

The Christian Sun.

State Library

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

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GREENSBORO N. C., WEDNESDAY, FEBRUARY 2, 1910.

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EDITORIAL COMMENT.

The South Building Churches.—According to the Manufacturers Record, the South is active now, and for the past year, in church building. In the first nine months of last year there were four hundred and forty-four new church houses under plan or in course of construction, in the fourteen Southern States. The valuation of these was put at \$13,000,000. This is no inconsiderable sum to be planned in nine months for erecting new houses of worship, and shows that with the return of prosperity the people are not forgetting the church. No expenditure shows more clearly the moral and religious trend of the popular mind than that for churches, and no expenditure means more for the moral and spiritual uplift of the people. "Blessed is the nation whose God is Jehovah."

Suffering France.—The brotherhood of mankind is on the increase, and the whole world has come to be one vast neighborhood. "When one member suffers, the other members suffer with it," was spoken of the body in Holy Writ. The time has come in human history when it can be said, "When one nation suffers, other nations suffer with it."

Day after day as the news came last week of the constantly increasing danger, destruction and death in Paris, and throughout the district swept by the river Seine, anxiety was felt, concern was increased, sympathy deepened. Instead of a city beyond the sea, and a people of another tongue, it seemed that Paris had come close by, and that her people were our neighbors. Suffering and sympathy always eliminates distances and draw peoples closer together. Telegraphs, telephones, rapid travel and quick mails have multiplied the world's sympathy, increased the world's pity, and enlarged the brotherhood of man many fold. There is a gospel of invention, as well as a gospel of pulpit, and the two together are working to the same good end, the uplift of mankind, and the glory of Almighty God.

The losses of property and life in France from the flood in the Seine are enormous. The damage was officially es-

timated at \$200,000,000 Jan. 26, while every hour added more. Paris was flooded, homes in hundreds had to be deserted, and numbers of lives were lost, unable to escape the river's all too rapid overflow. No mortal can tell what a day may bring forth. The happy, brilliant, careless Paris of a week before was turned in a few brief hours into a place of distress and mourning, bereavement and anxiety.

Public Drunkenness. Last Wednesday there was an educational and agricultural rally at the town of Lumberton, North Carolina. The papers report that the regular trains could not accommodate the crowds and had to be sent back for a second trip. People swarmed from all over Robeson county and elsewhere, and conservative estimates put the number in attendance at 12,000—a gathering the like of which the town and county never witnessed before. It was a great gathering of farmers, school children, merchants and people of the country generally—a jolly, merry, good-natured crowd. Now note this insignificant sentence: "Not a case of drunkenness or disorder of any kind was noticed the whole day, a remarkable fact considering the great throng here."

Nobody claims that State-wide prohibition has solved the liquor problem. It is a problem too enormous and difficult to be settled in a year, or a decade. But no man with eyes open can gainsay the fact that prohibition has evermore decreased public drunkenness. The ban has been put upon drinking in public places and public drunkenness is, if not a crime, then a disgrace. A Lumberton gathering without drunks and disorders in numbers was an unheard-of thing while saloons were open.

The jug trade is enormous and goes on to shameful proportions, but whereas now it comes in jugs, it used to come in barrels, and whereas a few years ago if a man got drunk he didn't care and bragged about it, if he gets drunk now he stays to himself and is ashamed for it to be known.

Print Shop Mixture. Some of the funniest things, ever, occur now and then in a print shop. No living mortal can tell how they come to pass—they just hap-

pen. In ancient time the Muse was supposed to preside over certain scribes and simply compel them to write in verse. And then in Roman mythology the Fates presided over certain events and compelled them to happen just as they did. What shall we call this that presides in a print shop and makes that take place which no living mortal ever dared, even in a Quixotic mood, to think or dream of?

Here is a fair sample. The Charlotte Observer, one of the most careful and painstaking of papers, was reporting the Methodist Conference. The particular report was of the Bishop's address to a class on admission to the ministry. A reporter up west sent in an account, for the same date and paper, of a row in the mountains. That Conference report read: "Sheriff Roan and a posse after considerable search captured two men at Governor's Island who are being suspected of being the ones who were the cause of this row. They are now in jail here. It is thought that these men,—preachers who have a way of asking for a transfer to another Conference when they do not get the appointment they want in the Conference to which they belong." This was not enough, so further in the same column the lively scene continues, after a jump, in this fashion: "Question 5. 'Who are readmitted?' Rev. J. W. Clegg, who was located at the last session of the Conference, at his own request, and are also wanted in other places especially in Kentucky upon the charge of house-breaking."—(Charlotte Observer, Nov. 19th). Shall we have to go back to mythology and call up the Fates? Or is it just a comedy of errors?

