

The Christian Sun.

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

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, APRIL 22, 1888.

VOLUME LX. NUMBER 17.

NICODEMUS.

In my last study of Nicodemus' interview with Jesus, the whole incident unfolded itself to my mind in quite a new light.

1. Note the circumstances. Immediately after his temptation and the incident related in John 1:35-42, Jesus went into Galilee, chose disciples, worked miracles, and preached the advent of the kingdom, perhaps about six months. As the passover drew nigh he went to Jerusalem, not only to celebrate the great anniversary as a loyal Jew, but to test the situation, and ascertain whether the Jews as a body, and especially their rulers, were ready to fall in with his mission, and join him in his work of subduing the worldwide rebellion against the kingdom of God, and restoring the human race to loyalty to that kingdom. On his arrival at Jerusalem, he first astonished the whole city, and the multitude who were gathering there to celebrate the feast, by driving from the sacred precincts of the temple "those that sold oxen and sheep and doves," with a show of authority consistent only with his divinity and royal commission from his Father. Having done this, we read; John 2:23, that "While he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did." Up to this time, though great curiosity had been aroused, no hostility had manifested itself.

2. In view of the prophecies of a king, who would sit upon the throne of David, restore supremacy to Israel, and set up a kingdom that should have no end; groaning under the yoke of the Roman Empire, with expectation of the promised king at its highest pitch, Scribes and Pharisees—the Rulers—the Sanhedrin—were all favorably impressed with this new-comer; and, in order to make themselves certain, and be ready to fall in with his plans, join his standard, and go into the fight with united energy and assurance of success, Nicodemus, as the most intelligent and discerning man among them, was chosen to visit him privately, inform him of the favorable impression he had made upon their minds, and of their readiness to enlist under his banner, as soon as he

should unfurl it, and make report to them.

The night was chosen as the time for this interview, because during the day Jesus was constantly surrounded by the people and the privacy necessary for such an interview was impossible. To have the Roman Government, ever keenly alert to detect the first and least sign of an uprising among the Jews, get a suspicion of their design would defeat all their plans, and blast all their hopes. These facts are clearly suggested by Nicodemus' salutation, at the opening of the interview. "Rabbi, we (not I) know (not presume) that thou art a teacher sent from God; for no man can do the signs that thou doest, except God be with him."

3. A lengthy conversation follows this introduction. We can easily imagine the thrilling interest with which Nicodemus recounts the pathetic narrative of their sufferings, unrealized hopes, and longing anxiety for the appearing of their promised deliverer, who should sit upon the throne of David, and reign forever. Perhaps he also mentioned that thirty years ago a poor child was born at Bethlehem, under peculiar circumstances: that shepherds in that region were visited by a company of angels, one of whom announced to them, "Behold I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Savior, who is Christ the Lord:" that the whole company then sang "Glory to God in the highest, on earth peace to well meaning men:" that the angel that spoke to them also told them where they would find the child, and how they would know him: that they went to Bethlehem and found the babe just as the angel had told them: magi had come from a long distance, inquiring for a child that "had been born king of the Jews:" that Herod, who was king at the time had learned of the birth of the child, and had slain all the children in Bethlehem for the purpose of destroying him; and that they had heard nothing of him since.

Having laid all these facts, and many others, before him, Nicodemus again assures him of their faith in him as the man whom they have been so long and

so anxiously expecting, because no man could do the works that he did except by divine power. And now, says Nicodemus, what can we do? What is your plan? and how can we aid you?

4. Jesus has listened to the lengthy and pathetic narrative with divine patience and courtesy. He now explains to Nicodemus the great mistake under which they had always labored respecting the true nature of God's kingdom; and endeavoring to make him understand its spiritual nature, being a reign of divine love in the heart, that will produce the most perfect outward life possible; but that this divine love cannot enter the heart until a new form of life is produced there—a spiritual life that must be brought about by a new birth; must be begotten from above—"begotten not from bloods, nor from the will of the flesh, nor from the will of man, but from God." "That which is begotten from the flesh is flesh; and that which is begotten from the Spirit is spirit." "The natural man (the man who is begotten only of the flesh) receiveth not the things of the Spirit of God." The Spirit of God must enter vitally into the spirit of man, in the form of a new birth, generating a spiritual life, where there was only a physical life before.

Wonder not that it was a difficult undertaking to make Nicodemus understand it. Men do not understand it today. Doubtless he presented a score of objections where but one is recorded. Spiritual things are spiritually discerned. The unregenerate spirit is alive to the physical life, but unconscious of the spiritual life. It must be born again, begotten from above, begotten from God in order to comprehend the spiritual nature of the kingdom of God and His righteousness—the spiritual life.

5. We are now prepared for Jesus' answer, that, in the record, follows so abruptly Nicodemus' introduction; and understand why it was uttered with such emphasis: "Verily, Verily I say unto thee, except a man be begotten from above he cannot see (comprehend the nature of) the kingdom of God;" with an emphasis also on the pronoun I, indicating his divine authority on that point, in addition to his intelligent ex-

(Continued on page 5.)

FIELD NOTES.

Dear Bro. Atkinson:

We had a very interesting time at Pleasant Ridge the first Sunday. It was the occasion of our temperance rally, and all the speakers were full of enthusiasm on prohibition. Rev. A. G. Kirkman, Prof. Davis of Guilford College, G. W. Ellington and Charlie Hagan of Greensboro all made strong talks; Mrs. L. C. Huffines, Miss Nell Huffines, Miss Ruth Barber and others whose names I do not recall now, all rendered very interesting recitations and the pastor preached a prohibition sermon. The congregation stood solid and pledged to do all they could for prohibition.

Ingram, Va.

We had a good time yesterday at Ingram, Va. They have reorganized the Sunday-school with Bro. J. H. Henderson Supt., and Bro. I. W. Boyd Ast. Supt., with quite an increased attendance and with gratifying encouragement to try to do more for the Master. Easter services will be there next Sunday when an interesting program will be rendered under the skillful care of Miss Nannie Carlton, Miss Myrtle Boyd and Miss Nannie Bass. In the absence of the pastor, Prof. R. I. Redinger will deliver an address there at 3:00 p. m. I was sorry to note the condition of Bro. J. W. Carlton, who is in the Va. Hospital, Richmond, Va. for an operation on his eyes. Bro. Carlton has been nearly blind for some time.

S. B. Klapp, Pastor.

Greensboro, N. C., Apr. 13, 1908.

HOLLAND ITEMS.

Yesterday, the 13th inst. was a very bright, pleasant day, and as usual, we had two services—at eleven o'clock, in the morning, and at eight o'clock at night. At both services the congregation was good—some larger at the night service than usual. I need not say the sermons on both occasions, were edifying and instructive, and much enjoyed. And it would be quite a neglect of duty to not speak of the song service (a most helpful and enjoyable part of the worship) which was really exhilarating and spiritually inspiring.

There is but little interest taken in the politics of our county now, although the election for president is soon to take place. Our present president and congress have conducted the affairs of our nation so wisely and judiciously, there has been very little cause for complaint by any party, however much they have differed with him in some minor topics. We now have a

strong, prosperous, and should be a most happy country.

We have enjoyed very pleasant weather recently. Some weeks ago we had frequent showers of rain, and some times heavy rainfalls. But for a week or two, the weather has been remarkably pleasant and the farming interest has received new life, and many of our farmers have commenced seeding their crops. The corn crop is not so largely cultivated now. Peanuts now take the lead as a money crop. Few only have been successful however, recently in making good peanut crops. The method of culture that is a success one year, may be almost a failure the next year.

With us, stock raising has for many years, met with poor success. When the hog cholera gets on a man's farm it is hard to eradicate. And it is generally very destructive. It kills out all the hogs nearly for several years, which misfortune is very discouraging to the farmer. Some farmers however, seem to so manage their stock as to meet with little loss.

Dr. Jeter, quite a learned and distinguished minister of the Baptist church, as well as editor of a religious paper, said in my hearing, during the delivery of a very able and impressive sermon, that "old men had but few friends." I have looked for that condition to take place in my history, being many years older than Dr. Jeter was when he uttered that grave reminiscence as part of his experience. I think he had hardly reached seventy, if as old as that, and I am now in my eightieth year, and have not as yet had any such experience. I am treated with the utmost kindness and respect now, in my old age, feebleness and imbecility.

The deacons and other thoughtful and interested brethren of our church have recently met and formulated plans, governing the finances of the church, that I think will work admirably. The church is divided into four or five districts. Each district has its collector whose duty is to look after and regulate the finances, or see that the payments are regularly handed in, as early as circumstances will admit.

We are having it much cooler this morning, the 16th. We are having frequent changes, yet, not at any time severely cold.

R. H. Holland.

DURHAM LETTER.

The work at Durham and Catawba, is moving on nicely with increased interest along various lines of work. Our congregations are large and attentive. The work at Durham is gaining ground

in many ways. The Sunday school is growing in numbers with a bright future. The mission Sunday school at Stokes School House conducted by two of our deacons, Brothers Honeycutt and Dickerson, is also giving promise of success. The writer preaches at this station once a month in the evening at 3 o'clock fourth Sunday.

A great many people live in this section who are delighted with these privileges. We have several good members in that neighborhood who attend our church services in the city. Our prayer meeting is well attended. Our last business meeting was the best I ever attended, with good reports from every part of the work. The meeting was harmonious and very interesting. Our new way of raising our church expenses is working lovely, collections increasing from Sabbath to Sabbath. We hope to have the system so thoroughly installed that it will bring in all the money we need to bear the expense of our church work. The little boys and girls are doing a grand work. They are punctual and prompt in all they are asked to perform. The card and envelope system is the way. I would commend this system to all our churches. We are looking to our Easter offering with joy, for we expect to get all our conference apportionment on that day. I must say that our Durham church merits praise for its loyalty and faithfulness in every respect. May the blessing of our Savior continue with us and the work.

