

The Christian Sun.

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

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EDITORIAL COMMENT.

A "Funny" Man.—Dr. D. K. Pearsons, eight years a New England physician, and later a successful business man of Chicago, declares he is having much fun and a great time. He began business in Chicago at forty and in thirty years thereafter he was a millionaire. He then began giving away the vast fortune he had made. Forty colleges, two theological seminaries and four schools have been the beneficiaries of his wealth. Week before last he celebrated his ninetyeth birthday, well, vigorous and cheerful. He has three rules of health: exercise every morning with dumb-bells, eats little or no meat, and does not worry.

Dr. Pearson's principal gifts have been to the small colleges that really need help and know how to appreciate it. In this regard he has set Andrew Carnegie and others a good example. And Mr. Carnegie sees this now, and in a recent letter, wrote Dr. Pearson these lines: "I agree with you that the small good colleges are most in need. It has become the fashion to give to the principal universities. These do not get too much, but the less known get far too little. I am following your example in the small college field, thanks for your having led the way." Dr. Pearson has certainly struck the center in leading off, in the matter of gifts to the small college, and it is indeed gratifying to learn that Mr. Carnegie will follow his lead.

But Dr. Pearson is a "funny" man. He is as frank and genuine as a child in his speech about his career. He says himself: "I must be a funny man, to give up business so suddenly and make giving away my money my whole business; but I am having more fun than any other millionaire alive. Others want yachts and automobiles. I care nothing for them. I have sold my horses because I want to walk for exercise and preserve my health. To give, and to follow the gifts and see what good money can do, is the most exquisite of mundane delights." A long, long time ago One said, "It is more blessed to give than to receive," and Dr. Pearson reiterates in word and in experience the truth of that declaration. And he ascribes his giving, and his interest in giving, to the

influence of his good wife who through these years has been a true help meet for him.

An Apostle of Injustice.—Governor Patterson of Tennessee has made for himself a reputation. If that was what he aimed at his ideal has certainly been attained. But it is a reputation of a disreputable and notorious sort. He flew in the faces of the courts, and not waiting for any petition or solicitation, pardoned, even before the Supreme Court was through handing down its opinion, the man Cooper, the slayer of Ex-Senator Carmack. Since then they have looked into Patterson's pardoning record and find that in less than four years he has given 956 pardons, (not counting commutations of sentence), of which no less than 152 were of men convicted of murder. And with this record behind him Patterson announces himself a candidate for reelection.

If we understand the situation in Tennessee, there is a strong prohibition sentiment sweeping over the State and Patterson is the pampered child and champion politician of the saloon element and the whiskey ring. With a steady nerve and a defiant attitude he is standing by his henchmen, defending the liquor interests and pardoning right and left their law-breakers, corruptionists and murderers by the wholesale. It is withal a most shameful and disgraceful spectacle and one against which the moral sense of a great people will sooner or later revolt.

College Baseball.—The college baseball teams are disbanding for the season. There is reason. "League ball" is beginning and the hired men on the college teams must needs get on to their job for the league season. It may be foggism or foolishness on our part, but, to tell the simple truth, we have no sympathy whatever with the method now in vogue among the colleges to hire their ball players. Ball-playing is primarily, for manly sport and physical recreation and exercise. To hire others than the college fellows themselves to take this exercise reminds one of Thomas Carlyle's bogus popes and sham priests, who,

in the absence of the real prelates, were fashioned and set on high pedestals and sent through the streets to bless the people—"as best they could." Hiring men to take exercise for college students is a modern luxury and indulgence that presents a strange spectacle indeed.

But this is not the worst feature of this incongruous situation. As we see it hiring men to play ball in college makes the wrong man the ideal and the hero of college life. Beside the expert hired ball player in college, all other characters both of students and faculty sink into insignificance in comparison. Your real hero, the man to whom all students look up and whose walk and word and movements are all regarded as patterns and models, is not any more the brightest and best man in college, but the expert, hired base ball player. It matters little as to his manners and less as to his morals. If he is a good "pitch," "catch," or "fielder," he is the hero of heroes, the adorable of the adored. We cannot see any benefit, we can see much evil, resulting from hired base ball players on a college team. It is an incongruous performance, a nuisance without excuse, a piece of folly that we do not believe the wisdom of the colleges will much longer submit to.

—Mr. J. Pierpont Morgan has given \$50,000 to the University of the South for general endowment.

—There has begun a new sort of emancipation day out in Ohio, the sort that North Carolina and some other Southern States might well observe, and the records here would no doubt show up as well as those in Ohio. An exchange gives this account:

"Ohio counties have an Emancipation Day Celebration of a sort not yet known in New Jersey. On March 29 Clark County celebrated the first anniversary of its freedom from the saloon by local-option vote. There were public exercises at Springfield, the county-seat, in which Captain Richmond P. Hobson, Governor Hanly, Senator Du Val and others took part. The printed program contained the year's court record and other reports, showing how sobriety, order and plenty had been the consequences of emancipation.

FROM THE FIELD.

Norfolk Letter.

Rev. D. [out last week.]

his family here from in away moving Conshohocken, Pa., Rev. M. L. [by in, of the Main St. Church, preached for us at the 3rd Church Sunday afternoon. The congregation was good, and listened to a good sermon on the subject, "Crosses, Within and Without the Church." He has recently received two new members into the Main St. Church.

There were three additions to the 3rd Church school yesterday including one in the cradle roll, which one, by the way, was less than 24 hours old. That simply to show you "we are after them."

At the 3rd Church, although we have recently spent about \$225 in changes and improvements, we are yet to have greater improvement. One good brother proposes, personally, to donate the amount of \$250 to build an addition on the east side of the building, and make an entrance from that side just the same as there is on the north end of the building. It will, besides giving an additional entrance, give a room 20x20 ft. for class room purposes, and additional seating capacity of something like 50 to 75. Material is being ordered, and we hope to have the work completed right soon.

The Memorial Temple Sunday school reports twenty new scholars yesterday. That is the beginning of their contest for new members. They have divided the school into three parts, "Red," "White," and "Blue." These three divisions will contest with each other and then the school as a whole will contest with Portsmouth and the Main St. Church schools.

Portsmouth reports 13 new ones yesterday.

The State Interdenominational Sunday school Convention in session at Epworth church in this city last week was considered as being the best yet held in this State. There were many able speakers present, some of whom were: Governor Mann, Dr. Phillips, Dr. Watts, of Richmond, Dr. Thornton of Cincinnati, Rev. W. C. Pearce of Chicago, Dr. Woolston of Philadelphia, Dr. Wilson of Newport News, and many others. Amongst those of our own ministers and Sunday school workers present were noted: Dr. W. W. Staley and Rev. I. W. Johnson of Suffolk, Rev. H. E. Rountree of Waverly, Rev. J. W. Harrell of Portsmouth, Revs. M. L. Bryant and McD. Howsare of Norfolk.

Among some of our people who were honored by the Convention: Rev. McD. Howsare was made one of the vice president, Rev. H. E. Rountree was re-elect-

ed Supt. of Teacher Training Department, a position he has held for several years, and Prof. S. M. Smith was elected a member of the Working Faculty.

J. W. Manning.

Columbus, Ga., Letter.

suffering the winter months our work of various little on account of sickness being the most prevalent diseases. While these have given away a great extent, we are now in the [of an epidemic of measles with an occasional case of small pox, scarlet fever and whooping cough are also right prevalent among the children. Consequently many who could attend church are afraid to go and others who would like to go are not able.

Bro. J. F. Hill whom we reported not long since as confined to his bed, is able to sit up now and we hope soon to see him at church again.

It seems that Bro. C. B. Terrell does not get any stronger. He is hardly ever able to attend church.

Rev. H. W. Elder filled his regular appointment at Waverly Terrace last Sunday. At the close of the eleven o'clock service a short conference was held, at which time two deacons were elected, viz., Bro. D. P. Elder and Bro. "Ben" McClung. Bro. McClung is also Supt. of the Sunday school.

Again North Highlands has suffered a great loss. Mrs. Alice Kimbrough recently left us to make her home at Cardele, Ga. Sister Kimbrough was secretary of the Ladies' Aid Society. She was one of the church's most loyal members and most active workers. Our prayers and best wishes go with her.

The members of this church are so badly scattered that it seems sometimes that we shall have to disband unless we can get hold of somebody else who will help us. We hope for a better day. Pray for us.

G. O. Lankford.

April 14, 1910.

Ether.

I preached in Ether last evening. The work of building the Christian church here is now at a standstill, there being some out-standing accounts to be met in 60 days, and our faithful brethren here have labored and sacrificed till they feel the need of some help for the completion of this building. We are very anxious to have the house in a condition to hold our revival meeting in it, beginning the fifth Sunday in July, and unless some kind friends who are interested in the progress of the Christian Church come to our help soon the way will not be clear. I am now making another appeal

to the readers of The Christian Sun—those who are interested in missions in the Christian Church, and who can without a great sacrifice help us a little, and in a few years you will be glad of what you did for us here. We hope it will not be but a few years till we ask Conference to convene in this building, a model of the Christian Church in Graham, where Conference was held last year, and you will be entertained in the hospitable homes of the splendid people of Ether. We now need \$150. Who will help us? Decide as you read and answer at once, and we will thank you. "It is more blessed to give than to receive."

S. B. Klapp.

Greensboro, N. C., April 10, 1910.

Smithwood.

I was at Smithwood the second Saturday and Sunday in March and held the quarterly meeting for Bro. J. F. Morgan. The business of the church was transacted in peace and harmony—committees appointed and plans made for conference apportionments. On Sunday Bros. R. L. Wilson and W. D. Humble were ordained deacons in this church, after this the sacrament of the Lord's Supper. Bro. Morgan is doing a good work here and his people love him very much, and he has a good people to whom he preaches.

S. B. Klapp.

Greensboro, N. C.

Salem Chapel.

The first Sunday I was at the above-named church. Our congregation is increasing, the Sunday school reorganized and I think a hopeful future awaits us in the work. We are expecting the memorial service the first Sunday in June, and our missionary rally the first Sunday in May. In this congregation we have so many young, intelligent people capable of doing so much for the Master that this ought to be one of our leading country churches. May it soon stand in the front ranks.

Happy Home.

Since my last report from this church, we have reorganized our Sunday school with Bro. W. D. Wall (of course) re-elected Supt. He has been the faithful leader here for a long time. He drives six miles every Sunday (unless hindered) to his school. Here we organized a Teacher Training Class with Bro. W. D. Wall president and teacher. The work goes on nicely in this church.