And yet the tangled threads of life weave just such fabrics. We do evermore entwine about us situations which we had never thought to bring about, causing harm and mischief when and where we had least expected. We not infrequently justify Emerson, the Sage of Concord—and he was a philosopher—in saying that "we mortals are insane angels, who, sent to earth for a season, rave and rant like mad men, but now and then have lucid intervals in which we do some sane and sensible thing."

Feb. 2, and the sun is shining.

FROM THE FIELD.

Damascus.

With great pleasure, when I reached Damascus church 3rd Sunday in this month, I found that a new roof of galvanized shingles adorned the house of worship, and a new, beautiful stove had taken the place of the old one. The repairs all told cost about \$240. It is now an honor to the church and community. It is a great inspiration to preach to such a people. They do not often criticize their pastor, though he often makes mistakes. They encourage him by bearing with his imperfections and shortcomings. This is an easy people to serve. The Sunday-school is doing well these cold winter days.

Six Forks.

Last Saturday and Sunday were spent with Six Forks church. The weather was rather inclement, but the congregations were fairly good. It was our first business and communion meeting for the year.

This is another church that knows how to sympathize with the pastor, and help him in his manifold duties. The Sunday school is holding its own through the cold winter like a green bay tree.

This is also an easy church to serve. It is a pleasure to preach to them.

W. G. Clements.

Jan. 25, 1910.

Salem Chapel.

I have filled two appointments here. I feel very much encouraged in the work so far. Here we have some good people. After the smallpox scare is over, I will expect to preach some on Sunday evenings in Winston and Walnut Cove.

Ingram, Va.

The work in this church is in a good condition. The ladies at my last appointment put in a nice pulpit set of quartered oak chairs, leather upholstered. This is a credit to the earnest workers of this church. I was sorry to find Bro. T. A. S. Boyd confined to his bed with grippe, and also some others in the community. I am sorry to know that Dr. S. T. A. Kent and wife were called to New York to the bedside of their daughter, Miss Nannie, who is very ill.

Happy Home.

I find my people here very deeply interested in the work. They have just put in a nice pulpit carpet with other work in view. The work starts off nicely. Here we have a loyal people. I have not had time to preach in Reidsville since Conference.

Keyser.

I found on my return from Conference my good people of Keyser very

much interested about the church work for this year. Bro. Wm. Keith, a delegate to conference, became so much interested in the church work in Conference that the church on his return seems to have taken on a new idea of its responsibility. I do wish more of our members would attend Conference. Bro Keith has a strong influence for good.

I have not preached in Aberdeen since Conference.

New Center.

This is my first year here. I am well pleased with the first appearance of the work. We have a new house of worship, and we are expecting to put in a new church organ. With such brethren as Brethren T. M. and O. D. Lawrence, brothers of Prof. W. P. Lawrence, and other good men in the church, we expect good results.

Christian Union.

This is also my first year here, and an evening appointment. Our church building here needs repairing. We have some good material in this church. I met Brethren C. C. McNeil and Dunlap, and some others I do not recall now. I expect good work from this church. I feel encouraged here.

Ether.

I gave an account of the work in Ether in an appeal for help.

Shady Grove.

I held the first quarterly meeting here last Sunday for Bro. J. F. Morgan. Bro. Morgan has the confidence of his people here and in Ether. I will expect to hold his quarterly meeting at Smithwood second Saturday in March.

S. B. Klapp.

Greensboro, N. C., Jan. 20, 1910.

Columbus, Ga., Letter.

Church attendance has been greatly hindered for a number of weeks on account of sickness and the unusually disagreeable weather. Several times we have been prevented from having services by a heavy down-pour of rain. While thus hindered on different occasions, the work of our charge shows some signs of increased interest with the coming of the new year. Evidence of a living, growing interest are manifest in the lives of those who are ever faithful in the performance of duty. In the writer's field there are men and women who are anxious to see the church grow and prosper in spiritual things. These are making real progress in their own individual Christian lives, they are growing in grace and in the knowledge of the Lord Jesus Christ. While some are interested and are doing actual service for the Master, others, as in almost every church, are little interested, or not