A. P. Barbee.

BIG THINGS FOR SOUTH.

Have you any idea what the Mission Board at Dayton, O. is likely to do for the South during the years from Oct. 15, 1908 to Oct. 15, 1913? As the field representative of the Board, I want to tell you if you will just patiently listen.

Portsmouth, Va., has a little church of the Christians, under the pastoral oversight of Rev. J. W. Harrell, which during its six years of activity for the Master has struggled along quite bravely. This church is located right in the heart of the city, where property values are constantly rising. They have a property all paid for, worth at least \$12,000, but their house of worship is not worth more than a few hundred dollars. They want to build a house in keeping with their environment and opportunities, which will mean an expenditure for house and furnishings of not less than \$20,000. They now have in cash and pledges somewhere in the neighborhood of \$3,600. The Board will probably make them a loan of \$7,000 or

\$8,000 at 3 per cent, thus saving them at least \$210 or \$240 a year. The balance of difference between what they now have and the total will doubtless be raised locally within a year.

Raleigh, N. C. has for years been a struggling church, and largely because it seems to be overshadowed by the larger churches in the neighborhood. They must have help. Perhaps \$5,000 will meet their needs. Durham must have a house of worship, and a loan of \$5,000 at 3 per cent these will prove a wonderful inspiration to them. Henderson must not be forgotten, but \$1,000 will meet their present needs very nicely. Girard, Ala. is now making a splendid effort to erect a building in keeping with their needs, one of the features of which, is a well equipped Sunday-school room or suit of rooms. \$1,500 to \$2,000 will greatly inspire them in their heroic struggle.

The above will probably receive attention as the first year's work. For the second, Greensboro, N. C. will come in for consideration for their third church. Wilmington must come in for an effort and a determined one for opening up the eastern part of the state of N. C. Charleston, S. C., offers an open door for entering that state and making a start there which shall mean much for our future in the Southern Convention. Not less than two churches should be attempted in Charleston, as they would prove materially helpful. Atlanta must be entered with a mission in three different sections, and these should be started almost simultaneously. Harrisonburg, Va. or Luray, Va., is another field to receive attention in the second year.

For the third year, Lamberts Point, Va., Lanett, Ala. Mobile, Ala., Anniston, Ala., and Asheville, N. C. must be considered.

The fourth year will probably make heavier demands than any of the preceding ones, for Atlanta will then have reached a point where permanent buildings will have to be arranged for, and Wilmington, N. C., will require something more substantial, and possibly the organization of a second church and securing a site for the same. Then Birmingham, Ala., Macon, Ga. and Petersburg, Va. must have attention.

The fifth year, 1913, should witness the establishment of a church at Charlottesville, Va., thus establishing a chain of churches from Eastern Va. conference to the Valley Central. True the links are widely separated, but others may be added later. This will mean an expenditure of more than \$100,000 in the five years. During that time \$6,000 will have been received by the Board in in-

terest, and probably as much as \$20,000 on returned principal. There may, and doubtless will be some changes in the above program, but I feel safe in saying the Board will do substantially as above when our people arrange a gift of one dollar each for church extension purposes. If this program is carried out and it can be—we may reasonably expect it can be—we may reasonably expect our Southern Convention to contribute \$5,000 a year to the spread of the gospel in other lands to where she is now giving \$1,000. Of course you will not fail to see that many of our people must give many times one dollar in order to reach an average of a dollar for each individual member. In a number of instances whole families will probably give not more than a dollar. Where there are five or six church members in the family, the average is thus cut very small. Who in the Southern Convention will set the pace for his brethren at \$100? How many will give \$50? How many \$25? There should be a large chorus of responses to the next figure; \$1 per month or \$12 a year? Come brethren, let us pinch ourselves and see if we are really alive.

P. S. Sailer.

Norfolk, Va. April 9, 1908.

AN APPEAL.

Dear Bro:

We the pastor, officers and members of Wesley Grove Christian Church, Newport News, Va., who, about seven years ago, were compelled to build a larger church edifice for the accommodation of our friends who wished to attend our services, which edifice, furnishings and parsonage cost \$8,000.00, the interest upon which has, since construction, amounted to \$2,450.00, making a total cost of \$10,450.00 of which we have succeeded in paying about \$7,550.00.

The balance due is \$2,500.00 and we must raise this by June 30, 1908. The small wages of our members and the stringency of finance which has been felt throughout the country, render us unable to meet this obligation unassisted. We therefore take this method of soliciting the aid of all our friends, hoping they will help us in our great struggle.

We hope that this appeal will merit the most favorable consideration of all our Christian friends, and any one desiring to assist us in this worthy cause may send a donation or give us an after-collection as they may see fit. The amount raised may be sent direct to Rev. S. A. Howell, Pastor, or to Rev. M. W. Butler, of the Christian Church, Newport News, Va., who has kindly

consented to receive any means sent for this purpose and to pay over the same to Mr. A. P. Warrington, of Norfolk, Va., whom we are indebted to.

We are preparing a chart or honor-roll, to be framed and kept as a Memorial of those who come to our rescue in liquidating the indebtedness of our Church. Any person giving as much as a dollar to this cause, his name will appear on this chart. Any amount given will be highly appreciated and used to the very best advantage for the purpose stated.

Done by order of Wesley Grove Christian Church. S. A. Howell, pastor.

New Port News, Va.

SUNDAY SPORT A FATAL DAGGER.

Does some one ask, "Should the state forbid sins against God?" Yes, when they are also crimes against man. The state must protect the citizen and itself. But what is most vital to the citizen's prosperity and happiness? And what to the nation's life? The plain answer to both questions is, "True, strong moral character." Sunday sport is a dagger that strikes a fatal blow at this character, the very heart of the citizen and the nation. Compare the character of Scotland, Sweden, Norway, Canada, and the United States, where Sunday is given so largely to quiet, home and worship with that of Spain, Portugal, and the South America republics, where it is given mainly to sport.

The testimony of judges, prison wardens, chaplains, and other students of criminal life proves that nine tenths of all criminals were started toward lives of crime by Sabbath desecration, many by Sunday work, more by Sunday sport, because it so weakens the moral power to resist temptation. Many business men say, "We find it unsafe to place great financial responsibility on those who spend Sunday in sport." Employers generally say, "Workmen who spend Sunday in excursions or other sports are worth little Monday, and are of less value during the whole week."

—In Ohio, with saloons everywhere, the Savings Bank deposits amount to only \$9.42 per capita while in prohibition Maine they amount to \$80.77.—Ex.

The Chinese, failing of victory on the field with Japan, are now engaged in a commercial boycott against Japan. Chinese declare the boycott shall not be lifted till the Japanese have lost in trade \$150,000,000. In Canton 157 merchants alone will sell no Japanese goods, and no Chinese merchandise will be shipped in Japanese bottoms. It is an expensive warfare.

NOTES AND PERSONALS.

Pastor H. E. Rountree, Waverly, Va., closing a letter with renewals for The Sun writes "I am still trying for The Sun." Bro. Rountree has tried much for The Sun in his field of late and his efforts are telling for good.

That is a most thorough and scholarly treatment of that interesting Bible character, Nicodemus, which our venerable and cultured brother, Rev. Thomas Holmes, D. D., L. L. D., of Chelsea, Mich., gives in this week's Sun.

Rev. W. D. Harward, Norfolk, Va., writes: "I have just closed a good meeting at Rosemont, the results of which I will write about to The Sun at an early date." We are pleased to have in this week's paper another of Bro. Harward's interesting papers on Foreign Missions.

There were elaborate Easter services at our Greensboro First church last Sunday. In the morning the Sunday school and choir had charge: in the evening a sermon, musical program and an offering for conference missions and emergency fund. Neatly printed programs were issued.

The prohibition wave sweeps grandly and gloriously onward. Danville and Winchester, Va., voted dry last week, and two weeks before 1500 saloons were put out of commission in Illinois. An Ohio paper says this last is an indication of what will take place in Ohio in September when the new law allowing local option goes into effect.

De. W. T. Herndon has just closed two series of meetings in Wake county resulting in about twenty two conversions. The Doctor is still engaged in evangelistic and colportage work and is meeting with encouraging success. Any church or community desiring his services will do well to correspond with him. He will conduct quarterly meeting and preach at Plymouth, in Wake county, next Sunday—26 inst.

It is a pleasure to note that our beloved and venerable brother, Rev. T. M. McWhinney, D. D., Yellow Springs, O., has considerably recovered from his recent severe illness. A most interesting, vigorous and loving letter from his own hand reached us recently. Though well past his four score years, his mind is clear, his heart firm and his hand steady. His recent book, Democracy of Religion, is well received and is highly spoken of.

Some party, name and address not given, is sending out, under an envelope post marked Salisbury, an editorial in The Charlotte Observer of March 22,

and in pamphlet form a letter from Mr. Cyrus B. Watson of Winston-Salem. These are sent out of course in the interest of "The manufacture and sale of Intoxicating Liquors in North Carolina," but the fellow who is sending them out is spending his money to poor purpose and we are not surprised that he conceals his name and covers his tracks.

Rev. S. B. Klapp, Greensboro, N. C., sending a dollar for two new subscribers four months each says "I am advancing this money with the proposition I am making my members, that I advance 50 cts. for four months trial subscription. If they will carefully read the Sun during this time and are not satisfied that they have received full value for this amount then I will give it to them." Bro. Klapp will not lose any money either on that good proposition.

