of lost souls, but in order to have the approval of God and our enlightened consciences. "We do not well," unless we are seeking to spread the "good tidings" that Jesus is a Savior and the only Savior from sin. We ought to do this out of love to God, and because of the famishing condition of the King's household in darkened lands and because everyone is entitled to a hearing of the good tidings: the Bread of eternal life, Jesus Christ, is offered to all who believe. "But how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach except they be sent?"

W. D. Harward.

**Elkton, Va.**

On Sunday, November 21. I received four members on confession of faith into the Island Ford Christian Church, and there are others to join soon. The brethren are holding weekly prayer meetings, and the revival continues. When people are being saved, it is because somebody is praying. At the close of the service we went to the beautiful waters of the Shenandoah River where I baptized nine happy converts. I have received twenty one members into this church since October and baptized 15. To God be all the praise.

J. W. Dofflemyre.

**A LIVE WIRE.**

In this strenuous life, the world's requirements set the highest premium on TIME and ENERGY savers. That's why millions of people in all walks of life, in city, town or country, use the telephone. A telephone often does in ONE minute what otherwise we could not accomplish in an entire week. Hitching your business to a telephone wire means hitching it to a "LIVE wire" in every sense of the word. Southern farmers who value their time and money should no longer be without it. The Southern Bell Telephone and Telegraph Co., of Atlanta, Ga., has just published a booklet which is free for the asking. Do not fail to write for it. It explains how residents of rural districts can have telephone service, enjoying the advantages of toll connection, at a cost within the reach of everyone.

**YOUR ROOF IS WORTH—?****A New View of the Comparative Value of Roof and House.**

Your house is worth just as much as your roof—or your roof is worth just as much as your house—according to the viewpoint.

However you may build, however you may fit and furnish your house, after all, the preservation of it depends on the roof. You may lose everything from a nearby fire's spark on an inflammable roof, or water may find its way through a leaking roof, and spread ruin in a less exciting way.

All the old forms of roofing are full of dangers. Wood shingles quickly catch fire, and when they are wet they begin to decay, then they curl and split between times. Slates weigh the roof so heavily that they menace the structure, and when it's very hot or very cold they crack and fall off—especially so in the case of a neighboring fire. Tar and felt roofing is merely highpriced fuel. Plain tin lacks beauty of appearance and has other defects too well-known and too numerous to be mentioned here.

But there is a form of roofing that unites all the good qualities of all other kinds of roofing without a single one of the objections that can be raised to each of them. This roofing is made of tin, but made in the form of shingles and slates, giving homogeneity of tin with its fireproof and waterproof qualities, yet fastened on like shingles without solder, with fewer nails and with less effort in fitting. This model roofing is called Cortright Metal Shingles, and like tin is readily fitted on and about any slope roof, having a workability preferable to tin because of its patented construction. If you are interested in the best roofing money can buy, write today to Cortright Metal Roofing Co., 54 North 23rd St., Philadelphia, Pa., for their free books on all kinds of roofing.

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**ETERNAL LIFE.**

It is apparent that many people do not have a proper conception of what eternal life is. And there are Christians who assume that eternal life is received by believers only at the resurrection of the righteous ones. They saw that it is a life which is promised to believers, the promise to take effect at the time of their resurrection. These people are decidedly mistaken. It is true that it is a promise, just as salvation is a promise; yet it is a promise which becomes effective as soon as one is born anew. It is a special gift from God, through Christ, to be accepted at once by a believing one. It is not, therefore, the same thing as personal existence. A person will exist forever, and yet he may be entirely destitute of eternal life. The two things are fundamentally apart from each other. Rev. Dr. Scofield, a sound Bible scholar, says: "Eternal life, if it be eternal, is so because it had no beginning, and has no end. Eternal is from everlasting to everlasting. Anything less than it is not eternal. There is a time in experience when that eternal life, which had no beginning and can have no ending, is imparted to us. The eternal life which God gives to us is a life imparted to a believer through the new birth. In a certain sense this is the very a-h-e of the Gospel. Life begins before there is experience. A child is born, and then its history begins; the experience begins, the experience of the infant, of the little child, of the lad or girl, or the man or woman. Life is essential and primary, and antedates experience." No one can become a Christian without having eternal life. This accounts for the fact that a large number of reputed Christians are spiritually lifeless. They are still dead in sin while saying that they are alive. We see, then, that one cannot grow into eternal life by effort or by education. Eternal life cannot be evolved from one's natural constitution, nor can it be produced by any sacred ordinance.

C. H. Wetherbe.

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**For Pneumonia** Colds, Bronchitis, Hoarseness, it has no equal in promptly arresting these dangerous affections. Nips all congestion and inflammation in the bud. It's the great Emergency Remedy. Have it ready.

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Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

## Terms of Subscription.

One Year .....\$1.50  
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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

## MEDITATE UPON THESE THINGS.

## I Tim. 4:15.

(Not they that eat most, but they that digest most, are the most nourished. Not they that get most, but they that keep most, are the richest. So not they that hear most, or read most, but they that meditate most, are the most edified and nourished and enriched unto everlasting life)

## Daily Food.

"I am the bread of life."

## Sunday, December 5.

They that be wise shall shine as the brightness of the firmament; and that turn many to righteousness, as the stars for ever and ever. Dan. 12:3.

Bright as the firmaments above

The truly wise shall shine,

Reflecting beams of truth and love

From, Christ, their Sun divine.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. 13:43.

## Monday, December 6.

The Lord loveth judgment, and forsaketh not his saints; they are preserved forever. Psa. 37:28.

When sinners fall, the righteous stand

Preserved from every snare;

They shall possess the promised land,  
And dwell forever there.

Let thy loving kindness and thy truth forever preserve me. Psa. 10:11.

## Tuesday, December 7.

The steps of a good man are ordered by the Lord; and he delighteth in his way. Psa. 37:23.

My God, the steps of pious men

Are ordered by thy will;

Though they should fall, they rise again

Thy hand supports them still.

Make me to go in the path of thy

commandments, for therein do I delight. Psa. 119:35.

## Wednesday, December 8.

In the fear of the Lord is strong confidence; and his children shall have a place of refuge. Prov. 14:26.

Fear him, ye saints, and ye shall then

Have nothing else to fear;

Make you his service your delight,

Your wants shall be his cares.

The fear of the Lord is a fountain of life. Prov. 14:27.

## Thursday, December 9.

My people shall be satisfied with my goodness, saith the Lord. Jer. 31:14.

Thy presence, Lord, can cheer my heart,

Though every earthly comfort die;

Thy smile can bid my pains depart,

And raise my sacred pleasure high.

O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Psa. 90:14.

## Friday, December 10.

Our Savior Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. 1:10.

Firm as his throne his promise stands,

And he can well secure

What I've committed to his hands

Till the decisive hour.

I am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. 1:12.

## Saturday, December 11.

He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. Isa. 30:19.

To God I cried when trouble arose,

He heard me and subdued my foes;  
He did my rising fears control,

And strength diffused through all my soul.

Quicken us, and we will call upon thy name, Psa. 80:18.

## SYSTEMATIC GIVING.

At the recent session of the North Carolina and Virginia Conference Rev. W. H. Bolton of our Greensboro church delivered one of the sanest, soberest, soundest addresses on Systematic Giving that we have heard recently on that important theme. Bro Bolton spoke from sound sense, from practical experience and observation. Our memory is yet fresh with some things he said to this effect: Years ago we used to raise money by carrying around a paper getting as many as possible to sign; but many would not sign. Very few will give to church and the Lord's cause on faith and by pledge. The great question the Church has been studying is, How to get every member to give something. Each concludes that others are more able to give than themselves, or, "I don't

like some member in the church, and I will not give for its support." Any and all excuses are presented.

Now the best plan for getting all to give something is, in a city church, to get something each week, or if country church, each month. That is to say, more will give in little and at stated periods than in large sums at long intervals. Make an average, say, of three cents per day, if no more. That may and can reach the poorest church member. If that is too large, however, make the average smaller, even a penny a day. One member in our Greensboro church gave 93 cents per day the past year, by paying every day and keeping at it. If one will resolve at beginning of the year to give something every day, or every week, or every month, he will find at the end of the year that he had given far more than he had thought or expected.

Giving is hard and heavy because we have no system in it. A washerwoman in one of his churches paid 25c. per week and would not allow her portion to be cut down to 15c. When the year was done she had paid more than \$13.00 and was no poorer, but richer for it. "There are no doubt men here today who own farms and yet do not give to the Lord's use in a year what this poor washerwoman gave." One waits till the end of the year to sell his tobacco or cotton or corn. Then he is going to give \$5.00. That seems large and not infrequently hurts. When, if given periodically and systematically, it would never have been missed and would have been a pleasure in the giving. "If you have preaching once per month, put a church box in your home and put your weekly, or daily, gifts in that, and you will find at the end of the year that you have given your part easily, satisfactorily, willingly and happily." Systematic giving means giving at stated periods and letting the periods be close together. The trouble we suffer under is not too much giving, but too little system. Until we have system we will have trouble in getting together the gifts necessary to the Lord's work. Bro Bolton's address was well delivered and will result in much good. We regret not to have taken it down in full at the time.

## PRESENT AFFLICTIONS.

Suffering is always personal. Afflictions are not abstract, but concrete. Sorrow belongs to self. There is nothing altruistic about pain—pain is intensely personal. So, when suffering, sorrow, affliction comes one says "You do not know what I endure. Your words are very kind, but without weight or worth,

because you do not know the depths of my suffering, disappointment, grief, affliction." It is ever so. We think our affliction is the hardest and heaviest that ever fell to anyone. That is because affliction is ever concrete, definite, specific, intensely pointed and personal.

Now in very truth others have suffered, and do now suffer, just as intensely and painfully and definitely as do we ourselves. And if we could only see them right we should learn that God sends afflictions not for our undoing, but for our upbuilding. God afflicts us not because He is cruel, but because He is kind; not because He is angry with us, but because He loves us. In his Thanksgiving sermon at Dover, Delaware, Dr. W. A. Lightbourne used this fine phraseology and lofty sentiment:

"It is God that determines the bounds of our habitation. He appoints the stations we are to fill. He allots the comforts we are to enjoy, and the trials we are to suffer. Our present afflictions are salutary. This is a truth, alike of experience and revelation. They produce in the soul the peaceable fruits of righteousness. As grace is the measure of glory, so "do these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory." They are but the winds driving the soul-bark toward the desired haven!—but the darkness of night making glorious the stars of heaven! Therefore, afflictions as they are related to God's true children, must be regarded as mercies in disguise."

#### SUFFOLK LETTER.

Solomon Junius Carr was born in Isle of Wight County, Virginia, August 1, 1851, and died in Suffolk, Va., November 17, 1909.

He married, first, Mary Eley, December 18, 1878. Their only daughter is now Mrs. Lizzie Carr Brinkley who is one of the finest singers in the state and a member of the Suffolk Church choir. She is the mother of three children, one dead and two, Willie and Mary, living. Her husband, W. E. Brinkley, is town Sergeant.

The second time he married Martha A. Ballard, January 17, 1878, and they were the parents of seven children: Junius Edwin, deceased, Jomie Evalina; Bessie May, deceased; Willie Poste, Annie Ballard; Paul Hope; and Ruth Whitehead. Poste is married and resides in Temple, Texas; Annie married H. J. Titus, has one child, Virginia Annetta, and they live in Sparta, Illinois; Jomie married A. D. Bowen, and they have one child, A. D. Bowen, Jr., and they reside in Suffolk. All the children were at the funeral, though Poste did

not arrive from Texas till his father had passed away. Brother Carr left Ballard and Smith's store, where he had been employed for more than twenty years, on Thursday, Nov. 11th, and died Wednesday night, Nov. 17th.

He was twenty years a member of the Suffolk church, having been transferred from Windsor. He was a member of the Music Committee, Sunday school Teacher, Deacon, and Member of the choir. He was faithful and reliable; always present unless sickness or absence from town prevented his attendance; he never neglected any church duty. He loved God, his church, and worship. He enjoyed prayer meeting and all church Societies. He loved to praise God in song. To him singing was not simply an art, but a means of praising God. He sang with the spirit and the understanding also. He was by nature religious, and by experience and practice pious and spiritually-minded. Religion had meaning to his heart and help for his life.

He was devoted to his work and faithful in it. Pleasant and courteous to customers, considerate and patient, accommodating and kindhearted, multitudes loved him and loved to trade with him. His disposition was worth as much as his work.

He had a high regard, even personal love, for his employers and his co-workers. He left the counter for his death-bed, and carried the store in his mind in his delirium. It seemed to be on his mind to the end.

He was intensely affectionate in his family. He carried them in his heart, on his knees in prayer, and in his daily round of service. His married life had been full of happiness, and he clung to his wife and children in the deep simplicity of a child's devotion. Years made no change in the intensity of his sympathy and the fervency of his love for them. It was a model family in devotion and loyalty to one another.

He was sincerely grateful for kindness bestowed and was sure to give expression to his gratitude. Many times he made his benefactors his debtors by words of thanks for what they had done for him.

His lips rarely, if ever, parted to say anything against any person. He kept his tongue from evil and lips from speaking guile. His words were sweet words and his manner was always courteous. Particular in his personal habits, he was clean of speech, and pure in life and conduct. His children rise up and call him blessed.

His end was as quiet as a child goes to sleep. Dr. D. L. Harrell had to examine to see whether he had gone. "Ab-

sent from the body; present with the Lord."

A great throng attended his funeral services, and the profusion of flowers looked like summer time. Love hunts for the best and weaves sympathy and affection into flower-fabrics to cover the grave where God's children rest.

A full choir with sobbing hearts rendered "Kissed By the Angel of Peace" and "Come to Our Hearts and Abide" most tenderly. Rev. H. H. Butler, and Rev. J. B. Dunn of the Episcopalian church, assisted in the service.

W. W. Staley.

#### ELON COLLEGE NOTES.

—Thanksgiving went off quietly but joyously. A Thanksgiving service was held in the Chapel in the morning. Students enjoyed themselves in a social way in keeping with the superbly fine day. In the evening the Philologian Literary Society rendered the following program to a large audience:

Oration—Divine Discontent, J. J. Ingle.

Elon Echoes, J. Sipe Fleming.

Oration—The Importance of Co-operation, J. A. Fogleman.

Music, Quartette.

Debate.

Query: Resolved, That Women Should Be Granted the Same Rights as Men in the Use of the Elective Franchise, Affirmative: Negative:

Stewart, J. C.

Anderson, W. L.

Fleming, W. H.

Daughtry, E. L.

Music, Quartette.

Hon. W. H. Carroll of Burlington, Dr. J. U. Newman, and Prof. T. C. Amick, were the judges in the debate, and rendered their decision in favor of the negative. Rev. L. E. Smith presided and Mr. H. E. Truitt served as secretary. The Marshals were: R. C. Lewallen, Chief, and Messrs. A. H. Simpson, S. B. Foushee and F. S. Drake.

The Society maintained its reputation for high-class literary society work. The Clio Society give their annual entertainment on the evening of February 22, and the Psiphelian Society theirs at Easter.

—Bar Haven, a comedy drama in three acts was given Saturday evening, by the department of Expression, to a good sized audience in which were many visitors. Miss Urquhart, the head of the department, showed herself an efficient trainer in the field of the elocutionary art. The performers were: Messrs. Frank Warren, Liggett Lincoln, Arnold Hall, Russell Campbell, Ross Walker, Edgar Hines, and Misses Affie Griffin, Laura Bond, Sadie Fonville, Lois Davidson, and Nannie Baker Farmer.

W. P. Lawrence.

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

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**Dues:**

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Ethel Lillard .....	.05
Lucille Lillard .....	.05
Garland Gray .....	.25
Lizzie Lawrence .....	.05
Maple Lawrence .....	.05
Warner Carpenter .....	.50
T. J. Carpenter .....	.50
Holt Moffitt .....	.50
Mary Lee Foster .....	.10
James L. Foster, Jr. ....	.10

**Special Offering:**

1 doz. pictures by N. M. Parish .....	1.20
1 doz. pictures by Miss Emma Williams .....	1.20
1 doz. pictures by R. W. York .....	1.20
11 pictures by Chas. D.	

Johnson .....	1.10
5 pictures .....	.50
On support of Mitchell children .....	50.00
On support of brother by Miss Fowler .....	20.00
<b>Thanksgiving Offering:</b>	
Liberty, N. C. Chr. Ch. .	3.00
New Center, N. C. Chr. Church .....	.50
Antioch (R) Chr. Ch. ...	.45
T. M. Brady and wife, Cheeks, N. C. ....	1.00
Elisha Thoraburg, Ionia, Kansas .....	2.50
Ravena, N. Y. Chr. Ch. .	7.05
Alcove, N. Y., Chr. Ch. .	2.50
Lambert's Point, Va. ...	9.40
Dr. P. R. Hatch & family, Youngsville, N. C. ....	10.00
Brown Springs, Ga. ....	5.75
Media Ward Hightower .	.35
Mrs. Bagwell, Durham ..	1.00
Morrisville, N. C. Chr. Ch.:	
Mrs. M. E. Pugh .....	2.00
Alberta Boone .....	.25
Mrs. W. G. Clements ...	.25
Ralph D. Clements ....	.25
Friends .....	2.60
Holt Moffitt .....	.50
Am't. 44th week .....	126.80
<b>Total .....</b>	<b>\$4,217.06</b>

My Dear Children:—

We have a good start for the Thanksgiving offering, and are hoping before the month is gone to fully realize our expectations, viz., payment of all debts. Will not that be glorious news to all who have helped with the good work! This week we have to report: Miss Ratie Hurdle, Greensboro, N. C., 1 quilt; J. W. Fonville, Burlington, N. C., 1/2 bbl. flour; Mrs. C. F. Burges, Ramseur, N. C., 1 box old garments suitable for all sorts of household necessities. Thank you, friends. Anything you can use in your home we can use in ours.

Cordially yours,

Uncle Jim.

Dear Cousins:—

We are rather late with our dimes, but here they are for Oct. Are you all looking for Old Santa? We are, and do hope the dear fellow will bring us lots of goodies.

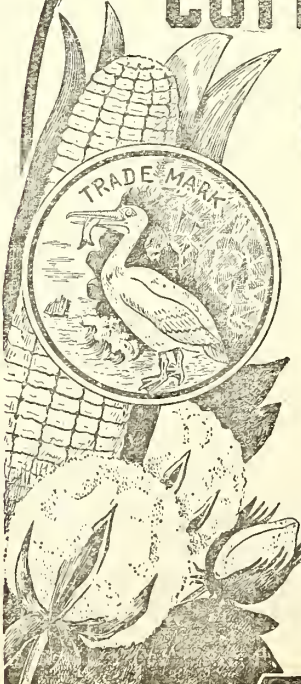
We do not have but three kitties now. Some wood fell on one of the gold dust twins and killed him and we sold the yellow one for 5 cents and an apple.

We bought candy with the money, and all of us little girls here had a stick.

I do not know which we loved the most, the kitties or the candy. James wants Santa to bring him a horn and

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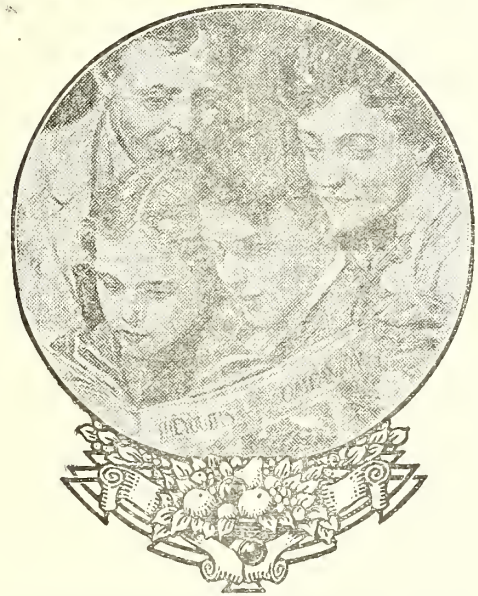
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for 1910

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OX 215

THE YOUTH'S COMPANION, BOSTON, MASSACHUSETTS.

I, of course, want a doll baby. I wish I had a hundred. What do you all want?

Lovingly,  
Mary Lee Foster,  
James L. Foster, Jr.

Ruffin, N. C., R. F. D. 1, Nov. 18, 09.  
Dear Uncle Jim:—

We want to join the band. We see so many letters from the little cousins, we want to help too. We are small yet, but not too small to help. Uncle Jim, you have been to our house, but I don't remember it. For fear our letter will be too long, we will close.

Enclosed you will find five cents each.

Love to the cousins, and a share for yourself.

Ethel and Lucille Lillard.

Ah, little folks, you will grow large

after awhile, and then you may be able to do more. Welcome.

Chapel Hill, N. C., Nov. 23, 1909.

Dear Uncle Jim:—

How are you and the cousins getting on? How many turkeys have you for Thanksgiving dinner? You will find a dime for me. Best Thanksgiving wishes.

Your nephew,  
Hubert A. Neville.

Well, Hubert, we have to call our "roosters" turkeys, and we had five. They were good, too.

Seagrove, N. C., R.F.D. 1,  
Nov. 14, 1909.

Dear Uncle Jim:—

We are too little girls, Lizzie 3 years old, Maple, 1. We have fine times playing out of doors this fine weather. Ma-

ple can walk almost as well as Lizzie.

We don't know much about the orphans yet, expect to learn more as we grow older. We send ten cents. Papa is aiming to go to Conference at Graham next week. Guess he will see you there. Much love to all of the cousins.

Your little nieces,

Lizzie Lawrence.

Maple Lawrence.

Welcome, little ones! As you grow older may your interest increase.

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# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

Word: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—GOOD PRAYER-MEETINGS.

A Christian Endeavor Prayer-meeting ought to be a good one. Sometimes it is not as good as it might be. When this is so, there is always a cause. In this editorial we will give three things which, if practised, ought to make every Christian Endeavor Prayer-meeting full of interest, zest, and enthusiasm.

1. Provide Christian Endeavor literature. Any literature bearing upon the religious life is appropriate for Christian Endeavor. But there are special books and periodicals which bear directly on the topic for the respective services and which, of course, should be accessible to members. Chief among such literature, we may mention: The Christian Endeavor World, The Christian Endeavor Quarterly, The Christian Endeavorer's Daily Companion, The Christian Endeavor Topic Card with Bible Readings, The Endeavor Greeting, Christian Endeavor in Principle and Practice On the Lookout, The Missionary Manual, Prayer-meeting Methods, Social to Save, Social Evenings, and many others, any one of which will be furnished by the United Society of Christian Endeavor, Boston, Mass. Then the Christian Endeavor Notes in the religious and secular papers should be read. The books mentioned in this paragraph might with profit be added to the individual or the Sunday-school library.

2. Prepare for the Meeting. Literature is of no value, unless used and appropriated. Therefore the books should be read, as also should the periodical literature. The Christian Endeavorer pledges himself to read the Bible daily. His reading might very well be the daily readings on the topic for the next prayer-meeting. When he reads anything, whether a book, periodical, newspaper, what not, he should have his

Christian Endeavor spectacles on, look for facts, illustrations, truths that may be helpful to him in the prayer-meetings. This will help to make Christian Endeavor practical, this will mean that it is to become a controlling influence, a compelling factor in everyday life.

3. Plan for the Meeting. It may seem a paradox that Christian Endeavor, one of whose chief tenets is "No impression without expression," should need its prayer-meetings to be planned. "Can you foretell impressions?" No. But you can plan for them, when you know what ones you desire to produce, and then leave expression to itself. The leader and the Prayer-meeting Committee should plan the prayer-meeting, calling on the pastor for assistance. These meetings, when planned, should look somewhat like the suggested program given each week in these columns in connection with the Christian Endeavor Topic. There should be variety in the plans and the assigned work, such as Scripture References and Question Spurs should not be specifically called for. They should come in under voluntary participation, so as not to make the meeting formal and after the manner of a stage-performance. Don't give assigned work ordinarily to any except those who might not otherwise take part.

## Christian Endeavor in the Western Conference.

Rarely have we enjoyed ourselves more than in the Western North Carolina Conference, when on Thursday evening the body gave itself over to the consideration of Christian Endeavor. The Conference was in earnest about the matter and so good results followed. Rev. R. L. Williamson read the report and led the discussion. This department's editor spoke on "How to Make Christian Endeavor Effective." Then followed a Model Christian Endeavor Prayer-meeting, which was a joy to the heart and inspiration to the soul. The Graham Church had prepared special music and this helped mightily in the success of the session. After the prayer-meeting, Christian Endeavor literature was distributed and several ministers and lay members declared their intention of organizing Christian Endeavor in their congregations. The program

for the evening was well planned and well-executed.

## Young People's Work in the North Carolina and Virginia.

One entire session and a part of another were given to the consideration of the Young People's Movement by this Conference, which met with the good people of Belew's Creek. Rev. L. I. Cox on the afternoon of the first day led an open parliament on "Auxiliary Organizations of the Church: How They Help in the Financial, Moral, and Spiritual Upholding of the Church." Under this discussion a minister took occasion to speak against the young people's movement, but Conference was evidently not in sympathy with him and with pleasure took up all the Christian Endeavor literature that had been carried and gave names and addresses for many additional copies to be mailed.

At the evening session of the same day, Bro. L. M. Clymer read the Sunday-school report and led in the discussion. Then followed an address by Prof. W. P. Lawrence on "The Watchword of the Young People's Movement." Prof. Lawrence showed that the idea of the Young People's Movement is fastening itself upon this Conference also, for in less than six months 12 Christian Endeavor Societies, 9 Teacher Training Classes, and 1 Organized Class had been organized. We think we are on the verge of a new day in our young people's work in this Conference, for which we give thanks.

## C. E. TOPIC FOR DEC. 5—A FEW SUGGESTIONS.

Life Lessons for Me from First John.  
1 John 4:7-21.

(Monthly Consecration Meeting.)

**Facts Concerning First John.** This epistle has been called the appendix of the Gospel according to John. The beloved apostle, who lived to the end of the 1st Christian century, wrote it in his last days and most likely to the Church at Ephesus, of which he had for so long a time been the head. Yet the epistle is perhaps the most general of all the writings of the New Testament and practically independent of all time and place. It is a spiritual document and freighted with great comfort and

exhortation for the modern world. In it there are two great purposes: to correct many impressions in regard to Christ, showing Him to be the divine Son of God; and secondly to urge obedience to Christ, setting forth with bewitching tenderness the fundamental doctrine of love to God and man. These facts should be brought out by some one designated by the leader, perhaps by the pastor.

**Outline of First John.** On blackboard or chart have an outline of First John, similar to the one subjoined. Let the one in charge of this part of the program, read the outline and give brief comment, the Endeavorers following with open Bibles. Five minutes is sufficient for this exercise

Introduction, 1:1-4.

I. God is light. 1:5-2:28.

2. If ye walk in the light, 1:5-2:2.

2. Obedient to His Love in general, 2:2-6.

3. Obedient to the Commandment of Brotherly Love in particular, 2:7-14

4. Not Misled by Lusts, 2:15-17.

5. Not Misled by Lies of the World, 2:18-23.

6. Exhortation of the Faithful to Steadfastness in their Assurance of Possessing the Truth and Eternal Life, 2:24-28.

II. He that is born again Doeth Righteousness, 2:29-5:12.

1. Being Born Again a Miracle of His Love, 2:29-3:3.

2. The Reborn is bound by His Will, 3:4-10 (1st clause).

3. Especially to Practise Brotherly Love, 3:10-18.

4. Is Blessed, 3:19-24.

5. Trying God like the False Spirits, 4:1-6.

6. Enjoys the Love of God and Exhibits Brotherly Love, 4:7-21.

7. Triumphs over the World and is Sure of Eternal Life, 5:1-12.

IV. Conclusion, 5:13-21.

**Work for All.**—Have each member read the entire book and pick out his favorite verse.

**Scripture Lesson.** Let the leader read the Scripture lesson and comment briefly thereon, after the above suggested work has been disposed of.

**Suggested Program.**

1. Chain of prayer. Song.

2. Facts about First John by Pastor.

3. Outline of and comment on First John.

4. Roll call and response by the favorite verse in First John.

5. Prayer. Song or solo.

6. Scripture lesson and comment by leader.

7. Song. Prayer.

S. Voluntary participation in whatever way desired.

9. Concert recitation of the pledge.

10. Song. Offering. Mizpah.

(Began on page four).

churches were given aid, and several other points where Christian churches are needed and asked for were considered and recommended as worthy of concern and attention.

On Thursday, the last day of Conference, a Christian Missionary Association was organized. Rev. S. B. Klapp was elected President, Bro. W. J. Graham, Secretary. Several members, sixteen, we believe, were secured, on a fee of \$5.00 per member per annum.

A most appropriate Thanksgiving service was conducted; ministers and laymen joined with short and appropriate talks, after which Rev. A. F. Iseley administered the sacrament of the Lord's Supper. In the afternoon the Tabulating Committee made report, showing a very gratifying gain in church membership the past year, but some decrease in contributions from churches for the various enterprises, save those we believe of Sunday school Home Missions and Convention Missions. Rev. J. W. Holt read a timely and interesting paper on "The Way to Improve." Rev. S. B. Klapp, Chairman, read the Report on Moral Reform and delivered a timely and telling address. Rev. C. C. Peel also spoke to the report, choosing as topic, "Individual Rights." There was much routine and miscellaneous matter last day, and Rev. T. W. Strowd preached in the evening, when a Farewell Service was also conducted.

The next session of Conference is to be held at Pleasant Grove Church, Va., continuing four days from Tuesday after third Sunday in November 1910. Prof. W. P. Lawrence being chosen to deliver the annual address with Rev. S. B. Klapp as alternate.

Every member of Conference was royally entertained, each thinking he had the choicest home and host. In company with Revs. J. W. Wellons, J. P. Barrett, D.D., and J. W. Holt, the editor shared the generous and gracious hospitality of Brother and Sister Thomas Jefferson Preston, than whom we have not found more kindly and thoughtful host and hostess anywhere.

**Memorial Christian Temple, Norfolk, Va.**

With the old city of Norfolk gaily decorated with glowing colors, stars and stripes, with many thousands of little electric bulbs that made the city fairly glow with light, in honor of the Deeper Waterways Convention and the nation's

chief executive, Wm. H. Taft, the most strenuous week in the history of Norfolk closed Nov. 20. And along with many other things for us to participate in was the installation of our new pastor, Rev. McDaniel Howsare, who arrived in the city on November the nineteenth from Ohio. The Installation services occurred on the morning of Nov. 21 and was well attended, well arranged, and very impressive. Rev. I. W. Johnson, of Suffolk, made the principal address of the morning, welcoming Bro. Howsare on behalf of the Eastern Virginia Conference, his subject being "The messenger of the Lord," Mal. 2:7. His address was short, but in his characteristic way he gave Bro. Howsare to feel that he is a welcome worker in this field and that there is room for workers here. Bro. Stover, a deacon, welcomed Bro. Howsare on behalf of the church and deacons. To these addresses Bro. Howsare made a hearty response, in which he assured us that he was at home and that he had come to us to be a co-worker. We are forced to believe that Bro. Howsare is well equipped and that, with proper co-operation on the part of the members, the Old Temple is just beginning to awaken to a broader and better work than ever before.

Miss Fulford rendered a solo during the morning services, and also Dr. Manning sang a solo. The Third Church had no services, the most of the congregation attending the installation services. Bro. Johnson preached a splendid sermon and it was well received. The auditorium of the Temple was well filled at both services.

Our Sunday school came in for a good part of the welcoming of Bro. Howsare. We had a good school and both Bros. Johnson and Howsare took part in the general program. Our school is holding its own and along many lines taking on new life.

In the evening services, the auditorium was filled to its seating capacity. Bro. Howsare's sermon was able, forceful and instructive, and the congregation was highly pleased.

During the evening service a solo was rendered by Mr. A. C. Dyer, a young man, member of the Memorial Temple.

Mr. Johnson filled the pulpit at Berea, Norfolk Co., Sunday afternoon.

We are glad to learn that Col. Savage is somewhat improved at this writing.

Mr. Howsare is being entertained by Bro. M. J. W. White until his furniture and family arrive, after which time his address will be 113 Cook Avenue, Norfolk, Va. Why not our Southern pastors write him a word of greeting?

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4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. June	8:05	4:10
7:25	11:10	Ar. Fayetteville Lv.	8:00	4:05

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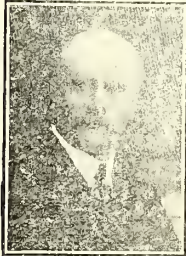
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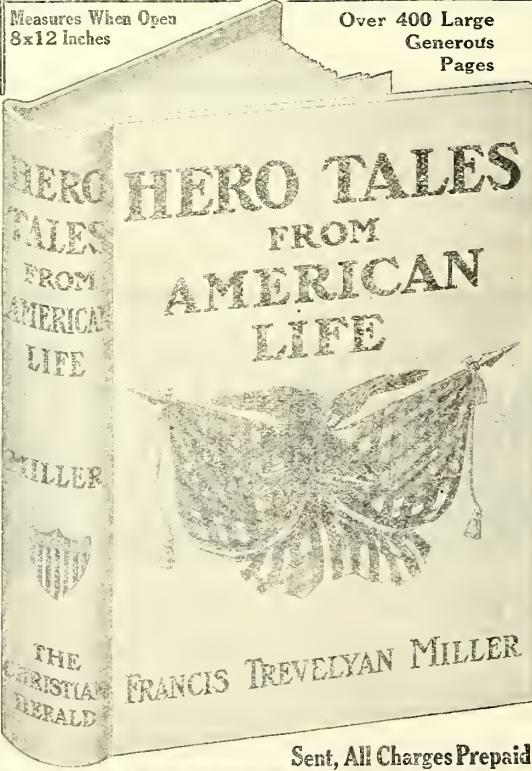
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# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, DECEMBER 8, 1909. VOLUME LXI. NUMBER 48.