interested at all, in spiritual things. We are striving, however, to influence these careless ones to take a firmer stand for the church. One of the greatest needs of the church is a consecrated membership, that type of Christians who live in such way that the world in taking knowledge of them will find that they have been with Jesus. If all who have professed to love and follow the Master were real earnest Christians, we might more confidently take up the cry, "The World for Christ in this Generation." Grand, glorious and mighty would be such a state of affairs. To hope for a perfect church in an imperfect, sinful world would likely be in vain. But be that as it may, the church with all of its imperfections is destined to bring wonderful things to pass, nay, already this is being done. Somehow we have the feeling that within the next quarter or half century God will, through His church, show to the nations of the earth His saving power as has never been witnessed before. We are filled and thrilled by the thought that men of unfaltering faith, never-swerving purpose and indomitable courage are consecrating their time, talent and money to the dissemination of the glorious light of the gospel of Christ. It is not without significance that thousands of intelligent men from the various pursuits and professions of life, are studying the means and methods by which "all nations" may be led from the darkness of sin and the thralldom of iniquity to the light and liberty of the Son of God. The vision of the church has been enlarged, but there is still need of a larger conception of the duties that are before us. It is needful that the people of the Christian church become better acquainted with the opportunities and needs of the hour and that we work more, pray more, give more. The church's financial problems will always be hard to solve as long as conditions remain as they are. Instead of a few having to bear all the expenses of the church, every member of the church ought to do something.

G. O. Lankford.

A PLEA FOR HELP.

I filled my appointment in Ether last Sunday evening. We now use the High School Chapel. It was well filled with people. Ether is a small, but growing town on the Asheboro and Aberdeen Ry. in Montgomery Co., N. C. Since Conference the work on the new Christian Church building has gone on very rapidly. The plan of this building is the same as that of the Graham Christian Church building. Those who attended our last Conference in Graham will re-

member this nice edifice. Now, brethren, sisters and friends of the Christian Church, we want to raise as soon as possible, \$325 to aid those earnest brethren of Ether in putting their house of worship in a condition to worship in. We are very anxious to get the house ready to use by early spring. I appeal to every true lover of the Christian church who is able and can to lend us a helping hand in this our time of need. We can get workmen who will finish this up at a personal sacrifice, who will work for \$1 to \$1.50 per day, good workmen. How many each will send us enough for 10 days' work? 5 days' work? 2½ days' work? 1 days' work? Or any amount? With your help, dear reader, these brethren will be in a condition to put up a better building. This cause needs help, and needs it at once. Who will be the first to respond?

Please send contributions to Bro. Hiram Freeman, Ether, N. C., or to me at Greensboro, N. C., and the same will be acknowledged in The Christian Sun.

Thanking you in advance, I am yours in the interest of this enterprise,

S. B. Klapp.

HOW TO MAKE CHRISTIAN ENDEAVOR EFFECTIVE.

The organization of a Christian Endeavor Society in a Church is an event of grave importance. It ought to mean the up-building of the Church in effective Christian service and consecrated Christian leadership. It ought, therefore, to be heralded with joy by pastor and people alike; for it is the pastor's best ally and the people's best source of Christian training and service. The same thing is true of the reorganization of a Christian Endeavor Society in a Church; if anything it ought to be a more solemn as well as a more hopeful act because the Church already knows what Christian Endeavor means to its effectiveness as a soul-winner and yet has for some reason allowed itself to become deprived of that great source of training and power. A Christian Endeavor Society means a growing, working, soul-saving, hopeful Church, when it is effective. How may it be made an effective organization?

1. Cover the field and keep it covered. Canvass the Church and community for young people who may be and ought to be in the Society. Don't beg them to join. Present to them the claims of Christian Endeavor on their time and talent; show it up as a service demanding the best of which they are capable; let them see that it is an opportunity for them to do something for some one else and not pauperize them spiritually

by having everything done for them by others. Then leave your application blank, saying that you will call later and hope to have it returned to you properly filled out. It would be a good plan to leave a copy of the Christian Endeavor World, a topic card, and the booklet "Christian Endeavor in Principle and Practice" published by the United Society of Christian Endeavor, Boston, Mass. Collect the application blanks and have them voted on by the Society and then allow the new members to sign the pledge cards and the constitution of the Society, each taking his pledge card home with him. After the pledge card and constitution are signed, let the president use some appropriate reception formula. If the members are received at a business meeting and the pledge cards signed later, let the reception service be at the next regular public prayer-meeting. If the Society is just being organized or re-organized, the pastor should read the reception formula and offer prayer. A very appropriate welcome ceremony is this compiled from The Endeavor Greeting, a book by Amos R. Wells:

"We rejoice that the Holy Spirit has led you to join our Society.

"We receive you most cordially into our fellowship and ask you to think of us as your brothers and sisters in Christ's blessed service.