Well did you ever? Here is a brother who knows what he is talking about. On reading in The Sun recently Rev. I. W. Johnson's inquiry "Will some brother inform us how to get more people interested in the Sunday school?" this brother writes a reply in four words "Organize a ball team." And that is the truth. If the Sunday-school will organize a ball team, hire a fine "coach," also a professional "pitch" and "catch" there will be something doing. Yes sir, Bro. Johnson, if you find your Sunday-school losing in interest, just for the sake of advertising it, and waking up things in general, take this brother's advice, to be up with the procession, you know, and "organize a ball team." Next.

As an illustration of how we see things so differently, one good brother minister writes us deploring the fact that we are removing patent medicine and other advertisements from The Sun. "I cannot see the point of objection to carrying patent medicine advs. in a religious paper. If I were an editor I would want all except whiskey advs. and a few others. I believe in pictures and in advertising columns—more and more with a nice, attractive front page." All the same we differ from this good brother's view point and every week now our advertisements are growing beautifully less, and reading matter grows larger every week.

"Missions" will have an important place on the program of the 12th International Sunday School Convention at Louisville, Ky., June 18-23. Several sessions will be given to the consideration of the relations of the Sunday School to Missionary work and workers, and some notable features will contribute

to the interest and success of the program.

The literature in behalf of whiskey, stills and saloons in North Carolina is unsigned. If we were on that side we would want our work done in the dark, and without anybody's knowing our identity. To advocate and vote for "The Manufacture and Sale of Intoxicating Liquors," is indeed a business of the dark that we should want forever covered.

A brother singing himself as "A delegate," to our Southern Convention in Greensboro next week writes a card to this effect: "I want to ask all Christian people who read The Sun, and may see these lines, to join me in prayer that the Holy Spirit may guide us in our work and deliberations during our Convention which meets in Greensboro Apr. 28, that we may have a profitable and harmonious session." These sentiments, and this request, are so timely that we give them place with pleasure.

Elsewhere in The Sun is an appeal from Rev. S. A. Howell, pastor of the Christian church of our colored brethren at Newport News, Va. Pastor Howell has done, we have been often told, a very wonderful and efficient work among the members of his race in Newport News, and by his Christian conduct and good business judgment merits the assistance of those who have to spare in this time of need. Read his appeal in another column, and send him or to Rev. W. M. Butler for him, a contribution if you can.

Dr. Z. D. Fess, a Methodist, now president of Antioch College, Yellow Springs, Ohio, has this to say of Dr. T. M. McWhinney's recent book, "The Democracy of Religion,"

"I want to thank you personally on behalf of the young men and women of the country for your recent publication, which I regard as one of the most helpful contributions to religious literature of the day. In a time of universal unrest, your work operates as an anchor to stay the vessel.

The work has a literary value, both from the view point of thought and expression; the thought is logical and the expression clear and forceful. The spirit is Catholic and fairly represents the new age in which we see denominational lines well defined, but a liberality that freely concedes the highest purposes, a unity of conduct to glorify God and serve Mankind.

Such a work is bound to have a wholesome influence.

Please accept my thanks on behalf of the young men and women."

(Begun on page 1)

planation of it. Convinced at last that it must be so, but still perplexed with its apparent impossibility, Nicodemus asks with great emphasis, "How can these things be?" Jesus assures him that he knows what he is talking about, and that the begetting of the new life in the soul was really no more mysterious than the blowing of the wind, whose origin and ending he (Nicodemus) could not trace. After hiding him for his ignorance, and impressing upon his mind the importance of "a teacher in Israel" understanding those things, Jesus delivers to him perhaps the first gospel sermon he ever delivered. You can read it in John 3:16-21, commencing, "God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have eternal life; for God sent not the Son into the world to judge the world, but that the world should be saved through him." This was the good news, the glad tidings, the gospel he had come to announce. He also intimated to Nicodemus that this mission of love and salvation would cost him his life, and the manner of his death; and that faith in him was necessary, on the part of all those who would accept salvation and eternal life at his hands.

6. It remains to notice the result of this wonderful interview. We shall make no attempt to describe the scene that must have transpired at the session of the Sanhedrin, when Nicodemus made his report. That they were disappointed, surprised and enraged to the point of the most extreme violence, is clear from what followed. The determination to take Jesus' life was formed then and there; and from that hour they plotted against him with all the fiendish ability and ingenuity they possessed.

It should be borne in mind right here that there was not a man living, nor ever had been, who had any other idea than that this promised kingdom was an earthly kingdom, like the kingdom of Israel in the days of David's might and glory. This idea of the kingdom was not erased from the minds of the disciples themselves until after Jesus left the earth, notwithstanding his frequent plain statements to the contrary. The last question they asked him, just before he left the earth, was, "Dost thou at this time restore the kingdom to Israel?"

7. Immediately after the passover Jesus left the city of Jerusalem and went into the country, with his disciples "and there he tarried with them and baptized" (John 3.22). (The disciples did the baptizing.) At length the Pharisees,

at Jerusalem, learned where he was, and what he was doing, and laid a plot to kill him. Being informed of this, or knowing it intuitively, Jesus "left Judea and departed again into Galilee." "And he must needs go through Samaria." Why was it necessary for him to go through Samaria? He had never gone by that route before. Loyal Jews never went that way. He went through Samaria to avoid the assassins that were lying in wait for him on the usual route east of the Jordan. See John 4:4, and interpret by the circumstances. More might be said about this interesting incident, but I leave my readers to think out the rest themselves.

Thomas Holmes.

Chelsea, Mich.

LETTER FROM ABROAD.

Paris, April 7, 1908.

Dear Dr. Atkinson:

Rome was the metropolis of the world by war, Paris is the metropolis of the world by fashion. When Julius Caesar sent Labienus here with four legions, 52 years before Christ, this place embraced 50 acres. Now they claim 17,000 acres and a population of two millions and seven hundred thousand. When the French Revolution began the population was less than a million. The river Seine divides Paris into two unequal sections. The northern being the larger section and forming at least two-thirds of the city. The shape of the city is almost circular. It is about 400 feet above the level of the sea. It is divided into twenty districts. The streets are numbered from the river. Walking from the river, the odd numbers on the left, the even numbers on the right. The country is cultivated like a well-kept garden, on the intensive plan of farming. The streets are clean and well paved. I have seen something of Paris in a week, but it would be impossible to see all that is worth seeing in a lifetime. The University and its learned corps of instructors and over 20,000 students, its Museum with the best collection of art and paintings to be found in the world, its libraries, old cathedrals, tombs of kings and queens, battle flags and arches of triumph, palatial residences, large hotels, stores, market places, artificial lakes, parks, hospitals, and boulevards are the work of many generations. The grand hotels are crowded with visitors from all parts of the world. Americans spend millions of dollars here annually. Then, too many people do things away from home that they would not think of doing at home.

Bro. Blood received news from home

before we parted at Monte Carlo, that his wife was not so well as she was when he left America. He remained with the ship, on his way to Nottingham, England, but expected to cut his visit short.

The Prince and Princess of Wales are on a visit to Paris. They attended the English Church last Sunday, where a very large congregation attended, "more to see the prince than to hear the preacher," said a French lady. A few people appeared to attend church on Sunday morning, at all of the churches in sight. In the afternoon the streets were crowded with well-filled carriages and automobiles going to and from the horse-races. I did not hear any one say that the Prince of Wales attended the races.

It is now 8 a. m. At 9 I will start for London. As that city is only 226 miles away, I expect to be at the hotel Cecil by 5 p. m., this afternoon. I have not seen a copy of The Sun since I left North Carolina, but I feel confident that its light has been shining for the cause of temperance, in all of its full-orbed splendor, and when the votes are cast and counted, I expect to see the principles of the white ribboners lauded in the glorious sunshine of victory.

Truly,

D. A. L.

ANNOUNCEMENT.

The time for the next session of the Sunday School Convention of the N. C. and Va. Conference was fixed by the last convention for Tuesday and Wednesday after the second Sunday in July. The selection of a place for holding the convention was left with the executive committee. That committee has decided to hold the next convention with Bethlehem church, Alamance Co., N. C.

As president of the convention I want to urge each pastor having work in the conference to take note of the time and place of holding the convention, and plan to help us in the work. We need your help in stimulating the schools to do better work in their organization and to undertake larger definite work. We need your help in urging upon the schools the importance of sending up to the convention a good report and a full delegation. We need your presence and help in the convention.

Let me urge all interested to lend their help in making the convention a success. Unless we take on new life and put renewed enthusiasm into the work, we as a convention are dead. Let all hope and work for the best session in the life of the convention.

D. Jennings Sipe, President.

Wilson, N. C., Apr. 17, 1908.

HISTORY OF COWAN CHRISTIAN CHURCH.

(Continued from last week's Sun.)

I did not, of course, confine my labors to Hallsboro; but took up two other appointments in Powhatan county. One of these was at a schoolhouse known as Hopkinsville, where there was a union Sunday-school conducted by Bro. W. W. Corson, as superintendent, a member of the Christian church in Bradford county, Pennsylvania. I had good congregations at that point, and interesting meetings, but no permanent work. The other appointment was called Liberty, and was in an abandoned Baptist church. A Sunday-school was organized, which numbered about fifty pupils, and at a revival held in the fall there was some indication of a good work being done, but a severe cold compelled me to close before it resulted in anything permanent.

Late in the summer wife and I visited a married sister of hers, living some ten or fifteen miles across the country, in Chesterfield county. While there their family physician, Dr. J. E. Holmes, called, and I learned from him that there was an old church near his place which was unoccupied, and in which he very much desired to have services. Dr. Holmes and three brothers had come from Washington county, Maryland, where they were members of the United Brethren church. Finding no church near their new location in Virginia, except this abandoned house, which was known as Bethiah, and had been a Baptist house of worship, they repaired it somewhat and started a Sunday-school. They met with opposition on the part of the Old School Baptist, who claimed the house, but were encouraged by the Regular Baptist and others in the neighborhood. I made an engagement to visit Dr. Holmes, and taking Bro. Waltman with me, we spent a day with him talking over plans for religious work in the community. The result of it was that I was invited to preach at Bethiah, and my first appointment was on a Sunday afternoon. The church, which was a large building, was well filled, and the congregation was very attentive to the message. In fact, they seemed hungry for the Gospel, for there had been no preaching in that church for years.

