

The Christian Sun.

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

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JULY 29, 1908.

VOLUME LX. NUMBER 32.

All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

Doctor of Laws. Yale University recently conferred upon J. Pierpont Morgan the honorary degree of Doctor of Laws. The papers have had not a little comment about it, some not very complimentary to either party interested.

We fail to see the force of the points made. First of all, may it not be that J. Pierpont Morgan is worthy? Who knows? Must a man's scholarship and culture be called in question, because forsooth he chances to turn his knowledge to money making and business? Mr. Morgan certainly has knowledge of some laws, the laws of money making and large business interests. And these laws are not to be discredited.

And further, may this not be a recognition of the Practical by the Academic? Time was when culture and the cloister were identical, and your man of learning must remain far removed from the contagion of practical affairs. That time has passed. The man of refined taste and cultured mind may give himself to the development of large business interests. Is not this wholesale criticism the relic of another day, and one that is gone? The college and the university may send men to the avenues of trade today. If they prove their weight and worth and ability there why should they not be recognized and "degreed?" Discrediting a man in business simply because he is in business is ancient and out of date. Why should not the Academic recognize and honor the Practical?

Snakes and Mad Dogs. Some scientists tells us, a contemporary points out, that we are afraid of snakes because snakes eat young monkeys, and the paternal solicitude of our prehuman ancestors planted instinctive fear deep in our own natures. That is, we fear snakes now because before we were human, and yet monkeys according to Darwin, they did us much hurt.

Likewise the Charlotte Observer in a very scholarly and scientific(?) editorial

recently pointed out that we were in all probability afraid of "mad dogs" now because our prehuman ancestors in all probability lived in caves, and in the wild, with dogs and in that state dogs did us much hurt—since they certainly do us little hurt now and not one dog in a thousand is "mad" when said to be.

All of which makes interesting reading for these hot summer days, as nonsense well put frequently does. Afraid of snakes and dogs because our ancient and prehuman ancestors suffered much hurt from them. That is a blooming idea—and takes us far back.

There are only two thoughts in these beautiful theories. First, our ancestors from and before the beginning were not monkeys, and Mr. Darwin never said they were. And certainly science has never proven that they were. That our ancestors were men, made in the image of God as we ourselves are, is as certain as day and night.

Secondly, it is altogether unscientific and erroneous to assign an effect to an ulterior cause when there is a primary cause at hand. We are afraid of snakes because they are snakes and are poison; and of dogs because they bite. It matters not whether the dog that bites me is "mad" or glad; he being a dog I will have none of his biting if I can avoid it. True it is that real "mad" dogs are exceedingly few and far between, and that fear of them is all out of proportion to the injury inflicted; so is the fear of small pox, yellow fever and the Asiatic cholera. We do not fear in this life by logic, nor by the quantity of danger involved. Quality is involved, and diseases and happenings that are loathsome are deeply and desperately dreaded and feared—just because they are loathsome and not because they are universal. A death by hydrophobia would be the last in the list to be chosen. That is all.

Some science(?) makes us sick.

England and Drink. So our good mother country, Great Britain, is taking her turn at the drink evil. It is a strange condition there. The Established Church there has been tied up with the liquor interests in a most unusual way, and now, after so long, having seen a better light, is making a des-

perate effort, in what promises to be a most memorable combat, to extricate itself from its unholy alliance. The situation was this. Many of the clergy of the State Church held shares, by purchase or inheritance, in the great brewery corporations. Now somebody, no doubt hailed a "temperance crank," got a complete list of all ministers in the church who held stock in liquor interests of any sort, had the list printed and scattered all over the broad land. There was a rattling of dry bones in the wilderness. A storm of indignation swept the country. To make the matter worse not a single minister of any other denomination than the Established Church was found to hold any of the liquor soaked stock. This is making it hot indeed for certain clergymen in the Established Church who increase their church salaries with dividends from liquor stock. The Church, that is, the State Church, has been a patron of the brewery in Great Britain, but the parting of the ways has come. A recent writer from London in *The Homiletic Review* for August says, "A life-and-death conflict is impending between the Church and that fatal system which it has tolerated to its own disgrace as a Christian communion. In the next generation it will be impossible for a clergyman to 'hold a living in the Church' and at the same time to draw dividends from a death dealing traffic."

New York City has a force of 5,000 engineers, contractors and workmen solving its water problem. The new water supply will deliver into the city 500,000,000 gallons of water daily and will require eight years to complete it as an estimated cost of \$162,000,000. The water comes from Esopus creek 90 miles from the city away back in the Catskills. The reservoir will cover 8,200 acres, or more than 12 square miles. Seven villages, with intervening settlements, which now have a population of 2,500, will be wiped from the map; thirty-two cemeteries will be submerged, and 2,400 bodies buried in them will have to be removed. It is a most stupendous undertaking; but if and when completed, the American metropolis will not have to dread any more a water famine.

A LETTER FROM BELGIUM.

[In which one of our Elon travelers writes of reflections at home and gives a vivid picture of school life.]

In the history of every man's life there is no doubt a period of adventure. I know that there is a time in every boy's life when he wants to roam—when it seems to him that the parental roof does not afford the freedom and the pleasure which other realms offer. The work is hard on the farm—in the mill—and in the factory. We work and work, day after day, and we don't get the money. My chum complains too so we plan and talk of leaving home. Every boy knows this story. I have planned to leave my home many a time but on the eve of my intended departure they would be so good to me that it always thwarted my plans. Then too in college we plan for fair trips with pleasure. I look back to "Old Elon," just now, and there in East Dormitory, room 24, see the happy crowd of school boys gathered together planning and dreaming of the fair sea voyages and the wanderings in Europe. There are "L. E." and "J. P." on the trunk each knocking away with his feet, there is "V. W." in the window and "Shorty" on the bed, both with their pipes, and there I am on the table. We are talking of Europe and one can hardly wait for the other. "Oh," says "L. E.," "we can go across on a cattle ship," and "punching cows," adds "V. W.," "we get our way across and a ticket back and twenty-five dollars to boot." "J. P." says, "we can learn more going that way and we could stick together and work our way from place to place." Shorty, who always has a lot to say about anything, was intensely interested and he was always willing to go the next day. So we whiled away many evenings in sweetest reverie. They were happy hours spent in pleasant dreamland. It's a providential blessing that our hopes and fond anticipations were not realized. It would be hard enough for a poor boy to run away from home to an American city, much less for him to go across the sea. What if we had come over here on a cattle-ship! You could get no job in England without it would be sweeping the streets and here on the continent you can't understand these jabbering people. I know there would have been weeping and gnashing of teeth and before we had reached England's green shores probably two or three deaths. I'll bet I'll never leave home without money enough to get back on. Jobs are scarce and you can't work your way from place to place nor walk without anything to eat. Europe is full of beggars

and there are no poor houses. So I would advise my friends to put off the trip across the sea until the money is in hand.

Friday morning, July 10, I arrived on the shores of Holland. From the Hook journeyed to Rotterdam, and then from Rotterdam to Brussels.

Holland is a flat country mostly and is full of canals. The old wind-mills here and there over the fields—the women with their curious dress—the very quaintness and color of the country make it interesting. Rotterdam is a place of narrow streets and lofty houses. Erasmus was born here in 1467.

Antwerp is identified with the fame of the great painter Rubens. His pictures form the chief attraction, especially the famous "Descent from the Cross." The old Flemish houses with their gabled fronts are quaint looking.

Brussels, the capital of Belgium, is situated on the Senne and has a population of half a million. It is a clean city—bright and healthy—and full of interesting museums and works of art. Belgium is noted for its lace, and especially fine is the Brussels lace. The "Grand Place," "Hotel de ville," the "les Halles," and the "Maison du Roi," all are very pretty buildings. Brussels is one of the chosen homes of music and singing and also there are many schools of art. The visitor will be impressed by both.

The most interesting part of Belgium and one of the most interesting places in Europe is the Ardennes district—"the battlefield of Europe." The Gauls and Belgae, Romans and Franks, Huns and Normans, have in turn fought amongst these mountains. Its old ruined castles and their history—the sylvan beauty of the "Forest of Arden," immortalized in "As You Like It," and the beautiful Meuse, all thrill you with delight and supply a store of pleasant recollections.

The old Flemish cities filled with monuments—noble churches upon which generations long ago lavished their best—the guild and market halls—and the old monastic buildings and the weather-worn cathedrals—are curious and picturesque.

Not far from Brussels is the famous field of Waterloo, where Wellington and Napoleon crossed swords for the first and last time on that memorable Sunday in June and where, too, probably the destiny of nations was fixed. The battle field is dotted with monuments to the valiant dead.

A. C. Hall.

Brussels, Belgium, July 11, 1908.

Argo Red Salmon is standard in quality, quantity, color, and place.

THE MOUNTAINS OF THE BIBLE.
VII.

We leave the Mount of Beatitudes and go southward, leaving the Sea of Galilee on our left. Then we may pass MOUNT GILBOA, made famous by the death of Saul, the king of Israel. It is this event which prompted the poet Byron to write the "Song of Saul Before His Last Battle," in such a way that the poet's genius casts a kind of glamor over the character of this king, who, to the end of his long reign, was like an artless boy, either self-willed and stubborn, or superstitious and chivalrous. Byron makes him speak as follows to his troops before his last battle with the enemies of his country, notwithstanding his flight in MOUNT GILBOA, and his suicide there:—

"Warriors and chiefs! should the shaft
or the sword

Pierce me in leading the hosts of the
Lord,

Heed not the corse, though a king's,
in your path:

Bury your steel in the bosoms of Gath!

"Thou who art bearing my buckler and
bow,

Should the soldiers of Saul look away
from the foe,

Stretch me that moment in blood at
thy feet!

Mine be the doom which they dared
not to meet.