"We trust that the society will gain much from you and that you will gain much from the Society. Let us be laborers together,—hand in hand and heart to heart.

"May your determination be unwavering.

"May your trust be confident.

"May your zeal be fervid.

"May you never be satisfied with what you have achieved, but go on from hard things to harder, for the glory of God.

"May the fear of God be your constant stay from temptation.

"May the knowledge of God be your guide through all perplexity.

"May the love of God be your un-failing comfort and support.

"Into the secret of His presence may you go farther day by day, until you come to know Him whom to know aright is life eternal.

"And at the close of all your Christian Endeavors may He receive you to Himself."

Keep this campaign up all the time; don't stop with one great effort.

2. Carefully grade the Society. Experience has taught the workers in Christian Endeavor that the age line ought to be respected in order to obtain the best results. Consequently we have

Junior Societies, Intermediate Societies, Young People's Societies, Senior Societies, according to age and advancement. It would not be well to have small children and grown people in the same society. It is sometimes equally detrimental to have the older persons and the young people in the same society, because the young people look for the older people to do the talking and consequently lose interest themselves. Where it is not thought wise to organize a Senior Society, the older people who feel interested in Christian Endeavor could profitably be made honorary members and be expected to visit the society occasionally and be invited to attend any special service. Honorary members should, of course, contribute to the support of the Society and ought to be counselled with in regard to the society's welfare as well as frequently called upon as individuals to be present at and actively participate in a particular meeting. A Junior Society should also be organized and an Intermediate Society, if there is material. Do not invite disaster from the start by the indiscriminate admission of persons of all ages to the active membership of the same Society.

3. Adopt a suitable pledge. It may be well here to state that a pledge is not a creed nor a test of religious belief. It is a promise to do something, and not to believe something. Then again the Christian Endeavor pledge differs from all other pledges in that the promise is made to Christ and not to the Society and not deposited in the archives of the Society. I much prefer to call it the Christian Endeavor Covenant rather than the Christian Endeavor Pledge, because it is a covenant with Christ, by His help, to do His will and work. That it is biblical, scriptural, and Christian to make such a covenant, see Gen. 6: 18; Gen. 9: 8, for God's covenant with Noah; Gen. 15, 7 and 18; Gen. 17, 2 for His covenant with Abraham; Gen. 17:19; Gen. 26:3 for His covenant with Isaac; Gen. 28:13 for His covenant with Jacob; Ex. 6, 4; Ex. 19, 5 Ex. 34, 27; Lev. 26, 9; Dent. 5:2; Dent. 9,9; Dent. 26, 16; Judg. 2, 1; Jer. 11:31-33; Acts 3, 25 for His covenant with the Israelites; Num. 25:13 for His covenant with Phinehas; 2 Sam. 2 3,5; Psa. 89, 3 for His covenant with David, and consult the Concordance for the numerous other covenants of the Scriptures.

As to the form of the pledge, there is no law. The United Society has collected a number of pledges which have been used in many local societies with success. They are found in the booklet (Continued on page six).

NOTES AND PERSONALS.

—Only a few copies of the Annual remain unsold. If you wish a copy, send 20 cts. to The Christian Sun. It will tell you what our churches did last year and what is planned for them for the year 1910.

—Rev. H. Scholz, Macon, N. C., a successful pastor of several churches in Warren Co., N. C., was a welcome visitor Saturday and Sunday, and delivered a delightful sermon from the College pulpit at the 11 o'clock service on Sunday.

—Rev. McD. Howsare, Norfolk, writes: "Our work here grows. We are spending much time in organizing and strengthening the work. We hope to have as well organized church as there is in the city, and to largely increase our attendance on the various services of the church." Bro. Howsare shows his interest in The Sun, and its readers, by sending an excellent contribution on "Junior Endeavor," which for want of space had to go over a week. We are glad to welcome Bro. Howsare to our columns.

—In the death of Bro. W. C. Iseley, Burlington, N. C., last Friday evening, not only does the Burlington church lose a valuable and devoted member, but the church at large an able counselor and loyal friend. As Trustee of Elon College he rendered service of such kind and character as to make the whole church his debtor. A man of finest caliber, a Christian brother of large and generous heart, has been called from labor to reward. He leaves to his family and friends the rich legacy of a noble name. The Sun's editor was glad to class him among his friends, and regretted exceedingly that an appointed service prevented him from joining the large company at the Burlington church Sunday at 11 o'clock who met to pay tribute of respect to this good man. Our deepest sympathies to the bereaved wife and children.