Keyser.

Here the work is moving on nicely. The Sunday-school is led by our untiring young Bro. Glenn Keith and his faithful sister, Miss Ethel Keith, who is always at her place in the school and church. I am glad to note that the

health of Bro. William Keith has improved so he is able to become active again in his church. Here we have a small body of faithful ones. I am sure the Presbyterians and Baptists, also M. P. Church deserve much credit for their work and support in this church.

Ingram, Va.

The last second Sunday our congregation was good. The Sunday school was reorganized with Bro. James E. Henderson Supt., Bro. R. H. Adams Asst. Supt., Bro. Wilson Dunn Sect., and Miss Bessie Alderman organist. The Sunday school starts out with new life. Our church is in a good condition. We are now planning to have our missionary rally and Children's Day on the second Sunday in May. I am glad to note that Dr. Kent has recovered so he is out in his useful field of practice again. No man is more missed in that community, when not able to be out, than Dr. Kent. He is one of our best church workers as well as a Christian gentleman. I am sorry to note that Bro. T. A. S. Boyd had a stroke of paralysis on the 5th inst., but when I left there he was improving. Bro. Boyd was one of our leading members in Pleasant Grove Church till the organization of Ingram Christian church and has been one of the leaders in this church ever since. He is one of the biggest-hearted men I know anywhere and always stands in the front ranks in his church.

S. B. Klapp.

Church at Chapel Hill.

I was very much pleased when I read in this week's Sun what Dr. Atkinson said about the prospects for a Christian Church at Chapel Hill. All that he said is true.

I think it was about two years ago, Rev. C. E. Newman, in writing me about the church at Henderson, N. C., said: "Chapel Hill I think is the next place for us to build a church." His statement found a hearty response in my heart; and when I took charge as pastor at Damascus, I commenced to look into the prospects. In my judgment, I found the proper time had come to make a move in church building at Chapel Hill. In a very conservative way, I commenced to talk with the brethren and sisters living there, and found in some of them a very enthusiastic response, some others who just as good and honest as any one could be, had some fears as to its being the proper time to commence the work, but they are not of the disloyal kind; for we have none of that kind in Chapel Hill.

At the Sunday-school Convention held at Henderson, N. C., last July, it was agreed that the time had come to com-

mence aggressive mission work; and a committee was appointed to select a place around which said Convention might center its efforts. Chapel Hill was chosen as a proper place.

This move by the Sunday school Convention was mentioned in the report of the Home Mission Committee of the E. N. C. Conference at Sanford last Nov., and I. W. Pritchard, W. E. Lindsay, and Everett Neville were appointed a committee to look out a lot in a desirable locality, solicit funds and purchase it. The lot chosen contains nearly half an acre on College Avenue and is offered at a cost of \$500.

So it will be seen that the Sunday school Convention of the E. N. C. Christian Conference, and also said conference are behind the work to help it on; and I think soon the southern Christian Convention and the Quadrennial Convention will be lending a liberal hand. Keep your eyes and hearts on the outlook at Chapel Hill.

W. G. Clements.

Morrisville, N. C.

Portsmouth Letter.

250 SHARES OF \$10 EACH FOR THE COMPLETION OF NEW CHURCH.

| | |
|--------------------------------------|---------|
| Mrs J. L. Barksdale 1/2 share .. | \$ 5.00 |
| E. J. Brickhouse 1/2 share | 5.00 |
| C. D. West 1 share | 10.00 |
| M. W. Hollowell 1 share | 5.00 |
| Rev. J. L. Foster 1 share | 10.00 |
| J. W. Powell 1/2 share | 4.50 |
| Horace Savage | 1.00 |
| Portsmouth S. S. & Church 100 shares | |
| Mrs. Sue Clark Barrett 1 share .. | 10.00 |
| J. H. Barrett 1 share | 10.00 |
| Mrs. C. R. Fulgham 1/2 share | 5.00 |
| W. M. Smith 1/2 share | 5.00 |
| Dr. J. P. Barrett 1 share | |
| Mrs. M. J. Lee 1 share | 10.00 |
| Col. J. E. West 5 shares | 50.00 |
| B. L. Nichols 1 share | |
| Rev. H. H. Butler 1 share | 10.00 |
| Mrs. Thomas Saunders | 1.00 |
| Hersey Woodard 1 share | 10.00 |
| T. E. Brickhouse 1/2 share | 5.00 |
| J. J. Hall 2 shares | |
| C. E. Hanbury 1 share | |
| T. W. Butt 1 share | |
| F. L. Portlock 1 share | |
| Dr. J. W. Manning 1 share | |

We have this week 8 1/2 shares added to our list which gives us a total of 124 shares. This brings us almost up to the half-way point. It is of the greatest importance to the work that this money shall be raised at once. It will greatly handicap the church to have an outstanding debt in addition to the bonded debt of \$13,000. It will be enough for the congregation to take care of the bonded debt. Dear friend, we need your assist-

ance in this final struggle. We entreat you to open your heart and help us out. We want to add your name to the list above.

J. W. Harrell, Pastor.

Union Grove.

There will be memorial service at Union Grove Christian Church 1st Sunday in May beginning at 10 o'clock and a general invitation is extended to the public to come out and decorate the graves of departed loved ones.

J. R. Comer, Pastor.

Virginia Valley.

My visit to the Valley of Va. was a most pleasant one. During the day when not otherwise employed I was surrounded by picturesque views, majestic cliffs dressed in long vines and capped with evergreen beauty, subterranean grandeur, towering peaks of unknown and untold splendor pointing upward through the soft blue space, trickling streams gurgling down the rocky glen, springs gushing over pebbly brooks, and rivers that curve, wind and bend round and round over the base of towering rocks. This was all embellished by a cloudless sky and a brilliant, vernal sun. The weather was fine all the time, giving one of the best springs in years. Everything conspired to give variety to the scenery, and lend enchantment to the occasion which was greatly enjoyed and fully appreciated. These rambles through the realms of nature refresh and invigorate the mind and body by such delightful exercise. When tired of self-adornment and investigation it presents a pleasing variety for mental and physical relaxation. Natural scenery elevates the mind, renovates the feelings and puts us more in touch with God who made and placed it in view and reach. Permit the mind and body to make repeated excursions through the realms of nature and you will be pleased and benefitted.

Enjoyed the social and religious influences of the meetings and was glad to take part in them. Some good was accomplished, and it is hoped the results will be lasting. It is impossible always to measure the best results.

J. T. Kitchen.

One thousand Chinese Bibles and Testaments have been distributed this year among the post office clerks in China. Each volume was separately addressed with a personal letter from the members of the International Christian Association of Postal, Telephone and Telegraph Clerks. The books were distributed through the British and Foreign Bible Society, which paid one half of the cost of the gift.—Mission. Field.

NOTES AND PERSONALS.

—Christian Sun readers everywhere will regret to learn of the serious illness of Dr. E. L. Moffitt, President of Elon College, and editor for several years of *The Christian Sun*. Many prayers will arise from anxious hearts for his recovery. Dr. Moffitt has been quite ill for some days, but hopes are entertained that he is improving some at this writing.

—Miss Nannie Carlton, graduate of Elon and now the efficient organist and faithful church worker in Ingram, Va., Christian Church, is to sail for Europe early in June, spending the summer in visiting many places of interest in the old country. Here is wishing for her bon voyage, a happy stay and a safe return.

—We acknowledge with appreciation the receipt of a well printed, neatly bound volume of 168 pages entitled "An Old New England Church," by Frank Samuel Child, D. D., Fairfield, Conn., being a memorial volume celebrating the 270th anniversary of public worship in the town of Fairfield. The Church was founded in 1639. There have been 15 successive pastorates, Dr. Child, the present pastor, being the 15th.

—"It may be easy for some folks but it is very hard for this Orphanage to place children in homes. Either the child, or the foster parents, or both, become dissatisfied, and the child is thrown back upon the Orphanage. The proper thing to do is to keep the children here until they are able to shift for themselves."

So speaks Bro. Johnson of the Thomasville Orphanage. Then the Christian Orphanage at Elon is doing "the proper thing," for, while we try to be careful and conservative in receiving children into the Orphanage, once in they stay in till able to shift for themselves. We have never yet put one out on assignment and the policy of the present Board is not to put any out, though we do have many applications.

—Charity and Children well says:

"Friends who are anxious to be helpful to the Orphanage may do it a real service by inducing some Sunday school not now doing so to begin the plan of sending one collection each month to the Orphanage. Such a deed is twice blessed, it blesses him who gives and him who takes."

We make the same plea to our Sunday schools, many of whom are not contributing even one collection a year to the support of the Orphanage. An interested Sunday school worker said to this writer recently, "Our Sunday school gives one collection a month to the Orphanage, and while it is the best collec-

tion of the month, it in no wise impoverishes our treasury, nor seems to take any from our needed funds."

ELON COLLEGE NOTES.

—A large delegation went from here last Friday of the State Christian Endeavor Convention at High Point. Prof. T. C. Amick delivered a well-prepared and closely-listened-to address before the Convention Friday evening. Rev. Dr. Atkinson preached the Convention Sermon to a crowded church on Sunday at eleven o'clock. He had an inspiring audience and he gave them a great sermon in response.

—Mr. O. R. Cox of Asheboro and Mr. S. J. McCauley of Chapel Hill have been here recently for the purpose of buying homes. It is probable that each will make purchases soon.

—Dr. E. L. Moffitt is at this time (Monday afternoon) dangerously ill. All that medical aid, a trained nurse, loving companion and friends can do is being done to stay the stubborn and persistent attack of disease. His illness has cast gloom over the entire college community and many faithful hearts are praying for his recovery.

—Mr. W. W. Elder, of Columbus, Ga., a member of the Senior Class, was called home by telegram this morning on account of the sudden illness of his father.

—Rev. M. T. Morrell, D.D., of Dayton, Ohio, Secretary of the American Christian Convention, stopped over here on his way to the Southern Christian Convention at Suffolk, Virginia, and addressed the student body at Chapel service this (Monday) morning.

—Rev. J. W. Wellons, Dr. J. O. Atkinson, Revs. W. C. Wicker and J. L. Foster, and W. P. Lawrence have gone to the Suffolk Convention. Mrs. Helen Winborne has gone to visit her sister, Mrs. Rowland, at Franklin, Va., and Mrs. W. P. Lawrence and children are on a visit to her sister, Mrs. C. H. Rowland, at the same town.