"Farewell to others, but never we part,
Heir to my royalty, son of my heart!

Bright is the diadem, boundless the
sway,

Or kingly the death, which awaits us
today."

But the romantic touch of Lord Byron could not make MOUNT GILBOA even seem to be the scene of events that turned the destinies of mankind, like other mountains mentioned in the Bible. And we tarry only long enough to find in our Bibles the curse uttered by David against MOUNT GILBOA, because of the death there of Saul and Jonathan:—

"Thy glory, O Israel, is slain upon thy
high places!

How are the mighty fallen!

Tell it not in Gath,

Publish it not in the streets of Ashkelon;

Lest the daughters of the Philistines
rejoice,

Lest the daughters of the uncircumcised
triumph.

Ye mountains of GILBOA,

Let there be no dew nor rain upon you,
neither fields of offerings:

For there the shield of the mighty
was vilely cast away,

The shield of Saul, as of one not
anointed with oil."

We resume our journey to the southward, bearing a little to the west, that we may pass Mount Ebal and Mount Gerizim, celebrated as the mountains

over against each other where the Hebrews assembled. Almost between them, in the valley, was probably the well where Jesus met the Woman of Samaria. When she talked about worshiping God in that mountain (Ebal or Gerizim), Jesus insisted that locality was not the chief element in worship, but "truth and spirit:" for God is spirit.

But let us go down (or up, as the ancients would say) to Jerusalem. It was a city of mountains. The Psalmist (125:1-2) said:—

"They that trust in Jehovah
Are as mount Zion, which cannot be
moved, but abideth forever.
As the mountains are round about
Jerusalem,
So Jehovah is round about his people
From this time forth and forever-
more."

There we find MOUNT MORIAH, Mount Zion, Mount Calvary and the Mount of Olives. But let us imagine and meditate concerning MOUNT MORIAH.

The name is said to signify that Jehovah provides, or sees, or chooses. And we fancy that the name may have been given, because on that mountain God provided the victim for the faithful Abraham, whom he had commanded to offer his son as a sacrifice.

One of our own ministers has taught that Abraham was mistaken in thinking that God had given this commandment; that Abraham was rather infected by the contagion of the surrounding idolatrous influences; and our honored brother thus does away with revelation in the story. But we do not follow him in his theory. Let those whose lives are comparatively barren in spiritual effectiveness be modest in contradicting statements of spiritual giants concerning experiences and events recorded in honest records preserved by a race of mankind that has produced not merely one religious leader, but a procession of mighty prophets through the ages. They have done things, and known things, and felt things, that common preachers can no more comprehend than a common mosquito can comprehend of the working of a steam engine.

On MOUNT MORIAH Abraham, in obedience to God, was about to sacrifice his son, when the angel's call stayed his hand, and another victim was provided. How often God provides for the needy! It could not have been far from MOUNT MORIAH that God provided the "Lamb that taketh away the sin of the world." But on that spot where Abraham's hand was stayed, the Jews think stood the altar of burnt offerings of their temple in later years. There was the temple of Solomon. There was the threshing floor

where David offered the sacrifice, after he had sinned in numbering the Children of Israel; refusing to take the place as a gift from the owner. It is supposed that there stood the temple of Herod, that caused the Jews to boast to Jesus, "Forty and six years was this temple in building." The historical associations that may be connected with MOUNT MORIAH, if we have correctly identified the place, are so many that they forbid us to gratify our imaginations; and all that we do is to recollect that here trod the feet of Abraham, Isaac, David, Solomon, and generations and generations of worshiping Hebrews, until finally Jesus came and showed the world that God was not confined to a Holy of Holies in a tabernacle or temple, but might be found in the hearts of his children anywhere. And when we think of Jesus as treading and teaching on MOUNT MORIAH, we look over to the eastward, across the Brook Kedron, and see the Mount of Olives, from which Jesus ascended to heaven, from the sight of his wondering disciples. And we will go there before we go to Calvary.

But as we go, thinking of MOUNT MORIAH, the Mount of Olives, and of Calvary, and how the nations of the earth have sought the law from Jerusalem, we cannot avoid recalling the words of the prophet (Micah 4:1-3) about it, which are yet only in part fulfilled, though they are made the foundation of many Christian anthems sung by choirs in our modern Sabbath services to this day:—

"But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and he will judge between many peoples, and will decide concerning strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

J. J. Summerbell.

Dayton, Ohio.

WHAT DO PREACHERS ACCOMPLISH?

The old adage, "Honor to whom honor is due," should have a good bearing on one who is about to pass on this important question. The following facts are well-known to the well-informed public: 1st. There is very little from a financial

standpoint to attract a man to the ministry. 2d. It is an unpleasant task for one to set himself up as a target for the general public to criticise. 3d. After a minister has preached to the best of his ability, let that be great or small, he has to wait as a rule, until his hearers get good and ready to pay him his small salary. 4th. To be a true minister he often has to encounter dangers to his and his family's health in order that he may serve his ungrateful hearers in time of necessity. 5. There are those who think he ought to preach and pray gratis, and the Lord will take care of him without help. Not only do they think this but they imagine that their minister has a good, easy snap in life. They expect from on high as it were, and then hold his entire stock of knowledge at their command. 6. A great many people do not think the work of the preachers amounts to much anyway, and that they could be dispensed with entirely except when people are ready to get married, or some one accidentally or unexpectedly dies, and the burial service is to be read.

For the benefit of those who think any of these things let us look at what the work of the preachers actually accomplishes. One writer sums it up thus: "Show me a place where there are no meeting houses and where preachers are never seen, and I will show you a place where old hats are stuffed into broken windows, where the children are dirty and ragged, where gates have no hinges, where the women are slipshod and where maps of the devil's wild land are painted upon men's shirt bosoms with tobacco juice. That is what I will show you. Let us consider what the preachers do for us before we abuse them."

After you have read these lines do not ever again condemn the men who stand up and plead for the open Bible, and the religion of Jesus Christ from Sunday to Sunday until you have made a comparison of a community where the preachers make their regular rounds, and where churches are thick, with one where a preacher is unknown, and a meeting house is unheard of, and when you do this, no matter how poor the preacher may preach, according to your way of thinking, you will be willing to say, "Let us thank God that we have preachers, even if they do not preach as good as we think they ought."

Countryman.

The Course for Mission Study in the Correspondence Course, outlined in Educational Department of Herald of Gospel Liberty for July 16, is an excellent one, not only for mission classes, but for the pastor and general reader.

NOTES AND PERSONALS.

Pastor Rountree and his Waverly, Va., congregation are rejoicing over the near completion of their elegant and commodious house of worship. By the time it is furnished the cost will be over \$7,500, and the day of dedication is already appointed, 5th Sunday in August.

The Christian Endeavor Rally at Shallow Ford fourth Sunday was well attended. An excellent program was well rendered. In the afternoon were addresses by Rev. J. W. Wellons, J. M. Saunders and Mr. Stockton, president of the State C. E.

The editor and wife are profoundly grateful for the numerous letters of anxiety and sympathy during the illness of our children. Both little girls are improved now, and we trust are on the way to rapid recovery. After four weeks' absence the editor is at his desk and correspondente again.

Under date of July 20 one of our Elon teachers abroad, Miss Annie Helfenstein, writes from Paris a personal note, that she and Miss Elsie Atkinson are traveling together, seeing the sights of the continent and that both are well and happy. We hope for a letter of her travels for the Sun from Miss Helfenstein, and another from Miss Atkinson, at an early date.

The Christian Vanguard, the organ of our Canadian churches, comes this time as a Conference Number and carries the full proceedings of their 83rd Annual Conference held at Stouffville, Ontario, June 17th to 21st, 1908. The Conference seems to have had a full attendance and to have done much valuable work. Our Canadian brethren are wide awake, loyal, enthusiastic in good works and are pushing forward.

Under the title "Mountains of the Bible" Rev. J. J. Summerbell, D.D., is writing for The Sun a series of very interesting and profitable papers. It is wonderful indeed how many great events of the Bible are associated with, and group themselves about, the mountains. Of these events Dr. Summerbell writes, and his comments are illuminating and edifying indeed. No Sun reader can afford to miss "Mountains of the Bible."

Mr. S. M. Atkinson, the Sun's traveling agent, is this week among our subscribers in Eastern Virginia, where for the past two weeks he has been finding many new Sun readers and subscribers. He will attend the Valley of Va. Conference, and many of the churches thereof, the middle and last of Aug-

ust. If Sun subscribers in the Valley would kindly send their renewals by their delegates or friends to Conference the kindness will be much appreciated.

Rev. W. L. Wells assisted Pastor L. I. Cox the past two weeks in revivals at Howard's Chapel, in Rockingham Co. and Apples Chapel in Guilford Co. There was a good revival and one much enjoyed at the former place. At Apples there was an unusual awakening and a most glorious meeting. Thirty-seven professed faith in Christ, twenty-seven of whom united with the church. Great audiences gathered daily, there being, estimated, at least 1,200 people present one day. The church and community were greatly uplifted and edified spiritually.

Our Eastern Virginia Sunday School Convention is certainly getting down to essentials and fundamentals in its annual sessions. What an illumination, and an inspiration, must such a Convention be to the schools that compose it and the ministers and delegates that attend it! And they are taking advantage of it all, too, for look at this in Corresponding Secretary Rountree's report of the Convention elsewhere, "All the active ministers of the conference were present. I think every school but two was represented, and these two sent up their reports." That explains the success of this convention: the ministers go, and the Sunday schools send representatives. Would that others of our Conventions would stand up and take notice, and profit by this good example.