In October the president of the conference, Rev. W. S. Hammond, visited my work in his tour of the district, and preached at Hallsboro, Hopkinsville and Bethiah. He seemed very much impressed with the opportunity at the last-named place, and advised me to hold a revival meeting there, promising

to send me some help. I accordingly started a meeting about the last of the month, and in a few days was joined by Rev. S. C. Ohrum, pastor of the Amelia Mission. Under his preaching many began to inquire the way of salvation, and by the end of the week he had engaged to spend with me, there had been forty conversions. So great was the interest that it was decided to continue another week, and Bro. Ohrum consented to return after Sunday. During the second week there were fifteen or sixteen other conversions, and a church was organized with forty-six members.

This church at once assumed an aggressive attitude, and became a center of religious activity in the community. For some years it increased in membership and usefulness, the old house of worship was purchased from the Baptist and repaired, and the remnants of the Hallsboro church, which, true to the predictions of the Amelia friends, had declined through deaths and removals, found a refuge there.

At the end of the conference year, in 1887, I declined a reappointment to Hallsboro, or Chesterfield, as the charge was thereafter known for some time, and it united with Amelia in supporting a pastor.

This ended my active relations with the work in Chesterfield county until the spring of 1889, when impaired health led me to locate on the Waltman estate (Bro. W. B. Waltman had previously married my wife's sister) and engage in farming. But this venture proved rather unfortunate in every way except the restoration of my health. There were floods that year in several states, and Virginia was not exempt. My crops were destroyed or so injured by high water that I saw that I must look elsewhere for a support. The regular rate of rent in that portion of Virginia was one-fourth of the crop, but when I came to settle up with my brother-in-law, he said, "You have not made a fourth of a crop, so we will not charge you any rent."

About this time an organizer of the Farmer's Alliance came into Chesterfield county, and I went to hear him, and joined the Alliance. Then the thought came to me that if organizers were needed in other places, I might do that work. I accordingly applied, and received an appointment to work in Maryland. I went to my old home on the Eastern Shore, and finding considerable interest on the subject, succeeded in organizing in my home and neighborhood at the first trial. Thus encouraged, I pushed the work until my home county was well organized, and found open doors in other counties, and in the

State of Delaware. I participated in organization of the Maryland State Alliance, and was elected Assistant State Lecturer.

But while thus engaged I was occasionally called upon to preach, and concluded that the work of preaching and traveling a circuit was harder than that of traveling, lecturing and organizing, and would be every way more congenial to me. An opening offered in New Jersey, and I entered it and resumed the active work of the ministry, which I continued for nine years in the states of New Jersey and Ohio.

In the fall of 1898, I again turned towards Virginia, and made my home on the old Mead estate in Powhatan county, where I had first met my wife. Having located, I attached myself to the Bethiah church, in Chesterfield county and performed such ministerial labors as the limitations of the unstationed, or local list will allow. I may say here that I had been dissatisfied with the itinerancy, but found the local relation hardly more pleasant. It seemed to me that I desired a church with a congregational form of government, but knew not where such a church, holding the religious truths which I professed, could be found. During the fall of 1901 I went to Newport News, Virginia, to engage temporarily in business and while there came in touch with the Christian Church under the pastorates of Revs. W. C. Wicker and N. G. Newman, and from them learned that the Christian Church would afford me that liberty for which I was seeking. And so I became a member of the North End Christian Church, of Newport News, Virginia.

The following year I spent on the old homestead in Powhatan, and was solicited to preach and organize a Sunday-school at the Hopkinsville schoolhouse. This school was represented at the Eastern Virginia Christian Sunday School Convention, at Holland, Va., July 1902. I also visited the old Liberty neighborhood, in Powhatan, and found that the old church had been removed, but that a small chapel had been erected in its place, and that a Methodist Episcopal minister was preaching there. He kindly invited me to preach one Sunday, and I afterwards made another appointment, but finding the situation not favorable for permanent work, looked about for a more inviting field. There was a town on the Southern Railway, a short distance from Liberty, called Clayville, the seat of extensive brick and tile works, with no church work being done in it, and I was making arrangements to enter that field, when there came a call from Auburn

FOREIGN MISSIONS.

and Garner, North Carolina, and I moved south, instead.

About this time some of my wife's relatives in Virginia were much exercised over the opportunities offered for stock raising and land getting in Montana, and two brothers already in this state repeatedly urged the advisability of removing thither. Finally Bros. W. E. Waltman and W. A. Mead decided to go to Montana, and closed out their interests in Virginia. Before going the Waltmans said to me,

"If we go, you must go, too."

"No," I said, "I do not think I care for that country."

"But we shall want preaching there, and want you to come out and organize a church."

"Well, what sort of church do you want? I am a minister of the Christian Church, and would not wish to organize any other."

"We will join the Christian Church, if you will come."

That, and subsequent proceedings after they reached their new home settled it for me, and in due course of time, through the co-operation of the Mission Board, I arrived in Montana as a missionary of the Christian Church, in December, 1903, and on the 20th of that month organized this church, with fifteen charter members. Of this number, Bros. W. E. Waltman, L. W. and W. A. Mead, Mrs. W. E. Waltman and Mrs. H. G. Cowan were charter members of the Hallsboro church, Mrs. L. W. Mead was received by me at that place, and Mrs. W. A. Mead was a member of the Bethiah church. The others, with the exception of one brother, were the children of the above, several of whom had been members at Bethiah. And of course the organizer of these three churches was numbered with the others.

And thus it may be seen that the little Northern-grown plant of Methodist Protestantism, transplanted into southern soil at Hallsboro, Va., flourished for a brief space and then died, but not until it had sent out a vigorous shoot which took root at Bethiah and perpetuates to this day the work done by this writer in Chesterfield county, Va.; and finally, from that growth a branch was taken to the new country of Montana, in whose fertile soil it is springing up as a healthy fruit-bearing vine of the denomination known as Christians. We now number thirty-two members, and God is blessing the work and watering the vine with the dews of heaven, making it ready to "bring forth much fruit" in His own good time.

H. C. Cowan.

Cowan, Montana, March 24, 1908.

When the modern foreign missionary movement was launched it did not appeal to the people generally. There were seemingly good reasons to present by those who were not in sympathy with the movement as to why they should not invest very largely in it. But the day has passed when these offered reasons appear plausible. The work of foreign missions is no longer a matter of experiment. It is a success. And it is coming more and more to be seen that a greater outlay would have meant still larger returns. And with this thought Christians are waking up in their efforts to "redeem the time" so far as they can, although millions of souls have gone from this life that might have been saved if the church had been filling her mission all the way. Men of means are waking up to see that they have been letting pass the opportunity of their lives. In the meeting where the Laymen's Missionary Movement was born millionaires prayed in tears and confessed that thus far they had been laying up treasures on earth only. "We have sent nothing ahead."

It is going to mean much for the cause of missions to thus secure the interest of these men of means. That is a telling work which is being done by Mr. Campbell J. White, Secretary of the Laymen's Foreign Missionary Movement in going over this country stirring up the men of the church on this all important subject. He has the work at heart and where ever he goes men become impressed with the spirit of missions and catch a vision that proves an inspiration to their lives. He has served as a foreign missionary for ten years and feels led of the Spirit to come back home and seek to stir up the church people of this country to see their privilege and responsibility. And he labors under the conviction that the solution of the foreign mission problem rests with the church at home. And this is so. He shares with a few here and there who believe in getting the gospel preached to "every creature" in this generation. Another point which he stresses is: Any giving is small where the life is not given, and that those who stay at home are as really to give themselves to the work as those who go to the foreign field. It is going to mean much for this great cause to get the people of God to feel this way about it. The feeling that the gospel may be preached to "every creature" in this generation is comparatively a modern one. It is said that twenty years ago even missionaries on the field

labored in the thought that it would require ages upon ages to accomplish this great task and at the rate that it has been done in the past it would be even so, and in fact it could not be done at all. But reason itself, coupled with the command of Christ, and the success already attained has sent home to many hearts this optimistic feeling. And why not? For we can not preach to the dead nor the unborn. Each generation must give the gospel to its own generation or it cannot be given. It is in view of this fact, prompted we trust by the love of God, that men are being awakened to invest more largely than ever before in this great work. Twenty five years ago a New York financier gave his check for \$6,000 to establish a mission in Korea. In a public meeting recently he stated that it was the best paying investment that he had ever made. When the investment was made there were no Christians, or but very few, in all Korea. During last year alone there were two thousand and five hundred converts to the Christian religion baptized in Korea. When the investment was made there were no Christians to attend the mid week prayer meetings. Now it is no uncommon thing to find 1,200 Christians at these mid-week services. What joy there is in taking a part in a work like this! Some time ago a man in Asheville said that he was supporting two foreign missionaries and longed to be able to support ten. Some who read the Christian Sun could support a foreign missionary and be the happier for so doing. The time has come when we must take an advanced step or the doors of opportunity will close in our face. I trust that at the coming session of the Southern Christian Convention a vision may be seen and an interest taken along this line that will prove an inspiration to all our people.

W. D. Harward.

Last week's Herald of Gospel Liberty has this tender and solicitous word, which we make our own also, of the greatly beloved former editor of our Sunday School Literature:

"Dr. J. P. Watson in a private note to us speaks of his condition as very weak, but he is not discouraged. He is hoping to get out as the warm weather comes. He appreciates kind words and brotherly letters from his old friends. We hope many will thus write him, but do not ask or expect an answer, as he is not able to write many letters. Send him a word of cheer and rejoice in the joy your letter will give him—take that in place of an answer. His address is, Dayton, Ohio, R. R. 13.