## EDITORIAL COMMENT.

**Weighty Testimony.**—Words have weight in proportion to the worth of the man who utters them. What one says speaks much louder than what one says. We treasure words because of the character behind them. For this reason the following words have weight and worth. All who are acquainted with the man and with our history, know that Thomas J. Jarvis is the "grand old man" of today in North Carolina. The state has heaped upon him her highest honors and he has worn them all worthily and well. He has been Governor, United States Senator, Minister to Brazil, and has held other positions of trust and honor.

This good man, now mature in thought, heart, virtues and years attended his Conference (Methodist) as delegate the other week and during the sitting of that body gave utterance to these sentiments, which are words of weight and worth:

"It is the godly men and women of a community and of a State and a nation that make that community and State and nation, and history shows that those people who live nearer to the teachings of the Bible and walk more strictly in the paths of righteousness are the nations that are doing most in the world for God and humanity.

I am glad to say that I do not trouble myself about theology. I believe in three great central facts in my religious life, and I hold to them, live by them, and expect to die by them: I believe in the birth of Christ as the Sovereign of the World, in His Crucifixion on the Cross, and in His resurrection. I never trouble about how it came about. I have no more doubt about the truth of these central facts than I have about my own existence.

Let us not deceive ourselves: we can't deceive God. If we will do the work assigned to us, for which our Father made us, we must live nearer to the Cross. We can't hold on to the world with one hand and to the Cross with the other and do the work that the laymen need. But let us concentrate our lives, our service, our all, on the work of our Blessed Lord. Let us serve each other faithfully. No man can serve his God

right that does not serve his fellow men."

**Christian Union.**—One of the current magazines points out that the Disciples of Christ at their recent centennial celebration discussed as a leading topic Christian Union, the discussion focusing finally around one central thought, to wit, that the basis of union must be sought in a personal faith in, and a loyalty to, Jesus the Christ.

We presume that every evangelical denomination under the sun would come to about the same conclusion and agreement. But the same trouble arises with the Disciples that arises amongst other denominations, to wit, That they themselves must interpret what the conduct, belief and attitude of the individual shall be in order to prove his faith in and loyalty to the Person, Jesus the Christ.

For instance, these same Disciples brethren would say that no person had shown his faith in, and loyalty to, Jesus the Christ until that person had been baptized by immersion. If he refused to be baptized he would not be loyal. If he was baptized by pouring or sprinkling, he would be faithless.

And, in forsooth, there chances to be a great following of folk in the world who believe they can be loyal and faithful to the Person without one particular sort of baptism. So there you are. Christian union will only be possible when men everywhere are allowed to have their own conscience and judgment in the expression of their faith and loyalty.

Personal faith in, and unswerving loyalty to, the Person, Jesus the Christ, is certainly the basis of Christian union. Of that there can be no doubt. "Christ our creed" must become the creed of humanity; but in the non-essentials men must be allowed to choose, according to their private judgment and belief.

This basis of Christian union the Christian church has been offering to men and churches for nearly a century.

Christian the only name; the Bible a sufficient rule of faith and practice; Christian character the test of fellowship; the right of private judgment accorded to all; Christ the only head of the Church: We humbly submit that

to our Disciples brethren as a platform for Christian union, if they are really in earnest for Christian union.

**Bleed and Bless.**—Everybody wishes the preacher to succeed. That is why everybody volunteers him advice. Preachers love each other. That is why they give each other so much good counsel. Rev. James Small, evangelist, has been telling in a whole series of magazine articles, how he has attained to efficiency, usefulness and power, and thinks others may profit thereby. Among suggestions offered is, that the preacher should plan his work with great care and foresight, and then adhere to his plans. Wavering and instability conquer no mind or men. But the better point is to this effect: The preacher must never spare himself. If there is self-indulgence rather than self-sacrifice the preacher will lose out. The law of heaven is self-giving, not self-indulgence. "Every preacher must learn the lesson that Jesus Christ rules, not from a throne, but from a cross, over the hearts of men. When we, as preachers, cease to bleed, we cease to bless."

We are inclined to think that Rev. James Small is driving to the mark. One reason why we as preachers do not shine forth in blessings enough is because in our hearts and labors we do not bow and bleed enough. The real joy in this life is found in self-sacrifice, and if the preacher would share that joy and be a blessing to others, he must give nothing less than himself. We bleed to bless. —

—Both houses of Congress convened last Monday for the first regular session of the 61st Congress. The sessions were about 13 minutes long the first day: the day being spent in social greetings and calls.

—J. Pierpont Morgan has bought controlling interest in the Equitable Life Insurance Co., which company underwent a searching examination, and revealed a very great deal of scandal some years since.

—The Phoenix Insurance Company of Brooklyn, N. Y., is under investigation for irregularities. There is said to be a shortage of surplus to the amount of about one million dollars.

## FROM THE FIELD.

## Boston Letter.

While this letter is written from Boston, it has to do more with New Bedford. A little more than two weeks ago I went to New Bedford at the invitation of the pastor of the Spruce St. church to conduct an evangelistic meeting. As some of you know, we have four churches in the city once famous as a whaling city. New Bedford has grown very rapidly during the past decade, and now claims a population of about 100,000. Spruce St. church ranks about third in numbers and general strength of our four churches there, Bonney St. being the weakest. Of the 53 members on roll at Spruce St., the great majority are residents. Their Sunday school has an enrollment of about 125, with an attendance of about 70. Our attendance was not large at any time during the series of meetings, but with one or two exceptions I have never had better order and attention. Somewhere between 50 and 60 confessed their need of Christ and desire to follow Him. Perhaps 55 would be very close to actual number. The pastor, Rev. G. A. Roemer, is well loved by his people, and is doing good work. Rev. F. H. Peters who became pastor at the White church last summer, is doing splendid work. His congregations are increasing both in the Sunday school and mid-week services. A general spirit of progress seems to mark their whole church life. Rev. P. A. Canada, pastor at Middle St. church, has had a number of accessions to his membership recently, and missionary zeal continues unabated. Rev. Geo. Francis is preaching at Bonney St. and may accept a call there as pastor. It is to be hoped he may see his way clear to do so. Taken all together, the outlook in New Bedford is most encouraging. A great field seems ripe to harvest in the north end of the city. If the local churches could feel assured of sustained interest by the general brotherhood, I have no doubt they would take the initiative, and inaugurate a work there which, in a few years ought to become self-supporting. But—well, you know the old story about as well as I can tell it—neglect. What an inspiration such an enterprise successfully carried out would be to decadent New England Christian churches!

P. S. Sailer.

Boston, Mass., Nov. 24, 1909.

## Gratitude.

I want to thank, through our excellent church paper, the churches of my charge for the many acts of kindness shown me and the faithful spirit exhibit-

ed in the church work during my sickness. They manifested the Christian spirit, both in kindness and church work.

I want also to thank W. J. Ballentine for a pair of good shoes given me at Conference, and Linnie Ballentine for a pair given me at the Conference last year.

## Haw River.

Our revival at Haw River commenced first Sunday in Oct. and closed on the following Friday night. There were possibly 40 converts. Bro. H. H. Butler of Suffolk, Va., did the preaching, and he did it well. He greatly endeared himself to the people. All the denominations in the place worked as one people.

W. G. Clements.

## EASTERN NORTH CAROLINA CONFERENCE.

The Eastern North Carolina Conference Missionary Association will hold its first meeting, the fifth Sunday in January for organization, plans, adoption of bylaws and constitution, etc. The place of meeting will be announced later. All ministers, laymen, churches, Sunday schools, Young People's Societies, Organized Classes, or any other persons or organizations that are willing to become members of this association are cordially invited, earnestly requested, and urgently implored to take part in this organization for more aggressive mission work within the bounds of our Conference. While \$5.00 has been suggested as a membership, this question and all other questions for plans, purposes and policy will be decided by those who become members of the Association.

I want to subscribe my name as the first member of this Association and through this medium solicit others to unite with me in creating a membership for our first meeting.

All individuals, churches, organizations, Sunday schools and societies are requested to unite with us and send their names at once to the Chairman of the Committee appointed by the Eastern North Carolina Christian Conference to plan and perfect the organization of this association.

Ministers are requested to take an aggressive part in securing memberships for this association and report the same to the Committee as rapidly as they are secured.

I believe every other Conference in the Southern Christian Convention is organized into an Association of this kind. This work is largely a laymen's movement for Home Missions. It will be supported by the ministry, but the laymen will have larger opportunity here to render efficient services for the church

than through any other channel. Let us hear from the laymen. Every member of this society will represent his membership by personal vote or proxy in spending every dollar of the money that may be raised. For this reason the progressive business men of the Conference and the local congregation are solicited to take an active aggressive part in making this association a success.

Hoping to report in my next letter a large membership subscribed, I am,

Respectfully,

W. C. Wicker, Chmn. Com.

on Christian Missionary

Association E. N. C.

Conference.

## SUNDAY SCHOOL WORKERS IN SPECTACULAR PARADE.

Twelve thousand Sunday school workers, ranging from chubby-faced happy youngsters to veterans in the service, carrying the national colors, banners with insignia or religious conquest and pennants with inspiring mottoes, headed by bands of music playing hymns and patriotic airs, paraded the principal streets of Spokane, Wash., the afternoon of October 2, under the direction of Professor E. C. Knapp of Chicago, who declared that the demonstration was the greatest of its kind in the United States, size of the city taken into consideration.

There were also numerous floats, typifying the growth and progress of the crusade, and gaily decorated automobiles and other vehicles. John H. Bowers, mounted on a beautiful horse, was grand marshal of the day, while in the automobile heading the parade were Mayor Nelson S. Pratt, Professor and Mrs. Knapp and W. F. Yearsley. The parade was reviewed at Monroe street and Riverside avenue from the grand stand, where President Taft delivered his address on "The Conservation of Our National Resources" to an audience of 40,000 the morning of September 28.

The parade was seen by more than 30,000 men and women, who lined the principal streets, and there were fully 15,000 at the reviewing stand when Mayor Pratt and others spoke. Business lulled, and traffic was partly suspended during the progress of the parade. It was the beginning of formal revival activities in the Sunday school endeavor, which was followed by mass meeting in First Methodist Episcopal Church the afternoon of October, when Mrs. Knapp spoke, and the organization of the largest teachers' training class in the Pacific Northwest at Westminster Congregational Church the evening of October 4th.

**Norfolk Letter.**

Rev. McD. Howsare, pastor of the Memorial Temple, filled his pulpit both morning and evening, preaching in the morning on the subject of "The Mission of the 20th Century Church," in the evening on the subject, "Inward Conflicts." Both sermons were well received, and I heard many complimentary references about them. His household effects have arrived, and he has been busily engaged getting them unpacked and in place. His family is expected to arrive Tuesday evening. There will be a reception tendered to himself and family on Thursday night in the reception hall of the church. It is quite probable that he will supply the pulpit regularly at Rosemont in the afternoon. The house at present is undergoing some repairs, and will not be ready for services for a week or two yet.

Professor S. M. Smith of the Naval Y. M. C. A. held services for the South Norfolk people yesterday both morning and night.

Four new scholars in the Sunday school of the Third Church yesterday, with the statement on the part of some of them, that they intended to unite with the church there at some early date. As yet, we have nothing definite to report with regard to a pastor for the Third Church. Hope to very soon.

The members of the Sunday school of the Third Church were very much pleased to have a letter read from Miss Susie Turpin from Porto Rico. It has been just one year since she went out from Norfolk, to take up the work that she is now engaged in, at the Pinuel Orphanage of Juana Dia. She writes very interestingly of her work, and the beautiful part of it is that she feels that she is just where the Lord would have her be.

Now a word personal to the pastors and superintendents, wherever this letter may go.

Several months ago, I set forth the need of a church building in Ponce, Porto Rico. I suggested that we take up the plan adopted by the American Christian Convention, for raising funds for the Porto Rico work, and we apply that plan for the raising of money to build a church in Ponce. That plan met the approval of the Secretary and Treasurer of the Mission Board at Dayton. Since that time the full Mission Board in regular session has endorsed and commended the plan. The editors of our papers both North and South have given their hearty approval and in editorials from time to time have called attention to it, and urged its adoption. I have talked personally with some of you, and you have told me it was your

intention to adopt this in your school. but for various reasons, probably that of neglect, it had not been taken up yet. Now I beg of you, thus personally, will you not at least at the beginning of the new year, provide that box, and afford an opportunity to those desiring to do so, to make that offering for the Porto Rico building fund. I know some say that you have all that you can take care of, but I do not believe that you can find a school in our whole brotherhood that will tell you that it has interfered with anything else that they have attempted to do. And besides, I want to again emphasize this point, that all that is asked, is simply that the **opportunity be afforded**, that those desiring to do so may contribute.

J. W. Manning.

**Columbus, Ga., Letter.**

The third Sunday instant the Girard Sunday school reached the "high-water mark." It has been the aim and effort of the Supt., Bro. J. F. Posey, to get the school built up to an attendance of one hundred. That aim has hardly been attained but the earnest efforts on the part of the superintendent and his corps of helpers, have not been lost. The attendance on the day mentioned above was about ninety, or a little more than three times the average attendance one year ago. The school is not yet what it might be and what it ought to become and what we hope to make it. It is our purpose to organize a Home Department, through which we expect much good to be accomplished. At this point last Sunday we held a very impressive service in the interest of the "Titling System." At the close of the service six men entered into a covenant to tithe their income. All of these are receiving nice salaries. This means much for the cause of the Master. On this account our heart is glad.

There was no preaching at Waverly Terrace last Sunday. Services were conducted however, both morning and evening by Miss Bettie Stephenson, who has been in the field for the past month. Thirty-two were present at the Sunday school. Miss Stephenson left Monday for Truett, Ala., where she will assist in the public school this winter.

Rev. H. W. Elder was in the city Monday en route to Greensboro, N. C., to be present at the meeting of the Home Mission Board, of which he is a member.

G. O. Lankford.

Nov. 30, 1909.

**Valley Letter.**

Some time has elapsed since a letter has appeared in the Sun under the above caption. This delay has been due

not to carelessness but to press of work. Our revival season is in full force now, and a person with eight meetings to hold, lasting from two to three weeks each, has but little time for writing.

I have just closed my second meeting of the series of eight. This meeting was held at Antioch, one of our best churches. The people seemed to enjoy the meeting, and the church was, I believe, much revived. Two young people professed faith in Christ. The number of non-professors in this community is small.

My first meeting was held at Palmyra. It was by far the best meeting I have ever held at that place. Congregations were larger, and interest better than ever before. There were eleven conversions and reclamations. All have united or will unite with the church.

One day while in the meeting at Antioch, by special invitation I went to the home of Bro. J. E. Johnson, somewhat curious to know the reason for this special and peculiar invitation. Upon entering the dining room at the dinner hour I found the table loaded with an elegant dinner, and under my plate were several small but valuable packages which I saw were presented by the various members of the family. I understood then, for all these things reminded me more forcibly than words that this was my birthday and that this kind family had in some way found it out, and chose to have me enjoy the day by partaking of their hospitality. It is needless to say that the day was enjoyed, and their unbounded hospitality appreciated.

I go next Tuesday to begin my meeting at Mt. Olivet(R). I am hoping and praying for a good meeting here as the church is weak, and there are so many unconverted people in the neighborhood. The church needs them and the Lord needs them. Pray that they may be won for Him.

While writing this letter I have received the sad news of the death of J. B. D. Rhodes.

A. W. Andes.

Harrisonburg, Va., Dec. 4, 1909.

—Ever since the presidency of George Washington, every citizen has felt it his inalienable right to shake the chief magistrate by the hand, and the chief magistrate has usually submitted with very good grace. During Mr. Taft's Western trip, however, the custom was started of changing the form of greeting. The names of the guests were called out, and bows and smiles were exchanged. No doubt the new way seems less cordial than the old, but the reform is a good one.

### NOTES AND PERSONALS.

—Our Conferences are waking up to the need of home missions, as the recent sessions, and subsequent events, clearly demonstrate.

—Do you wish a nice Bible to give to your S. S. teacher, your pastor or your friend for a Christmas present? Write The Sun for catalogue and prices.

—The late Mr. John S. Kennedy, a New York banker, besides giving nearly thirty million dollars to aid American institutions, gave four and a half millions for home and foreign missions, this being the largest amount ever given by one individual for this purpose.

—Elon College does not often enjoy a rarer and richer intellectual treat than that which Dr. Martyn Summerbell brought in his admirable course of lectures last week. Dr. Summerbell is a man of scholarship and originality whom it is pleasurable and profitable to hear.

—Rev. J. O. Cox, the newly chosen pastor of Pleasant Hill, Alamance, filled his first appointment last Sunday and reports a good service. The Thanksgiving Offering for the Orphanage was taken, amounting to \$12.00; good congregations were present, and one member was received at the Sunday service.

—Bro. Howsare having invaded the South and captured one of our strongest and ablest companies of the "old guard," we would be pleased to have him tell Sun readers about it—about himself, about Norfolk, about the work, about anything Bro. Howsare cares to write. Our columns and our hearts are open to you, Bro. Howsare.

—Rev. L. E. Smith, returning to Elon College last Monday A. M., from his Sunday service at Ramseur was greeted with the sad news that his mother and father were very ill of typhoid fever, with little hope of recovery. Bro. Smith left immediately for the parental home, La Grange, Ga., with the deep anxiety and universal sympathy of his hosts of friends here.

—Rev. H. W. Elder, Richland, Ga., who came to Greensboro last week to attend the meeting of the Home Mission Board, of which he is a member, was taken in charge by our Greensboro people and compelled to tarry for a time and conduct a series of meetings. Bro. Elder is ever ready to do work in the Master's service, and spares not himself, nor energy, when occasion comes. Good meetings are reported, and prospects for success are propitious.

—In the death of Bro. J. B. D. Rhodes at Harrisonburg, Va., Saturday, Dec. 4, a most estimable man, a valued citizen and a Christian gentleman transfers his relationship from earth to heaven. Bro. Rhodes had been in failing health for

several months, but the end was quite sudden and unexpected. Dr. E. L. Moffitt, with his wife, a daughter of the deceased, left Saturday P.M. for the bereaved home. We extend a friend's sympathy to the members of this good family in their hours of sorrow and grief.

—Dr. W. S. Long's daughter, Mrs. Albert Franklin, of South Boston, Va., being very ill from a recent surgical operation, The Sun's editor was asked to go, in Dr. Long's stead, to Sanford, N. C. last Sunday, which date was to have been Dr. Long's first service as pastor of the Sanford church. Many regretted deeply that Dr. Long could not be present, and sympathy and much concern were felt for the occasion of his absence. Large audiences were present at the services, and gave close attention, with patience, to the message. We have not met a people more interested in their church, and more eager and anxious to help their pastor in carrying the work forward. They are delighted that Dr. Long is to serve them, and Dr. Long will find a rich and rare opportunity for effectual work and growth. We envy him the undertaking, for a more agreeable people would be hard to find.

—Rev. J. J. Summerbell, D.D., Dayton, Ohio, seems to have completely captivated his audiences of our Christian brethren in Toronto, Canada, with a series of lectures recently concluded there. The Christian Vanguard of Dec. 3 speaks in glowing terms of the lectures and thinks they must be of inestimable value to those who heard them. There were five on the history of Christianity, three on the Evidence of Christianity, and some others on kindred topics. The Vanguard says: "Dr. Summerbell's lectures were both instructive and interesting. \* \* \* His personality put life into the dry facts of history, and he clothed them in such a way that we forgot history was ever considered uninteresting." We rise to enquire if Dr. Summerbell cannot be induced, persuaded or compelled to come to Elon at some early date and give to faculty and students here this course of lectures. We are sure they are worth while, and we are willing to do all we can to make the good Doctor bend his will this way.

### ELON COLLEGE NOTES.

Rev. Dr. Martin Summerbell delivered three scholarly addresses in the College Chapel last week. The baccalaureate sermon he delivered here twelve years ago, is still remembered by a number of those who heard it, as being one of the ablest sermons ever delivered here. So the Doctor was heartily received by

large audiences whose high anticipations were fully met in his addresses. Wednesday evening he spoke on "Martin Luther in the Making." Thursday evening his theme was, "Luther's Duel with the Papacy." These discourses showed such familiarity with the world's history in the time of Luther as one does not frequently meet with. Luther was presented as a vital force, one of the world's ten greatest men, set like a spark in a great world, a spark that kindled into a great fire by whose light the nations still walk. The lecture Friday evening was on John Calvin, who, though, perhaps, not an ordained minister, yet he was a preacher of tremendous influence. He might be termed the lawyer among the great reformers. While this lecture was not so lengthy as those on Luther, yet it was no less scholarly, and the audience felt at its close that the speaker ought to go on. Elon in her struggle upward into the light will always have a hearty greeting for such light-bearers as Dr. Summerbell. He preached in the Burlington Church Sunday at eleven o'clock and left for his home, Lakemont, N. Y., in the afternoon.

—Miss Vivian Atkinson of Wake Co., returned home last week after spending some days with her two brothers, Rev. J. O. Atkinson and Mr. M. A. Atkinson, and her sister, Mrs. Jones.

—Dr. Moffitt and family were called to Harrisonburg, Virginia, Saturday evening, by a telegram, announcing the sudden death of Mrs. Moffitt's father, Mr. J. B. D. Rhodes, which occurred about noon of that day. Mr. Rhodes had suffered from heart trouble for several months, but of late had seemed better, and his death was a severe shock to the family and friends.

—Mrs. J. B. Gay and little son, Joe Bynum, of Franklin, Va., visited here from Saturday until Monday, being the guest of Mrs. J. O. Atkinson. Mrs. Gay, who was Miss Annie Lee Gardner, graduated in the class of 1896. This is her first visit since West Dormitory and the central heating and lighting plant were built. She, of course, was delighted with the marks of growth seen here.

Rev. H. W. Elder of Richland, Ga., who is, perhaps, entitled to be termed the church builder of the Southern Christian Convention, spent Tuesday night with Dr. Newman. He went to Greensboro Wednesday morning to attend a meeting of the Southern Christian Convention Home Mission Board of which Board he is a member.

—Rev. L. F. Johnson, pastor of the Raleigh Church, was here to hear Dr. Summerbell Wednesday evening, and returned to Raleigh Thursday.

## STUDIES IN THE BOOK OF AMOS. II. Religion and Civilization.

By Rev. W. W. Staley, D. D.

Jeroboam II was on the throne as the 13th King of Israel, and Uzziah was on the throne as the 13th King of Judah.

Israel was more prosperous under the reign of Jeroboam II than any period of the 264 years of her history, though the King did evil in the sight of the Lord and rendered his reign a curse instead of a blessing. He repelled the Syrian invaders, to Damascus, their capital city; recovered all the ancient dominion from Hamath to the Dead Sea; reconquered Ammon and Moab; restored the trans-Jordanic tribes to their territory; but it was only an outward restoration because the national religious character was waning. The golden calf was worshiped at Dan and Bethel and all the attendant evils of false worship increased with prosperity. It was a characteristic example of civilization and national prosperity producing decline in morality and religion. Amaziah was the priest of this false worship at Bethel, and when Amos began his campaign of telling the nation the truth this false priest charged him with "conspiring against King Jeroboam in the midst of the house of Israel." It is one of the surprises in history that resistance to truth arises among those who profess to follow truth. Saul of Tarsus was the most determined opponent of Christianity, though he was the greatest believer in religion. The most difficult error to dislodge is religious error. Israel was wedded to the golden calf worship and the priests of that false form of religion resisted any spiritual message. It is a sad comment on humanity that religion is expelled from the civilization she has created; and it is a sad fact in history that nations have been least religious when they have been most prosperous. "Jeshurun waxed fat and kicked"; grew prosperous and resisted God or sinned; as a pampered animal grows spirited and kicks his master.

Religion and civilization ought to run together, but they often separate to the ruin of nations. When Rome was high in civilization, her religious life was an abomination; greed, cruelty, slavery, immorality, all stalked the streets of the imperial city in shameless effrontery. When Babylon was at the pinnacle of her wealth, power, and glory, her religion and temple worship would have disgraced the dives of a modern city, if Herodotus is to be credited as a historian. The art and learning of Greece spent themselves in shameless social indulgence. Israel had reached a stage of prosperity and corruption that could not

stand together; for wealth and moral character cannot stand together, unless they be agreed, any more than individuals can stand together, unless they agree. Israel had reached the summit of prosperity and was, at the same time, in the pit of unrighteousness. They lay upon beds of ivory and stretched themselves upon couches; ate lambs out of the flock and calves from the stall; tilled to the sound of the harp and drank wine out of sacrificial bowls; anointed themselves with oil and grieved not at the hurt of Joseph. In other words their civilization had taken the form of luxurious self-indulgence and religious indifference. Is that not a universal tendency among all peoples? The fable of the farmer and the snake illustrates human ingratitude. The farmer found a snake in cleaning up a hedge in wintertime. It was stiff with cold. The farmer's sympathy caused him to put the snake in his bosom. When it became warm it bit the farmer as the reward for his kindness. When God makes all rains nourish our fields, all winds favor our business, and His kindness increases wealth and prosperity, then we forget Him.

Has this nation entered upon this stage of danger? Is not the Israel of Amos the America of the twentieth century? Does not our civilization tolerate and live upon the vices which ruined ancient empires? The armies, the navies, the arsenals of Christendom, if made active, would destroy civilization and wreck the achievements of centuries. The innocence of childhood is rendered almost impossible in many of our great cities by amusements patronized by Christian people. The love of money and the desecration of the Sabbath rob the poor of religious rights and turn the masses away from the God of nations. The Sabbath was made for man and should not be employed by corporations to increase their millions at the expense of the religious privileges of the teeming toilers who need the house of the Lord more than seaside or beergarten.

No golden calf with a duly authorized priesthood can be located in this country; no false Amaziah warns the ruler of our nation against the message of the ministers who declare the gospel; and no false priest orders the preachers out of the land; but gold and false sentiments retard the progress of the gospel. It may even be questioned whether the millions given to education, missions, charity and the maintenance of Christian worship more than counteract the extravagance, dissipation, and spiritual indifference of those who possess the wealth of the country. This may raise a question too pessimistic in its sug-

gestions, but it certainly contains a truth of dangerous proportion. How to maintain a safe balance between prosperity and religion is a problem which ages have not solved. There must be a solution somewhere and the question is so vast and so important that Christianity must attempt it.

It certainly is not necessary to religion that the race shall be kept poor; God promised prosperity to Israel upon obedience to his law and fidelity to his worship. Besides this, when nations have advanced in religion they have advanced in prosperity and civilization. From the promises of God and the history of religion we can safely infer that our Father desired his people to have plenty; but we have not learned how to "use this world as not abusing it." Abram was rich, Job was rich, Christendom is rich. No just criticism can be offered against wealth and civilization; it is against the abuse of these blessings that history writes her accusations.

With all the sins of civilized peoples religion has done much to temper society and reduce the cruelties of men. Recent statistics show that there was one criminal in this country for 1647 of population in 1860, and one to 300 in 1904. Immigration, lax home discipline, absence of ethics in education, law-breaking by educated men for money, all of these do not explain the cause of increase in crime, unless detection and conviction are on the increase by reason of enlightenment and closer watch over human conduct.

Of the two hundred and twenty-three million Mohammedans in the world, nearly one hundred sixty million are under nominally Christian governments, while no nation, whose population is Christian, is governed by Mohammedans: 62,000,000 Mohammedans in British India; 25,000,000 in Dutch India; Germany rules over 8,500,000 in Africa; France 16,500,000; Great Britain nearly 8,000,000. In spite, therefore, of crime, cruelty, and religious formality, Christian civilization is gaining power over the nations. Religion is working into governments and doing work that only governments can do. It may be that enlightened government discovers crime and creates crime as advanced medical science discovers and creates new names and forms of disease. What passed as harmless in darker and ruder days becomes iniquitous and criminal in this age of light and quickened conscience. It is a part of the task of Christian civilization to reduce religious and civic evils and to make a combination of righteousness and power that will help to lift mankind to God and liberty.

**HE IS NOT DEAD.**

Loud mockers in the roaring street  
 Say: "Christ is crucified again;  
 Twice pierced His gospel-bringing feet,  
 Twice broken His great heart in  
 vain."

I hear, and to myself I smile,  
 For Christ talks with me all the  
 while.

"No angel now to roll the stone  
 From off His unawaking sleep.  
 In vain shall Mary watch alone;  
 In vain the soldiers vigil weep."

Yet while they deem my Lord is  
 dead

My eyes are on His shining head.

"No more unto the stubborn heart,  
 With gentle knocking, shall He plead;  
 No more the mystic pity start,  
 For Christ, twice dead, is dead in-  
 deed."

So, in the street, I hear men say!  
 Yet Christ is with me all the day.

—Richard Le Gallienne.

**THE BIBLE AND ITS AUTHOR.**

The human mind, unaided by superhuman instruction, however thoroughly it might study physical and mental phenomena, could never have conceived the idea of a Supreme Being—a Being self-existent and infinite.

The works wrought by any person, whether God or man, reveal two things respecting the worker: ability to plan—intellectual ability; and ability to execute—mechanical ability; but they do not reveal who the worker is. Paul says, Rom. 1:20: "The invisible things of him from the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." That superhuman power of intellect and will and hand was employed in the production of this wonderful mechanism that we call the universe, is too plain not to be observed even by the most stupid person who thinks at all; but whether that superhuman power resides in the matter out of which the worlds were made cannot be determined by the most scholarly and scientific human mind. The welfare of man, and the attainment of the end for which he was created, required that he should know his Creator personally, and many other things that come with that knowledge. It was to give man that knowledge that God created the Bible. This was His last and most wonderful creative work. The existence of a personal God, whose name is Jehovah; the fact that He created the universe, and created man "in his own image and likeness; that man ranks next to God in the order of creation; that he is morally responsible for the choices he makes between that

which is right and that which is wrong; that he is possessed of a spirit, which is the gift of God (not a creation), and that spirit is the medium by which the soul of man is in wireless, intelligent communication with the Spirit of God; that God regards the children of men as His children; provides for their necessities and welfare; and exercises parental authority over them, requiring them to love Him and the other members of His family; that a future existence awaits the souls and spirits of men; that the righteous shall inherit eternal life and the wicked shall perish forever; and many other facts of the greatest importance to us all; are facts that are quite beyond the reach of human search, in any other of God's works, but are clearly taught in the Bible. They are facts that only God knew, or could ever have known, if He had not revealed them. When once known, they are confirmed by every fact and every law of nature, physical, mental and moral. Such is the history of the Bible; and fearful are the consequences to those who reject it, and do not heed its revelations and instructions.

But what is the Bible? Do its important revelations lie open on the surface, so that they may be found by any careless reader? If that were the case it might well be questioned whether God was its author. That is not God's method. The phenomena of the heavens are so misleading, even to an earnest student, that thousands of years were spent in intense study before a theory was found by which all their phenomena could be explained. Are the great truths respecting God and man, moral relations, moral accountability, and moral destiny—the greatest, most profound, most important, most occult—to be found and understood with less labor, study, reasoning? Believe it not. The Bible, superficially read, may be "like a fiddle, on which any man may play any time he chooses," but that is not God's Bible. God's Bible lies deep below the surface; and deep study, a careful attention to facts, sound judgment, a discriminating analysis, and unswerving logical reasoning, are necessary to find it. Directly at this point lies the root of sectarianism. Athanasius assumed that his interpretations were God's Bible; and declared that "He who would be saved must believe" them. From that day to this he has had his followers, some of whom have almost worshiped him, declaring him to be "the father of orthodoxy;" but Athanasius found only a few passages of God's Bible. He who finds God's Bible will find the mind of the inspir-

ing Spirit—the idea, the meaning, the doctrine, God intended to incorporate into His word. This is the work of the candid inquirer after truth.

In the light of these truths how absurd the heresy appears, that was universal a century ago, that an applicant for church membership who could not believe certain articles of the creed should be rejected, although his exemplary life showed that he had "become a partaker of the divine nature" by divine regeneration. Thank God and the Christian Church, that day is past.  
 Thomas Holmes.

**A FORGIVING LOVE.**

As certainly as one possesses the love of Christ, so certainly is he actuated and controlled by a forgiving love. He who says that the love of Christ dominates his heart and rules his conduct, and yet refuses to forgive those who trespass against him, is destitute of that love.

It is in vain that one says that he loves God with all his heart, while at the same time he continues to harbor a spiteful spirit toward one who has confessed his faults to him and asked him to forgive him. But there are such ones in the churches, and some of them aver that their heart is full of love to God and to all Christians. There is no better or truer test of one's profession of love for Christ than is the question as to whether or not he practically forgives an offender who has confessed his faults to him. This question is to be dealt with in a practical manner. It is to be answered, not by mere words, but by such deeds as correspond with one's profession of love. In my dealings with some persons who professed to have a very high order and quality of love, I have seen a very marked disposition to manifest an unforgiving temper. It mattered nothing to them that one asked their forgiveness for any wrong that he may have done to them; they still maintained an unforgiving spirit toward that one, and even more than that.

What, then, does a profession of Christian love amount to? How can anyone have a cordial respect for the man or woman who acts thus? That profession of much love for Christ is worse than useless; it is a mockery and a sham. It is on a level with the conduct of thousands of people who make no profession of love for God. A professing Christian must show a heartily forgiving love, else he will be regarded as being not one whit better than a decent unconverted person. In deed, there are unsaved people who are far more ready to forgive offenders than are many professed Christians. Are you forgiving?  
 C. H. Wetherbe.