A very substantial and attractive folder comes to us from the Christian Endeavor Society of the Walker Ave. Christian Church, Greensboro, N. C., giving a list of the officers and committees of the Society for 1908-'09 and Subjects and Leaders for every meeting from July 1 to December 23 inclusive. This must prove of infinite value to the live and active Endeavor Society of this church. It seems to us every society should have such a folder, and we commend this one as a model. Of the officers we note that Charles A. Hines is president; J. R. Truitt, vice-president; D. Jennings Sipe, recording secretary; L. M. Clymer, corresponding secretary; Miss Maud Perkins, treasurer. A Society officered like that must prove itself exceedingly fruitful.

An immense audience gathered at Pleasant Grove Church, Halifax Co., Va. Saturday, Aug. 1, to witness and participate in the exercises of laying the corner stone by the Masonic fraternity, of the elegant and commodious new church that good people are building. Rev. Dr. Wood, of Huntington, W. Va., delivered

an eloquent and very appropriate address on "Building". Rev. J. W. Wellons gave a most timely talk on Former Houses of Worship and Congregations of Pleasant Grove, and the Sun's editor spoke a piece about certain peculiar traits of Christianity. The Ladies' Aid Society served refreshments and by their good efforts incidentally cleared \$116 with which to help seat the new church. The building when completed will not only do credit to the community, but to the Conference of which it is a member, promising as it does to be one of the handsomest and most commodious of our substantial country churches.

One of the most active and busiest men in our ranks is Rev. J. L. Foster, superintendent of the Christian Orphanage. A visit to the Orphanage will convince any one that no better choice could have been made. He deserves the hearty co-operation of the brotherhood. The response of the church has been generous. A fuller knowledge of the progress made and the service rendered would increase our devotion to this worthy enterprise.

Revs. W. W. Staley, P. H. Fleming, N. G. Newman and Pres. E. L. Moffitt of the committee on revision of our book of Government and Principles, appointed by the last session of our Southern Convention have been in session, and very strenuously engaged in their tremendous task, at Elon College the past week. The committee has worked two weeks and the book will at an early date be turned over to the Publication committee for print and distribution. The work is needed as our present supply of Government and Principles is completely exhausted and none can be had until this revised book comes from the press.

Burlington News, July 29: "The members of Union Ridge Christian Church are preparing to erect a handsome new church, and are soliciting subscriptions to this end." Which will be agreeable news to the many friends, as well as members, of good old Union which through the long years has done so much spreading the glorious light of the gospel and enlarging the kingdom. Rev. J. W. Holt is the beloved pastor and he is much interested in the work of building a new and better house of worship for his people. There is no better sign of church life and progress, and of spiritual growth and development, than this of a congregation's desiring a good, substantial, comfortable and attractive house of worship.

An hour of thinking is oftentimes better than a week of hustling.

FIELD NOTES.**Lambert's Point, Va.**

As "an honest confession is good for the soul" we will have to confess to negligence in giving field notes from this field. But we have decided to try to "amend" our ways and make "a few feeble remarks" once again in reference to the work entrusted to our care. We are still at it all the while and we do not toil without hope. Following our last annual conference Dr. J. P. Barrett conducted a week's prayer meeting for us, were enjoyed by all who heard them, bringing good gospel messages which Rev. C. C. Ryan preached for us three or four nights in the second week. The people heard him gladly too. There were several professions but only one accession to the church. Our work here has been moving along quietly but hopefully during the year. The average attendance at the Sunday school for the quarter ending the 4th Sunday in June was better than it has been for any quarter since I have been connected with the work here. And that last Sunday in the quarter was seemingly the best: \$170.00 in cash and subscriptions collected on the church debt, and two good members received into the church. The first Sunday in July was children's day here and the exercises were considered very good. We also had exercises by the children last Christmas. The Sunday school recently had a very pleasant outing at "Daniel Boone Park" near the Jamestown Exposition grounds.

Rosemont, Va.

The work here is moving along very nicely in a quiet way. We had a good meeting here the beginning of last quarter. The church seemed to be much revived. There was one accession to the church. The Sunday school has grown considerably during the year and the attendance at all services has been good. There is a missionary spirit in the church. Our monthly collections along this line will average about \$8.00. There is no begging. The Christmas exercises by the children were good. The Sunday school made the pastor a present of a purse of \$10 and he thought this was good too, and for which he was grateful. The 4th Sunday in June was children's day and they did their part well. On June the 30th one of our deacons, Brother John L. Gibson, whose death has already been announced in the Sun, was called from time to eternity. He joined Providence Church when about the age of twenty. When Rosemont Church was organized he became a charter member and was faithful to attend the services of the church as long as he was able. He was afflicted for more than a year before his

death, but he was carried to the church several times during his affliction. We sorrow not as those who have no hope. We believe that our loss is his gain. In his brightest moments he would speak about the time when he would not need his crutch. The youngest boy, five years old, in trying to comfort the grief stricken wife and mother, said, "Don't cry, mama, papa is just asleep, he will talk to you in the morning." The Lord bless the bereaved ones and grant unto them to so live that they may meet their loved one in the morning. Bro. O. S. Mills, one of our consecrated young men, has been ordained to the office of deacon in the congregation here.

W. D. Harward,
Norfolk, Va.

HEBRON, VA.

Dear Sun: As but little has been said through your columns of late concerning the above named church, it may not be amiss to let your readers have a word from us. Our protracted meeting was arranged to take place on 3d Sunday in July and week following, and Dr. J. O. Atkinson to do the preaching; but the sickness of his children kept him away. Such, however, did not prevent the arrival of the time, the gathering of congregations, nor the presence of the Holy Spirit. Under His power the word was preached, the church was revived and rejoiced, cold members were renewed and sinners confessed the Savior.

Visible results were about 20 reclamations and confessions, 15 additions with others likely to follow, and the church (which has been divided) united

The meeting closed on Thursday afternoon with a prayer of thanksgiving and the doxology.

Let us all praise the name of the Lord.
C. C. Peel.

July 29, 1908.

FROM ALABAMA.

We have been delighted with the many nice letters and encouraging reports in the Sun of our Conferences in Ga. and Ala. the last few months. Will try now to give a report from my field of work. I only have two churches in charge this year. We will begin our revival at Flint Hill next Saturday. Here we have a small membership. The church is located in a thickly settled portion of the country. There is no reason why we should not have a strong church at this place but here we are in need of a house of worship. Second Sunday in August we will hold our revival at Bethany. Here we have a strong church and a consecrated membership. They know how to

look after the interest of their pastor. Bro. Hughes will be with us here and we hope to have a good meeting. I helped Bro. Hunt in a meeting last week at McGuire's Chapel. We had a good meeting. Have just returned from New Hope where I went to help Bro. Hunt in a meeting this week. The Holy Spirit was with us in great power at every service. It was indeed an inspiration to me to be with this great and good man and his people at New Hope. They remembered me with a nice donation, and by the way returning from meeting I spent the night with J. W. Ponder. On leaving his home this morning he filled my buggy with watermelons, for which I am thankful, as is also the preacher's wife who shares his joys and sorrows.

C.W. Carter.

August 30th, 1908.

SUNDAY SCHOOLS IN UNIVERSITIES.

The West Virginia University is to have a school of methods for Sunday school workers in its summer school. It is to be no six by nine appendix, either. Such prominent leaders in Sunday school work as Mr. Charles G. Trumbull, the editor of The Sunday-School Times, Mrs. Barnes, the international superintendent of elementary Sunday school work, and Prof. George A. Coe, of Northwestern University, are among the instructors.

It is good medicine for pessimists—a strong State university taking up the work of making better Sunday school teachers, under the supervision of the best instructors. The world is moving. Keep your eye on this peg, and you will be able to note progress. Other universities will adopt so good a thing, and before long the ball will be rolling along with momentum.

The Bible has been in the colleges and universities for some time. Only last winter I happened to learn that a State college in the Northwest was looking for a man to fill the chair of the English Bible. That isn't a lonesome chair, either. Other colleges have chairs that match it.

During the winter I had a letter from a Dartmouth College student telling about the large number of classes organized there to study the life of Christ, and the captain of the football team, who led in the victory over Harvard last fall, was the teacher in one of these classes.

O, yes; don't discount me as a prophet when I predict that you will live to see chairs on Young People's Work endowed in more than one college. The Bible is getting its place at the top.—C. E. World.

**THIRTY-NINTH SESSION OF THE
EASTERN VIRGINIA CHRISTIAN
SUNDAY SCHOOL CONVENTION,
ANTIOCH CHURCH, WINDSOR,
VA.**

The Convention opened promptly at 10:30 o'clock Wednesday morning with Rev. I. W. Johnson presiding. Religious services were conducted by Rev. H. H. Butler, pastor, who also delivered the welcome address which was responded to by the president. Rev. J. O. Cox delivered an address on "The Purpose and Missions of the Sunday School," after which the committee on resolutions made the following recommendations: That we appoint superintendents to the various departments of the Sunday school work. They were appointed as follows: Rev. I. W. Johnson, Teacher-Training superintendent, Rev. R. H. Peel, superintendent Home Department, Rev. J. O. Cox, Decision Day superintendent, Mrs. J. W. Harrell, Cradle Roll superintendent, Mrs. W. D. Harward, Primary Union superintendent, Rev. M. L. Bryant, Organized Class Movement superintendent, and Rev. J. W. Harrell, missionary superintendent, upon whom was imposed the duty of organizing the various departments in the Sunday schools.

The afternoon and following morning sessions were devoted to the discussions of the Teacher-Training work and The Teacher. Excellent addresses were delivered by Rev. I. W. Johnson, Stanley C. Harrell, Rev. N. G. Newman, Prof. W. C. Wicker, Dr. W. W. Staley, Rev. R. H. Peel, Mr. C. W. Baines, State Statistician, and Rev. J. M. Roberts. One of the features of the afternoon was the election of officers, which was done by the recommendations of a nominating committee, Rev. C. H. Rowland was elected president, Rev. J. W. Harrell, vice-president. Rev. W. D. Harward resigned his position as secretary. Mr. Stanley C. Harrell was elected in his place.