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 Months75
Four Months50
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.

SOUTHERN CHRISTIAN CONVENTION.

As far as we can learn all things are now ready for the Convention at Greensboro, N. C., Tuesday p. m. April 28th. The several committees have already been at work, and the program is complete. There is much work of importance for the Convention. Every member should make earnest endeavor to be present. And we trust many interested visitors will be there. Homes have been provided, and assigned, so that when a member arrives in Greensboro he will know exactly where to go.

There is expectation of a good meeting. We should earnestly hope and devoutly pray to that end. The first session will be Tuesday night at 8 o'clock. The Convention will likely close Friday p. m. Come at the opening, stay till the close, should be the motto of every delegate.

BOTHERED (?) WITH RELIGION.

The esteemed Presbyterian Standard relates this:

"After the Bishop had read the appointments for the ensuing year at the close of a Conference, one of the preachers asked the brother he was to succeed, to give him such facts as would enable him to do the best work in his new charge. The answer was: "I can tell it all in a word; you will get on all right at—if you don't bother those people too much with religion."

And commenting, editorially, the Standard remarks:

"That is it. Too many churches do not want to be bothered with religion. When they are vacant, the preacher they want, is one they think will not bother them, in this way."

All of which is quoted that we may express here our absolute and unqualified disagreement, both with the preacher who was to be succeeded, and with our brother Editor of the Standard.

I can tell it all in a word and say that the very reason why the preacher in question was being moved to another charge was because he had failed to "bother" the people on his circuit with religion. And as for The Standard's opinion that "Too many churches do not want to be bothered with religion," our opinion is that such a church as that does not exist under high heaven. That which the churches want, and are dying for the want of, is more and more and more religion.

That which the people of this earth love to hear better than any other message ever told is the Gospel story. Churches never die because they have too much gospel, and congregations do not become "bothered" with too much religion.

The preacher may go into the pulpit, and in the name of the Gospel, abuse his congregation with all sorts of uninviting language and epithets. That is not the gospel. It is not even preaching.

Again the preacher may indulge in religious platitudes for an hour. He may preach the same sermon he has preached for a year, but under a different text. He may tell his congregation for the hundredth time that which they already knew before he told them. Nor is that the gospel. It is not even preaching.

When, on the other hand, the preacher seeks by prayer, research and study to unfold the Scriptures to his congregation; and through that unfolding leads them to a deeper and truer religious life, his congregation does not drive him away, nor turn a deaf ear.

We repeat, therefore, that the preacher never kills a church nor even "bothers" it with too much religion.

A Menace and a Nuisance.

In a recent editorial of the Charlotte Observer (which editorial by the way the whiskey folks are sending out as campaign literature) this sentence against prohibition occurs: "It (The Observer) doesn't believe in the interference of one man with the business of another until the other begins to trench upon his rights or becomes an offense, a nuisance or a menace to society." Now The Christian Sun agrees with the esteemed Observer in every line and word of the above remarks. With all our heart and soul we "do not believe in the interference of one man with the business of another until the other begins to trench upon his

rights or becomes an offence, or nuisance or a menace to society." And with all the heart within us do we most solemnly aver that the saloon trenches upon the rights of the whole community, and the esteemed Observer knows, as well as it knows any thing, that the saloon becomes an offence, a nuisance and menace to society. Ask the father whose son has been debauched by it if the saloon does not trench upon her rights, and become an offender, a nuisance and a menace to his home. Ask the wife who waits and watches at night for her husband, whom she expects to see intoxicated when he does come, if the saloon does not trench upon the rights, and is a menace and a nuisance to her home? Ask the town in which the saloon is located, the community that is cursed by it with lawlessness and disorderly conduct if it is not a nuisance and a menace.

This is why we fight the saloons because it does trench upon every God-given and sacred right we have.

THE ELON COLLEGE DEBATE.

One of the epochal events of Elon College life is the annual debate between its two male literary societies. This elicits the patriotic society spirit as no other event and arouses academic enthusiasm to its highest pitch. The young men, two in number from each society, are chosen to represent the best that the society can do in public exhibition, forensic debate, and rhetorical argument. Not two young men, but two great literary societies with all their might and tradition, are pitted against each other.

No wonder, therefore, that great audiences gather, and college spirit runs high. Last Friday night was the sixteenth of the annual contests. The query was a live and practical one. Resolved, That the best interests of the United States demands the passage of the Beveridge Child Labor Bill.

When this measure is debated out, if it ever is, in the Senate of the United States, we presume that riper scholarship and maturer knowledge may be displayed, but we sincerely doubt if more enthusiasm, more fervid eloquence, or more polished speech will be exhibited. The four young men arose to the full dignity of the occasion and not only did themselves honor, but reflected high credit upon the societies they represented.

The outcome of the debate, and the detail of it, are told in our Elon College correspondence elsewhere; and these words are added not to repeat what is printed there, but to emphasize the

splendid, and most worthy things the College is doing through its literary societies and forensic efforts. The college is not weaker, but is stronger, not poorer but richer, not smaller but larger, because of last Friday night's excellent and praiseworthy endeavor.

ELON COLLEGE NOTES.

During the past week many things of interest have occurred in college life, but the principal event of the week and one of the most important was the Annual Public Debate between the Philologian and Clio literary Societies of the college. This was the sixteenth debate held between these two societies since the opening of the college in 1890, and one of the strongest if not the best ever held. The argument on both sides was strong. All the speakers reflected credit on their respective societies and great credit on the institution. Messrs. Percy G. Gunter and Thos. H. Franks represented the Philologian Society and the affirmative, and Messrs. Stanly C. Harrell and Sylvester G. Rollings represented the Clio and the negative side of the following query: Resolved, That the Best Interest of the United States Demands the Passage of Beveridge Child Labor Bill. Dr. Ivey, Editor of Raleigh Christian Advocate, Col. F. P. Hobgood, Jr. Greensboro. N. C., Hon. E. S. Dameron, Esq., Burlington, N. C., acted as judges and rendered the decision by two votes to one in favor of the negative. The attendance at the debate was exceptionally large. Every seat in our spacious chapel was filled and large numbers of people stood crowded in the back part of the chapel throughout the entire debate which continued until eleven o'clock.

After the decision was rendered and the excitement of enthusiasm had somewhat subsided, a strong series of resolutions endorsing the Prohibition Bill now pending before the state was introduced by Hon. Mr. Dameron, Chairman of the Ex. Com. of the Anti-Saloon League and the Campaign in Alamance County, at the request of representatives of the College and Rev. Mr. Upchurch, Sec. of the Anti-Saloon League spoke enthusiastically in behalf of Prohibition, and the resolutions were adopted by a rising vote in which almost all present voted in the affirmative.

Quite a large number of Alumni of the College were present to attend the Annual Debate and the Easter exercises Easter Holiday on Monday and other interesting features of College life which occur annually at this season.

Dr. Atkinson had charge of the Easter exercises and according to custom the

exercises were of a high order and well attended.

Rev P. S. Sailer, representative of the Mission Department of the American Christian Convention, was with us last week, preached to the students Thursday evening, conducted chapel services Friday morning and attended the Annual Debate Friday evening. We are always delighted to have representatives of the church at large with us.

At the Easter service at Greensboro Christian church \$250.00 raised for missions and church expenses and in the appeal made by the pastor, one gentleman gave \$10.00 to the church and \$50.00 for Elon College. His name will be announced later. Such friends to the church and college make it possible for both institutions to live and do work for God and humanity.

Layman's Movement.

While other churches are organizing what is known as the Layman's Mission Movement which looks after the business and financial end of the church, cannot the laymen of the Christian Church organize in a similar movement and put the same business tact and principles into the church work as they put into their own business and leave the minister free to devote his whole time to the spiritual needs of the church. Such an organization would soon revolutionize our church methods and church life. Why not organize at the next meeting of the Southern Christian Convention? Why not ask Gov. Glenn or some other delegate who is now attending the Layman's Mission Movement Convention at Chattanooga, to address our Convention and explain the plans and purposes of this movement?

W. C. Wicker.

The Virginia State Sunday School Association (of all denominations) met in Roanoke last week and from the reports in the press of that state must have been a very large, interesting and helpful meeting. Hundreds of delegates from all over that commonwealth were in attendance and noted speakers made the occasion a memorable one, and one that must tell in the Sunday schools of the state. Rev. H. E. Rountree of Waverly, Va., than whom we have no minister more interested in Sunday school work, was present and we trust he will give Sun readers, at an early date, some account of the good things seen, done and heard at the convention. We note with pride that Dr. J. W. Manning, one of our hustling and efficient Sunday-school superintendents of Norfolk, was elected one of the vice-presidents of the State meeting.

We are in receipt of an invitation to the marriage of Mr. J. B. Clements, of Goldsboro, N. C., to Miss Rosalind Page of Morrisville, N. C. Mr. Clements is the youngest son of Rev. W. G. Clements, was for some terms a student in Elon College and is now the city agent and representative of the Norfolk and Southern Railway at Goldsboro. Miss Page is the accomplished daughter of Mr. M. W. Page, many years sheriff of Wake Co. This popular couple have a host of friends and a hundred hearty congratulations will greet them at the marriage altar and follow them to the happiness of married life.

Mr. John Burns, the British labor member of the Liberal Cabinet, said not long ago: "The fault I have to find with the working classes is the meanness of their wants, the misery of their desires, the poverty of their aims, tastes, and ideals. They could make a new heaven and earth for themselves with the \$15,000,000 a week they waste on drink and various forms of gambling."