—Mrs. J. P. Avent, of Jonesboro, visited her father, Rev. C. A. Boon, last week.

—Mrs. J. O. Atkinson visited Mrs. J. Beale Johnson, Cardenas, N. C., Monday and Tuesday of this week.

—The Department of Expression, Miss Urquhart, teacher, will give a play entitled, "Higbee of Harvard," Saturday evening, the 30th, provided President Moffitt's condition has improved. The dramatic personae are the following: Misses Virgie Beale, Ruby Satterfield, Blondie Kernodle, and Nannie Emma Farmer; and Messrs. Jennings Lincoln, Sipe Fleming, A. L. Lincoln, R. A. Campbell, and Alonzo C. Hall.

FOR THOSE HE LOVED.

Down out of the big woods near a Pennsylvania town a log train was trundling homeward. In the engine with the man at the throttle were a number of little folks enjoying the trip. How happy they were to be permitted to sit near the stout-handed engineer! They laughed and joked, and had the happiest time of their lives until all at once Mr. Miller (that was the engineer's name) made a discovery that caused his heart to almost stand still. The brakes would not work!

They were now on a heavy grade. Knowing that the cars on behind would crowd him hard, the engineer applied the air. Then it was that he found out that the brakes would not hold.

Faster and faster the wheels rattled. Many who were riding in the cars jumped and saved their lives. The old engineer might have done the same. Did he do it? Bravely he stood at his post. "I will do all I can to save the children," he said, and never flinched in the face of this terrible danger.

On a sharp curve the engine left the rails and went plowing down the steep embankment. Over on its side the great locomotive toppled, carrying down the brave man of the throttle, never to rise again. He had given the best he had for those he loved. He died at his post just as surely as any soldier on the field of battle.

Would you have been as true as that? You think you would. As you look at it now you feel sure that nothing could tempt you to leave the place of duty, be the peril what it might? And it may be that you would not. But the only way to be sure of that is to be faithful in every time of testing that may come. In most men's lives there sooner or later comes a time of great trial. All along the way before that supreme testing time there are decisions to be made and made very quickly. How will you do when those come to you?

If you are true in the smaller things it may be taken for granted that when the time of greatest stress comes you will also meet the crisis like a man. Otherwise there is no certainty of it. For we are made ready for the hours of greatest stress by the little decisions we make along from day to day.

Be faithful every time. That is what gives strength. The man who says, "I think I will skip duty this time," weakens himself for the next time he is called on to face a hard thing.

If you can say, "I will stand up like a true soldier every time I come to a hard thing," then you may be safe in saying: "I would not show the white feather if my life were in the balance for

what I believed to be right!"—Baltimore Methodist.

NOTES AND COMMENT.

—When our living artists read that a group by Franz Halz has been sold for half a million and a single portrait for \$137,000, it must make them wish they were dead.

—Senator Daniel has been removed from Daytona, Florida, where he has been critically ill for some time, to his home city, Lynchburg, Virginia, doubtless to the disappointment of certain greedy politicians of the Old Dominion.

—Shackleton, the British explorer who attained the farthest south, has accepted the American challenge for a race to the other Pole. He has been lecturing in the United States and was entertained by President Taft at the White House.

—Walter Schwab, a Baltimore newspaper reporter, recently inherited \$5,000,000. When he came out of the trance he went back to his old job with the observation that he would stick to it until he had received a few sample remittances and got better accustomed to the sensation.

—Professor William Graham Sumner, who has been in the Yale faculty as teacher of Political and Social Science for thirty-seven years, died last week at the age of seventy. Dr. Hadley says of him: "He was one of the few men who really taught his pupils to think, and to think forcibly."

—The original plans for the Panama Canal called for the excavation of 103,795,000 cubic yards of material. This is the quantity already excavated, but 71,000,000 yards remain to be taken out, because the modified plans provided for a wider and deeper canal. More than 5,000 tourists have visited the Zone this season.

—It is reported that all the foreign missions in Chang-Sha, the capital of Hu-Nan, China, have been destroyed. The Chinese soldiers were helpless against the great mob, which is said to have numbered 24,000. Much property was destroyed and a few lives lost. This is another Chinese uprising against foreigners.

—On April 21, Samuel Langhorne Clemens, better known as "Mark Twain," the greatest humorist of his day, died at his home in Redding, Conn. Mr. Clemens is better known by his nom de plume, Mark Twain. He was philosopher as well as humorist and was well known in literary circles throughout the world.

—No reigning sovereign has ever been received in Europe with a more enthusi-

astic welcome than has the former President of the United States, Theodore Roosevelt. He has brought all Africa and Egypt before the world. In Rome he did as he pleased and not as Rome did. In Paris 25,000 people greeted him on the streets—and he addressed them in French.

—As a rule literary characters have not died rich—especially is this true of the greatest names of a century ago—but Mark Twain is said to have been worth over a million. And such a man as he was is worth many millions to the world. Everything he did or said provoked a smile. Mark Twain laughed and the world laughed with him.

—The other day it was announced that D. W. Field, multi-millionaire, aged forty, had withdrawn from active business and entered Harvard University. He is the head of several big corporations, but finds that he needs a college course. How well might younger and poorer men realize the need. But, alas, too many realize the great need all too late.

—Moving-pictures may do some good in keeping many people out of saloons, and giving cheap amusement, but they have their faults. In some cities merchants have complained about these theaters getting so much of the poorer people's money that they couldn't pay their bills. At the best, the majority of moving picture theaters are not much—and less when it comes to any real moral uplift or enlightenment.

—In a speech last week before the National Woman's Suffrage Convention President Taft didn't seem to take very well and was hissed down. The interruption furnished the President, whose equanimity was not in the least disturbed, with a sound argument against haste in the extension of the suffrage. "Now, my dear ladies," he said, when the hissing was over, "you must show yourselves equal to self-government by exercising in listening to opposing argument that degree of restraint without which successful self-government is impossible."

HELPING THE CHINESE.

The Christian Endeavor World prints the following, to show how one may influence the Chinese without leaving her own home. The story was told by an American woman who had been moved to show a friendly interest in her Chinese laundryman. She wrote:

"Of late I have been acting as if the Chinaman who delivers my laundry at the back door were a human being. Often a pie or a cake stands in plain view, and John asks:

"'You make him? He lookee velly nice. How cook him?' Then I show him some of my implements of kitchen warfare.

"'Last week he told me he was going away. 'Why, John, I am sorry!' Off came his hat and in surprise he queried, 'You solly?' He was radiant at thought of my sorrow. 'I go to China to see my children. I'm a grandpa, too. I not make much money, but I take vacation all same Americans. Maybe I come back.'

"Then America reached out her hand to have it taken in the brown paw of the humble Orient. He pattered off, smiling, and who was the worse for the kindly word?

"John brought his partner on his farewell trip, and I told him we were fixing a box for him to have on shipboard, and he must say what he would most like. It was Chinese etiquette, no doubt, that led him to declare there was nothing under the sun that he really liked!

"Then the partner put in a word. 'I'll tell you. Him likee candy.'

"There would never be any yellow peril if each Oriental who seeks the gateway of the rising sun were speeded on his way with fudge made in somebody's home, with picture-books, with anything that showed human interest.

"The look of gratitude on John's homely face showed me that all men are brothers if we take soundings deep enough."

"Nobody denies that a prayer-meeting is sacred. But why should we think the political meeting secular? The work of the church we have always held to be sacred. Is not the rule of the city and the government of the nations sacred, too? Is it sacred to sing hymns and secular to see that righteous men are set to administer righteous laws?

"Is it sacred to read the Sermon on the Mount and even to repeat every one of the petitions of the Lord's prayer, and at the same time to stand by and allow the white-slave traffic with its festering corruption to flourish in the great cities of the land? William Penn taught in his time that a Christian man should make it a part of his religion to see that his country is well governed."—Charles F. Aked, D.D.

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life that has come to you by the grace of God."—Phillips Brooks, D.D.

NOTES FROM THE FIELD.

Madrid, Iowa.

Our meeting, spoken of in our last notes, closed Monday evening, April 11, with nine professions of faith and five accessions to the church. At our last Sunday morning service there was another who came forward and took a stand for Christ. Three members were received into the church at this service, two of them being grown people. Those who had joined before were young people, our own little boy being among the number, and the youngest. We are glad to see grown-up people coming into the church, but are just as glad to see the young ones come in, when they come of their own accord, and seem to be obeying the promptings of the blessed Spirit.

The mission of the Lord is not only to save the soul from death but to save the life for his service. Truly the hope of the church is in the young people who are being taught in our Sunday schools. We have many young people in the Madrid Sunday school, and the prospects seem bright for the future of the church, especially if they are won to Christ while they are young in life.

Our Sunday school seems to be taking on new life. Two new classes have recently been organized, making twelve for the entire school. The attendance Sunday before last was 164, the largest number, I am told, in the history of the school. This is not large when compared with some other schools, but it is encouraging to note the growth in the school. There is a growing interest, too, in the Young People's Society. Several new members have recently joined.

The second Sunday, I was at Linden, Iowa, where I preached for the pastor, Rev. R. A. Lewis, who was doing the preaching here in our series of meetings.

The church at Linden, thirty-eight miles northwest from Des Moines, was organized in 1892 by Rev. A. C. Burnham, one of our ministers who resides at Linden. He began preaching in 1875, and has been instrumental in building up several churches in the surrounding country. We have four or five churches within a radius of seven miles from Linden. Bro. Burnham was named for Alexander Campbell, and was for a time a member of the Campbellite, or Disciple Church, but he "departed from the faith" and has done most of his work in the Christian Church—properly so named. But it is said to be a very unusual thing for one who has been in the faith as set forth by the Disciple Church to ever depart from it. We have some in our church here in Madrid but they hold to their faith all the same. But I did not mean to get off on this subject. I enjoyed worshiping with the peo-

ple at Linden, for they seem to be spiritually minded and appreciate the gospel message.

Faternally,
W. D. Harward.

April 20, 1910.

To the Members of the Christian Church:
Greeting:—

The North Carolina Sunday School Association having elected a General Secretary to direct the Organized Sunday school work in our State, it is our purpose to carry out our threefold mission of purpose, method and work, by the hearty cooperation of all denominations. This letter is to ask of you for the Association, the cooperation of your body of Christian workers, with us in this great work.

With cooperation, the Sunday school work in the State of North Carolina can be made an instrument of utmost value to the churches, in turning many unto righteousness now in the days of their youth. It is the purpose of the Association to cooperate with you in your work of upbuilding His Kingdom in the lives of men, and certainly there is no greater field to plant the seed than in the hearts of our hosts of Sunday school children.