**MARRIED.****Rudd-Pettigree.**

On Thursday, Nov. 25, 1909, at the parsonage of the Christian Church, Burlington, N. C., Mr. Wm. D. Rudd and Miss Etta Pettigree, of Caswell Co., were united in marriage by the writer. We wish for them a long, happy, and prosperous life.

P. H. Fleming.

**Curtis-Gordon.**

At the residence of the bride's father, C. M. Gordon, Esq., Nov. 18, 1909, Mecklenburg Co., Va., was solemnized a very beautiful marriage, when Mr. John W. Curtis led to the altar Miss Olivia I. Gordon.

The ceremony was performed by this writer in the presence of quite a large circle of relatives and friends.

The groom is a young man of rising reputation and one of the prosperous farmers of his section; while the bride, because of her womanly attainments, is a favorite among her acquaintances.

The number and utility of the presents tell of the good wishes that accompany the newly wedded couple as they embark together on life's voyage.

Immediately after the ceremony the couple left for Richmond and perhaps other cities.

Heaven's blessings rest upon them.  
C. C. Peel.

**D I E D .****Morris.**

Mrs. Martha Ann Morris died at her home in Wake County Nov. 16, 1909, aged 59 years, 10 months, 8 days. Daughter of William H. Franks, deceased, the wife of Fred Morris, deceased, she leaves to mourn, a son, Buchanan Morris, three brothers, Chas., Robert, and Anthony Franks, one sister, Mrs. Sam Rowland. She was converted and joined Catawba Springs Christian church early in life. Funeral was conducted at Catawba church Nov. 17th by the writer,  
L. F. Johnson.

**Banks.**

John L. Banks, a citizen of Wake County near McCullers died at his home Sunday A.M., Nov. 21, aged 73 years, 1 month and 6 days. In 1858 he married Miss Pherely H. Thompson. To them were born nine children, seven of whom survive to mourn the loss of a faithful father: Mrs. A. C. Penny, Garner, N. C.; J. Milton Banks, McCullers, N. C.; Mrs. R. S. Brown, McCullers, N. C.; W. L. Banks, Wilson, N. C.; Rev. A. T. Banks, McCullers; F. T. Banks,

Montgomery, Ala. The mother of the children was a tender-hearted, sweet-spirited woman. She left her impress of influence in the lives of her children who were devoted to her. Mr. Banks married the second time, Mrs. Bettie Johnson, who survives him. The funeral of Mr. Banks was conducted from Oakland Presbyterian church, Johnson Co., by the writer, in the presence of a large audience of neighbors and old friends. Mr. Banks was a professed Christian having been a charter member of Mt. Hermon Christian Church, later on an active member of Plymouth church. He was not a member of a local church when death came to him. Sympathy to the family.  
J. F. Johnson.

**Lilley.**

Sister Roxana Lilley of Hank's Chapel passed to her rest the 12th of November, after a few days of severe suffering, though her health had been on the decline for several years. She was a devoted member of the Christian Church at the above mentioned place. She left a husband and four daughters to mourn their loss.  
P. T. Klapp.

**Green.**

On the 26th of Oct. the angel of death removed from our midst, our beloved sister, Mrs. Margaret May Green, age 33 years.

About the first week in September she went to her old home in Michigan to visit her sick mother, and while there she was taken suddenly ill, and in a few days was called to her reward, dying before her husband, who had been telegraphed for, could reach her bedside.

The funeral was held from the Baptist Church at Hadley, Michigan, where she first united with the church, and also had taught in the Sunday school. A former pastor who had officiated at her marriage, conducted her funeral services.

She is survived by her husband, Dr. Archie D. Green, to whom she was married nine years ago, and her father, step-mother, and four sisters.

She united with the Third Christian Church, Norfolk, Va., last May, and this is the first time that death has invaded our church since its organization. Desiring to record an expression of love and esteem for her life, Resolved

First—That while we bow in humble submission to the divine will, we deeply mourn because of our loss.

Second—That the Third Christian Church, the Sunday school and the Ladies' Aid Society, have lost one of its most promising members, who was ever

faithful and ready to render service for her Master.

Third—That her presence is greatly missed in her church and home, and by her beautiful character and Christian life, she had endeared herself to all who knew her.

Fourth—That we extend to the heart-broken husband, and other near relatives and friends, our tenderest sympathy, and commend them to the grace of our Lord Jesus Christ.

Fifth—That a copy of these resolutions be sent to the family, be placed on the minutes of the Ladies' Aid Society, and sent to the Christian Sun for publication.

Mrs. G. W. Houghwout.

Mrs. T. J. Lawrence.

Mrs. J. W. Manning.

Park Place, Norfolk, Va.

**Walker.**

Isaac Newton Walker, son of Rev. George G. Walker, was born at Graham, N. C., April 23rd, 1852, and died at his home in Burlington, Nov. 29, 1909, in his 58th year.

His mother's maiden name was Mary Sellars, usually called Polly. Bro. Walker was named by and for Rev. Isaac N. Walter.

Deceased has 1 brother and 2 sisters living,—George B. who is in the West, and Mrs. Anderson of Caswell County, and Mrs. Fonville of Burlington. He was a half brother to Rev. W. T. Walker, deceased.

Dec. 1876, he and Miss Mary A. Sellars were united in marriage and to them were born seven children, all of whom have passed into the spirit land except one. His wife and one child, Miss Edith, survive him.

In early life he united with the Christian church, and was one of the charter members of the Burlington church.

He loved his church and was true and faithful to her interests. As a man he made friends in all the walks of life, and held them. He was kind, courteous, and gentlemanly at all times. For some months he had been declining, but so great was his will and energy that he was up almost to the last.

The end came quietly and he simply fell asleep. The beautiful floral tributes and the large attendance at the funeral which was conducted by the pastor, Rev. J. W. Wellons and J. W. Holt taking part in the services, attested the deep sympathy extended to the bereaved family and the esteem in which Bro. Walker was held.

The interment was in Pine Hill Cemetery.  
P. H. Fleming.

Burlington, N. C., Nov. 29, 1909.

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**THE CHRISTIAN SUN.**


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Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

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J. O. Atkinson, Editor and Publisher.

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**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

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**MEDITATE UPON THESE THINGS.**
**I Tim. 4:15.**

(Not they that eat most, but they that digest most, are the most nourished. Not they that get most, but they that keep most, are the richest. So not they that hear most, or read most, but they that meditate most, are the most edified and nourished and enriched unto everlasting life)

**Daily Food.**

“I am the bread of life.”

**Sunday, December 12, 1909.**

The Lord is thy keeper; the Lord is thy shade upon thy right hand. *Psa.* 121:5.

He will sustain our weakest powers  
With his almighty arm,  
And watch our most unguarded hours  
Against surprising harm.

My help cometh from the Lord who made heaven and earth. *Psa.* 121:2.

**Monday, December 13.**

The same Lord over all is rich unto all that call upon him. *Rom.* 10:12.

O thou, from whom all goodness flows,  
I lift my heart to thee;

In all my sorrows, conflicts, woes,

Dear Lord, remember me.

For whosoever shall call upon the name of the Lord shall he saved. *Rom.* 10:13.

**Tuesday, December 14.**

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. *Psa.* 41:1.

Blest is the man whose feelings move  
And melt with pity to the poor,  
Whose soul with sympathizing love

Feels what his fellow-saints endure.

Lord, be merciful unto me; heal my soul, for I have sinned against thee. *Psa.* 41:4.

**Wednesday, December 15.**

The Lord shall preserve thee from all evil; he shall preserve thy soul. *Psa.* 121:7.

He girds thy soul, he keeps thy breath,  
Where thickest dangers come;

Go and return, secure from death,

Till God commands thee home.

The Lord shall preserve thy going out and thy coming in, from this time forth, and even for ever more. *Psa.* 121:8.

**Thursday, December 16.**

Ye shall seek me and find me, when ye search for me with all your heart. *Jer.* 29:13.

With my whole heart, I've sought thy face,

O let me never stray

From thy commands, O God of grace,

Nor tread the sinners' way.

With my whole heart have I sought thee; O let me not wander from thy commandments. *Psa.* 119:10.

**Friday, December 17.**

As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth from all the nations. *Isa.* 61:11.

O child of sorrow, be it thine to know

That Scripture only is the cure of

woe;

The field of promise, how it flings abroad

Its perfume o'er the Christian's thorny road.

**Saturday, December 18.**

God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. *Heb.* 6:17,18.

How firm a foundation, ye saints of the Lord,

Is laid for your faith in his excellent word:

What more can he say that to you he hath said,

You who unto Jesus for refuge have fled

**HOME MISSION BOARD.**

The Home Mission Board of the Southern Christian Convention met in annual session at Greensboro December 1. Members present were J. E. West, Chr., Brethren K. B. Johnson and E. Moffitt, Revs. J. W. Holt, H. W. Elder and J. O. Atkinson. This Board has at its disposal the Convention Mission Fund raised by the several churches composing the Conferences of the Southern Christian Convention. The present income is about \$1,000 per year, though the Board has held some funds in re-

serve and there was on hand this year about \$3,000. Because this Board asked the Mission Board of the A. C. C. to appropriate \$100 to the Raleigh work last year, and because that Board was unable to grant the request for reasons wholly satisfactory, thus creating a deficit of \$100 from what was expected for the Raleigh work last year, the Board voted an appropriation to the Raleigh work to make up this deficit.

The following appropriations were given to points now building or under the stress or strain of building, to wit, Winchester, Va., \$600—when local membership shall have fulfilled certain conditions; Portsmouth, Va., \$400; Third Church, Norfolk, \$300; Henderson, N. C., \$100; Columbus, Ga., \$100.

The policy of the Board is to help build and establish churches rather than make appropriations to churches long established, because it is believed that the local Conference can and will take care of its own churches when established, to better advantage and effect than the Convention can or will, and there should be no overlapping or interfering at any place.

The wisdom of such a fund is apparent. As illustration, Winchester, Va., is a hopeful point. But it will take much money to build and equip there. The Conference to which this church naturally belongs is small. It could take care of Winchester, and will do so; but such an undertaking would exhaust the home mission resources of that Conference, maybe, for several years. The Convention comes in with its fund and proposes to help out the Conference in this great and good undertaking so that in a brief period it may be able to undertake work elsewhere.

The Board will hereafter meet in annual session about the last of September or early in October.

**CONTINUED.**

When a real good, absorbing, thrilling book has been read, one regrets to come to “Finis.” One wants the book to continue: regrets so much that it closes all too soon.

Life itself is a book. There is nothing else to which it can be the better compared. “Ye are an epistle read of all men,” an inspired one wrote. Now this book of life need have no “Finis.” “Whosoever liveth and believeth in me shall never die,” said Lord Christ. If our life is lived with Christ in God, no death can come. Only another volume, and another, and another.

Dr. Maltbie D. Babcock made this comparison, which seems to us illuminating: “How good it is that though new chapters go on with our life's story,

and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. The true friendships and affections will all come in again, in the next volume. There is no 'Finis' at the end of Volume One, not yet of Volume Two. Always to be continued, never to be concluded, are the life and love that are rooted in Jesus Christ."



REV. S. B. KLAPP.

#### CHRISTIAN MISSIONARY ASSOCIATION.

The Christian Missionary Association of the Southern Christian Convention, though found impracticable, and for that reason, dissolved, is not to die, nor are its fruits to disappear. That Association proved its worth, did a really great work, and in its death really begins to live a larger life.

We have not the facts at hand while we write, but quite if not all, our Southern conferences have organized Christian Missionary Associations upon the basis of the mother association. Of course the Eastern Virginia starts off in the lead because that Association inherited, legitimately, nearly all the strength and membership of the original Association. The Alabama Conference had already organized one of its own before the original body was dissolved. The Western North Carolina organized at the recent Graham Conference. The Eastern made arrangements to organize its forces the fifth Sunday in January coming. The North Carolina and Virginia organized at Belevs Creek. This means the raising of a total of several thousand dollars a year for home mission work that would not otherwise be raised. It means an uplift of this glorious work all along the line.

That impetus may be given to this work, we print herewith a letter from the newly elected president of the As-

sociation of the North Carolina and Virginia Conference, Rev. S. B. Klapp, giving our readers a view of his face, and also append the Constitution of the said Association as it was adopted.

"The Christian Missionary Association is the product of a great thought, sprung up in the mind of a great man. Its birth dates back to other years. In Eastern, Va., it was organized seven-teen years ago, and has been a great auxiliary to the work in different conferences in the Christian church. It made possible the success in mission stations which have developed into hopeful Christian churches. There are several inviting places in the bounds of this conference where we need churches; in these places we have members and they will naturally drift away from the Christian church into other denominations. We must look after their best interest as well as ours, or other churches will look them up and put them to work and give them a church home. We find inviting opportunities for Christian churches in Baskerville, South Boston, and Danville, Va., and Reidsville, N. C., and other places not mentioned. I am much interested in mission work in Ether, N. C. Since Conference in Graham, N. C., the foundation of the Christian church building has been laid and it is expected that the work will go on; but those earnest, good people in Ether will need more help to finish up their house of worship. They are self-sacrificing people, who need a church and aim to have a church; with such leaders as Bros. H. Freeman and sons, with others; but to build this house of worship will be too heavy a burden on them without some help. It is very desirable that the readers of the Christian Sun in all our conferences will become interested in the Christian Missionary Association.

I am anxious for all who can to consider this matter and if possible give their names for membership, to Bro. W. J. Graham, Burlington, N. C., R. F. D. 2, Sec. of this Association and send the membership fee in to Rev. T. W. Strowd, Treasurer, Chapel Hill, N. C., by November 25, 1910. We call attention of all our Sunday schools, Christian Endeavors, and churches to consider well this important line of work.

S. B. Klapp.  
Greensboro, N. C., Dec. 1, 1909.

#### CONSTITUTION OF THE N. C. AND VA. CHRISTIAN MISSIONARY ASSOCIATION.

Article I. The name of this organi-

zation shall be The Christian Missionary Association of the North Carolina and Virginia Christian Conference.

Article II. The purpose of this Association shall be to collect and disburse mission funds within the bounds of this conference. The money shall be used as the Association may direct.

Article III. The Association shall convene annually during the sitting of Conference and at such time as conference may decide, and shall be presided over and conducted by officers of its own choosing, said officers to be elected annually and to consist of a president, vice-president, secretary and treasurer; whose duties shall be such as devolve upon such officers.

Article IV. Any minister, layman, church, Sunday school, Endeavor Society, organized class or other religious organization, or person within the bounds of said conference, shall be eligible to membership and shall have one vote in person or by proxy upon the payment of a fee of five dollars per annum, and one becoming a member shall remain a member until notice is given of withdrawal, provided, no member in arrears of more than one year shall have power to vote; dues to be paid on or before the first day of the meeting of the Association.

Article V. The Executive Committee shall consist of the President, Secretary, and Treasurer, and shall transact such business in the interim of the session as the necessities of the Association shall demand.

Article VI. At each annual session a committee of three shall be selected, known as the Committee on Ways and Means, whose business it shall be to make such plans for securing funds, looking out places for proper expenditures of funds, and such other plans as may be necessary to the improvement and betterment of the association.

Article VII. This Constitution may be changed by a two thirds vote of all members present at any annual session.

—The House of Lords of England on Nov. 30 refused to give formal assent to the budget bill and referred the measure to the country itself, thereby making it in theory impossible to collect taxes to carry on the King's government. This has not occurred in England before in three hundred years and created quite a flurry and sensation. The question before this was, "What will the Lords do with the budget?" The question now uppermost is, "What will the people do with the Lords?"

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$4,212.36  
Dues:

Charles E. Newman, Jr. \$	.10
Hannah Clare Newman .	.10
William L. Lindsay ...	.10
Baird Harrison West ..	.10
Para Lee Beggs .....	.10
Grady Beggs .....	.10
Ruth Hamlett .....	.25
John Newman Denton .	.10
S. E. Denton, Jr. ....	.10
Blanche Kernodle .....	.25
Susie R. Watson .....	.10
Dora Young .....	.15

**Monthly S. S. Offering:**

Sanford, N. C. ....	6.00
Happy Home, N. C. ....	1.13

**Special Offering:**

Chas. D. Johnson .....	5.00
Miss Mattie Watson ..	.25
Support of Brown children to 6-1-10 .....	150.00
Mrs. T. W. Parks .....	1.00
Pictures sold by W. J. Graham .....	1.20
Ebenezer Church .....	5.00
Annie Strader, pictures	1.20

**Thanksgiving Offering:**

Beulah S. S., Phoenix, Ala. ....	7.00
Bethlehem, Warren Co., N. C. ....	2.47
Rev. Warren H. Denison .....	1.00
J. J. Summerbell, Dayton, Ohio .....	1.00
Ingram Church, Va. ...	1.50
Bethlehem, Valley Va. .	12.33
Concord, Valley Va. ...	2.70
Union, Va., church ....	5.00
Rosemont, Va., S.S. ...	3.00
Ist Christian Church, Cynthiaana, Ind. ....	4.78
Miss Jennie Herndon ..	1.00
Graham S.S. ....	11.08
Wood's Chapel Va. Ch..	2.00
N. C. and Va. Conference Collection .....	6.17
Mrs. W. J. Kimball ....	1.00
Winchester, Ind. Ch. ...	2.50
Sanford, N. C. church .	4.26
E. F. Chisholm .....	1.00
Miss Emma Hart .....	1.00
Raleigh Ch. and S.S. ...	28.43
Eure church .....	5.85

Rev. A. A. Stokes, Cleveland, Tenn. ....	1.00
Belews Creek church ..	7.11
Liberty, N. C. church ..	3.07
Bethany, Ala. church ..	1.55
Union Alamance church	12.00
Youngsville, N. C. Ch. .	3.00
Rev. John Blood and wife .....	5.00
Elon College church ...	12.79
Amt. 45th week .....	322.92
Total .....	\$4,535.28

Elon College, N. C., Dec. 1, 1909.

My Dear Children and Friends:—

We have so much matter this week that we leave off the answers to children's letters. Last week there was an error of \$4.70 for pictures (This was a memorandum of pictures put on sale) which made our amt. for the week \$122.10 instead of \$126.80 as appeared in the report, with total of \$4,212.36. This week gives us a splendid report of \$322.92 cash besides the splendid amount of donations. We would like to write up each donation, but cannot. Every gift and every contribution of whatsoever kind brings interest to the children.

We heard too that the orphans were greatly delighted over big Bro. J. T. Rowland's box (this is the third year he has thus remembered the children) with its nice edibles, and Bro. J. A. Mills' money for each orphan—16c. each with 4 cents over which we gave the largest girls.

The "Variety Box" from Raleigh was a sight! A regular little store—except they sent no clerk—but "Miss Dora" soon had things in fine shape and all in their places.

The Caraleigh Phosphate and Fertilizer Works of Raleigh are helping us make a fine wheat crop by giving ½ ton guano,—the wheat is looking extra well for the dry season.

Bro. George Allen of Raleigh, a faithful Presbyterian, wants us to teach our boys and girls systematic business and we shall try to profit by his lessons in bookkeeping.

Sisters Elder and Coker of Richland Ga. kindly remember us with gifts, and Rev. H. W. Elder brought the gifts and paid us a nice little visit and told us that all the "far South" was with us.

Sisters Williams and Fuller of Franklinton want to keep the children warm and send us two quilts.

Our friend, "Old Member Memorial Temple", gives us useful box with many articles.

Antioch church, E. Va., through the Committee, helps our supply department nicely with their various gifts from many helpers.

*about an*  
**Think Right** *organ*

They fling them together of poor material and varnish them nicely and call them as good as Estey Reed Organs at less price

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Makers of Pipe and Reed Organs  
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*Send for catalogue*



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departments. We dry clean garments of any nature,—and make them appear new. We dye articles of ladies' and men's wear, and housefurnishings, that have become tiresome, soiled or faded,—and renew them at small cost. Our illustrated booklet and price list is free. Write for it.

**CHARLOTTE STEAM LAUNDRY,**  
Carolinas Leading Dyers and Cleaners.  
224 So. Tryon St., Charlotte, N. C.

Thus, my friends, we are brought to face the cash account! How thankful we are! To each child, each person, each Sunday school, Society, and church we are very grateful. A few weeks' work like this one will fill the need and answer the prayers for this year's work. May God greatly bless the donors.

The following donations have been received:

1 box, Antioch Church, Windsor, Va., by Mrs. Joe S. Pearson, Mrs. Willie Garrison, Mrs. R. A. Butler, Com.

Misses Minta Williams and Lola Fuller, Franklinton, N. C., one quilt each.

Old member Christian Memorial Temple, Norfolk, Va.: 8 prs. hose, 4 caps, 6 cakes soap, 6 towels, 2 yds. ribbon, 5 yds. percale, 2 neckties, 2 lbs. candy.

Mrs. H. W. Elder, Richland, Ga., 4 towels, 1 pr. trousers.

Mrs. Fannie Coker, Richland, Ga., 1 quilt.

Geo. Allen, Raleigh, N. C., 1 copy The Science of Accounts and Book Keeping.

The Caraleigh Phosphate and Fertilizer Works, Raleigh, N. C., 1/2 ton guano for wheat.

J. T. Rowland, Raleigh, N. C., his annual Thanksgiving hox for children.

Jno. A. Mills, Raleigh, N. C., \$5.00 to be divided among the children Thanksgiving Day.

Raleigh Christian Church and Sunday school with friends send check for \$28.43 with a large hox, the value of which is between seventy-five and one hundred dollars. (There were so many articles that we have not space to give names, etc.)

We want ten friends to send us 1 bbl. wheat each, and 20 friends to send us one half bbl. wheat each, and 25 friends to send us 2 bu. corn each, and then we feel we can see next harvest with clearer vision.

God's blessings upon the noble helpers.

Fraternally,

Uncle Jim.

Henderson, N. C., Nov. 30, 1909.

Dear Uncle Jim:—

We must hurry to get our November letter written before the month goes out.

We are so glad Christmas is so near. We are talking Santa Claus. Every day or so we think of something else we want him to bring.

Uncle Jim, Hannah Clare goes to the Wed. night C. E. meetings. She doesn't cry, but she is rather enthusiastic with her responses. Applauds all the speakers and sings a little out of tune at times. She thoroughly enjoys it. Charles sleeps all through the services.

We send our dimes.

Lovingly,

Charles E. Newman, Jr.

Hannah Clare Newman.

Waverly, Va., Nov. 23, 1909.

Dear Uncle Jim:—

I am a little boy eight years old, and want to join the band and be one of the little cousins. I like to read their letters and want to make my own money to send you every month, because my mama says God loves for boys to work and make the money to send you by themselves; so I am going to sweep around the door, and bring water for mama's flowers and for the little chickens. I send you ten cents I made this way. I would like to see all the little cousins. I went with mama to Elon once, but I was so sick while I was there I could not go to see the little boys and girls at the orphanage. I wanted to see you too. I will write again and send you some money after I make it myself.

Your little nephew,

Baird Harrison West.

Columbus, Ga., Nov. 26, 1909.

Dear Uncle Jim:—

You came to see us and we sure did appreciate your coming.

We are having some fine weather here now.

Miss Bettie Stevenson is still with us and we are so glad to have her.

Enclosed find twenty cents for our dues for November.

We will close with love to you and all the cousins.

We remain,

Para Lee and Grady Beggs.

Dear Uncle Jim:—

This is my second letter. I guess you had a fine trip to Ala. Well, Thanksgiving is most here. My letter is late, but I am sure that it will do good all the same. Find my November dues in this letter. I will close. You will find my 25c. in this letter.

Your loving niece,

Ruth Hamlett.

Chapel Hill, N. C., Nov. 23, 1909.

Dear Uncle Jim:—

I will send ten cents to the orphans for Thanksgiving. I know you all will have a good time. I hope all the cousins are well.

Yours truly,

William L. Lindsay.

Wake Forest, N. C., Nov. 7, 1909.

Dear Uncle Jim:—

I would like to join the band of cousins if you will have me. I am going to school too. Enclosed find 15 cents, my dues for Sept., Oct., Nov.

Your niece,

Dora Young.

Wake Forest, N. C., Nov. 7, 1909.

Dear Uncle Jim:—

I am a little late this time. I am going to school now, and learning fast. That's the reason I haven't written before now. I send my dues for Sept., Oct., Nov. Enclosed find 15c.

Your niece,

Iola Timberlake.

Taro, Va., Nov. 27, 1909.

Dear Uncle Jim:—

I am late, but will write and send my dime for November.

I hope all the little orphans had as nice a Thanksgiving as I did.

We went to church, and it was beautifully decorated with running cedar, oak leaves and pumpkins. There were recitations and songs by the children, hymns were sung, prayer, reading and dinner, which was turkey, cranberry sauce, pies and cakes. I enjoyed all of it.

Our teacher went visiting yesterday, so we did not have school yesterday.

Mama came back from Lynchburg yesterday. She went Saturday with my cousin.

Lovingly,

Susie Roach Watson.

Graham, N. C., Nov. 24, 1909.

Dear Uncle Jim:—

It is with much pleasure that I write you. I want to join the Band of Cousins. I am a little girl 7 months old. Papa and mama think lots of me. Papa is gone off for a few days. I want to see him so bad. I think lots of my papa and mama.

I close. I send you 25c. for Thanksgiving Offering.

Your little niece,

Blauche Kernodle.

Pine Apple, Ala., Nov. 22, 1909.

Dear Uncle Jim:—

All Alabama is discussing the Amendment. We are fond of our white ribbon badges and can tell for what we wear them. We hope and pray for the temperance army to win next Monday. Congratulate Uncle Elmer for us Thursday evening after the debate.

Our love and dimes.

Fondly,

John Newman Denton.

Sidney Eaves Denton, Jr.

DR. J. H. BROOKS

Surgeon and Dentist

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Burlington, N. C.

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We want 250 men right away. Must have them and will pay good money—\$3.00 to \$5.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfits, etc. All free. G. H. GROUNDS, Manager. 127 W. Adams Street, Dept. 5888, Chicago, Ill.

# YOUNG PEOPLE'S DEPARTMENT.

## Exponent of the Young People's Convention.

Christian Church, South.

CHURCH: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

### CHRISTIAN ENDEAVOR—50 HELPFUL BOOKS.

Last week we said in this column that we must provide literature on Christian Endeavor in order that we may make thorough preparation for the prayer-meetings and plan them with intelligence. This week we shall give a list of 50 helpful books for Christian Endeavor workers and sympathizers. Not one of these books will harm anyone—helpfulness is the aim of each one of them. Many of them the writer has read entirely: of all the others he has read reviews and expects to read the books themselves soon. While these are Christian Endeavor books, any Christian will profit by reading them. No pastor's library ought to be without some of them. The Sunday school library would be better off for more of such books as these and fewer of the stories which revel in a false standard of the Christian life and attract by their depicting of tales of impossible adventure. Can you give your pastor, your brother or sister, your friend, a better, more suitable Christmas or birthday gift than one of these books dedicated to the service of God, consecrated to the good of man? The Christian Sun will furnish these books at the listed price. I will hand all orders over to them at once, if sent to me.

The Young People's Pastor, Wells, \$ .75  
 Weapons for Temperance Warfare,  
     Brain, .35  
 Taet, Sanborn, .35  
 Three Whys and Their Answers, (De-  
     votional), Babeock, .35  
 Secret of a Happy Day, Chapman, .50  
 Social Evenings, Wells, .35  
 Social to Save, Wells, .35  
 The Surrendered Life, Chapman, .35  
 Studies in the Life of Christ, Taylor, .75  
 Next Steps, McCauley, .35  
 Our Unions, Wells, .35

The Officers' Handbook, Wells, .35  
 On the Outlook, Wells, .10  
 Prayer Meeting Methods, Wells, .35  
 The Presence of God, Clark, .25  
 Princely Men in the Heavenly King-  
     dom, Beach, .35  
 Our Crowning Meeting, Wells, .10  
 The Loom of Life, Peloubet, .35  
 Making the Most of Oneself, Gum-  
     bart, .35  
 The Missionary Manual, Wells, .35  
 The Inner Life, Vincent, .15  
 Into All the World, Wells, .35  
 Junior Endeavor, Clark, 1.00  
 The Junior Manual, Wells, .75  
 Fuel for Missionary Fires, Brain, .35  
 Good Times with the Juniors, Heath, .50  
 Help for the Tempted, Wells, .75  
 Heroes of the Cross in America,  
     Shelton, .35  
 How to Play, Wells, .75  
 How to Study, Wells, .75  
 How to Work, Wells, .75  
 Eighty Pleasant Evenings, Heath, .35  
 Elijah Love, Citizen, Wells, 1.00  
 The Endeavor Greeting, Wells, .10  
 Fifty Missionary Programs, Brain, .35  
 From Life to Life, Chapman, 1.00  
 A Bible Year, Wells, .35  
 The Christian Endeavor Manual,  
     Clark, 1.00  
 Daily Message for Christian Endeav-  
     ors, Clark, 1.00  
 Deeper Yet, Eberman, .50  
 Christian Endeavor in Principle and  
     Practice, Clark, .10  
 Citizens in Training, Wells, .35  
 The Bible in Lesson and Story,  
     Brown, 1.25  
 Day by Day, Chapman, .35  
 Golden Counsels, Moody, .35  
 Grace Before Meat, Wells, .25  
 Just to Help, Wells, .35  
 Living and Loving, Clark, .25  
 The Man Who Said He Would,  
     Chapman, .35  
 My Best Friend, Tomkins, .15

### Two Encouraging Letters.

Writing under date of Nov. 22, Miss Emma Hart, Sanford, N. C., says, "We organized our Junior Endeavor Society yesterday with eight members." This is indeed encouraging. We know Miss Hart will enjoy her work and that great good will come of it.

And the second is most encouraging indeed. It comes from Bro. W. S. Hand,

Wadley, Ala., and reads, in part, as follows, "We organized our Society on Sept. 9, 1909 with 20 members. We now have 41. Our membership grows every time we meet. We have met weekly every week since we organized. The Society has had a great influence for good, and is being reorganized as such among the people of this community. The Society has greatly improved our Sunday school." Isn't that fine? The C. E. Society is always an agency for good and will not only improve the S. S. but everything else connected with the church or the religious life. Who will be next to organize a Christian Endeavor Society?

### An Offer.

If you will organize a Christian Endeavor Society in your church and promise to use the same in your Society's work, I will send you free of charge, the Christian Endeavor World for two months. This periodical is published weekly in Boston, Mass., and is the international mouth-piece of world-wide Christian Endeavor. No better inter-denominational religious periodical is in existence than this publication. It contains excellent articles on all phases of the religious life and weekly notes on the C. E. Topic and Sunday school lesson. I hope 100 persons will immediately take me up on this offer. Who will be first?

### Another Offer.

Do you desire a copy of Preparing the Teacher free? This is our own Teacher-training Course, written by our own people, and has been favorably received by the press and public generally. Would you like a copy of this book free? Then organize a Teacher training class of five members in your Sunday school and make that fact known to me, and I will send you the book by return mail. The other books needed by your class will be furnished by the Christian Sun for 50 cents the volume. Who will be first to accept this offer?

### C. E. TOPIC FOR DECEMBER 12—A FEW SUGGESTIONS.

Pilgrim's Progress Series. XII. Crossing the River. 1 Cor. 15:31-38; Heb. 2:14-18.

Our Pilgrim's Progress Passage.—Our passage this time is a relatively short

**YOUNG PEOPLE'S DEPARTMENT.**

one, beginning with the paragraph "So I saw that when they awoke, they addressed themselves to go up to the city," and ending with the concluding words of the first part of the Bunyon's Pilgrim's Progress. "So I awoke, and behold it was a dream." If you have a good reader of dramatic ability in the Society, it might be well to have the passage read entire before the Society. If you have no suitable reader, but a talker who can condense and at the same time illuminate, have him tell the story vividly in his own words. Or a third method would be to ask individual Endeavorers to tell in two minutes each what he gathers from the following: Heavenly City, The Shining Men, Crossing the River, Ascending the Heavenly Hill, Life in Heaven, Heaven's Welcome, Heaven's Gate, The Fate of Ignorance, Bunyon's Dream.

**The Scripture Passages.**—Appoint two readers and two commentators for our two passages. After the first reader reads, let the first commentator talk not over two minutes. Do likewise with the second passage.

**Question Spurs.**—(Hand these out to those who will not speak unless given special work to do, but do not call for them; allow them to come in under voluntary participation).

How does Heaven appear to you? (Give to three).

What are angels for, here and hereafter? (Give to two).

Why not fear death?

Who should fear death?

How may we dispel the fear of death?

How can we prepare for Heaven?

What kind of work will we do in Heaven?

How can we help others get to Heaven? (Give to several).

**Scripture References.**—(Hand out to those who will not otherwise take part. Ask each one to add a word of comment. Let the work come in under voluntary participation).

Fear of Death, Isa. 38:12-14.

Lord of Death, Isa. 43:1-2.

Looking beyond Death, 2 Cor. 4:16-18.

The Gate to the Better Life, 2 Tim. 4:6-8.

An Immortal Heritage, 1 Pet. 1:3-5.

Christ's Promise, John 14:2-3.

Death: A Sleep, 1 Cor. 15:54.

Death Vanquished, 1 Cor. 15:54.

Preparing for Death, Eccles. 9:10.

The Deathless Life, John 6:50.

Our Home Beyond, Matt. 6:20.

John's Vision, Rev. 21:1-4.

The Holy City, Rev. 21:10-16.

The Holy City's Walls, Rev. 21:17-21.

The Holy City's Temple, Rev. 21:22.

The Holy City's Light, Rev. 21:23.

Whosoever Will, Rev. 21:24-27.

A Picture of Heaven, Rev. 22:1-5.