—Rev. J. Wilhur Chapman, who has recently returned from an evangelistic tour in many lands, is quoted as saying: "Wherever we found the ministers preaching Christ, wherever we found them telling the story of the Cross, there we found flourishing churches and men active in seeking souls. On the other hand, wherever the preacher doubted the inspiration of the Bible, or questioned the divinity of Christ, there Christian work languished." And yet hundreds who read that testimony will go on preaching a Christless gospel, and telling a story without a Cross, from a Book they regard as no more inspired than other books, and then wonder why

the church languishes and why the people are indifferent. It is difficult indeed to convince the world of truth that endures, and of facts that never fade.

—Our brethren of the West mourn the death of Rev. John Whitaker, D. D., which occurred at Weaubleau, Mo., on the morning of Jan. 6. Dr. Whitaker was famous as educator, preacher and legislator—having represented his county several times in the General Assembly of his State. He was the founder and builder of our Weaubleau College, and made it a great and growing institution.

—The brethren are laboring faithfully to build a church at Ether, in Montgomery County, and they need and much deserve help just now. Rev. S. B. Klapp, pastor, writes: "I regard this an important call, and urgent now, for work on the new building which is going on nicely, will have to stop without some help. One hundred dollars from the outside is needed very much." If any Sun reader can spare a contribution of any amount, it will be appreciated. The same may be sent to Bro. Hiram Freeman, Ether, N. C., who will gladly receive and acknowledge any amount given. By the way, in all our number we have no better man, and more loyal and devoted member than Bro. Hiram Freeman. We are glad indeed he is moving to have a Christian church in his home town. He, and the faithful band with him, deserve help in the good and noble work. Would that more of our loyal laymen would move in the direction of building a Christian church in their home town. Bro. S. B. Klapp's "Plea for Help" in this issue deserves reading and response. The call is a worthy one indeed. Bro. Klapp, by the way, is one of our busiest pastors and writes, "I have planned one of the hardest year's work of my life." Bro. K. not only plans hard work, but executes. There is a valuable motto which reads, "Undertake great things for God: expect great things of God."

—Dr. A. M. Lightbourne, pastor of the People's Christian Church, Dover, Del., whom many Sun readers met, and heard with great pleasure, at the last session of the Eastern Va. Conference, is certainly a man of deep thought and spiritual discernment, a gospel preacher of power and fervency, judged from synopses of his sermons printed from time to time in the State Sentinel of Dover. We note with pleasure also in the local columns of the same paper, that Dr. Lightbourne has large congregations and a working church. This is taken from among other items:

"About forty-two weeks have passed

since Dr. Lightbourne returned to Dover to take charge of the People's Church movement. In that time, more than \$6,000 in cash has been raised for current expenses and the building fund. The contractor, Mr. Collins, has been paid every dollar due him to date, and arrangements made to finance the further building of the church to dedication without having to borrow a single dollar from any banking institution.

"A Sunday-school has been built up that is the best in the way of organization and attendance that any church in Dover has seen for a number of years, 185 scholars and teachers being present last Sunday.

"The church has the strongest and best woman's organization ever connected with any church in Dover. They have already contracted with a firm to furnish the church pews at a cost of over \$800, and have paid \$100 to bind the bargain; besides having more than \$150 in the treasury at present to pay on them when they arrive."

We congratulate Dr. Lightbourne and bid him God-speed in the great and noble work he is doing.

ELON COLLEGE NOTES.

—The Y. M. C. A. officers for the ensuing year are as follows: President, E. T. Hines; Vice President, C. J. Felton; Secretary, W. H. Fleming; Treasurer, R. A. Campbell; Organist, J. S. Lincoln; Sentinel, D. C. Holt. The hour for the regular weekly meeting has been changed from Sunday afternoon to Saturday evening. Improvements in the music are to be made; an Association quartet has been organized consisting of Messrs. E. T. Hines, R. A. Campbell, W. W. Elder and W. F. Warren.

—Miss Affie Griffin's mother whose illness was mentioned in these notes last week, died Thursday, the 26th. She was an aunt of Dr. Moffitt, and is said to have been a woman of excellent Christian character.

—Several Elon people attended the funeral of Mr. W. C. Iseley at the Christian church in Burlington last Sunday at eleven o'clock. Mr. Iseley was a son of Rev. Alfred Iseley for forty-one years a minister in the Christian Church. The deceased was a deacon in the Burlington church and was formerly a trustee of Elon College. Death came as a shock to his family and friends Friday night about half-past eight o'clock after only a few hours' illness. The funeral was attended by a very large congregation over-running the capacity of the church.