Thursday afternoon was devoted to the theme of missions. Most eloquent and stirring addresses were delivered by Rev. C. C. Ryan, Rev. J. W. Harrell and Rev. M. W. Butler. Revs. H. H. Butler and M. L. Bryant were to have spoken but for the lack of time and at their own request were excused.

A program for two sessions was arranged for Friday. However, owing to the absence of two of the speakers for the afternoon, to the nature of the program, and the short time and the rising clouds, the day's work was done in one session. The Sunday school superintendent was discussed, and the Boy Problem and the Organized Class Movement. Mr. C. W. Baines spoke most entertainingly on "The Sunday School Or-

ganized for Business." Messrs. O. W. Johnson and M. W. Butler spoke on the Superintendent, while Rev. W. D. Harward told us how to get and hold the boy. Mr. S. G. Rollings delivered a most scholarly address on the Organized Class Movement, and pressed the matter home with the greatest precision.

Every session was well attended. A very large delegation was present. All the active ministers of the conference were present. I think every school but two was represented and they sent up their reports. The crowds were large. There were enough people there Thursday to fill the house three times, and nearly that many were there Friday.

The convention was remarkable because of two things: The very high class of speeches and the new lines of work pursued.

The addresses were of a very high order. They were well prepared and every one to the point. The weather affords a plenty of hot air, but there was none of this so-called "hot air" in any of the addresses. Nevertheless, all of them were hot, heated to a welding and applied sparkling to the people and the schools.

The new lines of work which were pursued were: The organization of departments, with special mention of the Teacher-Training work and the Organized Class Movement, which seems to be agitated in some of the schools at this time. This marks an era in our Sunday school work. During the coming year we shall look for rapid strides in Sunday school development.

H. E. Rountree, Cor. Sec.

WHAT IT COST.

During the past two years a great deal has been said about hard times. Last winter the poor of our cities went in want and suffering, while the sympathies and purses alike of the more fortunate were taxed to the utmost to relieve even in a small degree the great needs. The financial depression reached to village and hamlet: all felt it. Under these circumstances it was startling to read the official statement that the drink bill of the United States in one year is nine hundred million dollars. Think of that. Not the dollars and cents of the rich alone but of the poor as well, many of whom are working by the day, poorly fed and poorly clad, and yet we claim to be a sober people. It is enough money to have kept all the idle factories running—enough to supply all the needy men, women and children with the necessities of life. It is more than is paid for bread, clothing, schools, preachers' salaries, home and foreign missions com-

bined. If you should pile these standard silver dollars one above another they would reach 1,500 miles into the air, more than two hundred and fifty times higher than the highest mountain peak, twenty-eight thousand, two hundred and ninety-three times higher than the dizzy heights to which the Ferris wheel carried its many passengers. Imagine the glittering pile of silver as it towers into the air, the topmost dollar of which is far beyond the vision of the naked eye. What a monument it would be, were it raised to commemorate deeds of charity and love. But its story is a far different one. It stands a monument to ruined hopes, darkened homes, wasted lives and blighted ambitions. It represents more bitter tears and sad hearts than all the marble monuments in the silent grave yards of our land. Is it any wonder that there is a scarcity of money when such enormous sums are wasted every year? This is what it cost in dollars and cents to furnish the United States with liquor for one year. And yet we claim to be a sober people.

And worst of all, every year it sends 60,000 people to drunkards' graves and 500,000 more to the poor house, to say nothing of the heart-broken mothers and wives that are left in ruined homes.

T. L. Dunn.

Buffalo, Ala., R. F. D. 1.

FAMILY PRAYER.

[Dear Doctor Atkinson: The following is a letter I received containing some thoughts which you may consider profitable to give to the public. If so, you are at liberty to use the matter. I send the letter to you unchanged, except that I omit the passages revealing the identity of the writer, according to her wish. I will not send you any more matter referring to the prize essays.

Respectfully,

J. J. Summerbell.]

J. J. Summerbell,

Dear Sir: We take note, in the Herald of Gospel Liberty, of the contests in essays, concerning family prayer, and wish to congratulate you on the attempt and the results on such an important subject. I am not a minister; but was so interested I almost felt like taking part.

If homes were conducted as they should be, concerning the training of the children, the work of the minister, to interest young people, would not be so difficult and almost fruitless as it is at present.

Could you not go farther and introduce a method, subject matter, that would give special details as to the Bible training of children in the home, and

thereby arouse the interest of fathers and mothers in this the most important of all duties? Parents are willing for their children to know of these things, but the great strain of modern business and society life have crowded out this, and a godless generation will be the sad result of this neglect.

Here is the way we have undertaken to train and teach a boy now seven. We have learned that as to his personal needs, his evening prayer is only a small part; as a child is always weary and it is difficult then to make any new impression upon them that will be lasting.

We take the morning hour as the most important, as their minds and bodies are rested and then they are more receptive. Be alone with them and recall the instances of the past day, bringing in childish interests, making mention of God's watchfulness and special care over each one. Lead them out in their own way of thought, and one can tenderly instruct and impress them in a few minutes' talk. Follow then with a few verses of Scripture, such as "Honor thy father," "The Lord is my Shepherd," and then a morning prayer, worded to their understanding. Here is the one I use:

We thank thee, Lord, for this new day.
Make me good, O Lord, I pray.
Help me care for little brother,
Mind my father and my mother.
Help me keep thy word and ways,
Love and praise thee all my days.

When in school:

We thank thee, Lord, for this new day.
Make me good, O Lord, I pray.
Help me learn my lessons true,
Love my teacher, playmates too.
Keep me from all harm today,
Bring me home at close of day.

To follow out the above takes no great amount of time, and if done in sincerity, will make a godly path for them; and a sweet inspiration will accompany them, as well as the older persons who are living the prayerful, trustful life. Sometimes simple questions can be used to draw them out, for a change. At this age they are not too young to read the Scripture; thus early arousing an interest in the most needful of all reading matter. Mothers may think this takes too much time, but it will not take as much time as sleepless nights and weeping in after years.

We hesitate to send this and take your most precious time; but wish to encourage every good work. If you find any good in this please do not mention my name, as God can do great and good work through silent forces. . . .

With respect,

HOLLAND ITEMS.

Mr. Brock Jones (a brother of Mr. T. G. Jones, who lives near this place) was here a few days ago. He was here on a visit to his brother's, and I had the pleasure of meeting him, and enjoying his company. His father, Mr. Joseph Jones, and family once lived near us; they were excellent neighbors, and I had formed a strong attachment to them, which made the meeting very pleasant. Mr. Jos. Jones, the father, reared quite a family of children, which are now scattered in different localities. Taking in consideration the long friendship and association with the family, made the meeting with the son the more pleasant. Mr. Brittain Edwards and family, who now owns and occupies the place, are excellent friends and neighbors. Mr. Brock Jones, spoken of above, had two pretty, bright-looking girls (who are twins) with him.

It afforded me much pleasure to see in the last week's Sun that some writer had thought enough of me to speak favorably of my short articles for the paper. The writer does not know how much pleasure it afforded me. Dr. Jeter, an able and pious Baptist minister and able writer, said, in delivering a sermon in my hearing, that old men had few friends. I am now much older than Dr. Jeter was, when he thus expressed himself, but yet feel that I have many friends.

Our congregation last Sunday at 11 o'clock was good, though not as large as on some other occasions, as there was Children's Day at the Friends' church, only a few miles away. The writer has been acquainted with the Friends and their religious customs for many years, and has never known a more devout, pious people. Many of my best friends are members, or in some way connected with the Friends. Their religious customs differ slightly from ours, yet they are in deed and in truth what they call themselves—Friends. They are largely represented in Ohio, Indiana, and Illinois, but have few churches in this immediate section of country. They have changed a little in their religious or church usages since I first knew them, which I consider a reform. I know no better people.

Our congregation at our night services was good; our religious services were, to my weak judgment, even better than in the morning. The sermon at night was not only edifying, but soul-inspiring. Our pastor seemed imbued with the Spirit, and his tongue was as the pen of a ready writer.

But I must not forget our song service,

such an important part of our religious worship, and it affords me much pleasure to know such great improvement has been made in this part of our religious worship. Mrs. Dr. Holland and others seem to have received a new inspiration on this most important and beautiful part of our religious worship, and there is no part of our religious services that I enjoy more.

R. H. Holland.

FUTURE OF CHRISTIAN SCHOOLS.

There are many forces at play to obstruct the expansion of Christian schools and colleges. Church and Christian education is naturally left out of account in the plans of the world for educational development. The carnal mind is enmity to God. The things of the Spirit are unknown and foolish to the natural heart. Not only indifference but direct opposition may therefore be expected. It has always been so. The growing cost of college education in a luxurious age, the great growth of universities with their princely endowments, waning denominational control of schools from varied causes, the rapid founding and fostering of agricultural and mechanical schools, the sources of patronage circumscribed to denominational alliances, the Carnegie fund, which is a proscription of denominational and Christian schools by confining its pensions to teachers in secular institutions, and other obstacles, may rise up before the mind, but there is no ground for a pessimistic view. It has ever been true that despite the opposition of the world, the church has been a great depository of sound learning. Through every period of the Christian era the church has been the founder and fosterer of the schools that have furnished the world with the highest and sanest education. The great work has gone on through the centuries against often the fiercest opposition. The past is prophetic of the future. The church is destined to grow. It is to fill the earth with the glory of God. We see rejuvenescence in nothing but the kingdom of Christ. Everything else in the world is dead or decaying and dying. This work of God lives on, widening and conquering, because Immanuel is Commandant. The Christian school is a necessary part of it. The work of vanquishing the world in Christ's name and for Christ makes necessary the planting and perpetuating these schools. No, there is no place for pessimism. Whatever the apparent difficulties, however formidable they are to the eye of man, He who leads, energises, and clothes with power, is almighty. That is enough.—Presbyterian Standard.