**Suggested Program.**

1. Several songs about Heaven and Death.

2. Prayer or chain of prayer.

3. Bunyon's Pilgrim's Progress Program.

4. Scripture lesson read and comment thereon.

5. Song. Prayer.

6. Leader's remarks.

7. Voluntary participation, including Question Spurs and Scripture References.

8. Song. Prayer.

9. Pastor's Five Minutes.

10. Opportunity for all who would testify for Christ to stand up.

11. Song. Offering. Mizpah.

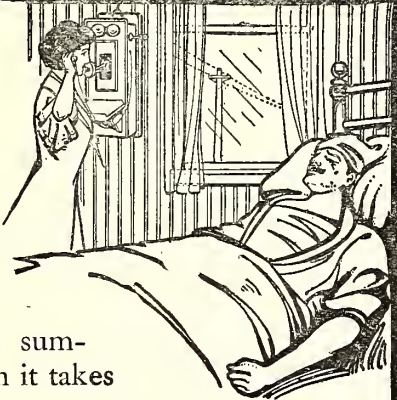
—The Baptist State Convention of N. C. is in session at Wadesboro this week. Five hundred delegates are supposed to be in attendance.

**Mrs. Winslow's Soothing Syrup**

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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The Telephone is the quickest means of securing relief or calling assistance. In rural districts the doctor or the neighbors can be summoned in less time than it takes to hitch a horse



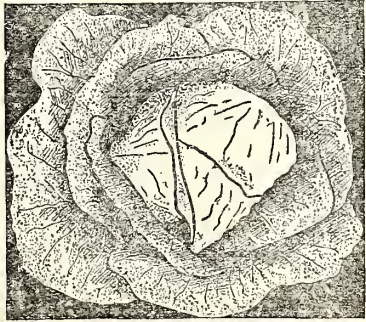
Connection with the Bell System puts you in touch with the whole country. You need a telephone in your home.

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**Southern Bell Telephone and Telegraph Co.**

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**GEORGIA**





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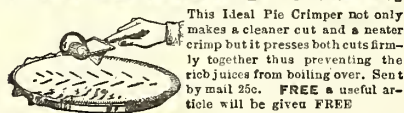
They mend all leaks in all utensils—tin brass, copper, granite ware, hot water bags, etc. No solder, cement or rivet. Any one can use them; fit any surface; three million in use. Send for sample pkg. 10c. Complete pkg. assorted sizes, 25c postpaid. Agents wanted. Colletta Mfg. Co., Box 1141, Amsterdam, N. Y.



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All run down, easily tired, thin, pale, nervous? And do not know what to take? Then go direct to your doctor. Ask his opinion of Ayer's non-alcoholic Sarsaparilla. No alcohol, no stimulation. A blood purifier, a nerve tonic, a strong alterative, an aid to digestion

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We want you in our business, for we have what you want in your homes—the very best, most substantial and handsome furniture at bottom prices. We are also the undertakers.

**Burke Furniture and Coffin Company**

BURLINGTON, N. C.

**Dry Goods, Notions, Ready Made Clothing.**

When in Burlington visit our large store, supplied always with the very best and latest styles and novelties.

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Come, See. Be Convinced.

B. A. SELLARS & SONS. BURLINGTON, N. C.

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This splendid remedy, popular for fifteen years, is endorsed by physicians everywhere—over 300 in North Carolina alone. It has saved thousands of lives—children with croup and whooping cough, adults with pneumonia, bronchitis, hoarseness, etc; and it soon relieves all congestion and inflammation of the throat and air passages. It differs from ordinary remedies, giving off vapors that are Antiseptic, Stimulating and Crisp, drying the Bronchial Tract which loosens the phlegm, unlocks the congestion, as liquid medicines cannot possibly do, and at the same time the application to the skin relieves the nervous system, reducing inflammation and adding the blood in its fight against the invading germs. Get it now. 25c, 50c, and \$1.00. At all druggists or by mail from VICK'S FAMILY REMEDIES CO., Greensboro, N. C. For free sample specify department No. 2.

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The Sanitary Wall Coating

Note any fine hotel, any modern home, any new apartment. You will find that the vogue is solid-color walls, finished in Alabastine tints.

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# HILLCREST

The Greatest Land Opportunity now open to the man of moderate means. One Hundred Dollars invested now buys a farm that will support yourself and family in comfort and in less than ten years sell at Five Hundred Dollars per half acre lot.

Hillcrest, near the rapidly growing city of Columbia, S. C., is soon to be the greatest center for the growing of early fruits and vegetables and the raising of poultry for the high priced markets of New York, Boston, Philadelphia and the East. The sandy soil and wonderful climate combine to make Hillcrest surpass all other sections for the raising of peaches, grapes, pears, pecans, onions, asparagus, cabbage, tomatoes, potatoes and other early fruits and vegetables.

## 500 to 800 MILES NEARER THE NORTHERN MARKETS THAN FLORIDA.

The sandy lands of Hillcrest catch and retain the earliest rays of the spring sun and, therefore, produce vegetables and fruits much earlier than the low lands. These early spring fruits bring fancy prices in Columbia and the cities of the North. Three lines of railways, The Atlantic Coast Line, The Seaboard Air Line and The Southern Railway give rapid transit at lowest freight rates to Northern markets, thus giving Hillcrest an important advantage over other fruit and vegetable growing sections. The soil and climate are perfectly ideal for the raising of poultry, and fancy market prices make this industry a wonderful success.

## THE WONDERFUL CLIMATE OF HILLCREST.

In selecting a place to live, the first thing to be considered is climate. No spot in America is so favored in this particular as Hillcrest. The fame of Pinchurst, Camden, Columbia, and Augusta as winter resorts have attracted the health-seekers and pleasure-seekers of America by the hundreds of thousands and has multiplied ten-fold the value of land in these places. Hillcrest possesses all the attractions of soil and climate that have made her sister resorts famous, and in addition has the advantage of several hundred feet elevation above any of them, thus giving it the same winter climate, but a much superior summer climate. A hot night in Hillcrest is unknown nor are the days ever uncomfortable. The annual variation in temperature is remarkably small, thus giving the mildest winters and the coolest summers. The porous sandy soil quickly absorbs the most abundant rain, leaving the air pure and dry, and making cultivation possible within a few hours.

## HILLCREST—THE GREAT PLEASURE AND HEALTH RESORT.

With its splendid climate and high elevation Hillcrest is soon to be the most popular resort of the South Atlantic section. Its absolute freedom from malaria, its pure and bracing air, and its excellent water, are already attracting homeseekers in large numbers from Columbia and the surrounding territory. The market value of land will increase by leaps and bounds and the farmer, fruit grower, truck grower or poultryman, who buys a farm now for \$100 will in a few years be holding his land at Hillcrest for \$500 per half acre building lot.

## WRITE FOR BOOKLET GIVING FULL INFORMATION.

The management of Hillcrest offers the greatest inducements to homeseekers who are interested in the growing of early fruits and vegetables and the raising of poultry for profit. It is impossible to give full particulars in this announcement, so we urge all interested parties to fill out the coupon below and we will promptly send booklet giving full information including our easy payment plan by monthly installment.

### C O U P O N .

The D. Sam Cox Company, Owners of Hillcrest, Columbia, S. C.

Gentlemen:—You may send me your free booklet describing the advantages of Hillcrest, and outlining your easy payment plan.

Signed \_\_\_\_\_ Town \_\_\_\_\_ State \_\_\_\_\_

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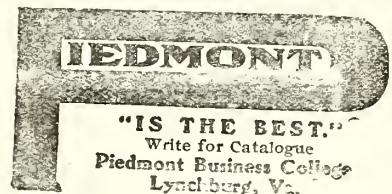
Ladies soiled skirts, dresses, suits or wraps of any material, that have become soiled and mussed, can be dry cleaned and pressed, and made new in our

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department. We also dye over garments, with uniform success, and at slight cost to you. Our illustrated booklet and price list is free. Write us for it.


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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.



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## FOR FEEBLE-MINDED CHILDREN AND ADULTS.

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THE COMPLETE AND NATURAL PLANT FOOD

NATURE'S OWN PRODUCT, UNTOUCHED BY  
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**THE “Sign of the Pelican” is your guarantee that you are getting the GENUINE PERUVIAN GUANO, the natural excrement from the millions upon millions of fish-eating birds which frequent the rainless islands of the West coast of Peru. Peruvian Guano is digested fish, the richest of all fertilizers.**

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Comparative tests invariably show that Natural Peruvian Guano produces yields of cotton varying from one-third to one-half larger than those produced by the chemical fertilizers at equivalent cost per acre.

Peruvian Guano has only ONE fault: the supply is limited. If you want the best of all plant foods, write at once for free booklet and prices. Then place your advance order.

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—It is announced that Judge Horace H. Lurton, of Tennessee, is to succeed Judge Peckham on the United States Supreme Bench, and that General Luke E. Wright will succeed Judge Lurton on the Circuit Court Bench.

—Alabama was already dry by statute law, but the election was held hop-

ing to establish a constitutional amendment. The failure to carry the State for the amendment does not open the saloons; but it was feared some Legislature might fling down the gage. The State remains dry.

—Mr. E. H. Harriman made \$15,000,000 a year during the last decade of

his life. It is doubtful, indeed, if the honest earning capacity of one man amounts to so much.

—Col John S. Cunningham, of Person County, N. C., a few years since reputed to be the largest tobacco grower in the world went into voluntary bankruptcy Dec. 6.

# The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, DECEMBER 15, 1909. VOLUME LXI. NUMBER 49.

## EDITORIAL COMMENT.

**Worth of Weight.**—There are weights that encumber, and weights that help. Ships, for safety, carry ballast. Men, for safety, must carry responsibility. This is the ballast that secures safety to life and character. When responsibility does not crush, it crowns. Strong men often shrink from responsibility, usually do; but when forced, or put upon them, it means the cure of their character, and the coronation of their achievements.

King Edward VII of England was crowned seven years ago. There was then grave apprehensions, well founded. His health was poor, his morals doubtful, his disposition and tastes questionable. After seven years of worry and work and wear—at his sixty-eighth birthday last month—his health was declared excellent, his spirits buoyant and hopeful, his moral tone sober, sane, serious. The weight of a kingdom has given him worth as a king.

Every life needs ballast. Every career responds to, or goes down under, the weight of responsibility.

**Four Centuries.**—He who regards events only in a life time, little reckons of the really great changes that the slowly moving centuries produce. Dr. Martyn Summerbell, in lectures on Luther, at Elon College recently, gave a vivid picture of the times and the country out of which the man grew.

At the beginning of the 16th Century the very few possessed practically all the wealth, and the great masses were poor beyond our conception. The many had no rights, social, political or financial. Our dogs live better now than the great body of the European population then. The fare was incredible. Garden vegetables were unknown in England till Henry VIII—or in the 16th century. In France till the 16th century the farmer who raised a pig would have to give half the pig for enough salt to put on the other half. Salt was a monopoly, owned by and available to the very rich, but sold at enormous prices to the poor. Clothes were worn without change or bath, until they dropped off from decay or continued wearing. When Henry VIII was crowned king,

London was the size of Newark, N. J., and no man of rank dared venture on the streets in those times, at night, unless accompanied by torch bearers. Tyranny sat upon thrones: greed and duplicity ruled in every palace.

Going further back, in the 11th and 12th centuries the greatest nobles, even kings, could not read or write, or subscribe their own names to documents. Signatures in the 13th century are exceedingly rare. Frederick Barbarosa, in the 13th century, could not sign his own name. Philip II of France, regarded as an able and capable ruler, could not read. In the 15th and 16th centuries not more than half the English people could read at all. The priesthood clung to letters: so royalty had chaplains to read to them and write for them. And yet we sometimes hear it doubted as to whether the world is really making progress in knowledge, morals and religion. Any study of the past, the far past of the centuries, will reveal the marvelous and really wonderful progress being made in all lines of being and betterment.

**He Saved Others.**—The papers told of a brave man, and a brave deed, just across the Mexican line two years ago, Nov. 7, 1907. The man was an engineer named Garcia. Standing at a station it was discovered that a car on Garcia's train was afire, several cars of the train being loaded with dynamite. It was known that if fire reached the cars of dynamite the whole town would be blown up. There was a panic and every man ran for his life save engineer Garcia. He, quietly opening the throttle, pulled the train from the station. Not far in the distance a deep and far-sounding detonation was heard. The train was blown to atoms, the engine destroyed, and no trace of the brave engineer remained. He gave himself, willfully, to save others; himself he could not save. No wonder the town he saved honors his memory with a monument. The days of heroes are not past: and some as good men, as brave, now live as ever walked the earth.

**"The End of War."**—Since this writer began to read, and hear of things, it has been believed, and written of by

many, that weapons of war would ultimately be made so destructive and deadly that men would fear war, and every now and then there be statesmen, Congressmen forsooth, who say that America can command peace if an army and a navy of sufficient proportions and power be built up. Dreadnoughts, Super-Dreadnoughts, and Multi-Super-Dreadnoughts are in course of construction for the purpose of frightening the nations into peace, harmony, cooperation. Such a process of procuring peace has been going on since more than three thousand years before Christ.

Recently, says a writer in Youth's Companion, there was found wrapped around an Egyptian mummy, a papyrus which reveals that an ancient, Dorion by name, made a fighting machine so deadly that it was named, "The End of War." It is not even known now what that machine was. But wars, and the rumors of wars, have filled with blood and gore and death the annals of history before and since Dorion's day. Still the world vainly pursues an implement and an armor that will frighten men into peace. Heaven knows, and has decreed, that peace will not come in such a manner; but through the message and the Life of Him of Whom the Angels sang, "Peace on earth,"

—President Taft has appointed Judge Horace H. Lurton of Tennessee to be Associate Justice of the United States Supreme Court to succeed the late Justice Peckham. Judge Lurton was appointed Circuit Court Judge by President Cleveland in 1893, and is a Democrat in politics, though not active politically since his elevation to the Bench. Judge Lurton was a personal friend, and therefore, well known to, President Taft, and is regarded as a very able jurist. Judge Lurton was a member of the Confederate army.

—There is coal enough in the earth to last seven thousand years, according to an announcement of the Geological Survey. At the end of that time, if the human race has not passed beyond the need of any fuel whatever, it will have learned how to utilize the vast stores of solar energy which are now going to waste daily.

## FROM THE FIELD.

### Durham Letter.

In the city of Durham we have had a glorious year's work. The Lord has blessed our faithful and loyal band of brethren and sisters. We have great reason to rejoice in our labors. The work has been pleasant and when conference came on we were ready with all conference requirements. We are at home at our post for another year's service, armed and equipped for a better system of work we learned at the different conferences; from the papers presented by the different brethren how we may advance along all lines in the Lord's cause. The two conferences, E. N. C., and the N. C. and Va., were the best sessions ever held since the writer has been in the conference. Let us be able, should the Lord permit us to attend another conference, to carry up yet better reports..

We should look well to the spiritual interest in our churches, leaving off a great many inconsistent practices in our lives and exercising our talent in personal work. We have learned in a great revival in our church with Rev. W. W. Smith evangelist, as the leader that personal work is required of the Christians to bring signal success. We have been wonderfully revived in our church. A great many men and women, boys and girls, have accepted our Savior and will be of great help in the Master's cause. Our meeting came to a close last Sunday night with seven accessions to the church with more to follow later on. The writer has passed through a sad experience this year in the loss of his companion, leaving him in a lonely condition. None but those who have passed through this ordeal can extend real sympathy and know what it means to lose such a friend.

A. P. Barbee.

### THE CONFERENCE YEAR 1909.

The Conference year of 1909 is a thing of history, its mechanical work is done, but its influence will live on through ages yet to come. The work in many respects was very gratifying. The financial condition of the churches was encouraging and the spiritual condition was uplifting. While much was done during the year, yet there is more to be done this year. Personally I feel very grateful, I did not lose an appointment during the year by sickness or from any other cause; yet there were two cases of typhoid fever in my family. The revivals in my churches were very good. The unity of the brotherhood is very noticeable. The present indications are hopeful for the incoming year. The su-

preme ideal should be an advance in all lines. To this end may we all consecrate our energies and consecrate efforts to make this the best year of life. There is a great harvest field before us as a church, and the harvest will be the result of our efforts. We should begin by discharging the duties of the present today and not tomorrow. "Behold! now is the accepted time."

S. B. Klapp.

Greensboro, N. C., Dec. 9, 1909.

### OUR TEACHER TRAINING.

I wish to enquire what is going with our Teacher Training?

A part of the plan of Teacher Training is to award Diplomas to all who complete the course in a satisfactory manner, awarding a diploma for both first and advanced courses. It is the desire of the State Sunday school Association to cooperate with us in such work, having every class or individual to enroll with them that they may attach the International seal to our Diploma or in the absence of that, award the International Diploma, which is done through them, in which case the examination is conducted under their supervision, all without cost to class or individuals except the postage, which may be incurred thereby.

About twelve months ago many Teacher Training classes were organized throughout our church South, some of them were very large classes, all taking our own "Training the Teacher." It is now time all of these were finishing the book and receiving the Diploma. Are they ready? Where are the classes? What have they done? Who's conducting the examinations? Where are the Diplomas? Who's the Superintendent of Education in our Convention? Who's looking after this work? Who's enrolling the classes? Individuals? Who's encouraging and urging the work authoritatively? Who's writing Teacher Training literature and scattering it broadcast? Who's pressing the Diploma idea? All this is being done in an organized, systematic, and most progressive way in other denominations. I simply raise the question, Are we leaving any thing undone?

It seems to me that if our college is worth distinction and degree in public recognition, that the educational side of our church work needs and should have the same sort of cast and recognition. If we fail to make it so, little is going to come of our Teacher Training except perhaps to buy the books. Our course is being prepared for something more than the purchase of the books and to lay them on the shelf. And yet that is what many of our people are doing,

I fear. If we do not create a Teacher Training head who will press home the Teacher Training work and perpetuate it among our people, it will pass into history, and we will not be able to claim the right to the tail end of progress which we now so happily hold.

The Southern Christian Convention needs a Superintendent for this work, and it needs **this work** most of all. Education and education!!

By some dint of time, circumstance, or condition, either visionary or real, false or true, I know not how, I have come to feel that the most of our people need to be taught what Teacher Training is; its methods of work, and its results. I think we need to be taught what other denominations are doing. We need to be taught what the International Sunday School Association is, and what a benefit it is to us if we will only avail ourselves of it.

As Teacher Training Superintendent of Virginia, I have tried to enroll the classes in Virginia with this office, and yet, for some reason or another, not a one has done so. Some have been rather shy apparently fearing something. What, I know not. We have no organized Teacher Training work ourselves; that being the case, I have desired to enroll these that we as a denomination might have the same benefits (even better) of Teacher Training than we would have if we were thoroughly organized. I have desired it that every class, and member, and individual who has purchased a book, might have the International Diploma; that we might follow in the train of other denominations who are putting all their force in the International work. But the Diploma idea is something foreign to them. It is such a beautiful light, they will not even look at it. Perhaps they fear they will injure their vision. Other denominations are enrolling with us every day, even without an invitation. They simply know about the work and at once enroll for the International recognition. They want the work and they are getting it. There are now about seven hundred enrolled in this State. There were sixty-eight graduates last June, representing different denominations, but the Christian was not there. Not a single individual in the Christian church has graduated in Teacher Training in the State of Virginia. A very few have enrolled in Waverly and Wakefield. And yet it has been as much the privilege of the members of this church to do this as it has been any other church,—the Disciples, or the United Brethren, for instance, who at present are taking the lead in this and much other of church work throughout this country. Where are we?

I see no reason why we should not be as live and progressive as any other body of workers. I think we can, if we will be a little more zealous and push a little. Paul said he did not count it a sin to be zealous in good things. I think if we will put a little more of Paul's zeal in our Teacher Training it will bring about a rapid transformation in Sunday school work in our church.

H. E. Rountree.

Waverly, Va.

### THE PASSING YEAR.

Standing one lovely summer day under a thick spreading tree looking at a landscape of surpassingly beautiful scenery, which was inviting and pleasing, a bevy of birds rested awhile in its branches, and warbled a sweet, glad song. Then in the sheen of a summer sun they winged their graceful flight to thrill other hearts and gladden other lives. As they spread their swift wings until lost in the distant view, it left an impression that many other hearts needed gladness. Hearts which had groped in sorrow a long time, realized that the greatest and most welcome visitor to them would be joy. It may be safe to say that happiness is one of the greatest blessings which this world can bestow upon any one. It is the dream by night and the aspiration by day of millions of anxious ones, who are waiting for some welcome wave of gladness to roll the sweet messenger of peace in their souls. What a glad, happy day it will be when it comes! Everybody is looking for, and expecting it to come. From the least to the greatest, from the oldest to the youngest, from the poorest to the richest, all, all classes and conditions of people are looking for solid happiness. Let it come, let it come, like refreshing showers into every life.

To be tied up, wound up, and bound up in a bunch of unhappiness is a bad thing to think of, and the realization of it must be more so. To be in such a condition, and not able to get out of it would almost be a living death to some, and yet we must think that many are drinking the bitter draught. And if all such did not entertain a hope of getting out of that situation they would be troubled worse than they could bear. But hope comes in and greatly helps them by its persuasive and gentle influence.

The passing years ought to bring to us more gladness especially to the Christian, because he is nearer home, and ready to partake of that happiness which will be lasting. For a thousand years in thy sight are but as yesterday when it is past, and one day is with the Lord as a thousand years, and a thousand

years as one day. God does not count time by our reckoning, but computes it into infinite length. The great clock of time has nearly numbered the days of 1909, and we are in the twilight hours of its close, watching and waiting for the end, and looking out for that midnight hour that will welcome in the next year. Said a very faithful friend not long since, I have passed several bright happy years, but this appears to have been the most pleasant one of them all,—it has been the way of happiness. I cannot account for this, unless it is because I am nearer the end. And I would always love to feel like saying, My wings being plumed, I am ready to take the final flight to my eternal home. And if I could thus truly express myself, it would give inexpressible gladness. Hope, our everguiding star, which has led us over the way so pleasantly, and successfully, still leads us down through the final days and permits us to say the last words to the departing year. What we have said and done has been recorded on the pages of time, and, as we think, will help to make us happy or unhappy in the great eternity.

What have we done, what are we doing, and what can we do? The past tells what we have done, the present shows what we are doing, and the future is inviting us to make the best of it. If kind acts have been performed, and tender, loving, helpful words spoken, the remembrance of which will bring great blessings and a rich reward. If bitter ones have been said, repent of them, deeply regret them and avoid their use in the future. How many dull and dim eyes have you made to flash with new life? How many faces have you made beautiful with real joy? How many afflicted ones have you visited this year, prayed with, talked with, and cheered by your pleasant presence? How many needy ones have you helped out by the means with which you have been blessed. How many troubled hearts have you comforted with the lotion of kindness? How many lost ones have you found? How many sinners have you helped to save?

These golden days have adorned in a most becoming way the last month of the year. They have been resplendent with their departing beauty and loveliness.

J. T. Kitchen.

### NORFOLK LETTER.

Last Thursday evening, in the lecture room of the Memorial Christian Temple, a reception was tendered the new pastor and his family. The room was beautifully decorated for the occasion, and

a splendid program was presented, giving a welcome address on behalf of the ministers, by Rev. J. W. Harrell, of Portsmouth, and some remarks welcoming them to the South by the writer. Brother Howsare responded with appropriate remarks. Delightful refreshments were served, and altogether, pastor and people spent a very pleasant evening in getting acquainted, one with the other.

Good services are reported at the morning hour, Sunday. At three o'clock, he preached at the Third Church, giving us a splendid sermon, after which the doors of the church were opened. There were received into the fellowship of the church five members, Mr. L. L. Hodges, wife and daughter, coming to us from the Methodist church, Professor S. M. Smith, from our Raleigh church, and his wife who was from the Baptist Church. To all of these we extend a hearty welcome.

The Third Church Sunday school is preparing for the Christmas entertainment. Mrs. Manning, Mrs. Jarvis, and Mrs. Pitt being the committee in charge.

Having no regular preaching service at this time, I had announced Sunday a week ago in the Sunday school, that we would take the Thanksgiving offering for the benefit of the Orphanage. We took the offering yesterday in the Sunday school. It amounted to \$12.65.

Nothing definite yet to report with regard to a pastor for the Third Church, but hope to have next Sunday.

The Christian Endeavor Society of the Memorial Temple now meets at six-thirty Sunday evening. It was my pleasure to attend that meeting yesterday. Brother J. H. Blanchard was in charge of the meeting, which he conducted in a very interesting manner.

At seven-thirty, Brother Howsare preached a strong sermon from the subject, "Winning Forces in Christian Services." It has been arranged that for sometime, at least, he will have charge of the Rosemont Church, preaching every Sunday afternoon.

Rev. M. L. Bryant of the Main St. Church, has been assisting the pastor, Rev. J. W. Barrett, of the Lambert's Point Church for two weeks past in a series of meetings, resulting in something like thirty conversions, with twenty-three additions to date.

Rev. J. W. Barrett will conduct the prayer meeting at the Third Church Wednesday evening. J. W. Manning.

—The Norfolk and Southern Ry. was sold at auction in Norfolk recently, the price paid being \$8,500,000. A Providence, R. I. corporation was the purchaser.

## NOTES AND PERSONALS.

—Decide to make some cheerless heart cheerful Christmas day.

—Buy also a Christmas present for some one from whom you expect nothing in return.

—Rev. H. W. Elder closed his series of meetings in Greensboro and returned to his home at Richland, Ga., last Friday. Bro. Elder rendered valuable and acceptable service, Greensboro brethren report, and the same was much appreciated.

—The cash collection of the Christian Missionary Association of the Eastern Va. Conference was \$835.00. That is fine for the Association of one Conference. Now if the Associations of the other Conferences will come to that we shall here find a factor in our work that will tell.

—Read Rev. J. W. Harrell's Portsmouth Letter this week. It is at once a word of inspiration and a call to duty. Pastor Harrell and his Portsmouth people are undertaking great things, and they have a right to expect things. A "Christmas gift" for the Portsmouth church would indeed be happy as Bro. Harrell suggests. His call is urgent, and his cause is worthy.

—News came last week of the death of Rev. Leon Smith's mother, at La Grange, Ga., to whose bedside, it was noted in last week's Sun, Bro. Smith was summoned from Elon College. At last report Bro. Smith's father was reported also exceedingly low with typhoid fever. There were four cases in the family. Bro. Smith has our deepest sympathy.

—One brother ordered 100 Testaments—vest pocket, plain print, neatly bound,—of The Christian Sun last week, to give away Christmas week. We furnished a beautiful little volume delivered for 13 cents each—four cents per copy cheaper than he could have bought them at wholesale in New York, and we are ready to duplicate the order, or any portion of it, for ten or more copies, to any Sun reader desiring. The Sun has placed several hundred copies of Testaments and Bibles the past year, and has yet to hear of the first dissatisfied customer.

—It is learned from The Norfolk Landmark that Rev. Stanley Harrell, who graduated from Elon College last June, and was elected principal of the Holland, Va., High School, has accepted a call to become pastor of the South Norfolk Christian Church and will take charge of the work Dec. 15. Bro. Harrell received his license to preach from the Eastern Virginia Conference last summer. This will be his first regular

charge as pastor, though he has preached for the South Norfolk, and other churches, several times on invitation as supply.

—The American Missionary Association raised \$18,413.70 more the past year than in the previous year. An old debt of \$46,917.92 has been wiped out, and the Joint Missionary Campaign has wrought wonders. The receipts for the year just closed amounted to \$447,903.43 which with income from endowments was brought, as grand total for the year, to \$545,540.96.

—The American Bible Society has made its ninety-third Annual Report. The total issue of Bibles, and parts of the Bible, the past year, at home and abroad, was 2,153,028. The total issue in the 92 years has been 84,469,351. The receipts to the Society in these years has been \$33,440,628. There are now issued about 18,860,000 volumes of Scripture annually.

—If any one ever doubted the wisdom and the necessity of a Convention Home Mission Fund he should read the letters of grateful appreciation from Rev. J. W. Harrell of Portsmouth, Rev. W. T. Walters of Winchester, Va., Rev. C. E. Newman, of Henderson, and others who have received help from this fund. The appropriations came to these brethren at a most happy and helpful time, made their hearts glad, helped to lift heavy burdens and gave new impetus and inspiration to the work. Pity indeed it is that all our churches do not raise to the full this Convention Home Mission Fund. Let us hope and believe that the churches will soon come to this, even though not a requirement in order to be classed as a banner church. No fund is needed more, and does more good when raised.

—One of the largest and most successful of our organized Sunday school classes is that at Suffolk ably and efficiently taught and conducted by Bro. Hersey E. Woodward. The spirit of this class is evidently contagious, as the following from the Suffolk correspondence in The Norfolk Landmark Tuesday, Dec. 7, would indicate:

"Mr. Hersey Woodward, teacher of the Baraca Class of the Christian Church, with several automobile and carriage loads of assistants, went to Liberty Spring church yesterday afternoon and there organized a Baraca Class of great promise. The hour was three and at that time a big crowd had gathered and 17 members were enrolled in the class." We congratulate Liberty Spring Sunday school, for an organized class is certainly a blessing and a benefit if properly conducted.

## STUDIES IN THE BOOK OF AMOS.

## III. Prosperity and Corruption.

By Rev. W. W. Staley, D. D.

The re-action in human society caused by prosperity almost makes one feel like praying for hard times. "Solomon exceeded all the kings of the earth for riches and for wisdom," and yet his personal life was corrupt and he said, "All is vanity." Israel's prosperity had made the king cruel and the people corrupt. "Ye oppress the righteous, take bribes, and push aside the poor in the gate from their right. Therefore, the prudent at this time is silent, for it is an evil time." "Many are your transgressions and your sins are great." When great people oppress the good, when courts accept bribes, when judges deprive the poor of their rights; and when worshipers bow before false gods, corruption grows like a cancer and moral disease works like death. "Ye trample upon the poor, and take from him a gift of wheat—give him justice only when he pays for it." "Ye have built houses of hewn stone, but ye shall not live in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof." There is a three-million dollar palace at Newport, R. I., closed for many years because a rich man and his wife did not love each other. Vacant palaces because hearts are corrupted by wealth line the course of history. Israel adopted false worship when her harvests were great and her cattle covered a thousand hillsides. They wanted to be like other nations. When the United States struggled for existence her worship was sincere and her people virtuous; prosperity has changed the character of this continent. The backbone of the church are the people who started poor and became rich after they were religious; few become religious after they become rich; that is the danger of prosperity, that the next generation become corrupt and disregard all the obligations essential to citizenship and religious character. During the last twenty years 945,625 homes have been broken up in the United States by divorce, and these have been the most prosperous (years) of our one hundred and thirty-four years of national history. There must be some relation between prosperity and corruption that challenges the wisdom of church and state for solution. Impoverished courts of justice; neglected temples of worship; lavish expenditures on self-indulgence; maltreatment of the poor, who create the wealth in field and mine and mill; the grinding processes that control, what national life produces, for private gain; the creation of public sentiments that ignore God as King of kings and

Lord of lords; all these result from prosperity unrestrained by faith and charity.

Corruption in worship resulted in corruption in justice, in private and social life, in the administration of national affairs. It is a known fact that personal prosperity often turns people's heads and they ignore or mistreat their own kith and kin; in the same manner prosperity creates ungodliness, injustice, wickedness and oppression. Those who take note of current events see that a panic corrects not only reckless extravagance in living but recklessness in business; it curtails indulgence in pleasure and increases soberness in thought and conduct. In fact, new generations would hurry on without self-restraint if panics did not cut off the lavish supply of money from their over-indulgent parents.

But Amos is dealing with national prosperity and national corruption. The palaces and courts, the kings and judges have given themselves over to lust and oppression. Robes of state reek with shameless and luxurious dissipation, temples of justice are turned into bribe-emporiums for gain, while poverty groans under the tyranny of corrupt government. In all streets wailing! in all highways men say, alas, alas, and they call the husbandman to mourning. Corruption has gone out into the country and unsettled the virtue and peace of those who live amid the birds and flowers, the herds and harvests. It is bad when vileness saps the vitals of the poor and ignorant in the lanes of the city and the hedges of the country, but it is calamitous when those in authority forget the pit whence they were digged and the rock whence they were hewn, and use their position to misguide and rob a nation. Such rulers create a pestilential atmosphere as deadly as the edict of Pharaoh or Herod when they gave orders to slay the infants. Rulers are not created to enrich and indulge themselves, but to safeguard and bless the people.

When Amos saw the godless and soulless life of the nation from the standpoint of an honest, thoughtful, inspired countryman, indignation rose to a pitch which he could not control. Humanity and God were more to him than cattle and safety. It is remarkable that great crises bring forth men who fit in to correct widespread evils.