—The series of evangelistic meetings continues at the college. There have been several professions of faith in Christ and

the interest deepens with each service. Perhaps Dr. Atkinson, always a popular speaker, has never been listened to here with more marked attention. The audiences have been large all the while.

—Rev. Dr. Hoenshel who has traveled a great deal will deliver a lecture in the Chapel Thursday evening, Feb. 10, at 7:30 on Oberamagau and the Passion Play. He witnessed this world famous play ten years ago, and for those who cannot go to see it acted again this year there is a splendid impression to be had of it from this lecture. The general admission fee is only twenty-five cents.

—Misses Elsie Atkinson of Cardenas and Lora Johnson of Lillington, N. C., both former students, were visitors here Saturday and Sunday.

—There is a prospect of the College Weekly's being revised by means of a stock company. Nearly all the stock has been subscribed and the publication is likely to be resumed within the next week or two. The subscription price is to be fifty cents a year, of forty issues.

—The Greensboro Christian Endeavor Societies will celebrate the twenty-ninth anniversary of Christian Endeavor in the First Presbyterian Church, Sunday evening, Feb. 6th. Prof. W. A. Harper of the Elon Chair of Latin is President of the North Carolina State Union and has been secured to preside at the Greensboro anniversary.

—Mrs. L. M. Clymer, of Greensboro, and Mrs. John D. Huffines, of Reidsville, were callers at the College this, Monday, afternoon. W. P. Lawrence.

The "Food Crisis." The present prices of food products are receiving attention and causing concern. A boycott on meat—pork and beef—has become quite popular, and there is a state of discontent and unrest relative to the cost of living. We have come to a "food crisis". The prices of actual necessities of life are unusual.

Many are wondering if these prices are to continue, or are to go higher.

The most sensible discussion of the situation that we have seen is by the Hon. James Wilson, Secretary of Agriculture, who declares that it costs more to get the necessities of life in the United States than in any other country in the world. His position is well set forth in the declaration that the American people are suffering not so much from the high cost of living as from the cost of high living. "It has been said that the American is the best fed, best clothed, best educated and best housed man upon earth. We shall have to add now that he is the most expensively fed." The trouble, Secretary Wilson claims,

comes from the fact that the people, in such great numbers, have left, and are leaving the farms, that there are not enough remaining to produce the food for our ever rapidly increasing population. Immigrants that come stop in the cities and towns; and there has been a great exodus of our own people from the farm to the factory and the towns. "Our boys and girls are being lured away from the farms to factories, cities, and mines and agricultural resources are being neglected. The education of the farmers has been overlooked, and the young farmer has been educated away from the fields that produce food supply."

There is thought in Secretary Wilson's position, and if present high prices of living have no other effect than to stop the current of young manhood and young womanhood from flowing into the cities, in such numbers, a great and good purpose will have been served. There is no more wholesome and happy life than "country life," and to that may now be added, no more prosperous life. The wave of prosperity, advantage and opportunity has swept from the city back into the country.

NEWS ITEMS.

—Hon. John Warwick Daniels was last week elected for the sixth time as United States Senator from Virginia.

—The first international aviation meet was at Los Angeles, Cal., last week. A Frenchman, Palham, broke the world's record for endurance, and also for high altitude flights, capturing more than \$15,000 in prizes.

—Mining is an unsafe occupation, if statistics are reliable. In 1908, says John Hays Hammond, 500,000,000 tons of coal were mined in America, but 2,450 persons lost their lives at the business.

—Russia, and not the United States, is now the greatest wheat-growing country in the world. Last year Russia produced 783,000,000 bushels, the largest wheat crop ever harvested by any country in one year, and 26,000,000 more bushels than our own country produced.

—The Anti-Saloon League of Virginia in session at Richmond last week adopted the policy of State-wide Prohibition, and will ask the Legislature to enact a law submitting the question to a vote of the people when one-fourth of the qualified voters of the State shall have so petitioned.

—James J. Storrow, who was running as the "reform" candidate for Mayor of Boston in a recent municipal election in that city, gives a sworn statement

that his personal expenses in the fruitless campaign were \$103,250. Evidently Mr. Storrow was anxious to be mayor of Boston.

—The Laymen's Missionary Movement Convention was in Pittsburg, Pa., week before last. Fifteen hundred men attended the opening. The foreign mission pledges for the county in which Pittsburg is situated were put down at \$400,000, an increase of \$205,000 over those of last year.

—State Senator John D. Prince of N. J., who is also a professor in Columbia College recently gave a lecture, in a New Jersey town on "Music," in seventeen different languages. We have heard some singers sing in what appeared to us to be about that many languages.