Our future development as a Church and State rests upon the youth of to-day, so it behooves us to prepare well to-day the ground which tomorrow is to give life unto our churches.

The Association office is in Raleigh and any information of any nature concerning the work will be gladly responded to, by its Officers.

Trusting that this year may be the greatest in the Sunday-school history of the Christian Church, as well as along other lines of Christian activity, and bespeaking of you your hearty cooperation, I am,

Yours for His service,
J. Van Carter,
General Secretary.

ALWAYS UNPROFITABLE.

You may worry when you're weary,
You may worry when you're well;
You may worry when life's dreary
Or when buds begin to swell;
You may worry in December
And keep worrying in May,
But in any case remember
That you can't make it pay.
You may worry when disaster
Hovers o'er you in the night;
You may worry when your master
Has declined to treat you right;
You may worry when they've taken
The last chance you had away,
But the fact remains unshaken
That you can't make it pay.

—Chicago Record-Herald.

GLORY.

There is something in man that makes him long for glory. Multitudes are seeking it in this world, and they get it after a fashion. There is much glory here, such as it is. William H. Taft received glory when he was inaugurated President of the United States. There was a great demonstration and a great shout of praise. His name was in all papers on this continent and beyond the sea. The eyes of the whole world were on him, and by millions of lips his name was repeated with praise. That is all the glory some men covet.

The general, the admiral, the poet, the king, receive glory—the glory of office, of power, of fame, of praise of men. Some are content with a lower order of glory. Jesus says that the hypocrites sound a trumpet before them when they give alms, "that they may have glory of men." So the world gives glory. But Jesus says, "Not as the world giveth give I unto you." The Lord gives glory, but not as the world giveth.

He bestowed glory on man at his creation, for it is written that He made man in His own image. He crowned man with glory and honor when He gave him the power of speech and the power of reason. When the Creator made man ruler over the lower world He gave unto him great glory. It was the glory of dominion, dominion over the beasts of the field and all the fowls of the air and all the fishes of the sea. It is great glory to be made ruler, to have the power to subdue the earth and bring all the elements into subjection, and make them serve him.

He gives the glory of a new birth. Men have sinned and marred the glory of the image of God in the soul. Men as we see them are far from glorious. The glory has departed. But men may return unto the Lord, and He will restore the image and bring back the glory. "We all beholding as in a glass the glory of the Lord are changed into the same image, from glory to glory, even as by the Spirit of the Lord." No wonder men find it easy and natural to say "Glory" when they are converted, without consideration, without even knowing the meaning of the word, and without a clear consciousness of what they are saying. It bursts forth from the depths of the new heart spontaneously. It is, indeed, glorious. It is the glory of heaven come down to earth. Jesus says, "The glory thou gavest me I have given them."

But this is only a beginning. Our hymn says:

The men of grace have found
Glory begun below.

It is begun, but not completed below.

There is a future glory, a brighter glory, a higher glory, an everlasting glory, a crown of glory that fadeth not away. He will give to His saints a glorified body. Some men sneer at the doctrine of the resurrection of the body. They tell us that no one who is acquainted with modern science will defend this doctrine. It is absurd. But there is nothing in which science glories now so much as in the fact that the body of man has reached its present stage through a long series of transformations. Beginning with a drop of dust or mud wherein the crudest traces of organism were discoverable, only a slight grade above inorganic matter, it rose higher and higher through numberless stages of development until it stood forth the kingly structure we now see. Why then may it not pass through another stage of development and become a spiritual body exactly suited to the higher needs of the spirit of man? "He shall change our vile bodies and fashion them according to his own glorious body according to the mighty working whereby he is able to subdue all things unto himself." "It is sown a natural body, it is raised a spiritual body; it is sown in dishonor, it is raised in glory."

He will give glory to the spirit of man. "I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." There is glory in us, but it is not yet made manifest. We do not seem to be aware of it. Men spend their days seeking fading glory, when lo, there is in each one of us an everlasting glory awaiting the day of revelation. It appears that there is some mysterious connection between the glory to be revealed and the sufferings of the present time. Paul says: "These light afflictions which endure for a moment shall work out for us a far more exceeding and eternal weight of glory."

He will give us the glory of His own presence. We do not doubt that He is with us here and now, for He said: "I will never leave thee nor forsake thee." But our vision is not clear. We see through a glass darkly, but we shall see face to face. Our fellowship with him here is sweet, but it shall be infinitely more intimate and precious when we shall see him as He is. The noblest saints have ever longed to be near Him and to see him. Moses said: "O Lord, I beseech thee, show me thy glory." Job said: "O that I knew where I might find him." The psalmist said: "My soul thirsteth for God," and one of the disciples said: "Lord, shew us the Father, and it sufficeth us." To all this cry of longing saints Jesus responds with this wonderful prayer: "Father, I will

that those whom thou hast given me may be with me where I am to behold my glory."

When all my labors and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will, through the ages, be glory for me.

When by the gift of His infinite grace,
I am accorded in heaven a place,
Just to be there and to look on His face
Will, through the ages, be glory for me.

—N. Y. Christian Advocate.

"WONDERFUL."

The seven wonders of the pagan world were the pyramids of Egypt, the hanging gardens of Babylon, the temple of Diana of Ephesus, the statue of Jupiter at Olympia, the Mausoleum of Artemisia, the Colossus at Rhodes, and the Pharos of Alexandria. But the wonder of modern times is Jesus Christ, the great Savior.

Jesus was wonderful in his origin. He was the only Son of God.

He was wonderful in his sacrifice he made for man. He was the only citizen of Heaven, who was "rich and for our sakes became poor."

He was wonderful in His humility.

Wonderful in the lessons He taught: that is, wonderful as a teacher. He spake to the crowds, and told them that His words would not pass away, though heaven and earth would.

He was wonderful in His kindness to the poor and fallen. He took the obscure among men, and transformed them in such a way that they changed the destinies of generations for thousands of years.

He was wonderful in the manner in which He made His death (to the Jews a stumbling block and to the Greeks foolishness) to fulcrum for the uplift of humanity.

He provided a wonderful salvation: "to the uttermost," to them that believe.

He was wonderful in His offices; prophet, priest, king, advocate, shepherd, door, true vine, rock, corner stone.

He is wonderful in His patience. How long He "stands at the door and knocks" for entrance to the sinner's heart.

He is wonderful in His deeds.

Wonderful in His words.

He has a wonderful name; a "name which is above every name."

Wonderful in his residence to temptation.

Thus he was wonderful in His character.

He was wonderful in the worship given Him; seated at the right hand of God receiving the homage of the angels.

His birth was wonderful; causing the

angels to flock from Heaven, and cry, "Glory to God."

It is wonderful that the Son of an offended God gave His life for the offenders.

His work was wonderful in that the forgiven sinners become not merely pardoned criminals, with disgrace clinging to them, but are honored and ennobled, and taken into the heavenly family. We become sons of God, heirs of God, and joint heirs with Jesus Christ.

It is no wonder that His name is called "wonderful."—J. J. Summerbell, in Christian Vanguard.

FOR MOTHER.

He was only a mite of a boy, dirty and ragged, but he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were painfully in evidence on every side, but this little fellow attracted the attention of a group of visitors; and one of them, reaching over the child's shoulder as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled; but the eyes were the only thanks as he looked back to see from whence the gift had come, and then turned his face away again, too shy or too much ashamed to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear; he looked at it; and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance, he tucked the prize safely inside his dirty little blouse.

"Why don't you eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for me mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever else Tony lacked—and it seemed to be nearly everything—he had learned humanity's loftiest lesson: he had learned dearer than himself, and knew the joy of sacrifice.—Baptist Young People.

"Whoever obeys nature's laws, finds his work crowned with beauty. Obey the law of perfect speech, and you have eloquence; the law of perfect writing, and you have literature; the law of right and wrong, and you have character."—Newell Dwight Hillis, D.D.

"God knows best how long the jewel must suffer the grinding of the wheel."—W. L. Watkinson, D.D.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

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

INTERNAL AND EXTERNAL.

(I will have [I desire] mercy and not sacrifice.—Matt. 12:7. Golden Text for Sunday, May 1.)

The Revised Version is likely more nearly correct—I desire mercy. In the context the Savior is showing how much more important is the deed than the day; of how much more value is love than law. The Pharisees had done the law to death, and rendered it of no avail, because they were scrupulous about its letter, but wholly unscrupulous about its spirit. All manner of hypocrisy results from just this sort of conduct; seeming to be careful of the letter of the law, at the same time evading its spirit. Seeming to observe the Sabbath the Pharisees were violating every moral and religious sentiment for which the day itself was sanctified and set apart to be observed.

Our Savior gives them to understand that the internal is more important than the external, the righteous deed of more worth than any outward performance. I desire the performance of the right act, rather than some official or perfunctory performance of some religious rite or ceremony, said Lord Christ.

And that is the very center of His gospel. There are people in the world who can lay a thousand dollars on the altar of publicity, but who never think to walk ten yards to perform a deed of love, relieve human suffering, tender a hand of mercy, and give succor to needy and distressed. Sacrifice of a thousand or of a million is a very good thing, when done in the right spirit; but to show mercy is even better. Our Savior was pleading that others should be even as He himself was—merciful. These Pharisees kept their sacrifices all right, but they had no heart to show the help-

ing hand in time of need, nor go on a mission of mercy and human pity and sympathy, even where these were much and sorely needed.

One may keep the Sabbath day, and keep it all too well—keep all the soul and the light and the sunshine and the joy out of it. One may keep it so that the day is cruel instead of kind, clouded instead of bright, to be dreaded rather than desired. The Sabbath is the very best, happiest, holiest, sweetest of all the days. It was made for man's improvement, development, betterment, never to harm, hurt, injure, dwarf him.

In it the soul has a chance. The larger life has privilege of looking out and up. The best with which man is endowed is given an opportunity, on this happy, glorious, halowed Sabbath day. Christ gave the hungry opportunity to eat, and the lame the privilege of fuller and freer exercise of native and inherent powers. This was adding to the tide and the total of life. This is merciful. This is righteousness.

God ever looks within. Not the overt act, but the motive that led to the act, the promptings behind the act—this is that which God observes. He looketh upon the heart, and not as man, upon the outward appearance. The last deed of mercy, charity, kindness, love done in simple, trustful obedience in His name, is worth more than all the performance ever rendered for show or sham or appearance.