Hear what Amos says to the rulers again: "Ye oppress the righteous, take bribes, and push aside the poor in the gate from their right. Therefore the prudent at this time is silent, for it is an evil time." It is an awful time in a

nation when public sentiment or the conduct of public affairs is such that the prudent are afraid to speak and, therefore, keep silent. We can understand how ignorant mountaineers in the moonshine whiskey business are so desperate that prudent people keep silent; we can understand why night-riders grow so dangerous that prudent people keep silent; but it is a more serious matter when a nation grows rich and public affairs are conducted so shamelessly and so openly by kings and judges that prudent people keep silent. No wonder the country prophet says, "it is an evil time." Social and religious life are purer and justice is safer in the tent-life of the wilderness or among the red men of uncut forests than in such a state of prosperous civilization as Amos here describes. He talks like a modern prophet to our own nation. We are drifting on the mad current of a flood of prosperity. We are not prepared for the great things that are coming to us. Our prosperity has submerged our sense of dependence, our simple faith in God, our loyalty to the Christian Sunday, our liberality to the source of our blessings. A glance at society gives us a reproduced picture of Israel. We sometimes think this nation had its hardest trials in colonial days in the struggle for existence with Indians, trees, malaria, and hard winters; but we are just now coming into the Waterloo or Yorktown of our history. The giant forces marshalled by unparalleled prosperity will tell to unborn centuries whether we have the Christian manhood and womanhood to maintain the liberty and the character which our forefathers left us. The railroads and steamboats; the playhouses and seashores; the luxuries in living and amusements; the printing press and photograph gallery; free love and no love; covetousness and selfishness; these are foes greater than the dangers and hardships of the colonial period. Vile literature is more deadly than the undrained swamps of young America; vile pictures more dangerous than naked Indian with painted cheeks and tomahawk. They come like some black plague to insinuate death-impressions on the delicate fabric of the young soul and to lay the foundation of a character suited only to Hell. Do not imagine that we live in easy times, unless you call "at ease in Zion" easy times. We are in the presence of foes organized by the use of wealth that silence almost every prudent voice. Many evils are so black, so nameless, that pulpit and press are afraid to speak openly. We need an Amos with a message from God, a tongue of flame, and a voice of thun-

der, to speak to those in authority and without whose help all effort is vain. Congress has spoken against the lottery, against vile literature passing through the mails; public sentiment and some states are sounding the doom of the liquor traffic; but divorce, graft, Sabbath desecration, adulteration in food products, gambling, and scores of other evils defy the nation. Israel is not the only nation corrupted by prosperity. We are under the strain of that blessing ourselves. We need war-paint and dauntless courage for a fight against "principalities, powers, spiritual wickedness in high places." If we can convince the people that prosperity becomes a curse when we turn away from the Giver, and that only in using for God and upbuilding of His Kingdom can we please Him or enjoy ourselves, then this nation may lead in the salvation of the race and the civilization of mankind; if we do not, this nation may go into captivity to the powers of intemperance, vice, and to every form of evil more disastrous than African slavery or Jewish captivity.

#### LAYMEN TO THE WORK.

The most hopeful sign of the time is the movement among laymen to take an active and energetic part in church work—in shaping the public policy, pursuits and purposes of the church at present. This does not mean that ministers have failed, but the reverse. The laymen have been reached, and in their characteristic way are taking hold of the missionary problem, for instance, in a practical and business-like manner. That is the meaning of the present "Laymen's Missionary Movement" in its cross-continental campaign now on, embracing in its scope about seventy cities. This campaign opened in Buffalo, N. Y., Oct. 16-19. There were more than twelve hundred registered and paid delegates. Some of the most noted speakers—laymen and ministers—of the country were there. Col. E. W. Halford, U. S. A., opened the convention (which began with a banquet) in a brief foreword. A movement was set on foot to raise \$100,000 for missions in the several churches of Buffalo. No less than \$92,500 was pledged at once—three times as much as was given by all the churches of Buffalo for missions last year. The meeting will probably result in far more than the amount asked for before its results are all in.

Other cities are responding in like manner. The laymen are grappling with the missionary problem in a business-like manner. And it means much. "Laymen to the work" is the cry, and the tendency of the time.

### HISTORY OF A RUINED LIFE.

Some weeks before his death, Joseph Jefferson, the greatest of American actors, made an address to the 800 convicts at the State prison in Boston. It was an impressive scene when Mr. Jefferson stood before his audience. The men were silent and attentive, while the actor seemed visibly affected. In his address, which was remarkably interesting, he told of a little experience he had while traveling in Australia. He said:

"I had left what I call my 'home station,' and was making an excursion in the 'blue gum' forest. I had galloped about twenty miles. Dismounting from the horse, I sat down to take a lunch. A large flock of cockatoos, those beautiful white parrots with yellow crests, came circling around and alighted on the trees overhead. I was watching the curious maneuvers of these birds as they were chatting and hopping about among the limbs, when they stopped suddenly, as if alarmed. Something was evidently approaching, of which they were in dread. They set up an awful scream, and with a tremendous flutter spread their wings and flew away.

"Just at that moment a large black collie dog came bounding out of the bushes, and suddenly stopped in front of me. For a moment I was startled. The dog paused, eyed me keenly; then, coming slowly up, walked around me, and at last approached and licked my hand, which I held out to him. He then ran away.

"I had never seen a dog act in so singular a manner, and was wondering what it could mean, when a sharp, joyous bark warned me that he was returning, and, sure enough, he had come back, wagging his tail, and followed by the gaunt figure of a man, thinly clad, barefooted, and with a wide-brimmed, frayed straw hat on his head. He was fifty years of age, and as he removed his hat and made me a well-mannered, dignified bow, I could see that though he was, undoubtedly, a shepherd, he had once been a gentleman.

"As he stood bareheaded before me, the wind blew his long, thin, sandy hair about his brow, and he regarded me with a strange, far off look in his eyes. I met several shepherds after this, and noticed the same strained expression. They live so much alone—sometimes even three or four months without seeing a human being—that they form this habit of looking over the plains, hoping that they may catch sight of some one to relieve the awful monotony of their lives.

"The man sat down quickly beside me and ate sparingly and rather me-

chanically of the lunch, always sharing his morsel with Jack, his dog. I took out a flask of whiskey, and, pouring out some of it into a cup, offered my guest a drink. His eyes beamed with a longing look as he saw the liquor, and turning on me a strange, frightened look, said: "No, none of that. Put it away, please. I don't like the sight of it."

"It now dawned upon me that my friend was a reformed drunkard who had come out to this lonely part of the world to avoid temptation. I had heard that there were many such in Australia, and that the shepherd's life was chosen as being the most isolated one that could be found.

"I rose to take my departure, when he said: 'You won't go tonight, will you? It's too late. I wish you would stay in my hut tonight. It's so long since I have seen a human face, over three months. A man only comes once in a great while to bring provisions, and that is all we see of humanity from one year's end to the other. Do stay tonight, won't you?'

"'I'd like to oblige you, I replied, 'but they would be uneasy about me at the home station.'

"'But are you sure you know the way? You might get lost.'

"'Oh, no,' I replied.

"The poor fellow hung his head and looked the picture of despair.

"'How far is it to the hut?' I asked.

"'Only a mile, I assure you.' I agreed to go to it; so he started off at a good pace, fearing I might change my mind, I suppose. The dog ran ahead barking, and I followed on horseback. We soon came upon his hut. It was built of mud, sticks, and straw, with the hard earth for a floor. The shepherd prepared a cup of tea—the usual beverage of the bush.

"The sun had gone down behind the low horizon with the same effect that it does at sea. As we sat outside upon a couple of rude blocks of wood, drinking our refreshing tea, the moon rose up, shedding its soft light over this mysterious scene; there was no sound but the distant tinkle of a sheep's bell, and the cracking of the little fire that was boiling the tea. The smoke went up straight and silently into the still air. The loneliness was bad enough with two men; what must it have been with one?

"Here was a man who, to judge by his manner and speech, must have been tenderly reared and highly educated, and one, too, who had practiced the busy calling of the law, yet in a few years of isolation the bright mind had become faded, and the human look of the face changed almost to the blank expression of a sheep.

"I questioned him about his past life. It seems he had been educated at Eton, then became a fast youth in London, where he studied for the law, and in a short time arose to be a successful barrister. He married early, and had one child, a daughter, born to him. After two years of wedded life he lost his wife and child. Despairingly he took to drink, and, being weak and desperate, went down hill and lost his position.

"That, once lost in London, is seldom regained. There is no escape for him, and as his friends shun him he falls in deeper disgrace.

"This was the trouble that had beset the shepherd, who—having a sensitive and perhaps weak mind, succumbed to the pressure that surrounded him, and after a time, with a broken spirit, he left England and went to the colonies. He practiced law in Melbourne for some time successfully, but the old habit came back on him, and, as he could not resist temptation, he buried himself in that sheep station.

"This was the story he told me, and there was no doubt of the truth.

"It was now getting late, and the shepherd insisted on my taking his couch—an old canvas cot, with a plain gray blanket spread upon it. So, as I was tired, I accepted the offer, and lay down for a night's rest. My companion stretched his tall figure on the grass outside. Jack lay between us.

"The strangeness of the scene, together with the strong tea, seemed to banish sleep from me, and I must have been lying there for an hour, with my eyes closed, but quite awake, when presently I heard something stirring. Opening my eyes I saw the shepherd sitting up in the doorway with his head resting on his hand. He seemed uneasy, and began restlessly to pass up and down in front of the hut. The dog remained still, but I felt that he was awake and watching his master, as he walked nervously backward and forward in the moonlight.

"Presently the shepherd stopped in front of the hut and came with a hesitating and irresolute step toward the door. He entered slowly, and, stooping down upon his hands and knees, crawled stealthily to the chair on which my coat was hanging. He put his hand in the breast pocket and drew forth the flask of liquor. And now he seemed bewildered, as if some strange emotion had seized upon him, and then fell upon his knees as if in prayer.

"Suddenly he seemed to rise, and, instead of drinking the liquid, placed the flask untouched back in the pocket of the coat. Then, stretching himself on the floor, with an apparent air of comfort

and satisfaction, he went off to sleep.

"The whole proceeding so haunted me that it was broad daylight before I closed my eyes. When I awoke the sun was high in the heavens. My host had prepared breakfast. After our meal he spoke freely of the night's proceedings to me. I told him I had seen all that had taken place.

"I thought it might be so," he said. "The old craving came upon me, so strong, too, but if I ever prayed for strength it was then. Well, at that moment there was a hand laid on my head, a calmness came over me that I had not felt for years, and when I returned the flask to your pocket I knew then, as I know now, that another drop of liquor will never pass my lips. It is all over now, thank Heaven, and I can leave this lonely place and return to the world again with safety."

#### WHICH WAS THE WISER?

"Two years ago," said a clergyman, "I conducted the funeral services of one of my parishioners. He had been a farmer. Forty years ago he commenced work with one hundred acres of land, and he ended with the same hundred. He was a skillful, industrious workman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his neighbors.

"It was always a hospitable house," said one. "The poor man never turned any away. His sons and daughters received the best education which his means could command, and all are leading useful and happy lives."

"Said another: 'These children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. The young fellow who is weeping so bitterly was a waif that he rescued from the slums of the city.'

And so the story went on—not of a miser who had heaped riches together, but of a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance.

"On my way home from the funeral I stopped at the house of another farmer, who said to me in a shrill, rasping tone:

"So poor Gould is dead! He left a poor account—not a penny more than he got from his father; now I started with nothing; and look here," pointing to his broad fields. "I own down to the stream."

"And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, one daugh-

ter was still drudging in the kitchen; one son had taken to drink and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"And yesterday I buried this man," continued the clergyman. "Neither neighbor, nor friend, son nor daughter shed a tear over him. His children were eager to begin the quarrel for his ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body.

"Economy to a noble purpose is a virtue, but miserliness devours intelligence, religion, hope and life interest."—Selected.

#### TRUTHFULNESS.

Truthfulness is a bright and shining virtue on the part of any one who strives to make the most of life's possibilities. It is the bond of union, and the basis of human happiness. Without truth, there is no reliance upon language, no confidence in friendship, no security in promise and oath.

Truth is always consistent with itself and needs nothing to help it out. It is always at hand and on our lips, ready to drop before we are conscious of it; while a falsehood is troublesome. It is dangerous to wander far from the strict rules of truthfulness, even on the most trifling occasions. However innocent our intentions may be, the habit, if persisted in, may take root, and wield a lasting influence over us.

After our first departure from truth, the path becomes perplexing and it is not in our power to stop. One falsehood leads to another until we are left entangled in its snares. The love of truth and right is the great source of honesty. There is no virtue which does not originate from truth, and no vice which has not had its origin in falsehood. Truth is the root of all knowledge, and the foundation of the virtues.

Strict truthfulness requires something more than merely speaking the truth. One may deceive by looks, smiles, signs, and even by silence, as well as by words. It is not necessary that we tell all we know, but what we say should be the truth on all occasions. No wrong is ever made better, but always worse by a falsehood. The opposing elements of truth and falsehood can never be united, though we may try ever so hard.

After all, the most natural beauty in the world is truth; for all beauty is truth. True features make the beauty of the face, true proportions the beauty of architecture, as true measures that of harmony and music. In poetry, truth

is, also, perfection. Falsehood is never so susceptible as when she baits her hook with truth, and no opinions so fatally mislead us as those not wholly wrong.

Such are the imperfections of mankind that the temptations and trials which surround us have rendered truth the only means of escape.

Let us remember that the silken cords of love must ever be linked with those of truth; otherwise the bright promises of life will end in disaster and ruin. Thus only can we attain to that perfection to which we all aspire by making our lives conform to the Author of all Truth. P. E.

#### "YOU OUGHT TO KNOW"

Almost all of us can remember the friend who upon various occasions has said to us: "Now you must not be offended if I say something to you that I really feel it my duty to speak about." There is another form of friendship quite as common, especially among women, that leads one to tell the other some neat little gossip about herself or family, not that the relator believes a word of it, but because the victim "ought to know." These customs among our friends are so common that we accept them as matters of course; and even when we are most exasperated by them, we know we shall forgive them in time. A sad experience teaches us that.

The friends who compliment sincerely or who repeat frankly the pleasant things they hear of us are so rare that we seldom meet them. Yet if friendship is looked upon abstractedly, if it is regarded as a feeling founded on mutual regard and congenial pursuits, it is a little remarkable that we are so reticent in our expression of appreciation and regard.

Friendship means help and support as well as mere liking; and he has been a poor friend to us if in the hour of need and loneliness we do not involuntarily recall some word of comfort, some expression of confidence that makes us stronger to bear the present trial.

It is not enough to love; we must let the loved ones know we love them.

There are but few persons leading earnest lives who do not feel that they fail to thoroughly realize even the most limited of their aims; and if they are unhappy enough to be sensitive as well as earnest, it cannot be prophesied how much real good a hearty word may do them in times of mental trouble. Then it is that a true friend will think it well to tell them something encouraging, something strengthening and reviving that they "ought to know."—Unknown.

## THE CHRISTIAN SUN.

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Organ of the Southern Christian  
Convention.

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Six Months ..... .75  
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J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### CHRIST IN MEN'S LIVES.

Two years ago a young man in Yale University—a member of the sophomore class—started a little mission work, of his own, around on a side street, half a mile from the college. The young man had noticed homeless and seemingly hopeless, men about town. His heart went out for them and he wanted to help them—if he could. He procured a small place where such men might get food and shelter for the night and where he might tell them of Christ their Friend. As weeks went by, other college boys saw that this sophomore was sincere, meant business, and was doing something. Yale students became interested, and recently the entire block on which the young sophomore had started his mission, was bought for \$20,000, the money raised, houses were put up and the Yale Hope Mission for Homeless Men was established. "Last year," says a writer in a New England Magazine, "a dormitory accommodating twenty men was fitted up in the basement of the mission, which is filled by homeless men nearly every night. A small rest room was also prepared for the use of the men during the day, a large amount of clothing, collected in the University, distributed, and employment found for a number who are today earning an honest livelihood, and living consistent Christian lives."

Every night gospel services are held—singing, speaking, testimonies of reclaimed men, and the story of the blessed Christ simply and plainly told.

The young man who began the mission had a twofold object: first, to get hold of lost men; and second, to show his fellow students the saving power of Christ in men's lives.

The work has surpassed the most sanguine expectation. During the past year, at this mission, about 12,000 men have heard the gospel preached, 846 have made open confession of sin, and 3848 have been sheltered and fed.

But this is not the greatest, nor even the most beneficent result. It is declared authoritatively that this Hope Mission "has done more to convince all classes of men at Yale of the power of Christianity to regenerate individuals than any other force in the University."

There are learned doctors of the law, of science, of philosophy, of theology, of divinity, at Yale; but the work of this young sophomore, in bringing to bear the power of Christ upon men's lives, to redeem and save them, has done more to stir the University to Christianity than all the theories, speculations and arguments of the great and learned combined.

When you theorize and speculate about Christ, men will differ with you. But when you give Christ a chance with a life, bring Him, and His power to save, into the individual heart, no man can gainsay you then.

Shall we ever come to learn that Christianity is not a theory, but a Life, not a system, but a Character, not speculation, but living, action, being? "For me to live is Christ" declared Paul, and when a man lives that life Christ lives in him to do, to dare and to save.

This Yale sophomore has taught Yale University a lesson of life that it will not forget.

### LAYMEN'S MISSIONARY MOVEMENT.

The Laymen's Missionary Movement is awakening wide interest and growing to enormous proportions. Though new it has already raised millions for missions—did that last year—and promises to do far more the coming year.

A great missionary campaign is planned, embracing seventy most important and accessible cities in the United States. Richmond, Va., and Greensboro, N. C., are among the fortunate seventy. Great things will be done; great results may be looked for. The meeting in Greensboro covers January 12, 13, and 14th, 1910, and already headquarters have been opened (at apartments in the Benbow Hotel), with the leading citizens of the city deeply interested, and directing affairs. Greensboro citizens, besides the expense of entertainment which it will be put to, had to put up \$1,500 in order to secure this Convention. The hotels will give good rates during the session, and the city will do its best to make the meeting great.

One can get a season ticket for \$1.00

which will admit the holder to all sessions of the assembly. Our church in Greensboro, to help secure the Convention for the city, gave \$50, and has at its disposal 50 tickets. Any Sun reader who may contemplate attending the session of the Movement, may secure a ticket by sending \$1.00 to Mr. L. M. Clymer, Greensboro, N. C.

These will be three days of wonderful privilege and opportunity to all who may wish information and inspiration as touching the matter of missions. It is a campaign of enlightenment in one of the most important and absorbing movements of the twentieth century, and no minister or layman, who can possibly attend one of these conventions, should fail to avail himself of this rare privilege.

### SERMONS NOT PREACHED.

In a recent issue The Christian Advocate of St. Louis had a most significant editorial entitled "Sermons We Have Not Heard." Among the observations recorded are the following:

"We have heard many sermons—many really good sermons; a good many lectures on humanitarianism, ethics of esthetics, with an occasional—very occasional—really warm, earnest exhortation to personal piety and preparation for the inspection of the Judge of all the Earth, but so far as our ears bear witness we have not heard a sermon on the religion of the home. \* \* \* We have heard no sermon—not even an exhortation—on the family altar with the Bible, its song, its prayer, and the daily contact of the home life. We have heard no sermon—for a long time, at least, upon sin—its essence and its results—the awful danger to the soul and the final ruin that follows its indulgence. We have heard no sermon upon the condemnation of the wicked and their eternal banishment. \* \* \* And yet in the Bible there is as much said \* \* \* of eternal misery as of eternal joy. \* \* \* We have heard no sermon on the call to the ministry—not one that we can remember. And yet the church is suffering today for lack of ministerial supply as rarely, if ever, before. \* \* \* We have heard no sermon on the Passion, the supreme incident in the history of the world and the turning point of human destiny. We often see the Christ in His more triumphal hours, and His exhibitions of sympathy for humanity, but it is rare that we see Him in the awful agony of the garden or the sufferings of the Cross."

The title of the foregoing is significant, for indeed there are sermons in the themes mentioned, even if the editor of the Christian Advocate has not

heard them: even, in fact, if they have not been preached.

If the Advocate's editor is a man of wide observation and experience, and we presume he is, this is a terrible indictment against the ministry. Take this single statement, "We have heard no sermon upon the condemnation of the wicked and their eternal banishment. And yet in the Bible there is as much said of eternal misery as of eternal joy." This being true, one wonders why the ministry of our day speaks only of eternal joy, never of eternal banishment?" And is the ministry thinking and speaking only of Christ's triumphs, never of His agony, His sufferings, His humiliation?

This is indeed a matter worth thinking on. Sin is not yet banished from the world: is rampant and flagrant on every hand, in high places and in low. Human misery and suffering are widespread and intense. Are we blind to these, and speak only of the joy and gladness of eternal triumph?

Are we leaving something very essential out of our preaching in this day? Is the family altar torn down with no voice or hand to restore it? We can ill afford to ignore such indictment.

#### ELON COLLEGE NOTES.

—Mrs. J. P. Avent of Jonesboro, N. C., has been on a visit for several days at her father's, Rev. C. A. Boone's.

—Mr. W. F. Jones, brother-in-law of Rev. J. O. Atkinson, fell a distance of about twenty feet last Saturday morning while at work on Prof. Harper's new residence. He was so seriously hurt about the head that his life was despaired of. Two physicians are attending him. Monday p.m.—Mr. Jones is considered better.

—The Music department students gave an excellent piano and voice recital Saturday evening. Miss Wilson, head of the department, was in charge and played the accompaniments for those who sang. Her effectiveness as a teacher and director of music is so evident, on such an occasion as that of Saturday evening, as to make all students, who have not taken music, want to do so.

—The preacher Sunday morning was Rev. A. G. Dixon, pastor of the Methodist Protestant Church in High Point. His theme was, "Men Who Try and Men Who Cry," and was taken from the report of the twelve spies sent out from the camp of Israel into the Promised Land. The sermon was well thought out and forcefully delivered. It was appropriate to the audience, making a powerful appeal to the wavering and despondent to be firm, positive and hope-

ful. Mr. Dixon preaches a gospel of helpfulness and inspiration. He will be welcomed by his Elon audience should he come this way again.

—Rev. Dr. Newman filled Rev. L. E. Smith's appointment at Graham last Sunday, Mr. Smith having been called to his home at La Grange, Georgia, a week ago on account of the serious illness of his parents. His mother died soon after he reached home. There was hope of his father's recovery, the last news received here.

—Mr. J. Adolphus Long, an Alamance County boy who graduated from Elon a few years ago and afterwards took a law course at the State University, stopped over here with his accomplished bride a few hours Monday of this week on their way to Oklahoma their new home, where Mr. Long is a successful and prosperous young lawyer. He was married last week near Bayboro in the eastern part of this state.

W. P. Lawrence.

#### NORFOLK LETTER.

The Memorial Temple reports a splendid day yesterday in both Sunday school and the regular services, being the largest attendance in the school for some time past.

The regular monthly meeting of the Missionary Society took the time for the evening service. There was a program rendered including an address by the pastor and the use of a large missionary map. It will be their policy for some time to have these meetings take the place of the regular evening service.

Brother Howsare filled his first appointment as the afternoon pastor of the Rosemont church.

I am informed that Rev. Mr. Kees from Pennsylvania has been called to the work of the South Norfolk church, and has accepted the call to take effect the 18th instant.

A call has been extended by the Third church to Rev. A. M. Hanson of Barnes City, Iowa, who telegraphed his acceptance of the call to take effect June 1st, provided the church feels it wise to wait until that time, and if after a visit by him to the field, it is mutually agreeable to the church and pastor. He has been invited to visit us on Sunday, December 26, and remain with us for some days. It is earnestly hoped by all those interested, that he may prove to be the man for the place.

Prof. S. M. Smith of the Naval Y. M. C. A., assisted by the choir of the Third church, held services Sunday afternoon on board the battleship Montana, now lying in the Navy Yard.

J. W. Manning.

#### PORTSMOUTH LETTER.

The Berea Christian church (Norfolk Co.) reached a point in its work last Sunday that usually makes a church glad. The balance of the debt, that was occasioned by extensive repairs on the church a few years ago, was paid in full. The larger part of it was paid several years ago, but just a small amount was left unpaid and in spite of all that could be done it would come up at almost every church conference. The last end of a church debt is quite a difficult proposition. Nobody seems to know just how to handle it. We rejoice in the fact that we are out of debt once more. The work of the church is moving on nicely. The congregations are usually large. I am never able to be at Sunday school, but I hear good reports from it.

The work at Portsmouth is progressing nicely. The new church is now about closed in. The large tower remains to be completed and the stone masons are hard at work on it now. We will be able to see just how the building will show up in a short while. We hear many remarks that make us believe that it is pleasing to the eye of the public. We are grateful for every kind expression. We are working hard and doing what we believe is to the best interests of the work. We are endeavoring to build for the future as well as the present. The building being erected will meet the needs of the work for the next forty or fifty years, unless there should be very unusual growth. Let us hope that the work may outgrow the building in less time. In the cities by the sea we have a splendid opportunity and shall we not make the most of it? We may go to the front, if we will. However, it will require work and sacrifice, but are we not able to do it? The Lord God will help us if we undertake. God never fails His workmen.

Our hearts have been very much burdened with the responsibilities of the work recently. The way has not been plain. We could not tell just how the financial responsibilities of the work were going to be met. The only thing we could do was to trust, pray and work with our might, determined never to give up until the way opened and the needs were fully met. We are glad to say we have seen the dawn and are waiting for the full-orbed day.

The appropriation of \$400 from the Home Mission Board of the Southern Christian Convention came as a most welcome messenger of light. It was such a help and no one can tell the

(Continued on page thirteen).

**THE CHRISTIAN ORPHANAGE DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....	\$4,535.28
Dues:	
Helen W. Scholz .....	\$.35
Herbert Sholz .....	.35
Elizabeth Sholz .....	.30
Carl Lynn Shobey .....	.10
Annie Pearl Way .....	.10
Boyd Battle Rightzell ..	.05
Monthly S. S. Offering:	
Suffolk, Va. ....	16.43
Linville, Va. ....	1.12
Franklin, Va., Nov. & Dec.	5.89
Special Offering:	
F. M. Carlton .....	5.00
Miss E. L. Williams, pic- tures .....	1.50
Mrs. Bettie Cates (on ..support of children) ..	3.00
Orphanage Farm, 444lb cotton @ 14½c. ....	64.38
Thanksgiving Offering:	
S. A. Caverniss, Greens- boro, N. C. ....	2.00
Waverly, Va. ....	22.05
Henderson Ch. and S.S. .	18.55
Hon. E. C. Phillips, Ram- seur, N. C. ....	10.00
Zion, N. C. ....	5.00
Bethel (Wake Co.) ....	2.00
Mrs. Ella Sanford Chandler .....	3.00
Union, Va. ....	10.00
Six Forks .....	4.37
Mt. Gilead .....	4.00
Antioch (Warren Co.) ..	2.35
Sanford, N. C. ....	8.55
Johnson's Grove .....	6.40
Memorial Temple S.S. .	4.00
Liberty Spring .....	16.00
Geo. Councilman .....	.25
Antioch (Valley Va.) ..	13.06
Linville (Valley Va.) ..	5.75
Mrs J. D. Edwards, Dur- ham, N. C. ....	1.00
Apple's Chapel .....	6.55
Oak Level .....	6.18
Pleasant Hill .....	12.00
Ramseur, N. C. ....	11.80
Elon College additional .	.10
Parma and Greece Ch'ch. Hilton, N. Y. ....	9.00
Isle of Wight C. H. ....	10.25
Windsor S. S. ....	10.01
Amt. 46th week .....	302.79
Total .....	\$4,838.07

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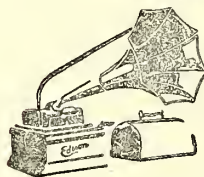


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(play twice as long) .50  
Edison Grand Opera Records 75c. and \$1.00

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**NATIONAL PHONOGRAPH COMPANY, 149 Lakeside Ave., Orange, N. J.**

Elon College, N. C., Dec. 8, 1909.

My Dear Children and Friends:—

We are happy again in this week's report. It is encouraging to receive such liberal amounts from all sections of our field. If all churches will join in we will cancel all indebtedness by the time the full report is in; which will give us by far the greatest year of our history. Send in promptly.

Uncle Jim had great time Dec. 4th and 6th in a big rabbit hunt—the old-fashioned way, hounds,—no guns. In company with Rev. L. E. Smith Dec. 3 we went to Bro. Tom Foushee's near Ramseur, N. C., where on Saturday we had a great hunt and Bro. Smith proved that he was a great runner and fine marksman with stones, as well as a splendid preacher and popular pastor. The entire day was spent enjoying ourselves with Bro. Foushee and his kind neighbors. At 12 M. dinner—oh my! Sister Foushee had remembered that her guests had been out hunting and chicken, beef, "possum and taters," a fat 8 pounder, and "simmon" pudding, and other good things, were served.

The hunt continued in the P.M. with much success and fun, and closed with tired men. Bro. Smith went to Ramseur Sunday morning to his regular appointments. Uncle Jim spent Saturday night with Bro. John Rightsell and family, who was in the hunt, and we all went to Park's Cross Roads for 11 A.M. service; had a nice service, in their splendid new building, and in company with Bro. Eugene York we went to Pleasant Ridge where at 3 P.M. Bro. Smith called on Uncle Jim to preach; here we had a large audience, and after preaching, the Thanksgiving envelopes were distributed and will be taken up later; both Parks Cross Roads and Pleasant Ridge now have committees getting up a donation of corn, wheat, and meat in addition to their cash offerings which they will send in later. We took dinner and spent an hour in the home of "Uncle Tom" Parks as he is popularly called, and who entered into our hunt so youthfully. Sunday night Bro. York and "Deck," his splendid big black horse, carried us on to Ramseur where Bro. Smith kindly announced that "Uncle Jim" would preach, and that to a very large congregation, after which the Thanksgiving offering was taken. This was somewhat of a busy day. We took time to spend two hours in the home of Bro. T. A. Moffitt and family and enjoy supper with them and listen to Sister Moffitt and Bro. Smith talk church. We love to hear pastor and people talk church. Monday morning as the sun rose we found ourselves at Bro. Bob York's and when we had enjoyed some

of "the bones" of over a 300lb hog we tried the rabbits again in the same old way. We had quite a large party, mainly those of Saturday's hunt and both men and hounds were in better training and we had a splendid day. Bro. York gave us a fine time. Bro. Smith returned to Elon Monday A.M. Sister York had the chicken first thing Monday morning and the good sausages and the best "sauer kroust." These kind friends will have to care for Uncle Jim again. Results—Wednesday the orphan children had 12 rabbits for dinner and 11 rabbits for Thursday dinner! Now can some of the cousins tell why more rabbit was left on the table Thursday than Wednesday?

We trust the friends will pardon this little rabbit story as these two days are the first full days Uncle Jim has spent in a rabbit hunt in 17 years!

The following donations have been received:

Gowan's Pneumonia Co., Durham, N. C., 1 doz. bottles (50c. size) of Gowan's Pneumonia Cure.

Little Joe. B. Gay, Franklin, Va., \$2 for a Christmas treat for the orphan children.

Graham, N. C. Ladies' Aid Society, pkgs. as follows: 3 pr. pillow cases, 2 undervests, ½gal. preserves, 4 qts. jelly, 1 pr. sheets, 10 yds. sheeting, 16 yds. sea island goods, 2 pr. hose, 2 pkgs. breakfast food, 2 glasses jelly, 1 quilt, 27 qts. canned goods.

Grover Bivins, Efland, N. C., ½bbl. flour.

We are very grateful to the Aid Society who have sent us so many useful things. The faithful church at Graham is numbered among our most active supporters.

Bro. Bivins was a member of our S.S. when he was a boy and his gift breads the orphans ½ week.

The Gowan Pneumonia Co., of Durham, N. C., must be mind readers,—the other day Uncle Jim started to Burlington and among the numerous memorandum which three women can get together was Gowan's Pneumonia Cure, and when he got to the depot he found an express package of 1 doz. bottles free. This is a splendid medicine for our children when they have colds and Miss Dora uses it. We thank the Gowan Pneumonia Company for their unsolicited liberal donation. We most heartily recommend it.

Hurrah for our 4th Annual Thanksgiving! Let's make it \$2500 and wipe out all indebtedness against the Orphanage.

We think each individual, church, society and Sunday school for the \$302.79 cash this week. That's splendid!

Yours hopefully,  
Uncle Jim.

Macon, N. C., Dec. 7, 1909.

Dear Uncle Jim:—

Enclosed you will find \$1.00 which pays our dues until Jan., 1910.

Well, Uncle Jim, "there's a 'gude time' coming," and I reckon all the boys and girls are looking forward to Christmas, "when everything is lovely and the goose hangs high."

We expect to send our Elizabeth up to see Aunt Helen during the holidays, and of course she is looking forward to a visit to Uncle Jim and Aunt Myrtle and all the children.

We will close now, with a Merry Christmas to all.

Helen W. Scholz.  
Herbert Scholz, Jr.  
Elizabeth Scholz.

Ah, we should all be delighted to see Elizabeth, and would like to welcome all this little family who have been so faithful to the corner.

Sanford, N. C., Dec. 2, 1909.

Dear Uncle Jim:—

I will write and send my dime for Dec. Uncle Jim, I was so glad to see you at Conference. I am glad Christmas is so near by.

Well, I close with love to you and the Cousins.

Your niece,  
Annie Pearl Way.

Uncle Jim is always glad to meet the dear cousins, Annie. We had a good time, didn't we, at Conference?

Sanford, N. C., Nov. 30, 1909.

Dear Uncle Jim:—

Here comes little Carl Lynn with his dime for Dec. Well, Christmas will soon be here. I hope that dear old Santa Claus will bring me something nice for Christmas. I hope he will visit all the orphans. Will close for this time with love and best wishes to all.

Carl Lynn Schobey.

We are certainly looking for Santa, Carl, and hope he'll not forget us.

Dearmanville, Ala., Nov. 8, 1909.

Dear Uncle Jim:—

I write a few lines to the corner, as it has been some time since I have written. Am delighted to say I have sold one dozen photos for the orphanage. Hope it will help them a little. So please find enclosed \$1.20 for the photos and 10c. for my dues.

Wishing you all a grand time in the coming New Year, I remain,

Perla Pate.

Thank you for your help, Perla. You have done well.

# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

DEVOTED TO: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—WHAT IT STANDS FOR.