A news item from far away China reveals the fact that Peking has the oldest newspaper in the world, The Peking Daily Gazette. It was begun in 911 A. D. and has never missed an issue since 1351—considerably over one hundred years before America was discovered. The Gazette, which prints court news is to suspend publication.

THE SPIRITUAL MIND.

When I think, I know the mind is at work. Every person is possessed with a mind whereby he or she may think out the future. Whenever and wherever I see a farmer I know his mind has dwelt on farming, the lawyer on law, the doctor on medicine, the minister on theology. So the Word of God has admonished us "Let this mind be in us which was in Christ Jesus." The mind of Christ was to do right and live right. That was his mission on earth. So should we ever live to imitate his example. May we realize that there are two mighty forces working on our minds. The good and the bad. Which will we let dominate? I want to admonish you to let the good be the dominating spirit. We should try to cultivate our children's mind that they may grow to have brilliant minds and that is right, but if we as fathers and mothers would pay just a little more attention to their spiritual culture we would become better parents and they would become better children.

I. W. Norfolk,

Franklin, Va.

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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 \$303.33

Monthly Dues.

Hurd Mitchell25
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Noma Franks10
Leona Hicks20
Claudie Way05
Annie Pearl Way10
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J Newman Denton10
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Monthly Sunday School Offering.

Poplar Branch, N. C. 3.00
 by J. A. McPhail
 Mt. Auburn, N. C. 1.00
 by J. D. Moss, Sec.
 Palm St. Greensboro,
 N. C. 1.40
 by Rev. W. L. Wells

Special and Easter Offerings.

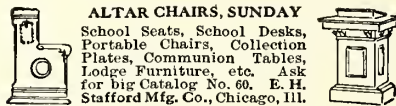
Orphanage Com. Memorial
 Christian Temple 14.00
 by Mrs. L. W. Staggs Sec.
 Norfolk, Va.
 Rev. J. J. Summerbell
 D. D., Dayton, O. 1.00
 Mt. Auburn, N. C. 4.56
 by W. W. Kimball, Treas.
 On support of Cates
 Children 5.00
 Amt. 12th week 1908. \$31.61
 Total \$334.94

Elon College, N. C., April 15, 1908.
 My Dear Children and Friends:

We have enjoyed a fine rain to-day and it will make our vegetables grow very fast now. We love to look at the growing crop and think about the harvest; so our Band of Cousins we look at the nice boys and girls and think what a harvest of good man-

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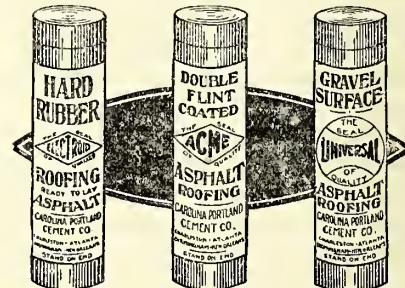
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A full egg basket if you keep S. C. Brown Leghorns Eggs from high scoring stock, will produce prize winners \$2.00 for 15; Eggs from good utility stock \$1.00 per 15.

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 Ramseur, N. C.

hood and womanhood is possible if all will do the little duties as they come day by day. We pray that the Children of the Band and the children of the Orphanage may become active Christian men and women and be useful in Church and State.

The following donations have been received since last writing:

Through the thoughtfulness of Rev. C. H. Rowland of Franklin, Va., and the liberality of his congregation these 23 Bibles (one each) have been presented to the children in the Home. The following sent a Bible and it was presented to a child by Mrs. Foster and a list sent Bro. Rowland so that each person knows which child received his Bible.

Mr. E. H. Darden, Miss Amo Eure, Mr. I. W. Norfleet, Mrs. W. H. Jones, Mr. R. H. Harrell, Mr. D. W. Darden, Mr. Herbert Councill, Master Joseph O. Cross, Mr. W. H. Norfleet, Mr. W. J. Cross, Mr. C. E. Jonnson, Mr. E. R. Darden, Mrs. M. G. Cobb, Master J. I. Beale, Jr., Mrs. Oscar Byrd, Mr. W. L. Rawls, Master Ellsworth Jones, Miss Margaret Lane Rowland, Miss Emma Holland, Mr. W. L. Morgan, Mr. W. J. Story, Mr. C. A. Gray, Mr. E. D. Story, Mr. C. A. Gray, Mr. E. D. Cobb.

William S. Myers, New York City, 1—200 lb. sack Nitrate Soda; Master Rodger Glover Norwood, Goldleaf, Va. pop corn; Masters Fleming and Edward Hilliard, Manson, N. C., pop corn and walnuts; Little Miss Ella Hilliard (10 years old) Manson, N. C., 1 quilt made by her own hands; Mrs. J. O. Atkinson, Elon College, 1 dress.

We are delighted week by week to receive these gifts kindly donated by so many friends. It's an item of interest to know that a little girl of 10 years of age can sew so well that she has made a quilt, such is the case with Ella Hilliard and she donates it to the Orphanage. We thank you so much Ella.

Mt. Auburn, Warren Co., N. C. with her usual liberal way of doing things decided by vote 2nd Sunday to give the monthly offering to the Orphanage. This is the first church in the Southern Christian Convention to take such action; the Sunday-school with many other schools makes monthly offerings.

That is a faithful and liberal "Orphanage Committee" of the Memorial Christian Temple, Norfolk, Va.,—\$14.00 Easter offering! May the Lord prosper these good women in their noble work at home and for the Orphanage.

We introduce to you Jack Kissell, of Durham, N. C., the 24th, member of our

family of children, who entered April 12, in the 5th year of his age.

With thanks to all, and the best wishes for a happy Easter, I am.

Fondly yours,
Uncle Jim.

Clayton, Ala. April 8, 1908.

We can stay out most of these days—they are so pretty and bright. I wish little brother would hurry and walk. It would be so much easier for us to do things—and the go-cart will not go in the nice(?) places—under the house, down to the goat-pen for instance.

We send love and dimes.

Fondly,

J. Newman Denton,
S. E. Denton, Jr.

Well, Dear, when little brother does walk you will have to watch him all the closer for into all kinds of mischief he will go and keep you and Mama both busy.

Lineville, Ala., April 11, 1908.

Dear Uncle Jim:

As my last letter was not published I will write again. Hope the cousins are having a nice time. My school is out and I am having a nice time. Bro. Dollar preached a nice sermon last Sunday. Well I will close. Love to all the cousins. Enclose you will find 25 cents

Hurd Mitchell.

Your first letter has never been received Hurd, am sorry. This one came O. K.

Raleigh, N. C., April 11, 1908.

Dear Uncle Jim:

We will send our dues for April. Our school is out now. I wish you would please send me one dozen orphanage pictures to sell.

We enclose fifty cents.

Your loving nieces and nephews,

Blannie Franks,
Bettie Franks,
Dwight Franks,
Noma Franks,
Numa Franks.

Will be glad to send the pictures children and hope you can sell them all.

Ridgeway, N. C., April 8, 1908

Dear Uncle Jim:

I will write and send my dues for March and April. We are having beautiful weather now. I like to hear the birds chirp and sing. I think they sound sweet. I will close with love and best wishes to you and the orphans.

Your Fond Niece,

Leona Hicks.

Oh, yes Leona, 'tis the first sound of Spring and brings this old earth to life again.

Sanford, N. C., April 7, 1908.

Dear Uncle Jim:

Here I come with my letter and dime for April. I have been sick for the last week getting my teeth but am better now. Uncle Jim, I am so glad mama will be home tomorrow. I close with love to you and the cousins.

Your loving niece,

Annie Bell Way.

Am glad for you Baby Annie Bell for little ones like you need mamas when the teeth are coming to sooth the pain.

Sanford, N. C., April 7, 1908

Dear Uncle Jim:

Here I come with my letter and dime for April. I am having a fine time this pretty weather gathering flowers. I like flowers so much. Will close for this time for school and I do not like to be late. With love to you and the cousins. Your niece,

Annie Pearl Way,

Another sign that winter has gone. Birds and flowers go together Annie Pearl, and their singing and blooming remind us of the beautiful Resurrection.

Sanford, N. C., April 7, 1908.

Dear Uncle Jim:

Here I come with my letter and dime for April; hope the boys at the Orphanage are having a fine time.

Your nephew, Claudie Way.

At work and studying too Claudie. Trying to master verbs, nouns etc., and hoes at the same time. That is what our boys are doing.

Summerfield, N. C., April 5, 1908.

Dear Uncle Jim:

Inclosed you will find 25 cts. for the cousins. Love to you and the cousins.

Yours very truly,

Paul Hooper Grady.

Thank you Paul. The quarters are very helpful when we have to build new barns which we are doing at present.

A traveller has arrived in New York having come all the way from Chicago to the metropolis by trolley car, save the gaps that had to be bridged by steam railways. The traveller went by Kankakee, Ill., Indianapolis, Ind., Dayton, Lima, Toledo, and Cleveland, O., Buffalo and Albany, N. Y. He was one week on the journey. Who had thought that trolley lines would carry one from Chicago to New York?

What is known as the Maryland-Delaware-Virginia peninsula is now entirely "dry" territory, the last county in the peninsula having voted out saloons last week.

VALLEY LETTER.

Our revival meeting at Mt. Lebanon resulted in nine conversions, and seven additions to the church. Congregations were large and attentive, and more interest was manifested than the visible results indicate. We hope much and lasting good was accomplished. A new house of worship is badly needed at this place.

While in the neighborhood there, I took advantage of an opportunity to attend a revival held by the sect commonly known as the Faith Healers. The meeting was characterized by loud yells, shouts, pattering of feet, and the gift of tongues. Such amazing folly and stupendous falsehood is a dishonor to God and a shameful mockery of religious worship. There are at least a few false prophets in these days and in this enlightened land. The pity is that such evils must exist in the name of holy religion.