The internal, and not the external, counts with God: the deed rather than the day, mercy rather than magnitude. God puts His finger upon the human heart and enquires, What is there?

JOY IN CHRISTIAN SERVICE.

There is a joy in Christian service such as comes from no other source. The Master so wrought and intended. Though He was Himself a man of sorrow and acquainted with grief, He intended that His followers should know and experience a joy such as the world could neither give nor take away. Lord Christ bore a world's sorrows so that those who follow Him might have heaven's joy. The happiest people are not those who "do as they please," but those who always seek to do as they think would please Christ.

This is why you will often find happiness and joy in a hovel; distress and misery in a palace. The heart is more than the outward circumstance, and character is deeper than any external thing. Houses and lands and cattle and banks can't make character; and it takes character to experience real joy, to know real happiness. The happiest souls on

earth are happy not because of what is without, but because of what is within. Happiness, peace, joy are from within, not from without. And when the heart is right with Christ, no external circumstance or thing can take away the joy that dwells there. And when one can realize that one is rendering real service in Christ's name the highest happiness results. This He promised. "I will not leave you comfortless * * *. Lo, I am with you always, even unto the end of the world."

ATHEISTIC FORGERIES.

Another atheist, and this time quite a formidable one, has come to grief. Professor Ernest Haeckel, of the University of Jena, has labored with a persistency and diligence worthy of a better cause to prove that man, the world, and all that therein is, have evolved from atoms of matter flung off into space, from chaos and confusion, and that all things as they are have come to be without the need or assistance of God as creator. Prof. Haeckel, because of his great scholarship and brilliant intellect, has had much influence in the scientific world and his books were widely read. At last the scientist has been attacked by a noted zoologist who declared that Haeckel in many of his drawings of embryo life had falsified the real pictures and drawn upon his imagination to fill in the "missing links" as his own theories required. So direct was this charge, and so well established, that Haeckel has been compelled to confess his forgeries in these words: "To put an end to this unsavory dispute I confess that a small per cent. of my embryo diagrams are really forgeries. * * * I should feel utterly condemned and annihilated by this admission, were it not that hundreds of the most reputable biologists lie under the same charge."

The admission annihilates him anyway as a reliable scientist, for none can further trust a man who has, to carry his point, committed frauds and forgeries.

The good Word says: "The fool hath said in his heart, there is no God." He is a fool because he dares deny that which is so sure and universally apparent. And yet, through all the ages, there spring up those who, in the name of science or philosophy, deny that there is a God as Creator, and thousands of weaker brains and lesser lights follow in their wake. This whole universe is filled not only with the presence, but with the power and the glory of God, our beneficent Father and Creator.

—The Christian hosts are foregathered at Suffolk this week in general Convention.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

[We received the following personal letter which is so nearly in keeping with our own ideas and observation, and is of such general interest that we print in full:]

Rev. J. O. Atkinson, Editor Christian Sun, Elon College, N. C.

Dear Sir and Brother:—

A friend has just handed me a clipping from your valuable paper of the date of March 13th calling special attention to the following sentence in a very interesting article on the Baraca Movement: "The inevitable consequence is to be, as in the case of the Young Men's Christian Association, to draw men away from the Sunday school and church."

I read the article with a great deal of interest and agree with you that the Baraca Class and all organizations allied to the church ought to be warned in the matter of their loyalty to the Sunday school and Church. I would like to ask, however, if it is the settled conviction of the editors of your paper that the Y. M. C. A. draws men away from the Sunday school and Church and if so, on what that conviction is based.

If it were true that the Young Men's Christian Association was not loyal to the Church the undersigned would not be connected with the organization and I believe that 99 per cent. of the men who are engaged in the Secretaryship would not be with the Association if that were true.

There has never been a time in the history of the Young Men's Christian Association when more thought and attention was given to the Religious work of the organization than at present. Within the last year or two the Religious work of the better and stronger Associations has developed a strong and practical tendency toward definite cooperation with the Church and Sunday school. The Religious meetings in the Buildings of the Y. M. C. A. and the Bible Classes have been emphasized sufficiently, perhaps, but the strong emphasis in the leading Associations has been toward cooperation with church of all evangelical denominations in their work of enlisting young men and boys.

It is hard to get actual statistics bearing on the results accomplished but information from many sources convinces us that a large degree of success has been attained.

Last year there were over 20,000 reported conversions in Association meetings and many of those converted were immediately landed in the church.

In our own Association our Physical Director is teacher of a Young Men's Class in a Methodist Sunday school, hav-

ing in his class over 100 young men. The attendance last Sunday was 86. The class is true and loyal to the School and to the Church. I am told that nearly 50 percent. of this class was recruited among young men who do not attend Sunday school and that most of the workers who built up the class were Association men. Others of the employed force are acting in various Sunday schools in our city. Our case is not exceptional, the fact is, we feel that we are just beginning. Many cities outstrip ours in this respect.

From actual experience, from statistics which are to be had and from information gathered from many sources, we feel that the statement in your paper is not in accord with the facts. We understand, however, it is made in all sincerity and without prejudice and we are writing in the same brotherly spirit.

Begging your pardon for writing at such length, I am,

Most fraternally,

B. G. Alexander,

General Secretary.

NORFOLK LETTER.

Dr. Barrett of Dayton, O., has been holding protracted services for Brother Butler at Newport News. I have not heard results.

Rev. J. O. Cox of Elon College, Business Manager of The Sun and former pastor at South Norfolk, was present and preached for them at the morning service Sunday.

Rev. D. A. Keys returned with his family last Tuesday and is getting settled now at South Norfolk. He preached a good sermon Sunday afternoon to a good congregation.

The Third Church has organized a choir and will have their first rehearsal Friday night. It will be composed of Mrs. Jas. A. Eley and Mrs. S. M. Smith, soprano, Mrs. J. W. Manning and Mrs. A. B. Jarvis, altos, Prof. S. M. Smith and Mr. W. A. McGee, basses, Deacon D. J. Bowden and the writer as tenors, with the writer as Director.

Rev. J. W. Barrett was not able to fill his pulpit Sunday. Prof. Smith conducted services for him.

Mr. and Mrs. McKinney, parents of Mrs. Howsare, who have been spending some months with the family of Brother Howsare, left last Wednesday for their home in Yellow Springs, O. Mrs. Howsare and the two oldest children accompanied them as far as Washington, D. C.

Bro. Howsare of the Temple and Bro. Bryant of the Main St. Church each expect to begin protracted services at their respective churches next Sunday.

Rev. J. W. Harrell happened to quite

an unusual accident last week which came near being very serious in its consequences. He had stopped his automobile in front of the Post Office in Portsmouth, and when he was ready to start it, he having failed to disconnect the running gear, and when he "cranked" it the machine very suddenly and unexpectedly started, knocking him down and running over him, caught his coat and dragged him some distance in the street, tearing his coat off, but fortunately not seriously hurting him, he being able to get in his machine and drive it off.

The Temple and Portsmouth Sunday schools are about the most alive, wide awake things you can find about here now. The Temple reports 20 new scholars and Portsmouth 38, 28 in the main department and 10 in the cradle roll.

In company with several others I expect to attend the Southern Christian Convention at Suffolk this week.

Having heard a great deal recently about "Halley's Comet," I decided that I would like to be the first one in Norfolk to see it. Having a very fine pair of 10X field glasses, on the morning of the 20th inst. I was rewarded by getting a good view of it. It was 4:10 when I first saw it. It was directly north of the morning star, Venus, apparently about 25 feet. It was quite distinct through the glasses, showing a tail appearing about 10 feet long. It was quite invisible to the naked eye. This morning—25th—I got another good view of it. The tail is now apparently about 15 feet long and the body of it visible to the naked eye, showing as a faint star, no visible tail. Without the aid of glasses it would hardly be distinguishable from a star.

J. W. Manning.

NOTICE.

The Young People's Convention of the N. C. and Va. Christian Conference.

The executive committee has selected Apple's Chapel, Guilford County, N. C., as the place for holding the next convention, which will be July 12-14. The people of Apple's Chapel and community are kind and opened hearted, and they will gladly entertain all who will come.

The officers are planning for a great convention. We hope to have a full delegation and report from all the Departments of work.

J. S. Truitt, Secy.

J. T. Cobb, President.

—Raleigh, N. C., is to have a tuberculosis exhibition April 28-May 10. These exhibitions are very interesting and of real value to all who attend and study the exhibits.

**THE CHRISTIAN ORPHANAGE
DEPARTMENT.**

CHILDREN'S CORNER.

The Band of Cousins.

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

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

Amount brought forward\$609.09

Dues:

| | |
|-----------------------------|-----|
| Charles E. Newman, Jr. ..\$ | .10 |
| Hannah Clare Newman .. | .10 |
| R. Leslie Newman | .05 |
| Pauline Lawrence | .10 |
| Delphine Lawrence | .10 |
| Lizzie Lawrence | .05 |
| Nannie Benton | .10 |
| T. J. Carpenter | .10 |
| Warner Carpenter | .10 |

Monthly S. S. Offering:

| | |
|--------------------|------|
| Franklin, Va. | 4.51 |
| Rosemont, Va. | 1.00 |

Special Offering:

| | |
|----------------------------|-----------------|
| J. F. Pleasants (Notes) .. | 111.50 |
| Mrs. E. H. Sanford | 5.00 |
| Amt. 14th week, 1910, .. | 122.81 |
| Total | \$731.90 |

Elon College, N. C., April 20, 1910.

My Dear Children and Friends:—

We are having quite a cold spell of weather just now, though no frost to kill the fruit up to Friday A.M. If there should be no frost to kill it, the orchard on the Orphanage farm will yield us some fine peaches this year, also plums, and a few apples and pears. We are hoping much for the future from our orchard. Our first strawberries were gathered on the 18th of April and sent to Aunt Helen Winborne and the children had berries for dinner on the 21st. At no distant day we plan that many of the early and more salable garden products will be raised for market as well as home consumption. We cannot do it now on account of the roughness of our fields. We must do more stumping.

Our farm work is on now with full force—plowing, planting, cultivating the garden etc. etc.

Franklin, Va., is almost up to the \$5.00 per month to care for an orphan. We are very grateful for this cooperation of the Sunday school workers and we trust in the future it may mean much more in dollars and cents, sympathy and service.

We thank Sister Sanford from away out in Kansas for the five dollars of helpfulness, and yet so many very near us have never given a dollar!