Christian Endeavor stands for four things of supreme importance in the Christian life. The Christian who lacks these things is not what it is his high privilege, his holy duty, to be. The Christian Endeavor Society which does not develop its members along these four lines is a failure, and deserves a funeral or a regeneration, the latter to be preferred, of course. These four things are embodied in the pledge usually used, the pledge of the parent Society, and are universally recognized as the four great Watchwords of Christian Endeavor. They are:

1. **Expression.** A cardinal principle of Christian Endeavor is: **No impression without expression.** This applied to the Christian life means: Whenever the Spirit of God moves on your spirit, you should give expression to that impression, whether by word of mouth (in the prayer meeting, for example) or by deed (in doing kindnesses to individuals, for example) or by prayer to God or by such other means as the Spirit may direct. Self-expression, when impelled by the Spirit, is self-development in Christian power. If you can't get your people to take part in prayer-meeting, to pray in public, to talk salvation to sinners, to be charitable, you need to get the Christian Endeavor ideal of expression ingrained into them. I know of no better means to accomplish this ingraining than a Christian Endeavor Society.

2. **Christian Service.** Time was when people believed interest in the church could be deepened by oyster suppers, pink teas, white sales, etc., but we have learned better now. Those things have their place and are legitimate, but they do not deepen the spiritual life nor bring to the participants the joy pro-

nounced upon cheerful givers. We know now that the only way to develop the spiritual life, to beget real interest in church work on the part of the workers is to do Christian service. **Nothing ever appeals to the religious nature of man except religion.** Christian Endeavor discovered this twenty-eight years ago and has endeavored to live up to it ever since. Opportunities for Christian service, aside from those mentioned under impression and expression above, are created by the various committees of the Society. These committees are numerous, but chief among them are the Lookout, Prayer-meeting, Flower, Music, Visiting, Sick, Missionary, Good Literature, Church Prayer-meeting, Sunday-school, and Social. These committees, and every member of the Society is on some one of them, offer untold opportunity for Christian service.

3. **Loyalty to One's Own.** Some in the early days of the Society feared that it would alienate the young people from the local church. History has proved that fear unfounded. The pledge of the first society contained this promise: "I promise Him that I will make it the rule of my life . . . to support my own church in every way, especially by attending all the regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior." This provision has made the Christian Endeavor Society the best ally of the church. It brings the young people to the preaching and prayer-meeting services.

**Fellowship with All.** While the Society teaches loyalty for one's own, it also insists on the principle for which Christ stood when he prayed "that they all may be one." This is no strange doctrine for the Christian Church, which from its beginning has fellowshipped all God's creatures by whatever name known. This principle of the Society develops a broad-gauged, liberal type of Christian man or woman, and for this reason the Society should be cordially received by our people.

## Two New Societies.

Dr. Atkinson reports the recent organization of a Young People's Society in the Sanford Christian Church. Bro. J. U. Gunter, an alumnus of the North

Carolina State University, is president. The Society meets on Monday evenings and is doing good work. Congratulations to Sanford, which now has both a Junior and a Young People's Society.

The second new society is in a country church, Damascus, one of the oldest country churches in Eastern North Carolina Conference. The organizer was Miss Sudie G. McConley, Chapel Hill, N. C., and the Society has nine active and two associate members. This is indeed a good start. We feel proud of Damascus. Rev. N. G. Clements, the pastor, assisted in the organization.

## Graded Sunday School Lessons.

Our Christian Publishing Association, Dayton, Ohio, has done well in issuing its graded Lesson Series. This has long been a weakness in our Sunday-school literature and it gives us pleasure that it is at last remedied. We hope all our schools will at once introduce the Graded Lessons Quarterlies into their classes and grade their schools. We congratulate the Publishing Association and its editor, Dr. Helfenstein, on this wise step.

Our Sunday-school literature now comprises:

1. Scripture Picture Cards and Scripture Picture Roll or Chart for children from 3 to 6 years. (Price 10 cents and \$3 per year each respectively.)

2. Primary Quarterly, for children from 9 to 12 years, price 10 cents per year each.

4. Intermediate Quarterly, for scholars from 12 to 16 years, price 11 cents per year each.

5. Bible Class Quarterly, for teachers, adults, and Home Department Use, price 15 cents per year each.

6. Cradle Roll Supplies, for children less than three years old, at very reasonable prices, according to the equipment desired.

We submit that any school ought to be able with these supplies to select from to get what it needs in the way of up-to-date Sunday-school literature, and that too from our own people and at very reasonable cost.

## C. E. TOPIC FOR DEC. 19—A FEW SUGGESTIONS.

Our Christmas Gifts: Matt. 2:1-11.  
Scripture Lesson: Have eleven En-

**YOUNG PEOPLE'S DEPARTMENT.**

deavorers each to memorize a verse and repeat in order before the Society.

**The Leader:** The leader will do well to interpret the spirit of the Christmas time. He should show how what it actually is falls below what it ought to be and also how we may have the Christmas spirit all the year.

**The Pastor:** The pastor should speak of Christ's gift of Himself for the world as the world's greatest Christmas present and should hold up to the Society as the best Christmas present the gift of ourselves to Christ and then to our fellows through Christian service.

**Written Work:** Have two-minute essays on some such subjects as these: The Origin of Christmas; The Spirit in Which We Should Give; What Christmas Means to the World; The Joy of Giving.

**Question Spurs:** (To come in under voluntary participation, the ones to whom they are given responding without being called out.):

Why did Christ come to the world?  
Why do we say, "A Merry Christmas?"

What gift does Christ most desire?  
In what spirit should we give gifts?  
To whom should we give gifts?  
What kind of gifts should we give?  
What kind of gifts are most appreciated?

What makes a gift valuable?  
How should Christmas be kept?  
What can we give as a Society?

**Scripture References:** (To come in under voluntary participation, the ones to whom they are given responding without being called out):

- God's Gift to us, 2 Cor. 9, 15.
- Our Gift to God, Rom. 12, 1.
- Christ's Gift, Eph. 5:25-27.
- Christ's Promise, John 6, 37.
- The Heart of God, Prov. 23:23-26.
- He is Able to Save, Heb. 7, 25.
- The Heavenly Invitation, Rev. 22, 17.
- Come unto Me, Matt. 11:28-29.
- Come, Ye Blessed, Matt. 25:34-40.
- Let the Children Come, Mark 10, 14.
- The Life the Service, Rom. 15:1-5.
- Substance to the Poor, 1John 3:17-19.
- Ourselves to Christ, Matt. 4:18-22.

**Music Committee:** This committee should prepare special Christmas music.

**Flower Committee:** This committee should provide flowers for the pulpit and prayer-meeting room and should carry flowers to homes of all who are sick or afflicted.

**Suggested Program.**

1. Special Music.
2. Chain of Prayer.
3. Scripture Lesson as Outlined above.
4. Leader's Remarks.
5. Special Music.
6. Voluntary Participation, under

which should come Question Spurs and Scripture References.

7. Prayer. Song.
8. Written Work.
9. Pastor's Five Minutes.
10. Special Music. Offering. Mizpah.

(Begin on page nine).

gratefulness it awakened, and besides it paid bills. It delighted even the contractor and workmen under him. We were delighted again on last Tuesday when the Christian Missionary Association in session at Berkley appropriated \$800 for the work. This surpassed our fondest expectations. We can now say the sun has arisen. The way is opening, the light is breaking in upon the darkness and when shall we see the full-orbed day? Two weeks ago we saw that we should need by Christmas at least \$3600, but on account of the above appropriations and personal donations sent in since, our actual needs are narrowed down to \$2000. Where shall we look for this amount at this time of the year? There are so many Christmas gifts to be bought and many other things, too.

Let us make a suggestion. Suppose you deny yourself somewhere and send a Christmas gift to the Portsmouth church. I do believe it would gladden your heart and I know it would gladden mine and God would be pleased, and bless you.

**Cash Acknowledgements.**

Previously acknowledged . . . . .	\$2,136.81
Bethlehem Missionary Soc.,	
Mrs. Upton Savage, Tr. . . . .	10.00
Mrs. J. E. Harrell, solicited	
from business men in Norfolk	50.15
Mrs. E. C. Magee . . . . .	1.00
W. H. Parron . . . . .	5.00
Col. A. Savage . . . . .	25.00
B. F. Ferrell . . . . .	5.00
J. J. Hall . . . . .	5.00
J. A. Curling . . . . .	10.00
J. W. Curling . . . . .	10.00
J. E. Hall . . . . .	29.00
Geo. H. Frey . . . . .	5.00
Judge J. F. West . . . . .	20.00
W. H. Norfleet . . . . .	2.00
J. T. Pierce . . . . .	3.00
Mrs. N. G. Newman's S. S.	
Class . . . . .	3.58

We wish to thank the above contributors for their donations and assure them that they were highly appreciated. You cannot tell just how much it gladdens our heart to receive letters with checks in them for the church. One mail some time ago brought in about \$700, and there was rejoicing. This came just after we had done all we could to meet the needs of the hour. We can truly say the Lord is good and a present help in every time of need. He is truly worthy of our confidence. Oh!

that we might trust Him more fully. Who will be the next to send us a letter with a check in it?

The Christian Missionary Association of this Conference adopted as its motto for this year: "A membership in every church in the Conference." At least half of the churches of the Conference have not taken hold of the association. Every minister is asked to take this matter up in earnest and arrange for his church to take at least one membership. We do not mean to stop here, but to enlist the cooperation of all the churches of the Conference and then we can go on to larger things. Some of the churches are taking as many as five memberships, including those of the different denominations, to say nothing of individual memberships taken by members. The cash collection this year amounted to \$835. This was a little less than last year, but the Conference did not take its usual ten memberships. This would have made our collection about as large as usual. Let us make the collection next year at least \$1500. With a united effort this can be easily done. Now, brethren, let's make the effort and begin now. Don't wait until about two weeks before the meeting of the Association. And by the way the Association decided to meet at Portsmouth next year.

J. W. Harrell.

December 9, 1909.

**\$500 REWARD**  
for name of one dissatisfied customer

**\$10,000 Stock of JEWELRY**  
at Great Sacrifice Price

Lot 1: 500 Solid Silver Elgin and Waltham

**WATCHES**  
Retail for \$15.00 and \$20.00  
Sacrifice Price . . . . . \$5.00

Lot 2: 500 Heavy Gold-Plated, Beautifully-Engraved (ladies' or gentleman's sizes)

**WATCHES**  
Guaranteed American Watch  
Sacrifice Price . . . . . \$2.75

Lot 3: 400 Extra Heavy Plated Gold Watches, Ladies' and Gentleman's, Finely Engraved, Elgin or Waltham

**WATCHES**  
Sacrifice Price . . . . . \$4.75  
**Genuine Diamond Rings**

Solid Gold . . . . . \$5, \$10, \$15  
All goods delivered by mail, prepaid, and your money back if you are not delighted.

**Buy Your Christmas Gift Now**  
**UNITED JEWELRY COMPANY,**  
Hagerstown, Md.

## PERSONAL TALENTS.

Christ gave a parable on personal talents. He represented some persons as as having received more talents than certain others did. He taught the importance of one's making good use of even one talent. He showed the folly of one's not putting to right use his one talent. Unused ability, He said, is a sin. The Christian Advocate, of New York, says: "A recent writer tells of two poor men who sold books in a small way, in a great city fifty years ago. Thirty years elapsed, and one of them owned a fine publishing house, which was known and patronized throughout the whole country, while the other still trundled his little barrow in the street and sold books in a small way, as at first. One piercing November night he stopped with his little barrow under the walls of the great store of his former rival, and said: "Ah, thirty years ago he and I had a bookstall near each other in the same street, and I sold as many books as he; and perhaps more; but every penny I got I squandered, while he studied, toiled, planned, and saved; and now there he is, and here I am." The parable of the talents over again."

One of these young men made the best possible use of his talents, and pushed onward to large success. He not only worked industriously, but he wisely saved the littles which he earned, and then, with his savings, he kept increasing his business. The other one continued to prosecute his small business, and doubtless did a considerable amount of good. His failure to get into a higher position, and secure more property, was owing to his habit of spending his little earnings foolishly. But it is possible that, even if he had carefully saved his money, he would not have succeeded as well financially as the other young man did, for it may be that he did not possess equal qualifications for expanding his business.

There are many people who, although very industrious and economical, do not become at all wealthy. They do not possess the requisite gifts. And yet the story of those two men has its lesson for young people today. It shows the marked difference between the best use of one's talents, and their products, and a failure to do one's best.

C. H. Wetherbe.

—The Baptist State Convention having listened for an hour to nominating speeches for president, voted later in the session that hereafter only 30 seconds be given to nominating speeches. And thus is verified the assertion that abuses in public assemblies frequently, and sometimes very quickly, correct themselves.

## Why Cough

Ask your doctor if all coughs are necessary. If not, then why cough? Ask him about Ayer's Cherry Pectoral.

J. C. Ayer Co., Lowell, Mass.

Stop coughing! Coughing rasps and tears. Stop it! Coughing prepares the throat and lungs for more trouble. Stop it! There is nothing so bad for a cough as coughing. Stop it! Ayer's Cherry Pectoral is a regular doctor's medicine for coughs and colds.

## During 1909

(As in previous years)

We want you in our business, for we have what you want in your homes—the very best, most substantial and handsome furniture at bottom prices. We are also the undertakers.

## Burke Furniture and Coffin Company

BURLINGTON, N. C.

## Dry Goods. Notions. Ready Made Clothing.

When in Burlington visit our large store, supplied always with the very best and latest styles and novelties.

Our Dry Goods are of latest designs, and our Ready Made Clothing cannot be surpassed in quality and price.

Come, See. Be Convinced.

B. A. SELLARS & SONS. BURLINGTON, N. C.



## CABBAGE PLANTS BY MAIL

Charleston and Early Jersey Wakefield. We pay postage 20 Cents per Hundred by mail. We make a specialty of cabbage plants raised in, and acclimated to, North Carolina, capable of withstanding frosts and freezes in this climate. Low express rates on larger quantities to N. C. points. Price by express (not prepaid) 1,000, \$1.50; 5,000, \$1.25 per M; 10,000, \$1.00 per M, Special prices on larger shipments.

UNION PLANT CO., - - Marshville, N. C.

## A Free Book About Beautiful Walls

We have just issued a book about house decoration. May we send you a copy—free?

It tells how to produce those beautiful walls, now seen in all the finest of homes and hotels.

It suggests color schemes—offers a wealth of ideas. And it tells what has brought alabastine into universal vogue.

## Alabastine The Sanitary Wall Coating

Alabastine is the only wall coating that doesn't breed germs. It has been so for 30 years.

In the past few years it has become the rage. Fashion now demands it. People of taste—both rich and poor—now have alabastined walls.

Please know the reason. Know the endless color schemes you can get from it. Know how easily you can apply it, even on papered walls.

You will never use wall paper—never use kalsomine—after you know the facts. This coupon will bring them to you. Please send it now.

Alabastine Co.,  
Dept. 91,  
Grand Rapids, Mich.

Send the Alabastine book to

\_\_\_\_\_

**DIED.**

**Lufsey.**

Near Suffolk, Va., Nov. 3, 1909, Miss Ann Lufsey, aged 92 years. She had been kindly looked after and cared for by her niece, Mrs. J. M. Nelms. She was for many years a member of Antioch church, but when Bro. and Sister Nelms moved their membership to Bethlehem church, Aunt Ann came with them and was true and faithful to the end.

Her funeral service was conducted by her pastor at Bethlehem, and her remains were laid to rest in the church cemetery.

She leaves to mourn their loss two nieces, Mrs. J. M. Nelms of Nansemond Co., and Miss Emma Lufsey of Isle of Wight Co., Va., three nephews, Willie and David Lufsey of Isle of Wight Co., Va., and Mallory Lufsey of Newport News, Va., and also many friends. Her only brother died about two years ago, and Aunt Ann looked forward with bright anticipation to the time when she could go and be with him again. The Lord bless and comfort the bereaved ones.

H. H. B.

**To Drive Out Malaria and Build up the System.**

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

**FALL AND WINTER.**

The time for fall and winter gardening is here and you need garden tools. We can supply you at lowest prices.

**Poultry Wire.**

The best assorted stock in the county. Four different styles and weight.

**Come and See.**

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. in the new building near Post Office.

BURLINGTON HARDWARE CO.

When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

**Mrs. Winslow's Soothing Syrup**

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAINS, CURES WIND COLIC, and is the best remedy for DIARRHCEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

**FREE to YOU ON THIRTY DAYS TRIAL**  
**THIS FAMOUS SPOTLESS WASHING MACHINE**

Reduces "wash-day" to "wash-hour." Write us a postal card to-day and we will ship you at once this wonderful washing machine and wringer. It comes right to your depot without any trouble on your part. Try it for 30 days, give it the hardest kind of a test and then if not satisfactory send it back to us by freight and we will pay the charges both ways.

**STOP SERIOUSLY TO THINK**

If you could imagine a fairer offer than this. Could we make it if the Spotless was not the best washer in the world? Moreover, there are no strings to this offer. It's a square deal and it is just as it is written. All you have to do is to send us, say two references, that we may know who you are. Our Spotless Washer is honestly made of Superior Virginia White Cedar—is steam tight, has all of its mechanism enclosed, no danger of hands or clothing being caught, is ball bearing like a bicycle and is the only machine made in the world that is automatically lubricated; that is why it runs so easily. It will wash anything from a lace handkerchief to a quilt. Over 25,000 now in use. Send to-day for full particulars of this remarkable machine.

**SPOTLESS CO., Inc.,**  
 130 Shockoe Square,  
 RICHMOND, VIRGINIA.

THE SOUTH'S MAIL-ORDER HOUSE.

**3 CENTS A DAY**



the first year and nothing thereafter, is all it costs to place in your home our finest Five-Bar Bridging Telephone, with polished quarter sawed oak cabinet, inside binding posts, improved receiver and transmitter, silent running generator, double spool adjustable ringer, positive carbon lightning arrester, long lever, self contained insulated switch hook, adjustable drop shelf, and two cells of our famous Blue Streak Dry Battery.

- SAVES LIFE** In case of serious illness, a few minutes saved in securing the services of a physician may mean the saving of the life of one of your loved ones.
- SAVES PROPERTY** Should a fire break out in your buildings at any time, a warning over the 'phone will instantly bring help from every direction and many hundreds of dollars' worth of valuable property may be saved.
- SAVES MONEY** With a telephone at your service you can market your produce when prices are highest. You are in constant connection with your city market and can get a price that suits you before making delivery.
- SAVES TIME** When repairs for machinery are needed, when you want the assistance of a neighbor, or when you want your dealer to deliver something by mail from your nearest town, a telephone in your home will save valuable time.
- SAVES WORRY** The satisfaction, the comfort, the pleasure of having an ever-ready means of communicating with the world about you, the knowledge that both property and life are better protected, are worth annually a great many times the small cost of installing one of our telephones in your home.

Our prices for Telephones complete are from \$9.48 to \$14.36. Write today for catalog and prices, and get our experts' free advice on the outfit best adapted for your particular needs.

**ALBAUGH-DOVER CO.,** 2152 MARSHALL BLVD., CHICAGO, ILLINOIS


Prices for instrument complete, adapted for party lines as follows:
\$9.48 each for 10 party lines
\$9.89 each for 12 party lines
\$10.18 each for 14 party lines
\$10.68 each for 16 party lines
\$11.09 each for 22 party lines

**RICE'S GOOSE GREASE LINIMENT**

**FOR RHEUMATISM NEURALGIA GRIPPE PNEUMONIA ACHES AND PAINS**

Mr. T. B. Waddell, Richmond, Va., writes:  
 "I suffered with rheumatism in back and hips for four weeks; tried good many so-called rheumatic remedies, but experienced no relief until I used Rice's G. G. Liniment. One bottle cured me at once."

**PRICE 25 CENTS**  
 At druggists, or by mail on receipt of price, from  
 Goose Grease Co., Greensboro, N. C.

**TRADE MARK**  
  
**RICE'S**  
 REGISTERED

**THE  
BEST PAINT**

**TO USE ON SOUTHERN PINE**

Is "Sphinx" Pure Mixed Paint. Not simply because it is honestly made of the purest and best ingredients, but also because "Sphinx" Paint is made by a *special formula* particularly adapted for pine. This is the reason why so many up-to-date architects and builders insist upon "Sphinx" Paint for *all* houses built of *Southern Pine*.

**LOOK FOR THE WORDS *Lemco Quality*, ON EVERY CAN**  
This is your protection against deception. If your dealer can not supply you write us for color card and prices.

**Leland Moore Paint & Oil Company,**  
CHARLESTON, S. C.

**MADE IN THE SOUTH FOR USE IN THE SOUTH**

**MARRIED.****Johnson-Uzzell.**

At the bride's father's near Antioch church, Nov. 7, 1909, Mr. Elmer B. Johnson and Miss Viola Gertrude Uzzell, daughter of Mr. G. W. Uzzell.

**Ham-Pruden.**

At No. 207 Chestnut St., Suffolk, Va., Nov. 8, 1909, Mr. William J. Ham of Newport News, Va., and Miss Annie B. Pruden of Nansemond Co., Va.

**Skinner-Umphlett.**

At No. 207 Chestnut St., Suffolk, Va., Nov. 9, 1909, Mr. Felton W. Skinner of Cypress Chapel, Va., and Miss Fornie R. Umphlett, of Nansemond Co., Va.

**Butler-Turner.**

At the bride's father's, Mr. L. C. Turner, Isle of Wight Co., Va., Nov. 10, 1909, Mr. Arthus C. Butler of Hamlet, N. C., and Miss Lillia Ann Turner.

**Hayes-Bradshaw.**

At Mr. William West's East Washington St., Suffolk, Va., Nov. 23, 1909, Mr. William R. Hayes of Richmond, Va., and Miss Maie Bradshaw of Isle of Wight Co., Va.

**Pierce-Pruden.**

At Mr. Cephas Pruden's, Washington St., Suffolk Va., Nov. 24, 1909, Mr. Josiah G. Pierce of Isle of Wight Co., Va., and Miss Maggie D. Pruden, of Nansemond Co., Va. May they all have a long and happy life.

H. H. B.

**Rountree-Gootee.**

On Dec. 1, Mr. William Thomas Rountree was married to Miss Margaret May Gootee.

The groom is a young man of sterling qualities and Christian character, holding a responsible position with the Gray

Lumber Co., of this place. The bride is an accomplished daughter of Mr. J. W. Gootee, a contractor and also builder of this place, but formerly of Pennsylvania, having lived here about twelve months.

The wedding was quietly celebrated at the home of the bride where only a few friends had gathered. The writer, brother of the groom, was the celebrant. The ring ceremony was used. The parlors were decorated in pine which was most picturesque under the green candle lights that flickered here and there.

The bridal party boarded the fast train for Richmond, thence to Washington, where they will spend a few days. They are expected to return here next week and will occupy apartments at the Westbrook Hotel.

H. E. Rountree.

**DIED.  
Carpenter.**

Whereas, it has pleased God in his infinite wisdom to remove from labor to reward our very much beloved and most highly respected brother, B. D. Carpenter, and whereas, we wish to give some expression of our love and appreciation of his life, also to express the deep regret and sorrow caused us by the death of Bro. Carpenter, who had lived among us for several years and was one of the charter members of Noon Day Christian church.

Therefore be it Resolved:

First—That in the death of Bro. Carpenter, Noon Day Christian church and Sunday school have lost one of their most faithful and loyal members.

Second—That we bow, yet sorrowing, to the will of our God who makes no mistakes.

Third—That a copy of these resolutions be sent to the Christian Sun for

publication, one be spread on our church register, and one be presented to the bereaved family.

J. W. Payne,  
E. G. Kirby,  
A. B. Sikes,  
H. W. Abbott,  
Committee.

**Rayle.**

Miss Annie G. Rayle, of Guilford College, N. C., one of the most amiable and useful young members of Pleasant Ridge Christian church died in the triumphs of a living faith Sunday evening, Dec. 5, 1909, in the 19th year of her life. She was truly a high toned Christian lady. She was faithful and loyal to her parents, untiring in her duties to her church and Sunday school, always at her place on time at home and church. She had been a member of the church about 7 years and was a model Christian lady. She was not overcharged with ambition for those things that are hurtful to vital piety, but was rather content to be humble and loyal to God's will. She was a true type of self-denial in young Christian womanhood. She sought an education, yet under very adverse circumstances; she was working her way on to higher usefulness. She had taken work in Guilford College near her home, at the opening of last Sept. term, and remained till about 7 weeks ago when she was taken with typhoid fever and on Sunday evening she fell into a sleep—the sleep that God gives to His beloved children. Funeral by this writer, attended by a large congregation. We extend sympathies to the bereaved father, mother, and sister.

S. B. Klapp.  
Greensboro, N. C., Dec. 7, 1909.

# The Christian Sun.

State Library

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, DECEMBER 22, 1909. VOLUME LXI. NUMBER 50.

## EDITORIAL COMMENT.

**Cheering the Home Folks.**—What a great and splendid country is ours. Millions are spent at home, but millions more are sent abroad to cheer the folks beyond the seas. According to Postmaster Morgan, of New York, outgoing steamers from our American metropolis have carried to the other side in money orders, for Christmas gifts and remembrances, \$7,524,962, the largest sum ever sent for a Christmas season. Nearly \$2,000,000 went to Great Britain, while Italy is remembered with \$1,732,131 in gifts large and small. In large measure these represent the gifts and contributions, of friends and immigrants, to kindred and loved ones in the home land. Such figures represent in part with what bounty our general land is blessed.

**A Memorable Year.**—Those who have lived through it will long remember the glorious and generous year of 1909. It is doubtful if the oldest inhabitant will, or can, recall a better and more bountiful one. What crops have lacked in abundance they have more than made up in price and demand. It has been an honest year. I mean by that, that the very best portion has been allotted to the honest toiler with his hands. It has been the farmer's year. Everything grown from soil, reaped from harvest field, gathered from orchard, or carried from barnyard and dairy, has been of ready sale and high value. Grain, cotton, tobacco, fruit, poultry, eggs, butter, whatever the husbandman has carried to market has yielded rich and ready returns. And when the farmer is prosperous, the whole land rejoices. Factories, for the most part, have been busy, the building trade has been fairly alert, the wage earner has been engaged, and at a high price, and the merchant, though the margin of his profit has been small, has had few idle hours. The banker and the broker have both been kept active, and the professions have been taxed with increased patronage and constituency. Our own land and country has been at peace, and no civil or political strife has embittered the public mind, or torn the public conscience. No governmental corruption, or political scandal, has marr-

ed the page of our national annals, and men of all persuasions have been made to rejoice in the spirit of peace, progress, and prosperity, self-evident and manifest on every hand. The schools and churches have done well, and increased constituency and enlarged membership are reported on every hand. It is likely, when the count is all in, that 1909 will show larger contributions and more generous free-will offerings to church, charity and benevolence, than any year of all our history. God has generously and graciously blessed us in this good year of 1909, whereat we should, one and all, be most sincerely and profoundly grateful. For He is the Giver of every good and perfect gift, and from His lavish hand come all our bounty, and every blessing.

**Losses of the Year.**—Though advance has been made along so many lines the past year, many able, useful and worthy citizens, "giants in large achievements as in lofty hopes," have been called upon "to close their accounts and leave forever the service of their fellows." Among those far famed in literature and letters, whose pen was stopped by the dial of 1909, were F. Marion Crawford, novelist and journalist, George Meredith, great in fiction and in prose, Chas. Swinburne, songster and poet, Simon Newcomb, teacher and scientist. Two of America's most active financiers have ceased forever on the marts of stock and trade, H. H. Rogers, E. H. Harriman. Among men of national repute and favor, Gov. John A. Johnston of Minnesota, has laid down the scepter of authority. These are only a few of the more noted and famous ones who resigned large interests during 1909 to occupy places in the "solitude of the tomb." Nature requires toll for all her earthly toil.

**Railway Wreck.**—The wreck on the Southern railway, ten miles north of Greensboro, Wednesday A.M., December 16, is appalling in the extreme, to think upon. Almost in the twinkling of an eye, without word or warning, twelve men, on business or pleasure bent, hurled into eternity, and a score of others left bruised, bleeding, and mangled! Passenger train No. 11 from Richmond to Charlotte was making fast time when

two of its day coaches, and its three Pullmans, left the track, over Reedy Folk Creek trestle, thirty feet high. Down that steep embankment, cars crashed, one upon another, some torn to kindling wood, others splintered into fragments, carrying their victims to sudden and awful death.

The heart stands appalled amid a scene like that. And one hears the word uttered long ago, "Be ye also ready, for in such an hour as ye think not." So much does man pay for the modes and methods of rapid transit, hurried travel, nervous achievement—without sufficient care and preparation for results to be reached. The coroner's jury says, "Rotten tie; broken rail." Oh! my soul. We pay our dearest price, ever more in this world, for inefficiency, imprudence, and neglect.

**The Ostrich.** The most singular of the feathered tribe is the ostrich. He is the one bird that never flies; nor can this bird lift itself, in the slightest manner, by the use of its wings. The bird, however, is fleet of foot, and cannot be tamed. His legs are powerful and serve as his only weapon of offense or defense, kicking his foe, always with a forward stroke.

The ostrich egg weighs from three to four pounds, is palatable when cooked, but requires thirty-five minutes to boil, longer if cooked hard. A fresh egg is worth \$25.00. His feather, however, constitutes the chief asset of value, varying in price from twenty-five dollars to three hundred dollars a pound, there being from seventy to ninety feathers to the pound. The choice ostrich feathers are taken from the wing and sell at high price by the individual feather. A fine pair of these birds sells for one thousand dollars. He is the bird of fine feather. Acute of sight and hearing, the ostrich has little "sense" besides. Nature has kindly made up in adornment what is lacking in mind, or instinct. It is often so among men. What is lacking of one trait or characteristic may be made up in other gifts. And no human being is born who may not be of some worth and weight in the world. All are not valued for the same feature or faculty. God makes wide and varied distribution of His gifts.

## FROM THE FIELD.

## Greensboro.

We began special services Dec. 2nd, and continued eight days, with Rev. H. W. Elder, of Ga., as evangelist. Bro. Elder preached with power, and while there were no visible results, we believe much good will result from these meetings.

J. W. Bolton.

## Windsor Notes.

The second Sunday in November we began a series of meetings with the Windsor Christian church. On Monday morning Rev. M. L. Bryant came and did the preaching through the remainder of the meeting. The sermons were filled with plain gospel truth and enjoyed by all who attended the services. Congregations were good and attentive to the Word.

Several professed faith in Christ and at the close of the meeting eight united with the church. Others signified their intention of uniting in the near future.

On Sunday morning, December 12, I baptized one candidate in the church by sprinkling. I have now begun my second round to my churches since our Annual Conference and the work seems to be in a promising condition. Congregations have been good at all services so far.

We hope to make this the best year we have labored together as pastor and people.

R. H. Peel.

## A Letter from Porto Rico.

Peniel Orphanage, Porto Rico.

Thanksgiving Day found us with hearts in tune with the occasion.

The United Brethren mission of Villalba joined us in a Thanksgiving service.

After two years of severe drought, God has given us a year of plenty, as was evidenced by a fine exhibit of vegetables, fruits and grains, while just above it on the wall were the words, "Hitherto bath the Lord helped us."

Our native worker, Concepcion, read the 103rd Psalm, Rev. Bracer of the U. B. Church made a brief but very appropriate address, and many testimonies were given from hearts full of gratitude to our Father. At the close of the service we served coffee, cake, and oranges to all except our own family. Their special treat followed in a substantial Thanksgiving dinner.

Instead of the customary turkey, we had a kid, which with rice and numerous accessories made a feast enjoyed by us all and concluded with some of "Miss Susie's" fine chocolate candy.

One of the blessings for which we are all thankful is our faithful helper, Miss

Susie Turpin, who came to us from Norfolk just a year ago and with willing heart and helping hand has lightened the burdens of the writer and proved a blessing to us all.

A good horse and carriage—the gift of kind Norfolk friends—are included in the blessings of the past year, also a Thanksgiving donation of 100 yards of goods for clothing the family from Rev. and Mrs. A. A. Leo of Ponce.

We are especially grateful for our Father's care during the recent destructive storm.

Porto Rico received her portion in a tremendous fall of rain to exceed in quantity the rainfall accompanying the cyclone of ten years ago. But there was no wind, and so quietly fell the rain that we did not realize any danger of a flood, until a sudden rush of water (called by the natives a got-pe) from the mountains above us transformed the river, flowing peacefully but a few steps from our door, into a raging torrent carrying down tons upon tons of great stones, which striking against each other sounded like the booming of distant artillery all night long. The virtue of our location was proven by the fact that, while neighbors above and below us were compelled to abandon their homes, we remained safe above high water mark. Much damage was wrought in the valley below, many poor people losing everything but their lives, and a few sad cases of drowning are reported.

The people are warm-hearted and open-handed to help each other as far as possible. The day following the flood we saw strong arms impelled by kind hearts throwing ears of corn across the river to poor people who had nothing to eat and could not reach any source of supply. The road to Juan Diaz was impassable for about three weeks, our only communication with the rest of the world being by way of an old, abandoned trail over the mountains, where careful riders of sure-footed beasts could go. Traffic by ox-cart and on horse is now resumed by the usual route, or as near it as can be approached. The road in some places has been transformed into canals and in others is buried beneath tons of large stones.

We hope it may result in the speedy construction of a better and long anticipated road over a much better route, which avoids seven of the nine passes of rivers by the present route.

Ellen S. Kinsley.

—The wreck on the Southern Railway near Brown Summit Dec. 15 was attributed, by the coroner's jury, to a broken rail and a rotten cross tie.

## LAYMAN'S CHRISTIAN MISSIONARY ASSOCIATION

of

The Eastern North Carolina Christian Conference.

The Committee appointed by the Eastern North Carolina Christian Conference on Layman's Christian Mission Association of said Conference held its first meeting December 3rd and officially adopted the above name of the Association for the expressed

## Purpose:

Doing more aggressive Home Missionary work within the bounds of the Eastern North Carolina Christian Conference. It was decided by the committee that an annual fee of five dollars shall be the membership fee, and that any person, church, Sunday school, Christian Endeavor Society or other organization within the church or Sunday school shall be entitled to membership and shall be allowed one vote by person or proxy for every five dollars paid annually into the Association.