THE CHRISTIAN SUN.

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

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

Terms of Subscription.

One Year	\$1.50
Six Months .....	.75
Four Months .....	.50

Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

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

AN ACHIEVEMENT OF CHRISTIANITY.

Positively and frankly we would not give this column that heading, but we are trying to cajole and entice the reader. Really we want to write a word about foreign missions, but is it not a fact—here is the sadness and the pathos of it—that if you, my so-far-cajoled reader, see an article in a paper headed “Foreign Missions,” you skip that till you have nothing else to read, or for a more leisurely moment, or altogether! So. But here is a word that is worth while. It is really wonderful. We wanted you to see it. It cannot fail to edify, entertain and enlighten.

Ever hear of Frank Rawlinson? No? Well, he is a man who has the unusual faculty of saying something when he speaks and telling something when he writes. Frank is all right. You know of the Record of Christian Work? Certainly, a monthly magazine published at Northfield, Mass., by Mr. Moody. Frank and the Record for August give a fact or so that we would like ten thousand Christian Sun readers (and twenty thousand more who ought to be) to hear about, think over, bodily assimilate and inwardly digest. They are just dry old facts about Foreign Missions, but my! how they do speak, cry out, resound through the earth, and reverberate in the skies.

Look. The churches of the protestant denominations have been doing missionary work in China one hundred years. They have spent there \$80,000,000 and 7,000 lives. The United States is spending nearly three times that much in digging a big ditch; did spend about six

times that many lives in one battle (Gettysburg). So much in a century has been spent by those who know God to uplift 400,000,000 of their brothers who do not know Him.

Has God accepted, and blessed, the meager \$80,000,000 and the loyal and consecrated seven thousand?

China has not yielded, but she has FELT. Because primarily of mission schools and through them of growing intelligence among the masses, political and education reforms are now going on in China that are wonderful. Steps have now been taken by the government to establish schools in all the provinces—think of it—after Western models.

Moral reforms have begun which are of untold consequence. China has been made to feel the deep danger and disgrace of her opium habit, and an anti-opium crusade now sweeps over the country: and with this an anti-foot-binding movement has been inaugurated. This movement against the awful cruelty of foot-binding was begun by foreigners, has been taken up by the Chinese, and now—mirabile dictu—an edict has been issued forbidding the binding of feet, and the tiny shoes, heretofore the terror of the Chinese millions, will soon be seen only in museums.

One hundred years ago there was nothing of the missionary or Christians in China. Now? There are 632 places occupied by missionaries. In these places where missionaries reside, and outstations also, there are now 5,100 centers of Christian activity in China. There are 180,000 professed Christians, 70,000 enquiring the way and around these a host of those related in various ways to church members, giving a “Christian community” of 750,000 souls in China. (Remember that it took 300 years to captivate the Roman empire and 1100 years to Christianize the many). More than all this China is beginning to Christianize itself. There is an army of 7,000 native Christian workers! In 1906 native Christians contributed \$150,000 toward self-support.

But there is yet further and burning need. There is only one missionary in China to every 100,000 people. The annual increase of Christians is about 25,000; of the population about 4,000,000.

But enough lest the “gentle reader” tire. Are not missions worth reading about? Are they not worth praying over? Are they not worth serious consideration and liberal donations by every child of God on this blessed American continent? It doth veritably seem so to us.

EXTEMPORANEOUS PREACHING.

We once heard Rev. Edward Everet Hale, D.D., of Boston, say that if a speaker were sent for to come and speak impromptu, unless that speaker had something to say he would better allow the probable death of his mother-in-law, or the expected demise of his grandfather, detain him. The point is that a man with nothing to say would better keep out of the way of saying it.

Now comes the versatile and eloquent Bishop of London who tells that he prepares all his sermons and addresses while dressing for the occasion. This is rather indefinite for the good Bishop failed to say how long he allowed himself to dress. But he does say that his mind seems to act with wonderful rapidity while making his toilet.

Henry Ward Beecher, than whom our country in later years has not produced a great, said that the sight of an audience seemed to put him in available possession of everything that he had ever intellectually acquired.

Rev. Dr. Stetson, of San Francisco, once said in our hearing that he wrote out his sermons by the page, so many pages per day, and if the number of pages allotted for a day were completed, he stopped short there, even if it were in the middle of a sentence.

There you are. It seems different. But it does not vary as much as one might imagine. For it comes to this: If a speaker reads, studies, writes, thinks, employs his time in intellectual attainment and development, he will be able to say something worth while. If he wastes his time; fails to develop and acquire; scatters his effort and dissipates his intellectual energy, he will not be able to say anything worth while.

Every public speaker is all the time preparing, for useful knowledge acquired today may stand him in good stead a year hence.

All speakers that count spend all the time they have in preparation, if not of what they are to say for a given occasion, then of themselves for the occasion when it comes. And the man never lived who can speak publicly—and say something—without preparation and a great deal of it.

Rev. C. C. Ryan having served our Norfolk First Church with much acceptance the past year has been unanimously invited to remain with that good people another year. We hear good reports of Pastor Ryan's work, though his modesty, or his otherwise busy life, prevents his writing to the Sun of his work, in spite our importunities.

SUNDAY SCHOOL TEACHERS.

Those most interested, but best informed, claim with confidence to have put their finger on the weak spot in our present Sunday-school system. The cry everywhere is that Sunday-school teachers must fit themselves for their responsible work. Think of it: scores of seminaries, colleges and universities are giving attention to courses in Sunday-school organization, pedagogy and psychology. At the recent International Sunday School Convention at Louisville, the report was received with deep interest that "no less than 80,000 are now engaged in studying teacher training courses." What even that means for the future of our schools, and the millions who gather in them on Sunday is inconceivable. And the work moves with increasing volume and rapidity. We are just awakening to the fact that the man or woman who teaches a Sunday school class should know how to prepare and then really prepare to teach the class. In that good work may God help and direct.

SOME QUESTIONS AND A REPLY.

In last week's Herald of Gospel Liberty there is "An Appeal to the Ministers of the Christian Church of the United States and Canada." This appeal is in the form of three questions as follows:

(1) Do you believe in the miraculous conception of Christ? Answer, Yes or No.

(2) Are you Unitarian as generally understood? Yes or No.

(3) Are you a Trinitarian? Yes or No.
Address: Rev. W. Percy, Stouffville, Ont., Canada.

We do not know to what purpose and intent those questions are put in our good Christian paper, but we presume for some most excellent reason.

Now will the brother receive a reply from one Christian minister and let that suffice for a hundred or so others, or for all others in the Southern Christian Convention, so far as we have ever been able to gather, learn of, or hear about. All right. Here goes. For brevity, combine (1) and (3): Yes.

(2). No, we most assuredly are not. If we could not answer one and three affirmatively we would certainly take something else than the Bible as our only rule of faith and practice. If we could answer the second in the affirmative we would certainly quit claiming the name Christian as sufficient, and with bag and baggage would go over to the Unitarian tenting place and ask a camping ground there.

If this is not clear enough for the good brother kindly let us know and we will try again.

And if any minister in the Southern Christian Convention objects to our answering thus in his behalf he may of course answer Bro. Percy with postal card, or through the columns of the Sun.

TEACHER-TRAINING AND THE YOUNG CONVERT.

This is the revival season and during its continuance souls are hourly born into the kingdom of God. These new-born souls are babes spiritually and require as careful nurturing from the church and its auxiliaries as does the new-born infant in its mother's arms. It is the duty of the church to provide spiritual sustenance for its new members and it is the duty of these members, who, while they may be men and women physically, are yet infants spiritually, to avail themselves of all advantages for spiritual uplift and development set before them by the church and its auxiliaries, the Sunday school, the Christian Endeavor, the weekly prayer meeting, and others of similar purpose, though of different name.

Further it is the proper thing for a beginner in any enterprise to long for success in it. If you are digging ditches, you ought to desire to succeed at it. If you are a Christian, you ought to be ambitious to be a good one, to do Christian work. There is no Christian work so helpful to the one who does it and to those who are the recipients of it as that of teaching in the Sunday-school. Personally, I had rather teach a Sunday school class than to do any work I ever did in my life. I conceive of the Sunday school teacher as second only to the minister of the Gospel in point of real value in Christian work—I would place him above the preacher even when the latter ceases to be a teacher of the Word. What worthier ambition, then, could the young convert set before himself than that of becoming a proficient Sunday-school teacher?

But how shall the young convert become a proficient teacher in the Sunday school? He should become a diligent Sunday-school pupil—that is to say, he should always be present on time with a prepared lesson. He should be a diligent observer of the methods of teaching employed by such teachers as his acquaintance throws him in contact with. He should enroll in the Teacher-Training class of his Sunday school and master the course for such classes now in preparation by the brethren whose names have already appeared in the Christian

Sun as contributors and by others whose names will soon appear there. If there be no Teacher-Training class in his school enroll with Prof. S. M. Smith, Chairman of the Sunday school Committee of the Southern Christian Convention, and under his direction take the course. By either of these methods he will be enabled to improve in wisdom and knowledge and efficiency as a servant of God, and when opportunity offers, he will be ready to accept service as an active teacher in the Sunday school. Will not many of the new converts of our churches set before themselves the ambition to become proficient Sunday school teachers? And will they not, also, that they may realize that ambition, decide to take our Teacher-training course to be published this fall? Young convert, pray over this matter and act as the spirit may lead you.

W. A. Harper,

Chairman Committee on
Teacher-training course.