We are glad to report this week the

collection of three notes against Bro. J. F. Pleasants of Durham, N. C. These notes were for Ministerial Education and when the General Convention decided to establish an Orphanage, it also voted these notes to the Orphanage Fund when ever collected. From time to time the parties who owed the notes have made settlement till this leaves only a few more notes to collect.

Donations:

Mrs. J. J. Flowers, Auburn, N. C., 1 bed quilt.

Miss Clyde Watts, Auburn, N. C., 1 bed quilt lining.

Thank you, Sisters Flowers and Watts, for your gifts; we will put them together and thus warm some child from the cold of winter. How beautiful this gift! Sister Flowers is now old and thus used her shaking hands in sewing these nicely arranged pieces and Miss Clyde completes the quilt—thus in life the young must complete the work undertaken by the old, and thus the continued service of life goes—the old handing down to the young services begun—the completion is over beyond.

When these lines reach the readers the Convention will have met and possibly passed on plans for the future of the Orphanage. We know not now.

Very sincerely,

Uncle Jim.

Henderson, N. C., March 31, 1910.

Dear Uncle Jim:—

We are having such pretty weather, Charles is "barefooted." Hannah Clare could not take off her shoes because she is teething. We enjoy playing in the sand. We have started our garden. Daddy works it for us. We have fourteen biddies.

We send our dimes and love,

Charles E. Newman, Jr.,
Hannah Clare Newman.

And we have over 100 biddies, children. Would you not like to see them?

Manson, N. C., April 3, 1910.

Dear Uncle Jim:—

Here I come with my dues. It is raining, and mama said it would make my flower seed come up.

How is your garden? Our things we have planted are coming up and mamma planted out one hundred and eighteen tomato plants yesterday. Don't think that hail did them any good. Dallas, my little brother will be four months old the sixteenth and can almost sit alone.

Grandma Gooch says he will weigh twenty pounds now.

R. Leslie Newman.

Now, Leslie, if little brother is getting such a man, I think it is high time he joined the Band.

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Seagrove, N. C., April 17, 1910.

Dear Uncle Jim:—

I wonder what the children are doing at the Orphanage. I have thirty little chicks. I have not written in a long time, just been neglecting it. I am sending ten cents for the Orphanage.

Your niece,

Delphine Lawrence.

Do not let "neglect" o'ertake you again, Delphine, for we need your money, letters prayers, etc., more than we can tell.

Seagrove, N. C., R.F.D. 1, Apr. 17, 1910.

Dear Uncle Jim:—

I enjoy the beautiful spring weather and flowers. Our school is out. We like our pastor, Rev. S. B. Klapp, fine. He will preach at New Center next Sunday. It is raining so to-day I can't go to Sunday school. Enclosed find my dime.

Your niece,

Pauline Lawrence.

Well, Pauline, now school is out, do not get too busy at something else but keep up the letters of the three little Lawrences every month, and we will greatly appreciate.

Greensboro, N. C., April 18, 1910.

Dear Uncle Jim:—

I guess school is out down there. Our school will be out the 22nd of May. I have been going to school four sessions and haven't missed a day. I have been going to Sunday school three years and haven't missed a day in Sunday school. Enclosed find my dime for April. Love to all.

Your niece,

Nannie B. Benton.

Quite a nice record, Nannie. Hope you can continue your regular attendance many more years in S. S. and day school.

Seagrove, N. C., R.D. 1, Apr. 16, 1910.

Dear Uncle Jim:—

To-day is my birthday. I am four years old. Grandma sent me a dress for a birth day present and sister Pauline bak-

ed me some cake, so I had a fine time.

It will be two years till I will be old enough to go to school, I think that will be the happiest time of my life. I send 5 cents and much love to the orphans.

Your niece,

Lizzie Lawrence.

Well, Lizzie, even if you are too young to go to school, our Corner welcomes you and all other little ones, for here is a place the babies can come freely if only mother will write till they get larger.

Malone, Ala., April 18, 1910.

Dear Uncle Jim:—

Here I come with my dime for March and April. I missed last month, so I will pay for March and April. I am sorry that I missed last. I will try to do better next time. We attended Sunday school yesterday evening. Enclosed you will find my dime.

Yours very truly,

Warner Carpenter.

Missed your letter, Warner, and am glad you write again. Guess Jack Frost is not pinching you as he is us.

Malone, Ala., R. F. D. 2, Box 16.

April 18, 1910.

Enclosed you will find my dues for March and April, 10 cents. I have a pet crow, and brother has a pet calf. I am sorry for those cousins that have to work in that new ground. I know their toes fair roughly. I'll close.

Yours fondly,

T. J. Carpenter.

Can your crow talk? I knew of one who could say, "I won't."

GEORGE MULLER'S BIBLE.

George Muller said: The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts. I can solemnly state this from the experience of fifty-five years. Though engaged in the ministry of the word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress, because I neglected God's own appointed means for nourishing the divine life, but I was led to see that the Holy Spirit is the instructor and the word the medium by which he teaches. Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it a fresh it always seems like a new book.

I cannot tell how great has been the blessing from consecutive, diligent daily

study. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say to me, "Oh, I have so much to do, so many people to see, I cannot find time for Scripture study." There are not many who have had more to do than I have had. For more than half a century I have never known a day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants always at work, corresponding in German, French, English, Italian, Russian and other languages. As pastor of a church with twelve hundred believers, great has been my care; and, besides, these, the charge of five immense orphanages, a vast work; and also my publishing depot, the printing and circulating of millions of tracts and books; but I have always made it a rule never to begin work till I have had a good season with God, and then I throw myself with all my heart into the work for the day with only a few minutes interval for prayer.—The Wayside Evangel.

Character requires a still air. There may be storm and upheaval around, but there must be peace within for the soul to thrive. But anxiety is the reverse of peace. It teases the mind with questions it cannot answer; it broods over possible evils; it peoples the future with dark shapes; it frets the sensibilities with worrying conjecture. It spoils the present by loading it with the evil of tomorrow. Its tendency is, by dwelling on evil, to make us cowardly and selfish. Character cannot grow in such an atmosphere. Hence, as a matter of fact, we seldom find any great height and sweetness of character in an anxious-minded person, for the simple reason that it has no chance to grow; all the forces go in other directions. But when one in wise and righteous ways has learned to trust in God, and so has come

into peace, then the seeds of all grace and beauty spring up, and spread out their leaves in the calm, warm air, and blossom out into full beauty, fed from beneath and above. It was to secure such atmosphere, for an end so eternally important as this, that Christ spoke these words: "Take no thought." Oh! how wise the teaching! How blessed to be able to receive it!—Rev. T. T. Munger.

I WILL NOT LEAVE YOU COMFORTLESS.

Hear the pledge of Jesus Christ: "I will not leave you comfortless; I will come unto you. Lo! I am with you always, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we cannot always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But is it not because we are stunned, unconscious?

It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready. You stretch out your hand to your friend, "Don't leave me, don't forsake me." The last thing you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us, bends over us, and we may know that he will be there even when all else fails. * * * Amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says, "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of My face shall save thee."—Henry Van Dyke.

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Exponent of the Young People's Convention,
Christian Church, South.

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE ORGANIZED CLASS—ITS LITERATURE.

In 1890 Marshall A. Hudson organized the parent Baraca Class in the Baptist Church of Syracuse, N. Y. During the twenty years intervening several volumes have been forthcoming concerning the movement, its origin, aims, methods, etc. The teacher especially as well as the other officers and members of an Organized Class ought to acquaint themselves with what has been written concerning this forward movement which promises so much to the Church and the Sunday school. The books reviewed below are the only ones to date on the Organized Class and are well worth the reading of any interested adult Sunday school worker.

The Adult Bible Class.—Pearce. (The Westminster Press, Philadelphia). This is the most practical of all the books—for everything Mr. Pearce undertakes is practical altogether. It contains 87 pages of valuable matter on the organization and work of the Organized Class. There are seven chapters, well written and illuminating, and an appendix showing rare discrimination and choice of material. Fifty cents.

The How Book.—Hudson. (The Sunday School Times Company, Philadelphia). This book by the founder of the Baraca Society and the president of the world's Baraca Union, with an introduction and life of the author by Chas. G. Tumbull, ought naturally to take high rank among the books treating of the Organized Class. It tells with grace, dignity, and simplicity how the idea came to Mr. Hudson of reaching the adults for the Sunday school and of how his own class has grown from a "rooster class" perching on the backs of the benches in the basement of the Church undergoing repairs, to the magnificent present membership of half a thousand and of the spread of the idea throughout the world. The book tells how to reach men; how to hold them; how to teach them; and how it has been done. 144 pages. Fifty cents.

Adult Bible Classes and How to Conduct Them.—Wood and Hall. (The Pilgrim Press, Boston). This is the most

searching investigation into and exposition of the principles underlying all true Bible study on the part of Sunday school classes we have ever read. It is strong as to its discussion of organization but it is pyramidal in its handling of the fundamental principles, which must ever remain at the basis of all true success in Sunday school teaching. There are 95 pages, twelve chapters, four appendices, and a preface. The chapters are: The Forgotten Class; When starting a New Class; Who Should Teach the Class; The Minister and the Class; The Tools and the Workshop; Things Outside the Lesson; How to Question in an Adult Class; How a Silent Class May be Made to Ask Questions; The Formal Address as a Method of Teaching (condemned, of course); The Class and Modern Scholarship; Extra Bible Studies; Bible Study for Clubs. The appendices include a Study of the Books of the Bible, Biographical Study (of Bible characters); Study of the Bible by Chapters; and A List of Other Studies Available in Pamphlet Form. Fifty cents.

The Adult Bible Class.—Crews. (William Briggs, Toronto, Canada). An excellent handbook, containing eleven chapters and three appendices, on how to organize, teach, and conduct Adult Bible Classes. Mr. Crews is General Secretary of Sunday schools of the Methodist Church of Canada and is admirably qualified to speak with enlightenment and authority relative to the Organized Class work. The introduction is by Mr. W. C. Pearce, whose own volume dealing with the same themes is reviewed above. 118 pages. Fifty cents.

The Organized Adult Bible Class.—Bryan. (Christian Publishing Company, St. Louis, Mo.). This volume gives in its 175 pages a rather complete discussion of the Adult himself, of the Bible in its relation to the Sunday school and the religious life of the Class with its officers, committees, and other machinery of organization, of the attendant results, of the opportunities the movement presents, and of the responsibilities it imposes on leaders in Church and Sunday school. Fifty cents.