I have recently closed a series of meetings at Dry Run. This church was organized June 15, 1879 by Rev. W. A. Dofflemyre with eleven members. Three of the charter members still remain. Rev. W. A. Dofflemyre was pastor from the organization until July, 1882. Rev. J. H. Barney was pastor the following year. The church was then without a pastor until Dec. 1886. Rev. J. W. Dofflemyre became pastor and remained until July, 1902. Rev. A. G. B. Powers then served the church one year. From then until last Sept. the church was again without a pastor. I then took charge of the church and have been preaching there once a month since. During the recent meeting we elected new officers and a deacon. There are now sixteen members on the roll, and they seem to be revived and encouraged. Prospects for a steady growth here are fairly good.

We are hoping to dedicate the new church at Palmyra fifth Sunday in May. Rev. W. T. Walters has been chosen to preach the dedicatory sermon.

Bro. Walters is now absent from the Valley by the bedside of his sick wife. He has a host of friends here who deeply sympathize with him in his anxiety and uneasiness. The writer joins them in hoping Mrs. Walters may be restored to health, and be able to return with her husband to the Valley soon.

A. W. Andes.

Harrisonburg, Va., April 16, 1908.

In the last year Kansas incorporated more banks than any other State in the country. North Dakota came second, and Maine third. All these are prohibition States.

Helms' Babyoline

FORMERLY HELMS' CROUPALINE

AN EXTERNAL REMEDY

For Croup, Colds, Whooping Cough in children—Colds, Soreness in Chest and Cold in Head in adults. Physicians prescribe it and get the best of results. Don't take any substitutes, as they are not as good. Sold by all druggists. 25c for two-ounce box.

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ARE SEARCHING THE UNITED STATES

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M. P. Moller, Hagerstown, Md.,

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Received since:

Thos. Graves25
Mrs. Thos. Graves50
Holy Neck Christian Church	12.50
Pleasant Hill Christian Church	5.00
Mrs. Rosa I. Kagey60
Capt. T. R. Gaskins for Berea	\$12.00
Miss Annie Harden for Graham ..	3.50
Rev. J. L. Foster	1.00
Mrs. Dr. Staley	1.00
L. H. Aldridge	1.00
Parks Cross Roads Chris. Church	11.50
E. W. Wilkins	1.00
Mrs. E. T. Pierce	1.00
Total	\$98.72.

If a few others will contribute a small amount we will have the desired amount. The time is extended to May 10th, 1908. Please send your contribution to a member of the committee before that date.

J. R. Comer,
W. S. Long,
W. P. Lawrence.

SABBATH OBSERVANCE.

For more than thirty years the friends of the Lord's Day, all over the world, have set apart a week in April (for several years the week beginning with the Sabbath after Easter-, as a week of prayer for the preservation of the sanctity of the Sabbath.

There are many reasons why we should be earnest and united in observing this season of prayer. No more important question engages the attention of Christian people at the present time, than the preservation and greater sanctification of the Sabbath.

It is vitally necessary to the physical, mental, and moral well-being of the individual; to the social, religious, and spiritual life of the home and church; and to the industrial, economic, and political prosperity of the community and the nation.

The integrity of the Sabbath is being threatened. The advancement of knowledge and skill and corresponding power, which has come in the trail of the gospel, has been prostituted to foster the selfish and baser instincts of human nature until mammon has become the god of many of the people and has even obtruded itself into the church of God and corrupted its holiest services.

As a consequence public and private morality in many places has been lowered; the manager of corporations disregard the Sabbath that they may pay larger dividends; business men carry on Sunday trade for profit; godless pleasure seekers destroy the quiet of the day in their pursuit of sports; while a mercenary press keeps up a constant

assault on the sacredness of the day.

In such times we do well to turn to the Lord of the Sabbath. Let us remember to pray for the preservation of the Sabbath in our private and family devotions, and let us assemble in our respective houses of worship and unite in earnest prayer that in His gracious providence He will turn aside the evil tides antagonistic to the Christian Sabbath and revive in His people and His church a deep and earnest desire for a truer spiritual life and a greater love for the sacred associations and the sweet peace and quiet of the holy Sabbath Day.

We earnestly ask that in every pulpit sermons be preached calling attention to the evil effects of Sunday sports, Sunday newspapers, and Sunday business, that the friends of the Lord's Day may be united in making this week of prayer for the Sabbath, in home and

church and society, a season of great spiritual uplift.

DO YOU WANT A BIBLE?

Teachers. Holman's Self-Pronoun Bible, No. 4710, large print on good white paper, divinity circuit, round corners, red under gold edges, Bourgeois type, containing all helps, references, concordances, etc. Without index, \$2.40. With index, \$2.75. Same only in smaller type, \$1.50.

Home. American Morocco, padded sides, gold edges, floral design on cover, weight, 12 lbs., \$4.50. Cheaper binding, imitation leather, \$2.50.

Pulpit. French Morocco, raised panel, gold edges, concordance, etc., American Calf, padded, \$5.00

New Testament with notes at the bottom of the page, beautifully bound in Morocco, \$1.00. Testament and Psalms, large print for old people, \$1.10.

Holman's Self-Pronouncing New Testament, Vest Pocket Edition, 35c.

Red Letter Bibles, all the sayings of Christ printed in Red, a specialty. Write us for prices.

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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 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.



Drives 'Em Out Of House To Die

Get a box of **Stearns' Electric RAT and ROACH Paste**

If you are troubled with rats or mice. It is sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 30 years, and never yet failed to kill off rats and mice. Also for cockroaches, water-bugs and other vermin. 2 oz. box, 25c; 16 oz. box, \$1.00. Sold at druggists and general stores everywhere, or sent direct prepaid on receipt of price.

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Bound with highly polished brass. When properly cared for they never wear out; the best is always the cheapest in the end.

If your dealer cannot supply you write to **Prewitt-Spurr Mfg. Co. NASHVILLE, TENN.**

CABBAGE PLANTS FOR SALE



I have had several years experience in growing Cabbage plants and all other kinds of vegetable plants for the trade, viz: Beet plants, Onion plants, Collard plants, and Tomato plants.

I now have ready for shipment Beet plants and Cabbage plants as follows: Early Jersey Wakefields, Charleston Large Type Wakefields, and Henderson Successions. These being the best known reliable varieties to all experienced truck farmers. These plants are grown out in the open air near salt water and will stand severe cold without injury.

Prices: \$1.00 for 500 plants. In lots of 1,000 to 5,000 at \$1.50 per thousand, 5,000 to 9,000 at \$1.25 per thousand, 10,000 and over at \$1.00 per thousand. We have special low Express rates on vegetable plants from this point. All orders will be shipped C. O. D. unless you prefer sending money with orders. I would advise sending money with orders. You will save the charges for returning the C. O. D's.

Other plants will be ready in February. Your orders will have my prompt and personal attention. When in need of Vegetable plants give me a trial order; I guarantee satisfaction. Address all orders to

B. J. Donaldson, Meggett, S. C.

MARRIED.**Velines-McClean.**

At the residence of the brides's parents in Norfolk county, Va., Wednesday afternoon March 25, Mr. Richard T. Velines and Miss Luceil McClean were united in marriage by the writer. It was a quiet home wedding, only a few relatives and friends being present. After the ceremony a sumptuous supper was served and the bridal party left for Washington where they will spend a week or ten days, and on their return will make their home in South Norfolk. We wish for them a long, happy and useful life.

J. O. C.

Hall-Curling.

Marshall Monroe Hall and Mrs. Georgie Etta Curling were married at the residence of the bride's uncle, Mr. M. Eason, No. 155 Wood St., Norfolk, Va., Wednesday evening March 25, 1908. The groom is manager of W. H. Lane's grocery store and the bride is a noble Christian woman and a faithful member of the South Norfolk Christian church. We extend to them our heartiest congratulations and wish for them many happy days.

J. O. Cox.

Mills-Gibson.

In the afternoon of the twenty fifth of March the Rosemont Christian church was the scene of a very pretty wedding. The contracting parties were Mr. Oliver Stanley Mills and Miss Alice Marion Gibson, both highly esteemed and useful members of the Rosemont church. The interior decorations of the church were very pretty, being of ferns, palms, and other evergreens interspersed with candelabras and pale shaded lamps that added solemnity to the occasion and perfected the color scheme of green and white. The seating capacity of the church was taxed when at 4 p. m., the hour appointed, the wedding party entered to the strains of the wedding march, skillfully rendered by Mrs. S. B. Bull, of Norfolk Va. The ushers, Messrs. W. H. Snelling, T. O. Morrison, C. L. Gibson and Rowland Morrison, led the way down the main aisle crossing at the altar to the positions on either side, and were closely followed by the groom and his best man, Mr. B. H. Gibson, brother of the bride, then came the bride and her matron of honor, Mrs. Z. P. Richardson, nee Miss Fannie Fore, of Richmond Va. The ring ceremony was used, the pastor of the church officiating.

The bride was becomingly costumed

in a brown travelling suit with hat and gloves to match and carried a small white Bible and a shower bouquet of lilies-of-the-valley. Immediately after the ceremony the happy couple left on an extended Northern bridal tour. The wedding presents were many, very pretty and valuable. They will reside in the vicinity of Rosemont. Their many friends wish for them a long, useful and happy life.

W. D. Harward.

DIED.**Ashley-Gardner.**

At No. 207 Chestnut St., Suffolk, Va., Feb. 9th, 1908, Mr. W. J. Ashley and Miss Allie Lee Gardner.

Reed-Bobb.

At the bride's father's, Thomas W. Bobb, Nansemond Co., Va., Feb. 26th, 1908, Mr. A. A. Reed and Miss Lee Annie Bobb.

Griggs-Norfleet.

At the bride's father's, Mr. John T. Norfleet, Nansemond Co., Va., Feb. 26th, 1908, Mr. Eddie L. Griggs and Miss Maggie E. Norfleet.