INSOMNIA AND PRAYER.

In the first of a series of articles on "The Salvation of Christianity" which appears in the August number of Appleton's magazine, Rev. Charles F. Aked quotes a distinguished London medical man, Dr. Murray Hyslop, as bearing this testimony to the efficacy of prayer:

"As an alienist and one whose whole life has been concerned with sufferings of the human mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. * * * Let there be but a nightly communion, not as a mendicant nor repeater of words more adapted to the tongue of a sage, but as an humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent know to us."

A Peace Congress has been in session the past week in London, England, attended representatives, and notable ones from every civilized nation in the world. The theme that stirred the Congress to highest enthusiasm was that of arresting the expenditures for the armament of the nations. Truly the nations are laying themselves out in increased expenditure for arms, armies, navies, and war equipment. If a Peace Congress can arrest this desperate preparation or war it will do well.

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CHILDREN'S CORNER.

The Band of Cousins.

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

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

Total reported last week	.....	\$949.37
Monthly Dues:		
Henry C. Keene	.....\$	.10
Maud Lee Howell	.....	.10
Monthly S. S. Offerings:		
Howard's Chapel, N. C.	.....	.40
Happy Home, N. C.	.....	.50
Centreville, Va.	.....	.65
Greensboro, N. C.	.....	2.77
Special Offerings:		
Mrs. Carrie Robinson, Be- lews Creek, N. C.	.....	6.00
Friend, by Rev. Rufus King	.....	.75
Newport News, Va., Spe- cial Orph. Day, by M. W. Butler	.....	25.00
On support Cates children, July	.....	3.00
From friends at Haw River, N. C., by Mrs. Julia Smith, with which to buy washing machine	.....	10.20
Amt. 28th week, 1908	... ———	\$ 49.47
Total	.....	\$998.84

Elon College, N. C., July 29, 1908.

My Dear Children and Friends:

We are glad to be home again and write you. Two weeks we were out in protracted meeting at Mt. Auburn and Lebanon, N. C. The weather was very hot, and Uncle Jim did all the preaching and yet in the 14 days away he gained about 10 pounds. We were glad at Mt. Auburn to receive several of the former members of the Band into the church. We feel that this training of the children will help them in becoming loyal and faithful members of the church.

We kindly thank the friends at Haw River, N. C., through Mrs. Julia Smith, for money to buy a washing machine. They sent more than was required. The machine helps in this work.

We are under special obligations to

Bro. Butler and his congregaton at Newport News, Va., for \$25.00 offering at their special service. They gave the first Sunday in July, making the Orphanage the feature and object of the day. We thank pastor and people. Also we express our appreciation to Mrs. Carrie Robinson, of Belews Creek, N. C., for \$6.00 given us last week, when she made a visit to her nephews and nieces (the Brown children) at the Orphanage. These specials help us in meeting the necessary running expenses. We wish many others would do likewise.

We sent out last week (after delay of about one month) appeals to our Sunday schools which were authorized by the General Convention, asking that one offering per month be given to the Orphanage—whether large or small. We trust every school will act at once, and send some amount. We tried to send only to schools that were making no offering, but a few mistakes may have been made.

Donations received since last report: 1 bbl, containing all kinds of clothing for children, 1 bolt unbleached domestic,

other goods, by Lakemont, N. Y., by Rev. M. W. Baker, pastor. This is a very helpful donation. One one-acre lot (the Hines lot) at Elon College (cost \$125.00), from James L. Foster, Jr.

We hope that many of the cousins will recover their interest and write often. Let all give us a helping hand.

Yours for the work,
 Uncle Jim.

Holland, Va., July 27, 1908.

Dear Uncle Jim:

Here I come again. But I am quite late this time. Mama has had company and did not have the time to write for me. I hope you will excuse me. The weather is awful warm, but I am enjoying water melons and citron. I hope all the little cousins are well and enjoying watermelons too. Please find enclosed my dime for July which Grandmama gave me.

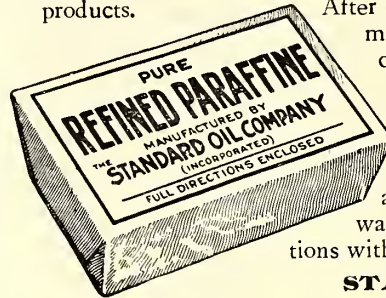
I will close with best wishes to you and all the little cousins.

Your little niece,
 Maud Lee Howell.
 Yes, Maud, our melons are coming in

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Paraffine**

For Sealing Preserves, Jellies, Etc.

It's the simplest, easiest and surest protection for all the homemade products.



After cooling, simply pour a thin layer of the melted paraffine over the jelly or jam; the case may be. Hardens almost immediately.

Pure Refined Paraffine is odorless, tasteless, harmless. Unaffected by acids, water, mold, moisture, etc. It has many other uses—so many that it has become a household necessity. It is also used for washing, ironing and starching. Full directions with each cake. Sold everywhere.

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and we are enjoying them to the fullest extent.

Elwood, Nansemond Co., Va.

Dear Uncle Jim:

I am a little boy only seven years old. I have no one to love me but mama. Papa went to rest in May. So I wanted to write to you and join the Band of Cousins. Enclosed you will find a dime.

Yours truly,

Henry C. Keene.

You are welcome, little man. You are blessed to have a dear mother to love you.

THE SUNDAY SCHOOL.

For Sunday, Aug. 9.

David and Goliath. 1 Sam. 17:1-18.

Golden Text—"In Jehovah do I take refuge." Psa. 11:1.

This lesson narrates an event which took place about 1075 B. C. in a valley not far from Bethlehem, called the valley of Elah. It is about fighting a giant. The army of Saul and the army of the Philistines were engaged in war. It was agreed that each army should select one person as its representative and these two should meet and fight for the victory. The Philistines had a giant, Goliath, to champion their cause. This giant was equipped with a helmet of brass, a coat of mail, greaves of brass, a spear and sword and shield, all of enormous size and great strength. He paraded himself within hearing of the enemy's lines and in a loud boastful style defied them, pouring out torrents of abuse and insolence.

Now there was a youth, David, too young for military service, sent to the army to receive tidings from his older brothers. This boy heard the fortieth challenge of this Philistine giant and asked permission to be allowed to go out and fight this bravado. After some reluctance Saul bade David go, arming him with spear and shield and coat of mail. David tried these but laid them aside, taking only his sling, shepherd's bag, chose five smooth stones from the brook and went in the name of the Lord. The giant was struck down with his first stone and his head severed from his body.

The sling seems a small weapon against a formidable enemy, but when used by an ambassador of the mighty God, it can do marvelous execution. This battle between David and Goliath is for us a symbol of the victory over giants that each of us is expected to win. From David's time to the present day the battle between good and evil has been going on. It is always being fought in the world about us, and is always being fought in our own lives.

The story of a great failure such as Goliath's helps us if we find out what caused the failure. The story of a great victory helps us if we find out the secret of the victory and use it. Goliath had many advantages but he stood for an evil cause. David had back of his skill with his simple weapons something that made his success sure—God's strength. This is the help that each of us may have to conquer our giants. With it we need have no fear.

G. W. T.

DYKE, VA.

I will give your readers an account of Children's Day held at Mt. Olive Christian Church Sunday, July 25, 1908. Children's Day at this place has always attracted considerable attention all over the county owing to the well-prepared speeches, recitations, music and addresses which will compare favorably with a city church. Here will be found some bright talent which some day we hope will make its mark in the world. The program was divided into morning and afternoon services. Dinner which was in abundance and such only as Green County people know so well how to prepare, was served on the grounds and free for all. The song services were conducted by Prof. Isa S. Davis, who is recognized to be the best vocal music teacher about here. The church and people are very grateful indeed to Prof. Davis for his interest in the services. Miss Nellie Wampler, of Bridge Water College, a young missionary of the German Baptist Church, rendered a most beautiful recitation, which was enjoyed by all. Miss Martha Jackson acted and sang "Rock of Ages, Cleft for Me," in a very interesting manner. Miss Maude V. Shiflett, gave a recitation entitled "Jesus Paid the Fare" that captivated the audience. Many others gave recitations, etc., all of which were a credit to the school and those who took part.

At the close of the speeches and recitations, Rev. Geo. P. Mayo, of the Episcopal Church, gave us a very timely address. Mr. Mayo is the founder of the Industrial Training School which will soon be erected here. We were glad to have him with us. Mt. Olivet is one of our young churches and occupies quite a unique position in this county—four of her members are county officers. We expect a brilliant future for this church. May the Lord continue His blessing upon this people. Rev. J. W. Dofflemyer, who has been pastor of this church for a number of years, was re-elected. He has been a faithful minister of the Christian Church, laboring earnestly and zealously for the advancement of our principles. This writer knows of no one that has

made greater sacrifices than he.

W. A. Crawford.

July 27, 1908.

NOTICE!

The new Christian church of Waverly, Va., is now complete and will be ready for occupancy very soon. The fifth Sunday in August has been set apart for the dedication. There will be two services, one beginning at 11:30 and the other at 2:30 o'clock. Dinner for the public will be there in plenty and free to all. Prominent ministers of the Christian Church have been invited to be present and speak. Their names will be made known as soon as they consent to come. The public is invited.

H. E. Rountree, Pastor.



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Address

THE PRESIDENT,
West Raleigh, N. C.

TO THE FRIENDS OF PROHIBITION.

The forces of righteousness have prevailed against the advocates of the saloon; and hereafter our fair state is to be free from the legal sale of liquor. This does not mean, however, complete victory. Only a portion of the liquor forces will quietly and freely submit to the law; others must be made to. On the part of some there will be a ready disposition to manufacture, sell, and buy liquor in spite of the Prohibition Law.