The Organized Adult Bible Class.—Cunninggim. (Publishing House of the M. E. Church, South.) A pamphlet of 39 pages, brief, succinct, but penetrating and incisive. It discusses with a master's grasp the origin, the purpose, the organization, the membership, the methods of teaching, the activities, and

the method of building up an Organized Class. Fifteen cents.

Adult Bible Classes.—Hazard. (The Pilgrim Press, Boston). An interesting exposition of the principles underlying and the methods making for the successful organization and conduct of Organized Classes. It covers the ground very well and deserves the careful reading of those vitally interested in this work. Fifty cents.

How to Build up an Adult Bible Class.—Moninger. (The Standard Publishing Company, Cincinnati, Ohio). This little book of 70 pages in pamphlet form is a brief resume of the Organized Class Movement. It gives an admirable list and history of the different organizations which have adopted the Baraca Idea, but given themselves different names. The author is one of the leading factors in the up-building of the Organized Class work of the Disciples Church, a denomination which is advancing more rapidly along this line of Sunday school work than is any other. The booklet tells how they are doing it. The preface reads after this fashion: "The desire is ever present to reach men and women for the Bible and the Bible school. The purpose of this little book is to tell how this has been done, and to make you feel that what others can do, **you** can do. With the prayer that the suggestions herein contained may in some way aid in leading more men and women to the Man of men, we send it out to the public." Twenty-five cents.

In addition to these volumes nine publishing houses bring out editions of weeklies, monthlies, or quarterlies adapting the Sunday school lessons to the peculiar needs of Adult Bible Classes and discussing other vital topics connected with the Movement. They are as follows:

Adult Bible Class Monthly (Methodist).—Methodist Book Concern, N. Y. and Cincinnati.

Adult Bible Class Magazine (Congregational).—Pilgrim Press, Boston and Chicago.

The Adult Bible Class (Baptist).—American Baptist Publication Society, Philadelphia.

The Adult Bible Class Student (M. E. South).—Publishing House, M. E. South, Nashville.

The Adult Bible Class Monthly (Methodist in Canada).—William Briggs, Toronto, Ontario.

The Lookout (Disciples).—Standard Publishing Company, Cincinnati.

World Wide Baraca.—M. A. Hudson, Syracuse, New York.

The Loyal Sons Gazette.—Will H. Brown, Fruitdale Sta., Oakland, Calif.

The New Movement Monthly.—David C. Cook, Elgin, Illinois.

HOLDING THE BOYS.

Above ninety percent of all church members come from the Sunday school. Of the boys who enter the Sunday school as children, only twenty per cent. remain after their fourteenth year. Only fifty percent. of our actual Sunday school enrollment ever join the Church. Powerful figures—these! We have been lauding the Sunday school to the skies as the mightiest evangelizing force in the world, basing our encomiums upon the magnificent statistical fact given in the first sentence above. When we read sentences two and three, we see there is something wrong. The great majority, that is, forty per cent., of the actual enrollment not becoming church members is accounted for in the loss of eighty per cent. of the total enrollment of boys. The problem, then, resolves itself into the problem of the boy.

Why does the boy not continue in the Sunday school? Is he naturally irreligious? Is he unapproachable? Or is the trouble with the Sunday school? Is there anything wrong with our methods? Can we not make the Sunday-school as attractive as the other interests appealing to the boy's will?

One of the foremost authorities on the boy problem, who is sure the majority of the boys can be held, is Mr. E. C. Knapp. He bases his conclusion upon wide study of boys in various sections, questioning the boys themselves as to the reason why they left. He discovered ten reasons why they tend to leave which we herewith subjoin without comment:

The school was too poky.

The teacher did not know boys.

The teacher did not care for him.

The music was babyish.

The teaching was don't-y.

We were not encouraged.

We were given nothing to do.

Our parents did not attend.

Our teacher tried to force us to be Christians.

A dignified and cheerful type of Christianity was not held up before us.

Teachers, superintendents, parents, do you have to plead guilty to any one of these indictments? What is your plain duty?

The Southern Convention and the Young People.

This week the Southern Christian Convention is in biennial session at Suffolk,

Va. It meets to discuss all the interests of the Church, among them what shall be done with our young people. It will, no doubt, make permanent provision for conserving this arterial force of the Church and in so doing it will bring enlarged usefulness to the Church and guarantee the future. Teacher Training, Christian Endeavor, Organized Classes—the constituent elements of our glorious watchword—will all be duly and carefully considered and we feel wisely disposed of. We shall give a detailed account in our next of what they shall, under God, be led to do and resolve. Let us all pray for the success of the Convention.

A BROTHERHOOD HYMN.

Many Brotherhood Hymns have been written since the Organized Class Movement began. We have enjoyed them all, but the one printed below is most appropriate as it seems to us. The tune is either Benevento or Messiah. It is copyrighted by Harry C. McCook, Brookcamp, Devon, Pa., to whom orders should be sent.

Forward, Brothers, forward all,
Heart to heart and hand in hand!
Hear the Great Commander's call!
Save the people, save the land!
One the Father, whom we love,
One the Savior, whom we trust:
One in earth and one above,
Father, Son, and Holy Ghost.

One the Church whose name we bear,
One the faith that we confess;
One the duty that we share;
One the promise we possess!
Bless our holy brotherhood,
Spirit of Almighty Grace!
Seal our union in thy blood,
Savior of our fallen race!

Fail we cannot: though we fall
Thousands rise to fill our place;
And our God is Lord of all,
And our cause His righteousness.
Earth and heaven our bond shall bind.
This our motto, brothers, be:
Love and service of mankind,
Love and service, Lord, of thee!

Sound the gospel high and far;
Far and high our banner wave!
Forward, not to slay and mar,
But to pity, help, and save!
Ho, young men, for ye are strong,
Fill the ranks and forward move!
Forward all with prayer and song,
Forward, all, in faith and love!

"If it is not possible to take hold by faith, it is possible to ask for the faith to take hold."—R. J. Campbell, D.D.



C. E. TOPIC FOR MAY 1—A FEW SUGGESTIONS.

Christ Our King.—John 18:33-40.

MONTHLY CONSECRATION MEETING.

The Lookout Committee should lead this meeting, and by careful planning get every member to attend. A few new ones would be an inspiring accomplishment.

The Leader.—The leader, whether he be the Chairman of the Lookout Committee or one of its members, would do well to speak briefly of the Bible passages which refer to Christ as a King. The fact that he had a forerunner shows his kingship. Let him show how Christ differs from other kings—He is king by being servant of all, his merits and deserts constitute him King. Therefore even citizens of a democracy can have no objection to such a King.

Written Work.—An essay of three minutes on "Christ our Prophet" and another on "Christ our Priest."

Question Spurs.—(To come in under voluntary participation):—

What does "king" mean?

Why do Americans dislike the term?

How does Christ differ from other kings?

Where is Christ's Kingdom?

Where is His throne?

Who are his Ministers of State?

Who are his subjects?

What determines our promotion in his service?

How does he become our King?

What are his kingly qualities?

What are the weapons of his kingdom?

What are its laws? Who made these laws?

What penalty does he inflict on those who deny his authority?

What blessings does he grant those obedient to him?

(Continued on page sixteen.)

DIED.**Hedgepeth.**

James Madison Hedgepeth, of near Holland, Va., departed this life April 6, 1910, being accidentally killed by the falling of a shed. He was in his 47th year and had been twice married—first to Annie Rebecca Parker, by whom he leaves one daughter, Miss Pearl, and second to Sarah A. Porter, who survives him together with seven children—Alma, Jesse, Helen, Gladys, James, Margaret, and William. He also leaves an aged mother, Mrs. Frances Hedgepeth. The funeral services were conducted by the writer at the home and the body placed in the family cemetery near by. Mr. Hedgepeth was noted for his integrity of character and kind disposition toward all. His sad death is a severe blow to his loved ones who have the sympathy of the entire community. May our heavenly Father bless and comfort them.

N. G. Newman

Williams.

Sister Hattie Sharp Williams departed this life April 16th, 1910. Funeral was conducted by her pastor April 18th, at the Waverly Cemetery.

Sister Williams was twenty-seven years of age. She united with the church at the age of 13 and always loved the house of God. During her sickness her one longing desire was to go again to the house of God when she was able.

She leaves to mourn their loss, husband, Mr. Ashby Williams; father and mother, Brother and Sister A. S. Sharp; two sisters, Grace and Ruth; three brothers, M. B., B. E., and John Sharp; two half sisters, Mrs. J. W. Little, of Waverly; and Mrs. W. D. Burton, of Jacksonville, Fla.; and one half brother, Mr. J. H. Barrett of Waverly.

Her death had been expected for several months. And only when disease had swallowed its victim, did courage and hope fail, and strength vanish and the heart grow sick and yield.

When afflictions beset us, when lingering disease preys upon our bodies so long, when we are brought low in months and years of pain, and when they who suffer and endure so are, in so many cases, Christians who live as close to Him as they know how, we wonder why God should allow it to be so. We cannot understand God's way always. His thoughts are as high as the heavens above ours. We know this, that He doeth all things well, it matters not what or how it may be. There is further resort of comfort: 1 Peter 4:12-19.—“Beloved, think it not strange concerning the fiery trials among you, which cometh upon you to prove you, as though a

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strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy." etc.

They who are made to suffer as a Christian may count it blessed, for Christ suffered and through that suffering was perfected. So likewise perchance we shall be perfected, if our hearts are fixed in Him and our will obedient to His own.

Hattie was steadfast and loyal to her church and her Heavenly Father. She will be missed much, but may God fill the vacancy with what may seem good to him.

H. E. Rountree,

Pastor.

Cox.

Deacon "Simon" Cox died Friday evening, April 15th. His funeral was preached by his pastor Sunday afternoon, Apr. 17th, from the Waverly Christian Church where he had been a member since its organization, more than twenty-five years ago. His body was interred in the Waverly cemetery to await the resurrection morn. The day of the funeral was very inclement, but this did not prevent the hosts of friends assembling to pay this good man their last tribute of respect.

Bro. Cox was born May 18, 1850. He would have been sixty years old next May. His death was not unexpected. He had been a sufferer for two years, and confined to his bed for the past seven months. No skill, nor care and attention, nor love, nor any earthly power could stay the hand of that death-dealing disease. He must go; and of this fact he was fully aware, and could speak of it with as little feeling and as much confidence as though he was but going away for a little while to return home again.