—for the first time since the war, says The Norfolk Landmark, the Federal government officially recognized the birthday of Gen. R. E. Lee, Wednesday, Jan. 19, by authorizing the collector of customs at Newport News to observe holiday hours. The collector, by the way, is the son of that gallant and daring Confederate officer, Gen. J. E. B. Stuart.

—The American Association of Foreign Language Newspapers recently held a meeting at which three hundred and twenty papers, printed in twenty-four different languages, were represented. The mixture of language and tongue at the building of Babel's Tower could not have been greater than this mixture and confusion of tongues in the newspaperdom of America.

—An incident that has caused comment occurred at the executive mansion in Richmond last Wednesday evening. Just as Mrs. Mann, wife of Governor-elect Mann who is a pronounced prohibitionist and vice-president of the Virginia Anti-Saloon League, was entering for the first time the reception hall of the mansion she is to occupy for four years, a huge punch bowl, made of cut glass, which has been in the house since the days of Jefferson, fell from the dumb waiter, and, besides spilling its contents of champagne, was shattered into hundreds of pieces. The papers do not assign a cause, but there was a cause somewhere, and the matter, though a mere coincidence, caused comment. It was a "happen so," to all intents and purposes. At any rate Mrs. Mann and her distinguished husband have our best wishes, not in shattering punch bowls but in decreasing the demand in their good commencement, for that which makes so many punch bowls dangerous and deadly.

(Begun on page three.)

“Christian Endeavor in Principle and Practise” of which mention has already been made. The United Society prints them handsomely for the trade and sells them very reasonably. If none of them suits your needs, combine several of them or write your own pledge or covenant. It is not necessary that all the members of the same society take the same pledge, tho’ it is perhaps best. Adopt the pledge best suited to your needs and then endeavor with Christ’s help to carry it out in practice.

As a mere suggestion it may be well to give here two forms of the pledge, one for active and the other for associate members, which have been used with great profit in many societies:

Active Member’s Pledge.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray to Him and read the Bible every day; and that, just so far as I know how, throughout my whole life I will endeavor to lead a Christian life. As an Active Member, I promise to be true to all my duties, to be present at, and take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will, if possible, send an excuse for absence to the Society.

Signed.....

Associate Member’s Pledge.

As an Associate Member, I promise to attend the prayer meetings of the Society habitually, and declare my willingness to do what I may be called upon to do as an Associate Member to advance the interests of the Society.

Signed.....

Whatever the form of the pledge, it should be memorized by the members and repeated in concert frequently, very appropriately at each monthly consecration service and when new members are received.

4. Select a suitable time and place to meet. It may be that the time selected by your society may prove unsatisfactory. Then change it. Christian Endeavorers have the liberty in Christ to do what the best interests of the Society demand. They have liberty, therefore, to meet when they think best. Some societies for young people meet on Sunday evening a half hour before the regular service. Others meet in the afternoon on Sunday. Others still meet on some evening of the week. Many

meet just before the midweek prayer meeting. Many Senior Societies become the midweek prayer meeting. Most Junior Societies meet on Sunday afternoon. Societies in country churches many times meet just after Sunday school, making the sessions longer on Sundays on which there is no preaching. The place of meeting is nearly always the Church and some special room in the Church, if there is one to be had. From time to time equipment of various kinds, such as maps, charts, blackboards, special seats, and books should be added. The room ought not to be so large that the Society will seem lost in it. By exception the Society may sometimes meet in the homes of the members in regular session. This is frequently done just before seasons of special revival in the form of Cottage Prayer meetings. Business sessions, too, are sometimes satisfactorily held in places other than the Church. Social hours may be in the homes of the members or in the parlors of the Church. Select the time and place of meeting which appears to be most likely to best conserve the interests of the Society and feel free to change either or both as conditions change.

5. Be careful and prayerful over the choice of officers and chairmen of committees. Perhaps we ought not to say much on this point, because this is the usually alleged reason why so many pastors are unwilling to attempt Christian Endeavor in their churches. They say they cannot get suitable officers and chairmen of committees among their young people. These brethren forget that it is the business of Christian Endeavor to train up young people to fill its offices and work on its committees and they then become efficient church workers in every line. If at present there is no person suitable to be superintendent or president of the Society, why may not the pastor or some older person in whose religious life the young people place unreserved confidence undertake the work for six months, until a suitable person is developed in the society from among its members? I am tired of the cry raised in answer to every forward movement that we have no talent in our church for this kind of work. You do have talent in your church, but it is not developed. Tom may become and ought therefore to be given a chance to become a second Thomas Jefferson, but with his energies consecrated to the work of the church. How do you know that Fan may not with proper environment and encouragement become another Frances E. Willard? And Pete, surely he is no worse a pros-

pect than the Apostle Peter. There is Maud; who can foresee that she is not to develop into a second Maud Addams of Hull House fame? We cannot read the future, but we can give the young people of our community opportunity to grow and it is our duty to do so. Do you not sin if you do not open the way for your young people to grow in the spiritual life and become trained in the work of the church? If, then, there is no suitable young person to take the lead, let some older person be found who shall train up the young ones.