Therefore it is incumbent upon us to see to the enforcement of the law we have championed. Duty demands that all good citizens defend the law, and oppose law-breakers. It is better to protect the law than the lawless. It is wiser to shield the people from criminals than to shield the "blind tigers" from law. Let us, therefore, use our evidence and influence to convict any person who disobeys the Prohibition Law of our State. Then the Liquor Traffic will stop.

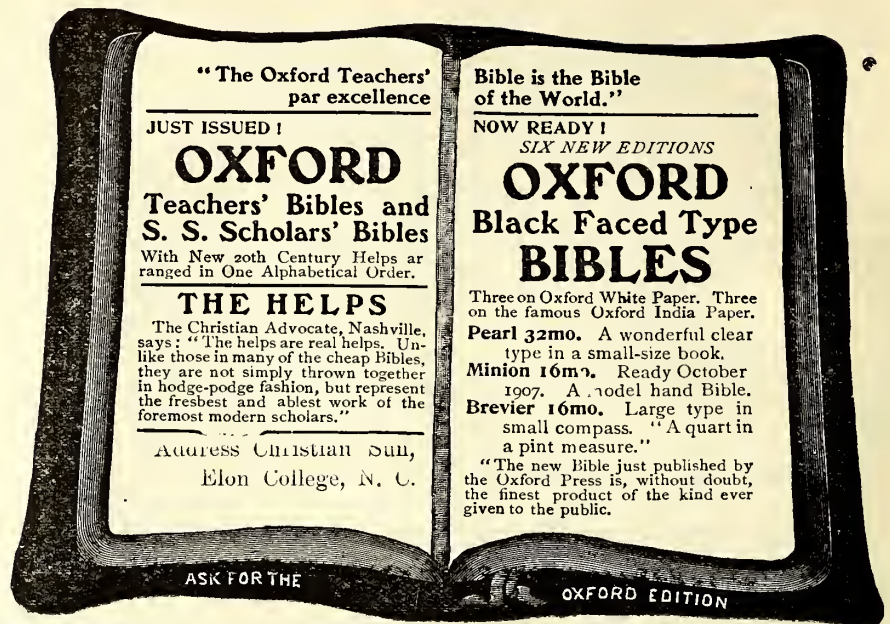
I desire further to put you on your guard with reference to representatives in our next General Assembly. I am sure that the advocates of license will leave no stone unturned to carry their points and nominate men who favor license to represent your county. Already they are laying plans to this end. Be wise and cautious; and see that only temperance men who favor no-license are nominated and elected. Find the man who will probably fill the position and press him into the race. Only thus can we get the best possible men. By this measure we often get excellent men who would not otherwise become candidates. This is an ALL-IMPORTANT matter. See that your county does the safe and sane thing.

If the friends of prohibition fail to use their privileges and sit idly by, while the advocates of license work for, and nominate through, the primaries and county conventions, men of their choice, we can blame only ourselves when we meet reverses in the Legislature. Work while it is day. It will be too late after the primaries are over; and this matter is entirely too important to be overlooked. We must give it thought and attention. Some men must become candidates for representatives to the Legislature in behalf of civic righteousness, even though it may mean personal and financial sacrifice. Help me to preach this doctrine.

Yours for service,

R. L. Davis, Supt.

There is no better Salmon canned at any price than Argo. One trial will prove it.



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Argo Red Salmon has the "More-ish" taste—the more you eat the more you want.

NOTICE.

By Ortho M. Cocks.

The eleventh annual camp meeting will be held at Wakefield, Va., 52 miles west of Norfolk on N. & W. R. R., Aug. 9 to 18. Revs. H. W. Bromley, of Wilmore, Ky., and Jno. M. Oakey, of Danville, Va., will be in charge.

Every Christian worker possible should attend these meetings. Good camping on the grounds at reasonable rates.

For particulars, write Geo. R. Drew, Ivor, Va., or Jno. H. Harris, Waverly, Va.

ARGO, ARGO, ARGO, ARGO, ARGO.

THE ETHICS OF VOTING.

"I hope to see the day," Macaulay declared, "when an Englishman will think it as great an affront to be courted and fawned upon in his capacity of elector as in his capacity of jurymen. In the polling booth, as in the jury box, he has a great trust confided to him—a sacred duty to discharge; he would be shocked at the thought of finding an unjust verdict, because the plaintiff or defendant has been very civil or pressing; and if he would reflect, he would, I think, be equally shocked at the thought of voting for a candidate for whose personal character he had no esteem, merely because that candidate had called upon him and begged very hard and had shaken his hand very warmly." The ethics of present-day duty in a democracy often escape us, because we fail to recollect the blood and energy which generations have bestowed in order to secure for us political privileges. We take these sacred rights as a mere matter of course. Back of the ballot is untold heroism; in its rightful use lies the cause of freedom and progress; in casting a vote a citizen is discharging a high representative function in the State.

The political people are only a fraction of the total population. For instance, women and minors are generally denied suffrage. To these must be added, as a rule, the illiterate and propertyless classes. Besides, those who have not resided a certain length of time in a particular community are shut out from the polling booth. In the South, owing to racial conditions, the suffrage is at present very narrow. Out of a given population of a hundred thousand, perhaps not more than five thousand will enjoy the right to vote. Hence, at the poll each elector really stands for many otherwise unrepresented persons. He is their delegate, just as truly as a Congressman represents at Washington a constituency in Virginia. The dignity and duty of a representative attach to the voter.

At one stage of our political development, it was claimed that the right to vote is inherent in manhood. From that extreme position we have been forced to retreat, driven back by the stubborn facts of experience. It is not generally agreed that suffrage is a privilege and not a natural right. Voting is a privilege, which the state confers upon the supposedly fit. It is a constitutional right, dependent upon fitness, not a natural right dependent upon manhood alone. This later view of the ballot only enhances the responsibility of the elector. He has really been chosen out of

many, by reason of certain qualities in his character and intelligence, to act in a high representative capacity for the whole people. If Paul could say with a thrill of pride and a feeling of personal security, "I am a Roman citizen," should we not be able to recognize the vantage ground that we personally occupy in the fact that we can say, "I am an American voter?"

We are wont to dwell upon our right, to the neglect of duty, which is inseparably connected with right. The inter-completion of right and duty was instructively set forth for the American people by Francis Lieber. His main maxim was: "No right without its duty; no duty without its right." We are all familiar with the idea of the correlation of right and duty. But Lieber brought to light a subtler relation existing between the two, namely, the reciprocity of right and duty. "The very condition of right is obligation; the only reasonableness of obligation consists in rights." Once when Lieber was on a schooner in the Mediterranean Sea, he observed a little flame at one end of the yard-arm.

"That is bad, indeed," said the captain, adding that the flame is called St. Elmo's Fire, or Castor and Pollux, as the fiery ball usually appears on both ends of the yard-arm. If both appear at the same time, it foretells a fine sailing; if only one, foul weather is feared. This is like right and duty, thought Lieber. Both together, all is well; right alone—despotism; duty alone—slavery. Man's obligations increase with his liberty. Liberty is only that freedom of action which is limited by the acknowledgment of obligation. Freedom of action, without limitation by obligation, is licentiousness. The greater the liberty, the more the duty. For the less constrained we are from without, the more indispensable it becomes that we bind ourselves from within, by reason and conscience. Such self-guidance Lieber regarded as the first law of political ethics. Thus freedom issues from the very holy of holies of duty. Reason and conscience are the only rightful sovereigns in a democracy. Herein is found the warrant for universal education, which seeks to energize reason and conscience.

Of course, upon the judgment and integrity of the electors all democratic government depends. If the voter puts the interests of a friend above the welfare of the community, if he regards party rather than country, if he allows himself to be influenced by sectional prejudice to the detriment of governmental efficiency, or if for any reason his ballot does not express his reason and

conscience, he is as morally guilty of the sin of corruption to that extent as the jurymen who is biased by a personal consideration or the legislator who accepts money for his support of a particular bill. The abuse of the ballot in such cases cannot be reached by the penalties of the law, because of the remoteness of the motives that determine the vote.—Religious Herald.

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P. M.	A. M.	STATIONS.	A. M. P. M.
1:30	6:00	LvRaleigh t	Ar. 9:25 4:30
1:40	6:11	Caraleigh	t 9:10 4:20
1:44	6:19	Sylvaola	9:01 4:15
1:50	6:25	Barnes	8:33 4:07
1:57	6:32	Hobby	8:45 4:00
2:05	6:42	McCullers	t 8:40 3:56
2:10	6:47	Banks	t 8:31 3:50
2:20	7:00	Willow Springs	8:20 3:40
2:28	7:10	Cardenas	8:10 3:33
2:33	7:13	Varina	t 8:05 3:30
2:43	7:23	Fuquay Springs	8:00 3:20
2:50	7:30	Rawles	7:46 3:13
2:57	7:40	Chalybeate	7:40 3:07
3:02	7:45	Kipling	7:35 3:02
3:15	8:00	Cape Fear	7:20 2:46
3:21	8:08	Lillington	7:15 2:41
4:30	9:25	ArFayettevilleLv	6:00 1:30

SUNDAY TRAINS.

1:44	6:16	Sylvaola	9:01 4:15
1:50	6:25	Barnes	8:53 4:07
4:25	8:05	Raleigh	10:45 7:40
5:07	8:47	McCullers	10:00 7:00
5:25	9:05	Willow Springs	9:40 6:40
5:38	9:18	Varina	9:35 6:28
5:48	9:28	Fuquay Springs	9:28 6:20
6:03	9:43	Chalybeate	9:10 6:03
6:09	9:48	Kipling	9:05 5:55
6:30	10:00	Lillington	8:45 5:35
7:45	11:25	Fayetteville	7:30 4:20

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

DIED.**Stinson.**

Mrs. Sallie A. Stinson, wife of D. R. Stinson, died at her home near Rutherfordton on July 19, 1908, after an illness of many months, though her life seemed prolonged by the ceaseless attention of her husband and attending physician, Dr. E. B. Harris.