He leaves to mourn their loss, his wife who was Miss Mary Jane Harris, daughter of the late "Father" and Deacon J. T. Harris who was widely known in church circles. He was the father of eleven children, four of whom are dead. They who survive him are: Jas. Thomas, of Norfolk; Junius L., of Waverly; Mary Esther (Mrs. W. W. Jones), of Norfolk; Guy F., of Norfolk; Chas. C., Irene A. and Eugene R. of Waverly. Charlie and Irene and Eugene are single and have never left the parental roof. All the children are members of the church.

Brother Cox was converted and united with Spring Hill Church about the close of the Civil War where he remained faithful and prompt to duty till the church was organized at Waverly in the eighties, when he transferred his membership to this place.

Sometime during the years 1893-95, he was made Deacon of the church. From this time till his death he served his church, and his heavenly Father well, in this capacity.

He was kind and good to everyone. It is said that he was never heard to speak unkindly, adversely, or unfeelingly of any one. He has been an inspiration to those with whom he has come in contact, and his home has ever been a blessing to the community. His labors follow him and his children have risen up to call him "blessed," both in what they are and what they say. May his posterity for generations rise up to honor his name and his life for the sake of Christ. And may his life in the church continue to live in the hearts and minds of those who succeed him; and may "the mark of the prize of the high calling in Christ Jesus," which was his aim, be ours till we are called hither.

H. E. Rountree, Pastor.

Norris.

Bro. Thomas Welsey Norris died Apr. 11, 1910, in his 35th year. He was preceded to the grave by his only daughter. He is survived by a loving and faithful wife, mother, one sister and two brothers. All was done that faithful attention and medical skill could do, to stay the hand of death, but his work was done. His health began to decline some time before the end came, but he was never heard to complain.

Bro. Norris was a deacon in the Franklin Christian Church for a number of years. He was a very quiet man and was of few words. He would like to have remained with his loved ones here, but the Lord knows what is best for us. His funeral was conducted from the Christian church by the pastor, assisted by the pastor of the Baptist Church, Rev. J. L. McCutcheon, and his body was laid to rest in Poplar Spring Cemetery. We extend a pastor's sympathy to the bereaved ones.

C. H. Rowland.

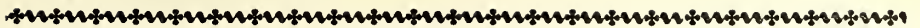
Cooper.

C. C. Cooper died April 12, 1910, in his 76th year. He leaves two children and ten grandchildren. The two living are J. P. Cooper and Mrs. Charlie Ellen. One child died in infancy. One daughter, Alice, married Mr. Cas Riddle, of Raleigh, and died 18 or 20 years ago. The youngest daughter married Mr. Sion H. Smith and died 5 or 6 years ago. Mrs. Cooper preceded her husband some eight years. Brother Cooper united with Ebenezer Christian Church Sept. 19, 1891, having come from the Methodist Episcopal Church. He spent four years in the Civil War. His body was laid to rest in the family burying ground at Pleasant Grove Methodist Church. The services were conducted by Mr. G. M. Jackson, a layman of the Methodist Church. May the blessings of God rest upon the bereaved.

J. Lee Johnson.

THE OLD GOSPEL.

The cross of Christ is still the wisdom and power of God. There are men who would dethrone God, and they would degrade men; but God refuses to be pushed out of the world which He has made. One scarcely knows whether most to pity or despise these false teachers. The pulpit was never so mighty a power as now. The Bible was never so triumphant as to-day. I tell you that as a Christian man. I walk with my head among the stars. Away with the Devil's nostrums. I respectfully decline to be orphaned in my Father's world. We want the old,



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

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S. H. HARDWICK, P. T. M.,

W. H. TAYLOE, G. P. A.,

Washington, D. C.

old gospel—old as eternity, and new as the last sunbeam that kissed your cheek. Nothing but the Bread of Heaven can feed the hungry soul; nothing but the Balm of Gilead can heal the heart's sor-

rows. Blessed be God, the gospel will never lose its power, until Satan is crushed under our feet, and Christ is worshiped as Lord of all.—Robert Stuart MacArthur.

(Begun on page thirteen.)

What is the cementing force of his kingdom?

How do we know we are of His kingdom?

What effect should this knowledge have on our conduct?

What effect should it have on our peace of mind?

How are we to become kings?

What will determine the number of stars in our crown?

What medium of communication do we now have with our King?

What is our duty to our fellow-subjects?

What is our duty to aliens from this Kingdom?

Scripture References.—(With a sentence comment to come in under voluntary participation):—

No End to His Increase - - - Isa. 9:7
 Against whom He will Rise up. Isa. 31:2
 What He Does as King - - - Jer. 23:5
 His an Everlasting Dominion - Dan. 7:14
 At His Birth - - - - - Matt. 2:2
 They Followed Him - - - - Matt. 4:20
 The Poor in Spirit—What? - Matt. 5:3
 Persecuted for Righteousness—What?

Matt. 5:10

Whosoever Heareth - - - Matt. 7:24
 Matthew Is Called - - - - Matt. 9:9
 Come, Ye Blessed - - - - Matt. 25:34
 He Shall Reign Forever - - Luke 1:33
 Where the Kingdom is - - - Luke 17:21
 A Great Declaration - - - - John 1:49
 They Obey - - - - - John 2:7
 Who is Loved of Him - - - John 14:21
 Who Heareth His Voice - - John 18:37
 He Cannot See the Kingdom of God,
 Except? - - - - - John 3:3
 How Long He Shall Reign - 1 Cor. 15:25
 He Reigns by Righteousness - Rom. 5:17
 What the Kingdom is - - - Rom. 14:17
 How we Shall Reign with Him

2 Tim. 2:12

The Poor Are Kings - - - - Jas. 2:5
 We are Kings and Priests - - Rev. 5:10
 We Shall be of the First Resurrection
 Rev. 20:6
 We Shall Reign Forever - - Rev. 22:5
 Whosoever Will - - - - - Rev. 22:17

The Roll-Call.—The Secretary might call the roll of young ladies first and of young men second for variety's sake.

Recitation.—Have some one recite with affectiveness, at the conclusion of the roll-call, the 15th Psalm. Another might well recite the 19th Psalm just after this.

For Next Week: Christian Graces.

M., May 2, Forgiveness, Col. 3:12-13; Matt. 6:14.
 T., May 3, Purity, Matt. 5:8; 1 John 3:1-3.
 W., May 4, Meekness, Matt. 5:3-9; Num. 12:3.

T., May 5, Hospitality, Heb. 13:1-3; 3 John 5:8.

F., May 6, Godliness, Tit. 2:11-14.

S., May 7, Love, 1 Cor. 13; Col. 3:14.

Sun., May 8, Topic—The Christian Graces, 1 Peter 4:7-11; Col. 4:6.

Suggested Program.

1. Two or three brief prayers.
2. Two or three testimonies.
3. A consecration Song.
4. Prayer by the pastor.
5. Scripture and remarks by the Leader.
6. Written work.
7. Chain of prayer. A song or two.
8. Roll call, responses to include as Voluntary participation, answers to Question Spurs, and Recitation of Scripture References with comment, the Secretary omitting the names of those to recite or calling them last.
9. Recitation work as suggested above.
10. Reception of new members by the Pastor; if no new members, the Pastor's Five-minutes.
11. Concert recitation of the pledge.
12. Song. Offering. Mizpah.

PROGRAM.

Missionary Rally, Mt. Zion Christian Church, (three miles west of) Roanoke, Alabama.

Time.—May 28-29, 1910.

First Day.

- 9:30 A.M. Devotional exercises by Pastor, E. M. Carter.
 9:45 Address by the president.
 10:00 Organization.
 10:15 The Christian Church—A Missionary Church, By J. H. Hughes.
 11:00 Missionary sermon by G. D. Hunt.
 12:00 Refreshments.
 1:30 P.M. Devotional exercise, J. D. Dollar.

1:40 Missions.

- A. Its Origin, C. M. Dollar.
- B. Its Advocates, G. O. Lankford.
- C. Its Aims, J. V. Knight.
- D. Its Progress, G. D. Hunt.

2:40 Mission work in the Ala. Con.

- A. Is it Satisfactory? B. H. Veazy.
- B. Should not our Mission work increase with our giving? J. J. Carter.

3:10 Is the Church of God a Beggar? C. W. Carter.

3:30 The Blessing and Glory of Giving, T. H. Elder and J. W. Payne.

Miscellaneous business. Adjournment.
Second Day.

8:30 Devotional service, W. R. Knight.

8:45 The Sunday School a Factor in Evangelistic Work, J. D. Dollar and C. A. Culpepper.

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| P. M. A. M. | STATIONS. | A. M. P. M. |
|-------------|----------------------------|----------------|
| 4:15 | 8:00 Lv. Raleigh | Ar. 10:50 7:25 |
| 4:25 | 8:10 Caraleigh Lv. | 10:40 7:10 |
| 4:48 | 8:35 McCullers | 10:22 6:43 |
| 4:53 | 8:40 Banks | 10:17 6:37 |
| 5:04 | 8:52 Willow Spgs. | 10:09 6:25 |
| 5:20 | 9:04 Varina | 10:00 6:14 |
| 5:28 | 9:14 Fuquay Spgs. | 9:50 6:05 |
| 5:50 | 9:35 Chalybeate | 9:35 5:50 |
| 5:55 | 9:40 Kipling | 9:28 5:43 |
| 6:08 | 9:53 Cape Fear | 9:16 5:25 |
| 6:15 | 10:00 Lillington | 9:11 5:19 |
| 6:23 | 10:08 Harnett | 9:01 5:08 |
| 6:28 | 10:13 Bunlevel | 8:55 5:02 |
| 6:38 | 10:23 Linden | 8:45 4:52 |
| 6:49 | 10:34 Lane | 8:33 4:40 |
| 6:54 | 10:39 Slocomb | 8:28 4:35 |
| 7:10 | 10:55 Tokay | 8:12 4:17 |
| 7:20 | 11:05 A.C.L. Junc. | 8:05 4:10 |
| 7:25 | 11:10 Ar. Fayetteville Lv. | 8:00 4:05 |

J. A. Mills, Pres.

Raleigh, N. C.

9:00 Bible Authority for and Method of Giving.

- A. Authority, C. M. Dollar.
- B. Method, J. W. Elder.

9:30 Patriotism and Religion, E. M. Carter and J. T. Black.

10:10 The Need of a Deeper Spiritual Life, G. D. Hunt.
 Song Service.

11:00 Sermon, G. O. Lankford.

Program will be interspersed with music. We urge that all the speakers prepare themselves to perform well the duties assigned them.

- C. W. Carter,
- C. M. Dollar,
- A. P. Hunt,

Committee.