## First Membership.

It is desired that all who are interested in this Association shall write at once and give their names as charter members. The first meeting for the adoption of by-laws and constitution shall be held the fifth Sunday in January. The place of meeting will be announced through the paper and by private letter to members before the middle of January.

The membership fee must be paid on or before the first day of our next Annual Conference at which time the Association will hold its first annual meeting.

We have decided that this organization shall be called the Layman's Christian Missionary Association and expect the laymen of the church to recognize this as their organization and the only way that a minister can become a member is by becoming a layman, laying his money down which pays his membership fee.

## Present Members:

W C Wicker .....\$ 5.00  
Henderson Church, four ..... 20.00

Let other persons and churches report to W. C. Wicker, Elon College, N. C., who was elected by the Committee as Secretary and Treasurer of the Association.

We want one hundred members representing five hundred dollars at our annual meeting next Conference. We want every minister in the Conference or serving churches in the Conference to become a member of this missionary movement, and we want every aggressive layman to unite with the Association at once and use his influence to

interest others and enable us to realize our ideal for this year:

One Hundred Members—Five Hundred Dollars.

W. C. Wicker,

Secretary-Treasurer.

Elon College, Dec. 18, 1909.

### PERSONAL TALENTS.

Christ gave a parable on personal talents. He represented some persons as as having received more talents than certain others did. He taught the importance of one's making good use of even one talent. He showed the folly of one's not putting to right use his one talent. Unused ability, He said, is a sin. The Christian Advocate, of New York, says: "A recent writer tells of two poor men who sold books in a small way, in a great city fifty years ago. Thirty years elapsed, and one of them owned a fine publishing house, which was known and patronized throughout the whole country, while the other still trundled his little barrow in the street and sold books in a small way, as at first. One piercing November night he stopped with his little barrow under the walls of the great store of his former rival, and said: "Ah, thirty years ago he and I had a bookstall near each other in the same street, and I sold as many books as he, and perhaps more; but every penny I got I squandered, while he studied, toiled, planned, and saved; and now there he is, and here I am.' The parable of the talents over again."

One of these young men made the best possible use of his talents, and pushed onward to large success. He not only worked industriously, but he wisely saved the littles which he earned, and then, with his savings, he kept increasing his business. The other one continued to prosecute his small business, and doubtless did a considerable amount of good. His failure to get into a higher position, and secure more property, was owing to his habit of spending his little earnings foolishly. But it is possible that, even if he had carefully saved his money, he would not have succeeded as well financially as the other young man did, for it may be that he did not possess equal qualifications for expanding his business.

There are many people who, although very industrious and economical, do not become at all wealthy. They do not possess the requisite gifts. And yet the story of those two men has its lesson for young people today. It shows the marked difference between the best use of one's talents, and their products, and a failure to do one's best.

C. H. Wetherbe.

### HIS LAST WORDS.

Everyone who has studied the history of Paul during the last quarter of this year must have been delighted, entertained, and greatly blessed spiritually. It has been more pleasing and profitable than any romance—more elevating to the mind, and more helpful to the soul than any other writing. The beautiful life he lived and the good he accomplished is a monument to his memory as wide as the world and high as heaven. The Christian manliness and the spotless character he had in every condition are worthy of our imitation and earnest consideration. Sitting chained in the cold, damp, dark jail at Rome writing his last words was a most affecting scene. Lonely, sad, and worn down with care, infirmity and age, he surveys the past and feels confident that he has kept the faith. He is now about to take his last voyage—knowing that he will enter the peaceful haven of heaven, and receive the crown of righteousness and wear it gloriously forever. Those chains that clanked about his feet must have been mortifying to his human nature,—but he was indeed free from the bondage of sin, and with his courage, energy, industry, and goodness, could do all things through Christ. As millions will continue to study his character, they will find lovely examples to follow. If our lives are rightly lived our last words may be full of heavenly joy.

J. T. Kitchen.

### THE VIRILITY OF THE BIBLE.

Our Bible was not intended primarily to be intoned in cathedral service or languidly perused in a ladies' boudoir. It was meant to grapple with the conscience of the world, to "have dominion over the earth and subdue it." It has tamed the ferocity of Goth and Vandal, has softened the hard hatreds of Viking and Norman, has rebuked the secret vices of the Latins, has seared and shamed the languorous indulgence of the Orient. It has roused the Germans to defy the chief powers of the hierarchy, and the English to believe that resistance to tyrants is the service of God. And to do this it has needed more than a spray of rosewater. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can "harrow up the soul" with terror, and a prophetic power that can descend as a veritable "hammer of God" upon the head of hypocrite and usurper and simoniae. The hypersensitive and dapper critics who now find the Bible too earnest to be palatable, and too frank to be in good form, forget that their fathers would have never left the worsäip of

Odin and Thor, and the delights of piracy and bloodshed, had it not been for the sledge-hammer blows dealt by the Bible to those sins which have especially beset our Anglo-Saxon blood. We had better expurgate some newspaper reports of proceedings in the courtroom before we attempt to improve the Scripture!—President Faunce, of Brown University, in Van Norden Magazine.

### A WORD THAT BLOSSOMED INTO CHARACTER.

Though no one can see the end of what he says and does, the harvest-time comes some time, somewhere. Words that the speaker soon forgets may be like good seed sown on good soil. This proved to be so with the words one boy spoke many years ago. After an outdoor evangelistic meeting in New York, a clean-cut Christian young man came up to the speaker, and said: "I was one of the worst young boys in New York. One day a boy who kept himself clean and who had a good home invited me to go with him to his house. While I was there his mother asked him to do something and he answered, 'Yes, mother dear.' His reply struck me hard, for I had never spoken to my mother in that way. I went home and when my mother spoke to me, I said, 'Yes, mother dear.' All the members of my family laughed at me, for nothing like that had ever been heard in our home before. But I made up my mind that I would go on speaking to my mother in that way. From that time my entire life began to improve." And thus one boy's kindness to his mother is still bringing forth good fruit in the life of a man. Words that spring from a good heart are bound to bring forth good fruit.—The Bible Today.

—Only one merchant vessel flying the American flag passed through the Suez Canal last year; but according to the report of the United States consul at Cairo, two hundred and thirteen vessels of other countries passed through on voyages from American ports, and a hundred and ninety-two bound for American ports. The greatest number of vessels passing through were British, the next greatest were German, and the Dutch came third. Some day American ships will carry the American cargoes.

—The corn crop of this year amounts to 2,767,316,000 bushels, 98,000,000 more bushels than was produced last year. Immense as this crop is there is no sign of a slump in the market because of heavy production, the price is still good.

## NOTES AND PERSONALS.

—The next issue of The Sun will be on Wednesday, January, 5, 1910.

—Zelaya, the disturbing monarch of Nicaragua, has resigned—to save his head, very likely.

—Rev. J. W. Patton's son, Kent, who has been quite ill, is considered convalescent.

—After his trip to four successive Conferences, all of which he enjoyed much, and after a period of rest from the strain and stress thereof, Rev. J. W. Wellons is feeling well and strong again, all ready to enjoy a happy Christmas with the young people.

—Mr. George Crocker of New York, who died recently, as his wife had died, a victim of cancer, left a bequest of more than a million dollars for the prosecution of medicinal and surgical research regarding cancer.

—Leopold II., King of the Belgians, died at Brussels Dec. 16. He is little mourned by his people, his private life being in no manner fitting a king. He was born April 9, 1835. He had had a long career with which are connected many scandals.

—His brother, Robinson Watson, decares that William Watson, the poet, author of "Lachrymae Musarum," "The Woman with the Serpent's Tongue," etc., etc., is crazy, and is not responsible for what he says or writes at present.

—Rev. Stanley C. Harrell writes that The Norfolk Landmark, which we quoted, was mistaken in saying that he had accepted the pastorate of the South Norfolk church, to begin Dec. 15. Bro. Harrell remains as principal of the Holland High School, and will serve Union, (Southampton) as pastor the coming year.

—Rev. Leon E. Smith who was called from Elon College to his parental home at La Grange, Ga., is called upon to mourn indeed, his mother and father both having died of typhoid fever, and other members of the family being ill. Bro. Smith has our deepest sympathy. In his sorrow God has not forsaken him, though this may seem a dark and trying hour.

—Ex-President Eliot of Harvard is suing for an injunction against a publishing house for advertising his name and picture with a set of his famous "5-foot shelf of books" which are to give the reader a liberal education, etc. Dr. Eliot is editing the aforesaid shelf of books for one publishing house, and another house is publishing the books with his name and photo. He makes plea to enjoin the latter.

—Senator Money of Miss. has been chosen minority leader of the Senate to succeed Senator Culberson of Texas, who resigned Dec. 8.

—The Nobel prize, a purse of \$40,000, goes this year, for the first time, to a woman, Miss Selma Lagerlof, the Swedish writer, as the one who made the best contribution to literature during the year.

—According to the Washington Post, a gift of wild beasts, from Ex-President Roosevelt, has been received at the National Zoological Park, Washington. The shipment is received in good shape, and is of the following live animals: Five lions, one leopard, two hartebeests, two elands, one gazelle, one warthog, and one water buck.

—Nicaragua is still in the toils and tangles of internal political upheaval, and has become involved with our government on account of putting to death two American citizens. President Zelaya seems obstinate, and may have to be corrected with American bullets before he quiets down. He seems unwilling for his government to send apologies or grant reparation.

## COMING TO CHRIST.

Some people imagine it is a hard thing to come to Christ,—in other words, to become a Christian. But it is an easy thing for the heart that simply feels its sin, its need, its doubt or its distress, or its longing for a better life, to come to Christ in penitence and sorrow, and forsaking its sins, to give the heart and the life to God, in trust and obedience. And yet it means a great deal to yield the heart to the will of God: to say, "I come, take me as I am—make me wholly thine—thine in darkness and in light, in sorrow and in joy." A prayer like this God never turns away unanswered. So coming to Christ the troubled soul finds rest. In tranquil joy he can sing:—

"I heard the voice of Jesus say,

Come unto me and rest;  
Lay down, thou weary one, lay down  
Thy head upon my breast:

I came to Jesus as I was—

Weary, worn and sad:

I found in Him a resting place,

And He has made me glad."

D. E. Millard.

Portland, Mich.

—The house in which the terms of surrender were agreed upon by Cornwallis and Washington at Yorktown still stands, and two patriotic societies celebrating the one hundred and twenty-eighth anniversary of the surrender, made pilgrimages there last month.

## STUDIES IN THE BOOK OF AMOS.

## IV. Message of Doom or Restoration.

By Rev. W. W. Staley, D. D.

This inspired man, this inspired prophet, this preacher of a fire-tipped Gospel, cut into idolatry, the tyranny, the atrocities of Israel, and made evil tremble as an earthquake shakes the mountain. Amaziah, the priest of the golden calf at Bethel, told King Jeroboam that, "the land is not able to bear all his words." Amos introduced his message by "Thus saith the Lord," and put a torch to every heap of wickedness that endangered the nations. He began with denunciations against the nations that surrounded Israel. Each threat begins with the same formula: "For three transgressions of Damascus and for four—I will not reverse it—because they—" Their evil doings had been repeated till judgment could not be averted. Denunciations are hurled against Damascus, Gaza, Tyre, Edom, Ammon, Moab, Pudah, and then against Israel herself. He names the crimes of each of these outside nations, and then names the judgment; and in each case fire is the instrument; it is used as the symbol of war, conquest, destruction. These nations had practiced every form of cruelty and this merited and would receive fire penalties from the Almighty. Damascus had threshed Gilead with iron rollers; Gaza had sold captives into slavery to Edom; Tyre had forgotten the brotherly covenant; Edom had pursued his brother with the sword; Ammon had ripped up the women to enlarge their border; Moab had burned the bones of the King of Edom into lime; and all of these kingdoms would suffer the ravages of fire. He began with Damascus: "I will send fire into the house of Hazael, and it shall devour the palaces of Benhadad. I will shatter the bolt of Damascus, and cut off the inhabitant from the vale of Aven, and the scepter-holder out of Beth-Eden, and the people of Syria shall go into captivity to Kir, saith Jehovah." Extirpation of these kingdoms was to be the result of their evil doings. The others named in this catalogue of six nations were to share a similar fate in punishment. His denunciation of these outside nations prepared the way to thunder in the ears of Israel her own sin and judgments that must follow. Amos next mentioned Judah, a sister nation, declaring that Judah had despised the law of Jehovah, had not kept his commandments, and their lies had misled them. I will send fire into Judah, and devour the palaces of Je-

rusalem." Utter destruction follows evil doings and the preacher felt that he uttered a message from Jehovah. It must have sounded sweet to hear these scathing denunciations against the nations adjacent to Israel. If their palaces were burned, their armies scattered, their power broken, then Israel would have ease and prosperity. But all this was a series of steps leading up to their own transgressions and the punishment that awaited them. His burning message was not delivered till he told Israel of her own sins and the consequences of such evil. He repeats his preface to his message; "Thus saith Jehovah, for three transgressions of Israel and for four—I will not reverse it—"Because they sell the righteous for money, and the needy for a pair of shoes; they who pant after the dust of the earth upon the afflicted, and pervert the way of the sufferers, \* \* \* and they stretch themselves upon pawned clothes by every altar, and they drink the wine of the punished in the house of their God. Bribes taken, debtors sold into slavery for a debt no larger than the price of a pair of shoes, make the way of the unfortunate as embarrassing as possible, lie upon garments, pawned by the poor for small debts, in the house of worship, and drink the wine of the punished, that is wine bought with the fines, in the house of their God. The sin of injustice supplemented by the sin of frivolous luxury demanded correction. Again: "I brought you out of Egypt, led you in the wilderness forty years, to inherit the land of the Amorite; and I raised up of your sons prophets; but ye commanded the prophets, "Prophecy not." "I will press you down as the full cart presses down the sheaves. Then shall flight be lost to the wife, and the hero shall not save his life." Courage fails when a nation goes wrong.

Against the leaders, the great men of the nation, this message of judgment was hurled by this God-sent prophet. **Hear this word**, which Jehovah speaks concerning you, ye sons of Israel, concerning the whole family which I brought up from the land of Egypt, saying, you only have I known of all the families of the earth; therefore will I visit you all iniquities. He shall bring down thy strength, and thy palaces shall be plundered. I will visit the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground. His duty was to preach the gospel of judgment. Jonah's message to Ninevah was a message of destruction. "Go to Ninevah, that great city, and cry against it; for their wickedness is come up before me." Jonah

fled from the Lord because he feared to deliver such a message. But the message was finally delivered and a great city spared. Much truth is hurled against wickedness. The message of Amos was a "cry against" Israel. Truth is not always soothing, but sometimes it takes the form of the surgeon's keenest knife, cuts to the quick, and draws blood; but when God requires it, the Doom must be pronounced. All the experience of Amos had prepared him for heroic service, as David was prepared for his encounter with the giant of Gath by his victory over lion and bear. No doubt Amos had met wild beasts on the hills around Tekoah as every shepherd was accustomed to the howl of the wolf, the growl of the bear, and the roar of the lion.

Drought, blight, locusts, famine, earthquake, were some of the physical calamities upon Israel; invasion, battle, defeat, captivity, were some of the political disasters that awaited the nation. All these were simply officers of justice to punish them for their neglect of God, their oppression of the poor, their injustice to the unfortunate, and their vain and sensual indulgence. Job says of the wicked man, "a dreadful sound is in his ears: in prosperity the destroyer shall come upon him." David said in his prosperity, "I shall never be moved." And Solomon said, "The prosperity of fools shall destroy them." The folly of Israel called for this caution message and Amos pronounced her doom unless she repented. Jeroboam II was as bad as most of his predecessors, and the country was successively invaded by the Syrian, Moabites, Ammonites, and Edomites; but they were driven back by Jeroboam. It no doubt pleased the King to hear the fiery preacher pronounce their doom without reverse; but it was different when the burning message flamed up in his own palaces; his Kingdom was doomed unless repentance took the place of oppression and indulgence.

This message sounds modern and these conditions seem near us. For this nation should know that prosperity cannot save us while iniquity rules us. No nation in history has stood up against the evils of prosperity and it remains for this nation to use power and not abuse power. Government must be administered for the good of the governed and religion must be cultivated for the glory of God. Gold must not be the end of Government nor the symbol of righteousness.—"I will cause the sun to go down at noon, I will turn your festivals into mourning, and your songs into lamentation. The days are coming

when I will send hunger into the land, not a hunger for bread nor a thirst for water, but to hear the words of Jehovah, and they shall stagger from sea to sea." Awful penalties attach to sin—and awful sins attach to prosperity. The ravages of war, the desolations of armies, the famine that mocks hunger, the message that dooms transgressors, all sound in the ears of kings and nobles who prostitute their high trust to sordid and selfish ends. Prosperity is more dangerous than hostile nations, and love to God and man mightier defenses than standing armies and great navies. Any building is firmer erected within the law of gravity than supported by pilasters. Nations are secure only when government is administered in the interest of the governed and when worship is kept pure in the heart and the house of the Lord.

In the midst of this terrible denunciation Amos sounds a note of comfort and hope to the repentant. In that day I will raise up the fallen hut of David, wall up its breaches, raise up its ruins, and build it as in the days of old, that they may possess the remnant of Edom and all the nations upon whom my name is called, when the ploughman reaches to the reaper and the treader of grapes to the sower of seed, and I will bring back the captives and they build the waste cities, and plant vineyards, and make gardens, and shall no more be torn up. Restoration is their only hope and our only hope. God's people may enjoy their prosperity, if they only fear His name, and make all good minister to the poor, the unfortunate and the lost.

#### DIED. Cobb.

On Dec. 11, 1909, at his home on High Street, following a severe stroke of paralysis, Mr. Edward T. Cobb quietly answered to the last summons. He was a good citizen, and a brave survivor of the Confederacy, being a member of Co. A 13th Va. Calvary. He was a man who never said an unkind word about any one, and was much appreciated by all who knew him. Wife and two daughters survive him, Miss Jennie B. Franklin, and Mrs. W. J. Stephenson, Hampton, Va.

The funeral services were conducted from the residence by the writer, and the remains were buried in Poplar Spring Cemetery. His fellow comrades of Urquhart-Gillett Camp U.C.V. acted as honorary pallbearers. Our prayers and sympathy are extended to the bereaved ones.

C. H. Rowland.

# YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,  
Christian Church, South.

217 A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

## CHRISTIAN ENDEAVOR—RECEPTION OF NEW MEMBERS.

I believe it is a good plan to have some dignity about the reception of new members. They have taken a solemn pledge, entered into a sacred covenant with Christ, by His help, to do His will. They have also affixed their signatures to the constitution and by-laws of the Society. These matters were likely attended to at a previous business meeting. At the next regular public prayer-meeting following the doing of these things, the pastor of the church or the President of the Society or someone designated by him, should, the new member or person standing, read some such reception formula as this, which I have compiled from the writings of Prof. Amos R. Wells:

"We rejoice that the Holy Spirit has led you to join our Society.

"We receive you most cordially into our fellowship and ask you to think of us as your brothers and sisters in Christ's blessed service.

"We trust that the Society will gain much from you and that you will gain much from the Society. Let us be laborers together,—hand-in-hand and heart to heart.

"May your determination be unwavering.

"May your trust be confident.

"May your zeal be fervid.

"May you never be satisfied with what you have achieved, but go on from hard things to harder, for the glory of God.

"May the fear of God be your constant stay from temptation.

May the knowledge of God be your guide through all perplexity.

"May the love of God be your un-failing comfort and support.

Into the secret of His presence may

you go farther day by day, until you come to know Him whom to know aright is life eternal.

"And at the close of all your Christian endeavors may He receive you to Himself."

At the conclusion of the reading, the reader should give the new members the right hand of fellowship. The Society may then rise to show their participation in this act, following which the pledge may be recited in concert or an appropriate hymn sung or both.

The the President should announce on what committee each new member is to work and, if feasible, present him with a copy of Prof. Wells' The Christian Endeavor Greeting, price 10 cents, which is a delightful manual of information for new members.

## A New Society.

Rev. R. L. Williamson on last second Sunday organized a Christian Endeavor Society in the Christian Church at Shiloh, with a prospective membership of 20 to 25. He expects to organize others soon. As Rev. C. E. Newman says, Christian Endeavor will go, if you make it go. Brother Williamson believes that too. The officers of the new Society are: President, J. C. Moffitt; Vice-president, O. A. Moffitt; Recording Secretary, Miss Allene Moffitt; Corresponding Secretary, Prof. F. M. Wright; Treasurer, Floyd Deaton. We welcome this new Society to our roll and bid it God-speed in its noble work.

## Brother W. E. MacClenny Again.

Brother MacClenny's Suffolk Christian Endeavor Society is evidently at work. It thinks not only of itself, but of the general work, as this clipping from a recent letter will show:

"Enclosed herewith you will find check for \$2.50 to help defray the expense of the Young People's work in the Christian Church, South.

"Wish it were so that we could make it more at this time, but we keep our membership up in the Christian Missionary Association, and as we just had to pay that, the Society thought best to make the amount sent you \$2.50 at this time and possibly we will be able to do something else in the future."

## With His Eyes to the Future in Teacher-Training. Helpful Suggestions from Brother Andes.

Rev. A. W. Andes is a country pastor. He has found it difficult to get the Teacher-Training idea to sprout. He gives some helpful suggestions in the clipping printed below:

"What I am about to write is not intended for publication, but if there is anything in it you wish to use, I have no objection to your using it.

"Owing to the nature of my work I have not found a time when I could meet with classes studying 'Preparing the Teacher.' I have therefore adopted the following plan: I am selling the books wherever I can with the instructions that the purchaser study a chapter at a time, getting all out of it possible by use of the questions at the end of each lesson, and then allow me to give an examination on the chapter. I make such suggestions as I may deem best after looking over each examination paper. I grade these papers, promising a first and second prize to those making the highest average grade on the book. I am virtually teaching by mail. One good point I see in it is that it causes the pupil to do the work and not depend upon the teacher using the lecture method. I have sold books in all my eight congregations and have given several examinations. Some will likely never call for examination questions, but will simply read and study the book alone. By following this plan I hope after this year to have some one in each church who can teach a class in 'Preparing the Teacher.'"

## Replying to Bro. Rountree.

In last week's Sun Bro. Rountree raised some important questions. What is to become of our "Preparing the Teacher"? Who is to head the educational work of our Sunday schools and push this Teacher Training idea to success?

Brother Rountree thinks this is to be accomplished by agitation in the Christian Sun and in the local churches and in wide correspondence, we gather from his article. He is also of the opinion that our Teacher Training Superintendent (we have one, though Brother Rountree seems to have forgotten it)

ought to superintend this work and issue diplomas, to which the International Seal should be attached.

With all of this we agree, heartily, as the previous matter published in these columns freely attests, and the many personal letters we have written bear additional testimony. If this scribe did not push Teacher Training for three months by written word in *The Sun*, and does not now write every possible letter urging it, then he is badly mistaken. Does Brother Rountree think we should write on Teacher Training all the time and neglect the Christian Endeavor and Organized Class ideas, which are also a part of our Young People's Convention watchword? We do not so understand.

Now as to the matter of holding examinations and issuing diplomas, that is the business of Prof. S. M. Smith, Norfolk, Va., who, being Chairman of the Sunday school Board of our Southern Convention, is ex-officio Superintendent of our Teacher Training Work. We presume he has well-laid plans looking to the consummation of these matters and hope he will soon forward them for publication in *The Sun*.

Meanwhile, Bro. Rountree's queries are apropos and deserve our most careful consideration. We shall be glad to hear from Bro. Rountree and others also on these points and will gladly concede part of our space to their opinions.

Before closing this matter for the present, we desire to raise another query: **What can we do that we are not doing, and what can we provide that we have not provided, that will make our Teacher Training work more effective and efficient?** We shall be glad to print many answers to this query.

### Three C. E. Publications Reviewed.

The first is the *Christian Endeavor World-Wide Almanac*, price 10 cents, 36 pages, nicely bound. It is edited by Dr. Francis E. Clark, the distinguished founder of the Society. It gives the prayer meeting topics for the year 1910 and a Scripture Reference for every day in the year. By it we expect to do our daily Bible reading for next year. Besides this helpful data, the *Almanac* gives valuable information about *Christian Endeavor*, the Seasons, Eclipses, Differences in Time, Rates of Postage, etc., just as any other *Almanac*.

The second is the *Endeavorer's Daily Companion*, edited by Prof. Amos R. Wells, price ten cents, 110 pages of reading matter and an index for handy reference in addition. It is vest-pocket size and very valuable to *Christian Endeavorers*. It gives the topics for the year with the daily readings and two pages

of suggestive thoughts on each topic, and also the Junior topics for the year. I do not see how an *Endeavorer* can well be without this book. This is its 17th annual number. It is and deserves to be popular with the C. E. people.

The third is the *Missionary Manual*, by Prof. Wells, 35 cents, richly bound in cloth, 134 pages. This book gives most helpful suggestions as to missionary methods for young people's religious societies, with special reference of course to *Christian Endeavor*. It tells in a frank, straight-forward, illuminating way how to stir up and maintain a healthy interest in missions among young people.

I wish a copy of this book could be in every pastor's library in our Church. Were I a millionaire, I would give a copy to each active minister and also to each Sunday school and C. E. Society official. Were I a monarch, I would compel them to purchase it. But since I am neither, I most cheerfully and heartily commend it to their consideration and assure them that it will, if properly, skilfully used, make their churches and their young people enthusiastic for missions, a condition surely to be devoutly prayed for.

These books may be had at the stipulated prices of *The Christian Sun*, *Elon College*, N. C., or the *C. E. World*, *Tremont Temple*, Boston, Mass.

### Organized Classes for Three Months.

We will with the first issue of the New Year turn our attention editorially to the advancement of the Organized Class idea. This does not mean that we shall not push Teacher Training and *Christian Endeavor* in a private way, and, as occasion may arise, in a public way also, but that our editorial efforts will be directed to Organized Classes mainly for the next three months. Let us all work and pray together for the organization of many such classes in our brotherhood during this special campaign season in that behalf. Together, brethren; look to the East.

### C. E. TOPIC FOR DECEMBER 26—A FEW SUGGESTIONS.

#### Our Responsibility for Home and Foreign Missions.

Matt. 28:16-20.

Let the Missionary Committee be in charge of the meeting.

**The Scripture.**—If the Chairman of the Missionary Committee leads, let some other member of the Committee read or repeat from memory the Bible passage. If there are five other members of the Committee, let them each comment for a minute on a verse of the passage. If the Committee does not

have so many members, ask others to do this.

**The Leader.**—The leader will want to have a missionary map of the world suspended in view of the Society. He will need to speak of the necessity for home and foreign missions and of what it must demand in men and money to evangelize the world in this generation. He will show that there are now 19,000 foreign missionaries to whose support the Protestant World contributes annually \$23,000,000. It will take about 30,000 additional missionaries and \$35,000,000 additional to evangelize the world in our generation. Of this additional amount the United States would give about \$15,000,000, which with the \$10,000,000 we now give would mean about \$1.25 for every member of the Protestant Church in America. This would mean also that every church of 400 members in America would have to send one missionary to the foreign field. Of course until the people are aroused, generally, interested Christians must give more than \$1.25 per year. It is the purpose of the Layman's Missionary Conference to be held in Greensboro, N. C., Jan. 12-14, 1910.

**Scripture References.**—(Hand to those who would not otherwise take part, but let them read the references as a voluntary act on their part).

A Missionary Kingdom, Neh. 8:20-23.

Missionary Commands, Psalms 119: 2-8.

No Shirking in Missionary Work, Jonah 1:1-3.

No Excuses Acceptable, Jonah 3:1-4. Go, 1 Cor. 9:16.

The Harvest Plenteous, Matt. 9:35-38.

We Must Pray, Luke 22:32.

God Has Called Us, Acts 13:2.

**Question Spurs.**—(To be given to those who will not otherwise take part, but to come in under voluntary participation).

What is our Church doing for Home Missions?

What is our Church doing for Foreign Missions?

What is the greatest need in the Home Field?

What is the greatest need in the Foreign Field?

How can we discharge our responsibility for Missions?

What is our Society's Duty?

How can it meet it?

What can we do as individuals? (To several).

**The Pastor.**—The pastor would do well to speak of the Layman's Movement, its history, its purposes, its plans, its place. He should preach the gospel idea of "Go—or send." Let him remember

(Continued on page twelve.)

## THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.  
Organ of the Southern Christian  
Convention.

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### Terms of Subscription.

One Year .....\$1.50  
Six Months ..... .75  
Four Months ..... .50  
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

**Important Notice.**—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

### THE WISE-MEN.

(Matt. 2:1-13.)

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written through the prophet: And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel.

Then Herod privily called the Wisemen, and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they having heard the king, went their way; and lo the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house, and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a

dream that they should not return to Herod, they departed into their own country another way.

### CHRISTMAS.

There is no gladder season of all the year, than Christmas. And rightly so. He who made this season possible, and for Whom the day is named, bore on His shoulders and His divine heart, a world's burden and our sorrow. On Him was laid our iniquity, and "with His stripes we are healed."

This season celebrates His advent into the world. We are glad, not because of His sorrow, but because He came to bear our sorrows for us. His burdens are all too light; ours all too heavy. We stagger, and moan, and fall beneath weights of work and worry we cannot carry. His blessed face beams upon us, His strong arm goes beneath us, and though we have fallen, in the power of His strength we rise and go forward. He wept that we might rejoice, and died that we might live.

The whole world is full of light and life and joy at this season. The Babe of Bethlehem made it so.

There is no other season as spontaneous as this. Thanksgiving requires a proclamation, national holidays require statutes, and Sunday must needs be sustained by law. But Christmas—there is no statute, enactment, resolution or edict about that. It is spontaneous. People naturally observe Christmas. It is the season of joy and gladness.

The world not only observes Christmas, it gratuitously keeps Christmas. It not only marks the season when men agree to quit work and make merry together, but gives time to forget what we have done for others and rejoice in what others have done for us.

Childhood is happiest because Christmas is supremely children's day. The whole day and season are in the name and honor of a Child, the Child.

So it comes about that youth returns to all; life and joy and glee are on every hand. New life falls upon the earth, and the earth yields her treasures of gifts and gratitude in return. He has made the world glad by a gift—the gift of Himself, that greatest gift of all. And amid all our giving and getting one should not forget Him who gave the largest and the richest Gift.

### AN ORGANIZED SUNDAY SCHOOL CLASS.

Nothing succeeds like success. That is the best argument for the organized Sunday school class. It succeeds. It attracts to Sunday school, and to church, many who would not otherwise

go. It does not diminish, but always increases, interest in church work.

One of the largest of these classes, in all our number, is that taught by Mr. Hersey Woodward, of the Suffolk Christian church and Sunday school. At the end of ten months' existence the Class had a banquet in Armory Hall, Suffolk, on the evening of December 10. One hundred and twenty-five members, out of an enrollment of one hundred and fifty-two, were present. Mr. J. M. Darden was master of ceremonies, and Judge McLemore delivered, according to newspaper reports, an able address on the organized class movement. Speaking further of the occasion The Suffolk Herald says, "Covers were laid for nearly 150 guests and there were present about 140, who enjoyed the evening.

"After partaking of the good things to eat in a hearty manner, the time came for more speech-making, and Mr. J. M. Darden acting as toastmaster, called on the following gentlemen who responded to the toasts: W. M. Watkins, president of the class, welcomed the guests in a most happy style. He made reference to Mr. W. P. Duke, now bordering on four score years, a charter member of the Suffolk Christian church, who walks every Sunday from Magnolia, a distance of three miles, to attend Sunday school and church. Mr. Duke was present at the banquet and spoke a few words of encouragement and hope. The next speaker was W. J. Kendrick, teacher of the Baptist Baraca Class, who responded to the toast, "To the Ladies." Mr. Hersey Woodward, teacher of the Twentieth Century Baraca class, told about the organization of the class, its growth and what it had accomplished. Col. E. E. Holland was very happy in his address on the "Class and What It Is Doing." This concluded the speech-making and the benediction was pronounced by Rev. Joseph B. Dunn."

What Bro. Woodward is doing in the Suffolk Sunday school, and what Prof. W. A. Harper is doing in the Elon College Sunday school, and what Rev. H. E. Rountree is doing in the Waverly Sunday school may be done in other schools where an earnest, intelligent effort is put forth. These brethren have awakened new interest in Bible study and Sunday services in their respective communities, and scores are being helped by their endeavor.

—There will be no Christian Sun next week. The office force, with the rest of mankind, will take a few days off for Christmas, and in preparation for the new year.

**ELON COLLEGE NOTES.**

—Mr. W. F. Jones, who fell and was so seriously hurt Saturday, Dec. 11, as mentioned in these notes last week died from his injuries a little after midnight last Thursday night. Mr. Jones was the son of the late Rev. J. A. Jones of Wake County. He moved here about two years ago. He leaves a wife and three little daughters. The remains were taken to Wake Chapel church where the funeral was conducted on Saturday by Rev. J. W. Patton.

—Rev. W. C. Wicker filled the college pulpit at the eleven o'clock service Sunday, preaching one of his most appreciated sermons.

—Mr. Jennings A. Lincoln led the Christian Endeavor meeting in the evening, which was characterized by a spirit of true devotion.

—Examinations began last Thursday and will close Wednesday afternoon. Students are going away as fast as they finish their examinations, to join the friends at home for the holidays. The College reopens Tuesday, Jan. 4.

—The Elon Banking and Trust Company was chartered by the Secretary of State, Dec. 18, and purposes beginning a commercial and savings bank business about January first. The community at large seems to be interested, for about twenty-five persons, we understand, have taken stock. It is said that a real estate company is to be organized here also.