She was the daughter of Rev. Pinkney T. Baldwin and Catherine McDonald Baldwin, of Randolph County, North Carolina. Born January 30, 1866. Her father died when she was an infant and she was trained by a good Christian mother; she professed faith in Jesus Christ at the age of 14 and joined the Presbyterian Church at Asheboro, North Carolina. On February 26, 1890, she was married to D. R. Stinson and four years afterwards they two, with fourteen others, united to organize the Asheboro Christian Church, of which she remained a member until her death. Business interests carried Mr. Stinson to Rutherfordton, where he has resided several years, but while far from church affiliations, her life shone bright with Christian grace and while her physical strength waned, her mental strength and earnest Christian virtues made her a power for good in this community.

She left her husband, a daughter Kate, aged 4, and a son John, aged 11. Two babies—Willie and Earle—have passed on before. She said the day preceding her death that she was going to Heaven and asked her husband to meet her there.

Her friend and neighbor,
A. D. K. Wallace.

Holt.

Died, July 25, 1908, Dorothy Lee Holt, daughter of Mr. and Mrs. C. C. Holt, of Burlington, N. C., aged seven months and one day. Her death was quite a shock to her parents and friends. A few hours before her death, she was bright and happy; but the disease, cholera infantum, had fastened itself upon her, and did its work very rapidly. A good and sweet babe has fallen asleep—hath been taken from parental arms to the arms of Jesus, who, when upon earth, said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." The funeral services were conducted from the home, Sunday morning, and her little body laid to rest in Pine Hill cemetery. The little mound above her body was covered with beautiful flowers. The Lord bless and comfort the bereaved parents.
P. H. Fleming.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased our Heavenly Father in His infinite mercy to call from an earthly to an eternal home, July 14, 1908, Miss Verlie Lewis, aged 16 years, a faithful and devoted member of Bethlehem Church and Sunday School. Therefore be it resolved:

1. That we bow in humble submission to the will of our Father who is too wise to err and too loving to be unkind.

2. That we extend our heart-felt sympathy to the bereaved family, realizing that they and we have lost a dear daughter and faithful sister.

3. That a copy of these resolutions be recorded upon the minutes of the church and Sunday school, that a copy be sent to the bereaved family, to The Christian Sun, and Burlington News, with request to publish.

Respectfully submitted,

J. D. Simpson,
Miss Lizzie Diekey,
Mrs. Jessie Thompson,
Committee.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father to remove from our midst Deacon John Walter Magee, and whereas in the death of this brother and fellow-worker who was ever ready to do his duty, we the members of the Portsmouth Christian Church lose a useful and consistent member and a faithful officer, therefore be it resolved:

1. That while we deeply deplore the departure of our brother, we recognize in this as in all things the hand of Him who doeth all things well, and bow with submission to His holy will.

2. That we extend our deepest sympathy to the bereaved widow and family, praying that the grace of God may ever sustain them in their loss.

3. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be recorded on the minutes of the church.

Chas. H. Cates,
John E. Saunders,
William E. Hanbury,
Committee.

WAVERLY NOTES.

Waverly, Va., July 29, 1908.—Through the columns of The Sun I desire to express my profound gratitude to the Waverly Christian Church for a vacation during the month of July. After bearing my expenses to the Southern Christian Convention, and contributing about one-third of my expenses to the International Convention at Louisville, also consenting to a vacant pulpit while I was gone, then to turn about and extend a month's vacation was certainly unex-

pected; but all the more profoundly appreciated. No where do I know a more generous-hearted people than these of Waverly. They respond liberally, cheerfully and tenderly to every call and are responsive to the feelings and sympathies of those about them.

I must not fail to mention Centerville, Spring Hill and Wakefield. God bless them! They are a devout people and equal to their opportunities, not only in helping those about them but generous in every cause of the church.

Dendron, Union and Lebanon are also spiritually strong. It is a delight to work with them. They live close to God. While they are holding their own and doing a good work, yet there are ill-favored conditions which impede their progress. The pastor has so much demanding his attention, he has had but little time to spend with either of these. He goes to Union and Lebanon only once per month and has then sometimes to send a supply. He is indebted to Bro. J. L. White, pastor of the Baptist church at Dendron, and Bro. J. T. Kitchen for helping him out. Lebanon has not had a pastor for two years practically. The pastor goes to Dendron twice per month, but has a very little time to spend there.

Nevertheless, we are looking for better conditions next year. These seven churches have been divided into two pastorates. Union, Dendron, Wakefield and Lebanon constitute one, and Waverly, Spring Hill and Centerville constitute another. Each pastorate will employ a man for all his time next year. We may look for more effective work in each of these fields under these conditions.

The revival season will soon begin with these churches. The revival begins at Spring Hill the second Sunday in August and continues through the following week. There will be two services each day during the week except Monday. Dinner will be served free to all. Rev. C. C. Jones, of Enon, Ohio, will be with us and do the preaching. The following week the meeting will be in progress at Centerville. From the fifth Sunday in August till the second in September a union revival will be held at Wakefield. The week following the second Sunday in September the meeting will be in progress at Union. Rev. M. L. Bryant is expected to be with me there, and following the fourth Sunday the meeting will be held at Lebanon.

May God bless the work.

H. E. Rountree, Pastor.

Rev. Dr. Carlyle Summerbell is attending the Summer School of Theology at Harvard. The general subject of the course is the "Relation of Christianity to Other Religions."

CHRISTIANITY AND THE MAGAZINES.

The popular magazines have invaded almost every field of human thought and activity. Their pages teem with articles relating to business, politics, home life, sports and social diversions. Recently a number of them have taken to printing articles about medical subjects. It is noteworthy, however, that in all the thousands of pages turned out by these secular publications every month one of the most important departments of life has been ignored completely. Religion, the aims and progress of Christianity, a subject that is near to the hearts of millions of men and women throughout the length and breadth of the land has been passed over by these magazines.

Now, however, Appleton's magazine has turned its attention to this, the most important of all subjects with which the minds of men are concerned. The leading article in its August number is a serious, thoughtful discussion of the necessity of strengthening the hold of Christianity upon the nation through an awakening of the churches. It is written by Rev. Charles F. Aked, D. D., the brilliant English preacher who, two years ago, left the church which he had built up to a position of wonderful strength and success in Liverpool to take charge of the Fifth Avenue Baptist Church in New York. Dr. Aked does not discuss the needs of Christianity from any sectarian point of view, but he points out the undeniable fact that the churches in the United States have lost ground in proportion to the growth of population, and that the greatest danger to Christianity in America today is not atheism but from indifference on the part of the great masses of the people. While it is not likely that all Christians will agree with all his assertion it will be worth while for church members to consider carefully the frank statements which he makes of the dangers threatening the Christian religion in order that they may appreciate the necessity of more constant and earnest work on the part of everyone enlisted on God's side in the unending warfare waged by the forces of evil and unbelief.

While the publication of such an article as Dr. Aked's in a secular magazine would be a noteworthy departure in itself, the editors of Appleton's have taken up the matter in a leading editorial in which they say that religion is the most practical thing in the world and announce that they intend to run a series of articles extending over a year or more, treating in a practical way of the means for making it a more widespread power and for strengthening its hold upon the great number of those who,

Deafness Cannot be Cured
by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.
We will give One Hundred Dollars for any case of deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.
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the magic healer of all skin diseases—with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, tettery eruptions. After the cure Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood.

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though not actual disbelievers, still take no part, or only a slight part, in supporting the cause of Christianity.

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"UNIVERSAL" (Gravel Surface) \$2.90 per square; one weight only—about 135 lbs. per square.

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The eastern portion of this State, and many sections of the Atlantic Seaboard, suffered great damages to crops and property from very heavy rains and winds last Thursday and Friday—in many sections the heaviest storms and highest floods for years.

A mob attacked the jail in Pensacola, Fla., on the night of July 29 to take a prisoner out to lynch. The sheriff and assistants opened fire, killed three and wounded nine. Then another mob of a thousand formed, stormed the jail on all sides, secured their victim, swung him to an electric light pole in the center of the park and riddled him with bullets. It was all a most deplorable incident, both the assault of the brute and the events of his lynching.

It is always a pleasure to receive at this office The Christian Vanguard, the organ of our churches in Canada. It is loyal, liberal and lovable in all its utterances and carries a good message to an active, energetic and united brotherhood. We read The Vanguard with profit always.

The seventeenth annual meeting of the New England Christian Convention has been held the past week at Fall River, Mass. Dr. M. T. Morrill, of Dayton, was present and made a plea for missions, securing in cash and pledges \$146. The Convention also raised \$205, this being the necessary amount to return Miss Alice True to the Japan mission field.

DIED.

Rawls.

Mary Elizabeth, wife of Emmett H. Rawls, departed this life at her home, Holland, Va., July 19, 1908, aged twenty-three years. The funeral services were conducted at the Holland Christian Church, and the remains interred in Cedar Hill Cemetery, Suffolk, Va. The deceased was young and attractive, and her early death is a severe affliction to her family and friends. She leaves, beside the husband, a father and mother, Mr. and Mrs. Joseph Henry Harrell, Drum Hill, N. C., five brothers, Robert and Lyman, Emporia, Va., Willie, Washington, N. C., Edward, Roper, N. C., and Emmett, in the West; two sisters, Mrs. B. W. Council, Holland, Va., and Miss Katie, Emporia, Va.; and also an aged grandmother. To all of these we extend our deepest sympathy, and pray that the Heavenly Father may comfort and guide through life's gloom to the brightness and glory of everlasting day.

N. G. Newman.

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