Griggs-Taylor.

At the bride's father's, Deacon H. T. Taylor, Nansemond Co., Va., March 11, 1908, Mr. Alphonso Griggs and Miss Grace Taylor.

Baines-Fulgham.

At the bride's father's, J. H. Fulgham, Nansemond Co., Va., March 19th, 1908, Mr. Lemmie Baines and Miss Elva May Fulgham.

Brinkley-Jones.

At the bride's father's, near Cypress Chapel, Nansemond Co., Va., March 26, 1908, Mr. Edward Hurley Brinkley and Miss Addie Estelle Jones, daughter of Mr. and Mrs. Richard Jones.

May their lives be long and happy together.

H. H. B.

White.

At the home of his brother, Mr. R. B. White, Carrsville, Isle of Wight Co., Va., March 22nd, 1908, Josiah Eley White, aged 47 years and 3 months. It was very sad indeed but the Lord knoweth best and doeth all things well. Bro. White went to Carrsville on Saturday before the 3rd Sunday in March to see his brother, and Sunday morning was taken with a chill and continued to grow worse until the next Sunday morning, which was the 4th Sunday in March. He departed this life, we trust for the better life, beyond the clouds. Everything was done that could be done by a faithful physician and loving friends, but his time had come and he had to go. His dear wife reached his bedside on Friday and found him sink-

ing rapidly into the arms of death. He was to have returned home on Sunday afternoon as he left Saturday but he had left his home for the last time. How differently would the parting have been that Saturday if he had known he was leaving for the last time. "Behold I come quickly and my reward is with me to give to every man according as his work shall be," Rev. 22:12. He was a member of the Christian church at Isle of Wight C. H. and no doubt will be greatly missed in that community. He leaves to mourn their loss a devoted wife, nine children, six daughters and three sons, one brother, Mr. R. B. White of Carrsville, Va., two sisters, Mrs. T. K. Bishop of Blackstone, Va., Mrs. E. E. Edwards of Isle of Wight C. H., Va., and many friends. His funeral service was conducted by his pastor assisted by Rev. I. W. Johnson at Oakland Christian church and his remains were laid away to rest in the church cemetery at Chuckatuck Nansemond Co., Va. The Lord bless and comfort the dear bereaved ones.

H. H. B.

Eley.

At his home in Berkley, 8th, Ward, Norfolk, Va., March 29th, 1908, our much beloved friend, brother and father in Israel, Stephen A. Eley, departed this life for that sweet life beyond the river, where sickness, sorrow, pain and death are forever unknown. Uncle Stephen, as the most of us called him went through the Civil war and fought many a hard battle and gained many glorious victories, but the greatest victory was won on the 5th, Sunday March 29th, at 1—45 p. m., when he over came the last enemy and gained heaven with all its blessed associations. Well done thou good and faithful servant. Enter thou into the joy of thy Lord. He made profession of religion at Antioch, and united with the Christian church at the age of 19 years, was elected Deacon of his church soon after and begun the work of his Master in earnest for the betterment of humanity and the salvation of souls. He was faithful in the old church, in all of the church work. He lead the singing there for years. Taught public school and also vocal music for years. He was truly a good man, greatly beloved by all who knew him. He will be greatly missed by us all. He moved to Berkley Va., about 15 years ago and at once began to work for the Master there. He was the leader of the choir, the friend and the father of the preacher. I heard one young preacher say at his funeral service that on one occasion when he was much oppressed spiritual-

ly, while he was his pastor, that Uncle Stephen came into his study and said to him, "I love you as I love my own boys." This young preacher had, according to God's word found a Father, "I will give you Father, Mother etc."

He leaves to mourn their loss a devoted wife, 4 children, 2 sons, 2 daughters, S. L. and J. L. Eley of Norfolk, Va. Mrs. J. H. Johnson, of Norfolk, Va. Mrs. W. C. Varner of Ivor, Va., one devoted sister, Mrs. Virginia Watkins, mother of M. M. Watkins, Deputy clerk of Nausemond Co., Va. and a host of friends. His funeral service was conducted by the writer assisted by his pastor, Rev. M. L. Bryant, Rev. J. O. Cox and Rev. R. H. Peel, at Antioch Christian church and his remains were laid to rest in the old church cemetery. The Lord bless and comfort the dear bereaved ones.

H. H. B.

THE SUNDAY SCHOOL.

Second Quarter, Lesson IV. April 26, 1908. Jesus Teaches Humility.
John 13.1-20.

Golden Text. A new commandment I give unto you, that you love one another; even as I have loved you. John 13:34.

The fifth day of the passion week Jesus sent two of his disciples to prepare for the passover in an upper room to which he directed them. Thither as day declined, he followed with the rest.

Sitting down, after sunset Jesus and his disciples ate their last Passover. As the meal progressed they were taught again how to attain honor through humility, Jesus washing their feet. While celebrating for the last time this characteristic rite of the old covenant, he instituted that of the new; the bread and the wine to be taken by his friends at once showing forth his death for them and reminding them of his promised return while Christ was washing his disciples feet. Peter made objection denying himself unworthy of so much notice. Being assured that in order to have part with Christ he must needs submit and when he is puzzled in mind Jesus tells him, "What I do thou knowest not now but thou shalt know hereafter."

This leads to the application. The Lord's dealing with his people are often dark and to us mysterious.

We are not capacitated to know at the present, all the Lord's dealings with us. We can view only the present and to know all things would unfit us for usefulness or present enjoyment.

These mysteries shall finally be solved. Many of them will be elucidated on

earth. Jacob found out all things were for not against him, Job's last state was better than the first. Martha and Mary found why the Lord had tarried and not prevented their brother's death. Who has not had many perplexing scenes made quite clear in after experience? In heaven we shall all know, and that perfectly. Then our organs of knowledge will be perfect, and we shall have cloudless and eternal light.

This lesson should teach (1), An antidote to despondency. The affairs of the churches, the Sunday-schools, Christian Endeavors, Young Mens' Christian Associations, Young Womens' Christian Associations and many others are not in the hands of satan; nor wicked men, nor even left to men's fallible direction. Almighty power directs and infinite wisdom and goodness rules and upholds all things.

(2) It should teach patience and stimulate duty. Duty is always ours; events God's. Dan. 12:13

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

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

Poultry Wire.

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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.
Prone 174.

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

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The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Itchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

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Bunlevel	8:27f	3:15f
Lillington	8:42s	3:31s
Cape Fear	8:47f	3:37f
Kipling	9:02f	3:54f
Chalybeate	9:06s	3:50s
Rawles	9:13f	4:07
Fuquay Springs	9:23s	4:17s
Varina	9:40s	4:32s
Cardenas	9:43f	4:35f
Willow Springs	9:50s	4:50s
Banks	10:00f	5:01f
McCullers	10:06s	5:15s
Hobby	10:10f	5:20f
Barnes	10:18f	5:28f
Sylvaola	10:25f	5:36f
Ar. Raleigh	10:40	6:00

NORTHBOUND.

	Mon.	Dai.	Dai.
	Wed. Fri.	Exc. Sun.	
Lv. Raleigh	8:05	8:00	4:40
Sylvaola		8:25f	4:54f
Barnes	8:45	8:33f	5:00f
Hobby		8:43f	5:07f
McCullers	9:20	8:55s	5:15s
Banks	9:27	9:01f	
Willow Springs	9:50	9:16s	5:30s
Cardenas		9:26f	5:38f
Varina	10:35	9:40s	5:51s
Fuquay Springs	11:00	9:55s	6:00s
Rawles		10:03f	6:06f
Chalybeate	11:30	10:10s	6:13s
Kipling	11:40f	10:14f	6:17f
Cape Fear	12:00	10:29f	6:30f
Lillington	12:30	10:37s	6:36s
Bunlevel		10:50f	6:48f
Carver's Falls		11:30f	7:23f

DR. JNO. H. BROOKS,
—DENTIST—

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



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NEWS ITEMS.

The Forty Eighth Annual State Fair of North Carolina will be held at Raleigh Oct. 12-17, 1908.

The famous Aldrich Currency bill which passed the Senate some time ago died in the hands of a House committee and is not to be reported to Congress.

Governor Glenn who is giving his time and effort now to the cause of temperance predicts that prohibition will carry in the State on May 26th by 60,000 majority.

The twelfth Triennial Convention of the International Sunday School Association will be held in Louisville, Ky., June 16-18. The world's greatest Sunday-school workers, many of them, will be present.

Senator Overman has introduced a bill in the U. S. Senate, which that body has now passed to the effect that whenever a petition is presented to a federal judge for an injunction against a state law, said federal judge shall call in one circuit and one district judge who shall pass jointly upon the question of the injunction.

In order to vote in a North Carolina election one must pay his poll tax on or before the 1st day of May preceding the election. So if one wishes to vote in the prohibition election May 26th or in the state and national election this fall he will have to pay his poll tax on or before May 1,—only a few days off now.

Here is an interesting situation told in the dispatches of April 17:

Roanoke, Va., April 17.—Because the Southern Express Company refuses to receive shipments of liquor from Roanoke dealers for parties living at Marion, Glade Springs, Raeford and Saltville, Va., this company has been ordered to appear before the corporation commission and show cause why it should not be fined for such failure and refusal.

The towns named have ordinances which prohibit the delivery of liquor within their corporate limits. The state laws provide that if a common carrier shall refuse to receive and deliver promptly articles offered by shippers and fail to deliver the same with promptness it shall incur a fine of \$100. The company is complying with the ordinances of the towns, and it is held to be guilty of violation of state laws in obeying the town ordinances.

The town ordinances provide penalties ranging from \$3.50 to \$50 for each offence. The case will be heard at Richmond on April 29.

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