—The College population will be widely scattered the next two weeks; Miss Pitt of the department of music goes to spend the time with Mrs. Hugh McAlister at Lumberton, N. C.; Miss Bryan of the art department goes to her home near Asheville; Dr. Randolph of the department of Science and modern languages is off for his home near Charlotte; Prof. Harper of the Chair of Latin is to attend the meeting of the Southern Educational Association at Charlotte where he is on the program to deliver an address; President Moffitt will spend part of the time at Harrisonburg, Va. Other members of the faculty will be here and there for pleasure and for the purpose of increasing the patronage of the College.

W. P. Lawrence.

**NORFOLK LETTER.**

The statement in my letter of last week to the effect that Rev. Mr. Keys of Pennsylvania had accepted a call to the South Norfolk work, proved to be not based on correct information. The facts in the case are, that the Rev. Daniel A. Keys, of Conshohocken, Penn., had been

invited to visit the South Norfolk field with the view of investigating the work, which he did, and was present and preached for the South Norfolk people yesterday, both morning and evening. It was my pleasure to be with them at the evening service, and to have the privilege of hearing Brother Keys deliver a strong, foreful sermon on the subject, "The Madness of Sin."

The South Norfolk people seem to be very much pleased with him. He will remain with them until Thursday of this week. It is not known yet just what decision will be reached with reference to his accepting the work.

The work at the Temple seems to be progressing nicely. The Sunday-school has made considerable improvements in their primary departments, having arranged a room for the Philathea class, and dividing the remaining space into several smaller individual class rooms. The church has organized a male choir, which did good service yesterday. Bro. Howsare is pleasing the people, and both Sunday-school and congregations are growing. They will have their Christmas entertainment Tuesday evening of the holiday week.

Word has been received from Brother Hanson that he will be with us at the Third Church on the 26th inst. and remain over the following Sunday. Hence we hope to have something definite about the future pastorate of the Third Church to report by next week.

J. W. Manning.

**LAYMAN'S MISSIONARY MOVEMENT.**

(A personal letter to every pastor in North Carolina).

Greensboro, N. C., Dec. 11, 1909.

Rev. and Dear Brother:—

We beg to call your attention to the North Carolina Convention of the great Laymen's Missionary Movement to be held in Greensboro January 12-14. The "Call" and other literature issued by the Publicity Committee have been mailed to you, from which you may learn of the purpose of the Movement, and of the plans for this one of the seventy Conventions being held in the United States, and as brethren in the great cause of our common Master we ask your earnest and immediate interest in the same.

While it is a Layman's Convention, we realize that outside of Greensboro, at least, the laymen must be reached through their ministers, and therefore, we, the Pastor's Co-Operative Committee, feel that we cannot co-operate more efficiently than by urging our brother ministers throughout the state to join

with us in supporting and promoting this great work among laymen for the extension of our Master's kingdom.

To you it is not necessary for us to enlarge upon the importance of this Convention, or to tell you of the wonderful possibilities of this great Interdenominational Missionary Movement of Laymen, for we all realize that it is one of the most hopeful and encouraging signs of the times in the Christian world. But we, on behalf of the twenty-two ministers of our city, do write to urge upon you the great importance of bringing this matter before the men of your congregation, and sending, or better still, bringing as many delegates as possible to the Convention.

We hope you will have delegates appointed at once, in the way you think best, and that you will succeed in having a goodly number present at the Convention; and again hoping that you, yourself, will be able to accompany your laymen, we are,

Fraternally yours,

Rev. E. K. McLarty, Chmn.,

Methodist.

J. L. White, Baptist.

T. J. Ogburn, Methodist Protestant.

J. W. Bolton, Christian.

C. E. Hodgkin, Presbyterian.

S. R. Guignard, Episcopal.

S. S. Myrick, Friends.

C. H. Wenholt, Moravian.

Shuford Peeler, Reformed.

**MY CHRISTMAS WISH.**

I am thinking of you today because it is Christmas and I wish you happiness; and tomorrow because it will be the day after Christmas, I shall wish you happiness; and so on clear through the year. I may not be able to tell you about it every day, because I may be far away, or because both of us may be very busy, or perhaps because I cannot even afford to pay the postage on so many letters or find the time to write them. But that makes no difference. The thought and the wish will be here just the same. In my work and in the business of life I mean to try not to be unfair to you or injure you in any way. In my pleasure, if we can be together, I would like to share the fun with you. Whatever joy or success comes to you will make me glad. Without pretense, and in plain words, good will to you is what I mean.—Henry Van Dyke.

—Get ready to do good and efficient service during 1910 whatever position you occupy.

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

\$5,054.44

**CHILDREN'S CORNER.**

**The Band of Cousins.**

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week .....\$4,838.07

**Monthly Dues:**

Mary Lee Foster .....	\$ .20
James L. Foster, Jr. ....	.20
Jessie Penny .....	.20
Pauline Penny .....	.20
Lucile Manning .....	.25
Brannock Newman .....	.05
Murdock Newman .....	.05
R. Leslie Newman .....	.05
Perla Pate .....	.10
Clarence Newman .....	.20
Addie Newman .....	.20
Helen Foster .....	.20
T. Clifford Foster .....	.10
Nannie Benton .....	.10
Bettie Franks .....	.05
Numa Franks .....	.05
Noma Franks .....	.05
Dwight Franks .....	.05
Blannie Franks .....	.05

**Monthly S. S. Offering:**

Rosemont, Va. ....	.75
Dendron, Va. (Nov. and Dec). ....	4.60
Berea, Nans'd., Va. (Nov. and Dec). ....	7.58

**Thanksgiving**

**Offering:**

Ingram, Va. ....	45.27
Smithwood, N. C. ....	3.00
Wentworth .....	7.46
Providence Chapel, Ga. .	4.01
Matha's Chapel S. S. . .	5.00
Oak Grove, N. C. ....	6.50
Noonday, Ala. ....	2.38
Mt. Auburn, N. C. ....	19.51
Lewisburg, Pa. ....	3.00
Auburn, N. C. ....	5.23
Raleigh, N. C. (addi- tional) .....	1.00
Berea (Nans'd.) Va. ...	25.00
Hines' Chapel .....	5.00
Pine Plains, N. C. ....	2.50
3rd Church S. S. Norfolk	12:65
Shallow Ford, N. C. ....	2.21
Mrs. J. L. Barksdale ...	1.00
Miss Willie Staley ....	1.00
Shallow Well, N. C. ....	9.95
Mt. Zion, Ga. ....	2.51
New Hope, N. C. ....	6.85
Bethel (Valley Va.) ....	4.00
Freehold, N. Y. ....	5.00
Long's Chapel, N. C. . .	3.55
Mt. Carmel, Va. ....	17.51
Amt. 47th week .....	216.37

Elon College, N. C., Dec. 15, 1909.

My Dear Children and Friends:—

Hurrah for the record-breaker \$5054.44 to date for 1909!! This is indeed gratifying. This has been a great year for us, and yet our work is just beginning. Who can tell how fast and how large the Lord will prosper our work for these dependent citizens, for whom our States make but little or no provision? Our States provide for their blind children, their deaf and dumb children, and for their insane citizens, and even build magnificent structures for their criminals, while the unfortunate orphan child, who is none the less a citizen, is left to the limited support of church and fraternity. These are sad facts. But we are encouraged that the denominations and fraternities are filling so well the responsibility put upon them. The Christians are coming up well and rapidly on this point of duty; and in a few more years we will be asking for friends to put up "memorial buildings" to accommodate our children.

Christmas is here and the Orphanage children are all busy talking about Santa Claus and writing to him with all kinds of requests for every kind of toy to play with and "goodies" to eat. Sometimes they forget their work and simply talk "Christmas and Santa."

We wish for all the Cousins and friends who have helped us make '09 so great a success the happiest greetings of the season, and may the Christmas of 1909 be to each a very joyful occasion. In our next letter we hope to submit our third Annual Farm Report; could not get all items up for this week.

Donations: Dr. J. D. Helms, Greensboro, N. C., Mfg. Chemist, 4 bottles of Helms' Babyoline; Ladies' Aid Society, Christian Church, Greensboro, N. C., 1 memorial quilt; Misses Pauline and Jessie Penny, Raleigh, N. C., \$1 with which to buy Christmas treat for children; Atlanta drummer, 50c to buy treat for children.

If you will read carefully the above report, you will see how generally the people are becoming interested in the Orphanage.

We are so grateful for the liberal cash offering this week. Many Cousins have written; one "old Cousin," Miss Willie Staley, sends in her \$1.00 Hope all "old cousins" will send us the \$1 so we can buy the new farm. We must have more farm land.

We had a great Orphanage meeting at Ingram 2nd Sunday: the audience was small owing to the threatening weather. After the pastor, Rev. S. B.

Klapp, had introduced Unele Jim, he preached and talked for the Orphanage the best he could; and then Dr. S. T. A. Kent took the offering, and he did it well. Dr. Kent is in deep sympathy with the Orphanage work, and in a few minutes had raised \$79 in cash and subscriptions; most of it will be paid before Christmas. This is the largest Thanksgiving offering yet reported for the year, and that from a small church, but a church of deep sympathy and liberal purse. We enjoyed the kind hospitality of Bros. Kent and T. A. S. Boyd and their families while in this community; and thank Bro. Ira Boyd for facing the cold and rain in getting us from and to the depot; this is no small item in our work. We thank pastor and people for the pleasure and profit of this trip.

In this season of cold and colds, we are grateful to Dr. Helms of Greensboro, N. C., for 4 bottles of Helms' Babyoline for the children. We will use this medicine hoping that great relief will be given the little fellows; also the Ladies' Aid Society of Greensboro send us a splendid memorial quilt—they got the memorial and the Orphanage the quilt—that's all right, sisters, we will trade that way often.

Our good Cousins, Pauline and Jessie Penny, of Raleigh, N. C., who anticipate so joyous a season at their home with the good things of Christmas, are willing to share with the orphan child and hence send \$1 for treat; also the Atlanta drummer adds 50c for good things for the children at the Home. Thus 31 hearts will be made more cheerful and 31 lives happier by the thoughtfulness of these friends.

We guess Dr. Atkinson will take a week off and thus make it two weeks before you hear from the Orphans again; meantime get ready for the new year and let all join in closing up the old year with gratitude and praise for the rich blessings of the past.

Yours faithfully, Unele Jim.

Waverly, Va., Nov. 22, 1909.

Dear Unele Jim:—

As it has been a long time since I have written to the corner, I guess the little cousins think I have forgotten them. But I am going to school and can write a letter by myself now. I have lots of mistakes, anyway will send it. My little cousin is staying with me now while his papa is sick. He was hurt very badly in the mill last week. Had his arm broken. I will be eight years old next Sunday. I will close for this time with love to the cousins.

Enclosed please find 25 cents, fifteen

cents for myself and ten cents for my little cousin.

Your nephew,  
Garland Gray.

Sorry your cousin is hurt, dear. You forgot to give his name, so we credit you with the 25c.

Norfolk, Va., Dec. 13, 1909.

Dear Uncle Jim:

It has been a long time since I have written. I am going to school now. I am in the fourth grade. My teacher is very nice.

I hope the cousins will have a merry Christmas and a happy New Year.

Inclosed find 25 cents.

Your niece, Lucile Manning.

Glad you write again, Lucile, for we are sorry indeed to have the cousins of long ago drop out.

Dec. 10, 1909.

Dear Uncle:

Well, Christmas is almost here, and all the little folks like me are looking for Santa Claus. We are going to have a tree and mother says that we won't get much else. Well, I wish I could send something nice to the orphans for Christmas, but don't have very much myself, but would be willing to divide with them if I could. I enclose 30 cents, our dues for Nov. and Dec. Love to all.

Helen S. Foster,  
T. Clifford Foster.

Thanks for your good wishes, Helen. Give us your prayers and surely God will bless both you and the orphan children.

Manson, N. C., Dec. 13, 1909.

Dear Uncle Jim:

Here come two little boys wanting to join the band. We love to listen to papa read about your little people. We go to Sunday-school twice nearly every Sunday.

We are expecting Santa Claus to come Christmas to see us. Hope he will come to see all the children there.

Enclosed please find our dime.

Your nephews, Brannock Newman,  
Murdoek Newman.

Welcome, boys, and may you prove faithful all through the coming year.

Manson, N. C., Dec. 12, 1909.

Dear Uncle Jim:—

I am late this time; sorry, hope to do better.

I just talk Santa Claus all the time. I want him to bring me a tool box with a hammer and saw, and nig-toes. I can't say nigger-toes.

I think I ought to go with papa every Friady night to the C. E. Society at

Liberty because I cry, and he lets me go to Sunday school. I think I must every time he goes to church. Papa is to open the meeting next time.

Enclosed find my dues for December.

Wishing all a Merry Christmas and a happy New Year.

R. Leslie Newman.

Never mind, when you get big you can go all the time. So little boys have to wait.

Dearmanville, Ala., R. F. D. 3.  
Dec. 14, 1909.

Dear Uncle Jim:—

Elon College, N. C. Here I am this cold day. It has been snowing just a little but up here, just enough to say it has snowed. I guess the cousins are fixing for Christmas. Wish they could all come spend Christmas with me. We are going to have a Christmas tree Christmas eve night. Please find a dime.

I remain, wishing the cousins a joyful Christmas from

Perla Pate.

Strange that you are having snow and we who are farther north, still having pleasant weather. But we had better look out!

Henderson, N. C., 1003 Nicholas St.

Dear Uncle Jim:—

Well, Christams is nearly here. We wish you and all the children a happy Christams. Hope Santa Claus will remember each child. We send our dues for Nov. and Dec.

With best wishes we bid you adieu,  
Clarence and Addie Newman.

I think he will, children, for he is a dear, good fellow.

Greensboro, N. C., Dec. 10, 1909.

Dear Uncle Jim:

I come with my dime for December. Christmas will soon be here. I guess the cousins are looking for Santa. Hope they will have a nice time. Love to the cousins.

I wish you all a merry Christmas.  
Your loving niece,

Nannie Benton.

Yes, we are looking for Santa. My—he'll have to bring us lots of things, for we have such a large family.

Raleigh, N. C., Dec. 13, 1909.

Dear Uncle Jim:

This is our last letter for this year. Hope the orphans will have a merry Christams and a happy New Year. Enclosed please find twenty-five cents, the dues of brothers, sister and I.

Your loving niece,

Bettie Franks.

Thanks, Bettie. Be sure to be as faithful next year as you have the past.

Raleigh, N. C., Dec. 10, 1909.

Dear Uncle Jim:

Did you think we had forgotten you and the cousins? We have been very busy, this fall, picking cotton. Now we are busier than ever, going to school.

I am in the sixth grade this year. Miss Meader Rollins is my teacher. Pauline's teacher is Miss Mamie Taylor.

Enclosed please find \$40 for our dues and \$1.00 for a Christmas present.

With best wishes for a Merry Christmas to you, Aunt Myrtle, and all the cousins.

Your little nieces,  
Jessie and Pauline Penny.

Thank you very much indeed, little girls. Your gift will be enjoyed by our boys and girls.

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The Press Co., Meriden, Ct.

(Begun on page seven).  
that a missionary church, a church of vision, is a growing church.

**Something Definite.**—Let the offering be for some definite purpose—a church house in Ponce, Porto Rico; the girls' school in Japan; the work in South America; a particular church in the Home Mission Field. Then see that the money goes to that purpose.

**Suggested Program.**

1. Chain of Prayer.
2. A Missionary song or two.
3. Scripture lesson as suggested above.
4. Leader's Remarks.
5. Prayer.
6. Special music.
7. Voluntary participation, including Scripture References and Question Spurs.
8. Pastor's remarks.
9. Song. Definite offering. Mizpah.

**C. E. TOPIC FOR JANUARY 2—A FEW SUGGESTIONS.**

Through this year with God.

Num. 9:15-23; 10:10.

**Monthly Consecration Meeting.**

Let the Lookout Committee lead and let its chairman present a definite plan of work, a definite aim to be accomplished, during the coming year. Some other member of the committee should be leader.

**The Leader.**—The leader should urge the importance of making good resolutions not only on New Year's Day, but at every time. He should encourage the members to make new resolutions and then to keep them.

**The Scripture.**—Let one member of the Lookout Committee read the passage. Have another to comment briefly on the same.

**Question Spurs.**—(Hand out to suitable members, to be answered when the secretary calls the roll as if voluntary on their part):

How can we begin the year with God?

How continue through the year with Him?

What things will God not be with us in?

What things will God assist us in?

What is the good of New Year resolutions?

What is the harm of them?

How can we make the year happy for ourselves?

How can we make it happy for others?

What is your experience with New Year's resolutions? (To be given to several).

**Scripture References.**—(Hand to suitable persons to be memorized and given as voluntary participation by them as the roll is called):

In God's Presence, Psalms 116:9.

Walking with God, Gen. 5:22.

Our Path, Heb. 12:13.

God's Promise, Matt. 18:20.

Our Light, John 9:5.

The Blessed Man, Psalms 1:1-6.

Our Shepherd, Psalms 23:1-6.

**The Pastor.**—The pastor will have fine opportunity to speak of that resolution, above every other, to resolve to live the Christian life. If he thinks advisable, he might call for professions after his five-minute talk.

**Suggested Program.**

1. Two or three spirited songs.
2. Prayer by President of the Society.
3. Scripture and comment as above.
4. Leader's remarks.
5. Chain of prayer.
6. Special music or a song.
7. Roll Call and response by members, including voluntary participation of Scripture References and answers to Question Spurs.
8. Chairmen of Lookout Committee's Presentation of the Society's New Year Resolution, the Society rising at the end of the reading, if they approve.
9. Pastor's Five Minutes.
10. Pledge in Concert.
11. Song. Offering. Mizpah.

**MARRIED.**

**Morris-Turner.**

A very pretty marriage was celebrated at Oakland farm in Southampton Co., Va., Oct. 27, 1909, when Miss Bessie Turner became the bride of Mr. Lee Morris. The parlor was beautifully decorated for the occasion and beneath an arch of evergreen the words were spoken that made them husband and wife. May their life be long, useful, and happy.

R. H. Peel.

**Laine-Brewer.**

At Barrett's Church, Nov. 28, 1909, Mr. R. T. Laine and Miss Virgie Brewer. May peace and happiness attend them in their wedded life.

R. H. Peel.

**Rollings-Richardson.**

The home of Mr. W. F. Richardson near Wakefield, Sussex Co., Va., was the scene of a beautiful marriage on Nov. 23, 1909, when his daughter, Bertha May, was wedded to Mr. Wiley A. Rollings of Southampton Co., Va. The parlor was beautifully decorated and lighted with candles. The wedding march was played by Miss Callie Rollings, a niece of the groom, and Mr. Amos Rolling, a nephew of the groom and Mr. Hargrave were attendants.

After the ceremony the couple took the N. & W. train at Wakefield for a tour to Washington and other cities. May each make the life of the other happier and brighter.

R. H. Peel.

**Pond-Davis.**

At the bride's home near Sedley, Va., Dec. 5, 1909, Mr. Geo. D. Pond and Miss Ida May Davis were united in marriage. A number of friends had assembled to witness the ceremony and extend their congratulations and best wishes to the happy couple. May their life be filled with joy and usefulness.

R. H. Peel.

**Cobb-Whitley.**

At the home of Mr. J. F. Whitley, Franklin, Va., on Oct. 27, 1909, Miss Margaret, his oldest daughter, became the bride of Mr. Frank Cobb. It was a quiet marriage, and only a few relatives and friends were present. The bridal party drove to the home of the groom's father, Mr. W. M. Cobb, where a sumptuous supper was served.

Mr. and Mrs. Cobb have their home in Franklin, where Mr. Cobb is in business, being a member of the firm of Cobb Bros. Best wishes of a host of friends go with them.

C. H. Rowland.

**Blythe-Lankford.**

On Dec. 9, 1909, at the home of the bride's father, Mr. O. Lankford, at 4 P.M., Miss Loise Lankford and Mr. Albert H. Blythe were united in marriage by the writer. Supper was served at the home of the bride. May they live long and be useful.

C. H. Rowland.

**D I E D.**

**Gatling.**

Sister Nancy D. Gatling died Nov. 12 in her 29th year. She was the beloved wife of Riddick Gatling, the treasurer of our county. Sister Gatling was sick only a few days and her death was a shock to the entire community. All was done that could be done, but she had finished her work, and the Lord took her to Himself. She is survived by her husband, four little children, mother and father, Mr. and Mrs. W. D. Langston, one brother, J. R. Langston, two sisters, Miss Sallie M. Langston and Mrs. T. A. Eure, of Eure, N. C., and a host of near relatives and friends.

She was a woman of many accomplishments, and useful in every sphere. She was always at her post of duty. Nowhere, save in the home, will she be

more missed than in her church, which she loved so well. She was our organist, and took a delight in the song service, which was always enjoyed. She has now joined the heavenly choir, and God has put a new song in her mouth. We will perfect our work in eternity. What we love in this world, we will love in that higher and brighter world. Our work does not cease, when we shake off the mortal and put on the immortal. Here we are hedged in on every side; but no one can set the boundary to the possibilities of the soul freed from the bondage of death.

She died a triumphant death, trusting in her Master. "Blessed in the sight of the Lord is the death of His saints." The home has lost a true wife and mother, the neighborhood a true friend, and the church a true worker. The Lord bless the family and friends.

J.M. Roberts.

#### Turner.

Mrs. Missouri Turner was born in Nausemond Co., Va., Feb. 14, 1838, and departed this life Nov. 18, 1909. She was the daughter of Hardy and Christian Duke. On July 22, 1858, she was married to George W. Turner, who died Sept. 10, 1903. Sister Turner made a profession of religion at the age of fifteen years, and united with Cypress Chapel Christian Church. After the organization of Liberty Spring church, she transferred her membership to that church, of which she was a faithful and consistent member until her death. She was a woman of deep religious convictions, spiritually minded and loyal to her church. Her health began to decline several years ago, and she was confined to her room for several months. During this severe affliction she was humble and submissive. She spent much time talking about religion, and the blessedness of her faith in Christ. She spent much time in prayer. She enjoyed the songs of the Gospel, and often requested people to sing for her. She welcomed the hour when she could depart and be with Jesus. She fell asleep trusting in Him, who died to save from sin. She leaves to mourn their loss, one half-sister, seven children, (two boys and five girls), nine grandchildren and many friends. Her funeral was conducted by the writer at Liberty Spring church, and her remains laid to rest in the church cemetery to await the resurrection morn. May the Lord bless and comfort the bereaved ones.

I. W. Johnson.

#### Rhodes.

Jacob Bowman Dewitt Rhodes was born August 9, 1848, and departed this

life December 4 1909, at the age of 61 years, 3 months, and 25 days. Deceased had for a number of years conducted a prosperous mercantile business at Linville, but owing to failing health retired from business and moved his family to Harrisonburg over a year ago. He was a wide awake man, of good judgment, kind, generous, and obliging disposition. He was widely known and was loved and respected by all who knew him. His disposition was entirely unselfish and he was always active in promoting the welfare of others and of the community at large. He was a loving husband, a kind and considerate father, and his home was ever one of happiness and congeniality. Truly a good man has gone, whose place cannot be filled.

He leaves a wife, who before their marriage was Miss Emma Sipe, daughter of Col. E. Sipe, now deceased. There are also left to mourn, six children—Mrs. E. L. Moffitt, of Elon College, N. C., Miss Sarah B. at home, Mrs. J. K. Ruebush, of Dayton, Va., Charles E., of Charleston, W. Va., and Misses Grace and Bruce at home. Deceased also leaves one sister, Mrs. E. R. Fletcher of Harrisonburg.

The funeral took place at Linville Christian church, Tuesday, December 7, and the body was consigned to the tomb in the cemetery nearby to await the resurrection call.

Dr. B. F. Wilson of the Presbyterian church in Harrisonburg assisted in the services which were conducted by the writer.

A. W. Andes.

#### Huffman.

Lula May Huffman was born July 4, 1886, died Nov. 15, 1909, aged 23 years, 4 months, and 11 days. For several years she was a great sufferer until death came as relief. She leaves in sadness a father and mother, three brothers and three sisters. Funeral services were conducted by the writer at Linville Christian church, and the remains were laid to rest in the church cemetery.

A. W. Andes.

#### Rawles.

William Rawles was born in Nausemond Co., Va., Sept. 22, 1820. He was the son of William and Julia Rawles. In the year 1850 he was married to Miss Margaret Ann Porter, who only lived about one year after the marriage. During the year 1853, he was married to Miss Mary Elizabeth Hamilton. To them were born three children: the late Richard T. Rawles, Mrs. A. H. Savage, and Mrs. John R. Copeland. During the year 1882, death invaded his home and took away his beloved companion. In

the year 1884 he was married to Miss Cassandra Byrd. Bro. Rawles was feeble for many years, and passed quietly away on Sunday afternoon, November 14, 1909, at the age of 89 years, one month and 23 days. When quite young he united with Holy Neck Christian church, and after the Liberty Spring church was organized, he transferred his membership to that church. Soon after this he was ordained deacon, and he faithfully discharged the duties of that office, until he was too feeble to perform the work. He was faithful in his work, and always at his post of duty, when it was possible for him to be present. When old age and bodily affliction confined him to his home, he patiently waited for the end, with a bright hope of immortality. He leaves to mourn their loss, two children, one sister, twenty grandchildren six great-grand children, a devoted companion, and many friends. His funeral was conducted by the writer, at Liberty Spring church, and his remains laid to rest in the church cemetery to await the resurrection morn.

I. W. Johnson.

#### Beale.

After more than three years of suffering, Mr. J. Pitman Beale, on Oct. 19, 1909, quietly passed away. He was 36 years old, and had been very active until declining health, but for some time gave up business altogether. He is survived by a widow, three brothers, Mr. W. L. Beale, Handsom, Va.; W. F. and J. W. Beale, Franklin, Va.; and two sisters, Mrs. J. I. Beale, Franklin, and Mrs. H. A. Williams, Norfolk, Va.

The funeral services were conducted at Bethany Christian Church by the writer, and the interment was in the church burying ground. May the Father bless the bereaved ones.

C. H. Rowland.

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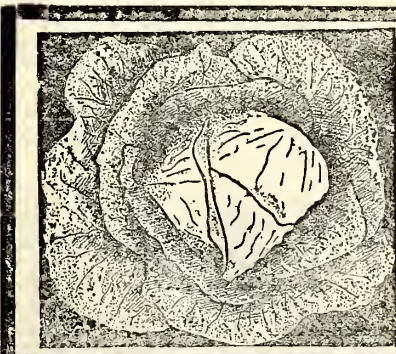
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**B. L. COX, Ethel, S. C.**

### WANTS OF THE WORLD.

**WANTED IMMEDIATELY**—Railway Mail Clerks. Spring examinations everywhere. Commencement salary \$500. Rapid advancement. Common education sufficient. Preparation free. Write immediately for schedule showing examination places. Franklin Institute, Dept. N99, Rochester, N. Y.

**AGENTS WANTED**—Male and Female. Who couldn't sell a kerosene oil burner which makes any lamp give four times the light at half cost! Big profits. Gottschalk, 97 Chambers St., New York.

**REAL ESTATE AND INVESTMENTS.** Texas Panhandle Country. Swisher County. Richest and cheapest land in the world. Delightful climate. Water everywhere, pure, cold and inexhaustible. Write for free illustrated booklet. Commercial Club, James Frye, Syc. Tulia, Swisher Co. Texas.

Don't buy any real estate in the South till you hear from us. Send name today. Will give you valuable information that you never heard of before by return mail free. Fruitland Colony Co. D. 3k 1, 167 Adams St., Chicago

**FOR THE HOME.** Any photograph reproduced on beautiful china plates of Family Members, Churches, School Groups, Residences, your Minister, for Souvenirs. Work permanent. Photos returned unharmed. Write for descriptions. Artist Studio, New Era Bldg., Chicago, Ill.

**TYPEWRITERS.** TYPEWRITERS—ALL KINDS. Only machines equal to new handled, so slightly used they cannot be distinguished from new. Rented everywhere \$3 monthly; first six payments to apply if you desire to purchase. Write for catalog and sample of writing showing net prices of each machine, proving that we can save you 30 to 40 per cent. from manufacturers prices. Typewriter Sales Company, 171 Broadway, New York.

**OF INTEREST TO WOMEN.** Dr. Berry's Freckle Ointment positively removes freckles, leaving beautiful complexion. By mail \$5. Be kind free. Lady representatives wanted. Dr. C. H. Berry Co., Chicago, Ill.

### A Government Position for You

There are broad opportunities in the U.S. Civil Service for American men and women over 18. Life-long positions are granted to thousands every year. We enable you to qualify in your own home at small cost to pass any Civil Service Examination. Get free Civil Service Book. International Correspondence, Box 1025 Scranton, Pa.

# SPHINX PURE MIXED PAINTS THEY LAST!

"Sphinx" Paint comes ready-mixed. You don't waste one-third of your painter's time at \$2 to \$3 per day as when you use lead and oil. You save from \$10 to \$30 on your labor bill when you use "Sphinx."

Then too "Sphinx" Paint is ten-fold better mixed than any painter could possibly do it, for we use perfect mixing machinery. This is why "Sphinx" covers so evenly and goes farther per gallon than any other paint. We guarantee one gallon to cover 300 square feet,—two coats.

**Sphinx Paint is Best for Southern Pine**

Look for our trade-mark bearing the words *Lenox Quality*. It is your best insurance against cracking, scaling and peeling. If your dealer cannot supply you, write us for free color-cards and prices. Made in white, black, and 45 beautiful tints and colors.



**LELAND MOORE PAINT & OIL COMPANY, CHARLESTON, S. C.**

**RURAL TELEPHONE THE BEST  
"HIRED MAN" ON THE FARM.**

It Will Save You and Your Family Time and Steps. It is Never too Tired or too Sick to Go for the Doctor. Will Soon Save its Cost.

Have you a hired man on your farm? The rural phone costs you less than \$1.00 per month. It does more work and saves more time and money than the best paid and most energetic laborer on your place.

There's plenty of proof, if you are looking to save dollars.

Sickness may strike your home in a moment. Ever remember the time in your neighborhood when somebody's life was lost because you couldn't get a doctor quick enough?

It won't do to depend on the hired man, or yourself either.

The sick man or woman or child might die before either one or you had got out of sight of the house.

The hired man might be sick himself, or perhaps you couldn't afford one, or perhaps he'd quit the day before.

Turn the crank on your telephone, speak a few urgent words in the transmitter, and the doctor is with you as quick as he can harness his horse and come tearing over the roads. He can tell you over the telephone what to do until he arrives.

How much is that sort of protection worth to you and the loved ones in your home?

Maybe you break a point to a plow and need a new one. Of course, you might send the hired man, or one of the boys, or go yourself.

But then that would be a day's work lost while one of you went to the nearest town or blacksmith.

The rural telephone will bring that plow-point, or anything else you need in a jiffy, if your neighbors are also enterprising enough to have a telephone.

Maybe your house or barn catches fire and you need every human being on the place to fight it. You need more help to save your household goods and prevent the fire from spreading.

## FROST PROOF CABBAGE PLANTS

**GUARANTEED TO SATISFY PURCHASERS,  
FROM THE ORIGINAL CABBAGE PLANT GROWERS.**



EARLY JERSEY WAKEFIELD. The Earliest Cabbage Grown. CHARLESTON LARGE TYPE WAKEFIELD. 2d Earliest. SUCCESSION. The Earliest Flat Head Variety. AUGUSTA TRICKER. A little later than Succession. SHORT STEMMED FLAT DUTCH. Largest and Latest Cabbage.

TRADE MARK COPYRIGHTED

**Paid in Capital Stock \$30,000.00. Established 41 Years.**

We grow the first FROST PROOF PLANTS in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern states combined. WHY? Because our plants must please or we send your money back. Order now; it is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money.

**We sow three tons of Cabbage Seed per season** Also grow full line of Strawberry Plants, Fruit trees and ornamentals.

Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants—In lots of 500 at \$1.00; 1,000 to 5,000 \$1.50 per thousand; 5,000 to 9,000 \$1.25 per thousand; 10,000 and over \$1.00 per thousand, f. o. b. Youngs Island. Our special express rate on plants is very low.

**Wm. C. Geraty Co., Box 53 Youngs Island, S. C.**

Remember the telephone!

Maybe, you are ready to sell your cotton, but can't afford to make the trip to town until you know what the cotton will bring.

For all you know, the price has gone down or up two cents a pound since you saw the report in your paper.

The telephone will save you that trip, and it will also save you in all likelihood anywhere from two to five dollars, perhaps ten dollars a bale.

Two events of this nature, or one, would pay for the telephone for twenty years.

Perhaps you are good to your family, and let the boys and girls have a little "social" every now and then.

Still, you can't afford to send the hired man around with the invitations and none of you can take his place as messenger.

Remember the telephone! It will do the summoning in half an hour, your boys and girls can go ahead with the day's work and their preparations with an easy mind and pleasant anticipations. Think about all these things, and then

ask yourself whether you'd rather have an indifferent hired man—

Or the hired man of the telephone, who will work for you a year and much more efficiently, for the price poor labor would cost you two weeks.

A postal card will bring you full information. Address, Southern Bell Telephone and Telegraph Company, 19 S. Pryor St., Atlanta, Ga.

—New England's turkeys and small game are the victims of appendicitis. It is hoped that disease will not take off any turkeys down this way, since the prices are high enough now for this precious bird.

**FREE RIFLE**



This handsome 1000 Shot Rifle absolutely free to any boy who will send us 25 cents for one of our samples and give us a few hours of his spare time for one week. This rifle is great for Target practice, and is sure death to small game and rats. Address with 25 cents, stamps or money order.

**Powers Specialty Co.,  
Beloit, Wisconsin.**