But ordinarily there is a suitable young person who will take the lead, if some older one will get behind and push. The trouble with the older persons is that they wish to lead the young and not to push them. Leadership is all right, but “pushership” is a sterling characteristic and needs more commendation than it now gets. The attitude of older people towards a new-formed Christian Endeavor Society should be that of “pushership.” Experience has taught that Christian Endeavor will develop leaders among the young where the older people are willing to push for a short while. It will not be hard to find available recording and corresponding secretaries, a treasurer, an organist and the other officers, demanded by local exigencies, among the young people of any church. At first they will be bashful and reticent, perhaps, about leading, but with them judiciously plan the meeting and persistently encourage them to push on and that difficulty will pass away. As to committees, it will be well to start with only a few, perhaps three,—membership or lookout, social, and devotional or prayer-meeting—and to add others as the society grows in age. Be sure to put every member on a committee and see to it that its chairman has him to do some specific work. If care is exercised here, the success of the society is much more certainly assured.

6. Be careful about **leaders**. A good leader is not necessarily a good talker—too much clucking from the nest is not a good quality in a Christian Endeavor leader. The leader is like a pilot who stands at the wheel and governs the vessel, while others do the work. This comparison must not be taken to mean that the leader is to have nothing to say—on the other hand, he is to make suitable remarks. He is not, however, to talk for ten or twenty or thirty minutes. Let his remarks be brief, pointed, and carefully aimed so that they will strike home and do good. They should create an interest in the topic and induce the members to desire to express themselves along the same or similar or parallel

lines. After his remarks he should give himself to getting the endeavorers to participate, either by the references, questions, quotations, or other assigned work which he has handed them or by calling on them for prayer or by giving opportunity for voluntary participation on their part. Let him remember that unless the members take part, the meeting is a failure, no matter how eloquent or learned or brilliant his remarks may have been.

But in other directions care must be taken also in selecting leaders. If possible, get the leader who is best suited for a given topic. Do not select a leader in whose integrity or spiritual life the society does not have confidence. It is well to get such members to live correctly privately, before they are commissioned to exhort as leaders in a public way. One of the most important duties of the devotional or prayer-meeting committee is to appoint suitable leaders. It is well for the pastor to serve as an advisory member of this committee. It should not, however, confine itself to a few who are ready and willing at all times to lead, but should constantly strive to get the reticent and retiring ones to do this valuable service for Christ and the society. Outside leaders, such as the pastor, the Sunday-school superintendent, visiting religious leaders, or returned missionaries, may be occasionally invited to lead, but on the whole it is best to depend on home talent and the society's members for leaders; for in this way only will capable and efficient leaders be developed.

7. Plan the meetings. One of the cardinal principles of Christian Endeavor is that there is to be no impression without its expression. Why, then, plan the meetings? Can you foretell impressions and plan for them? No. But we know what impressions we would like to produce and what expressions we would like to have, and we can and ought to plan for them. Take the matter of music, for instance. Many societies wait until they are in session to select the songs for the meeting. This is not well. The music committee should select songs suitable to the subject and purpose of the meeting. A consecration meeting, a missionary meeting, a patriotic meeting, a Pilgrim's Progress series of meetings, a temperance meeting, all call for different kinds of music as the expression of the meeting's aim in song. They would each also call for different treatment in other vital respects as well. A missionary meeting, for example, might call for maps, pictures of missionaries and of scenes in mission fields, relics of missionaries, an address by a returned missionary or by one who has traveled

in missionary lands, charts showing what your church mission fields are accomplishing, suggestive methods for raising money for missions, etc. A consecration meeting, on the other hand, will call for testimonies of experience in the Christian life, for Scripture verses voluntarily offered as indicative of the speaker's spiritual condition, for the discussion of question spurs that will direct the members in their expressions into the channel of the meeting's theme, for consecrating songs, for the recitation in concert of the pledge, etc. Other meetings will require different handling from either of these and ought to be carefully, judiciously, and prayerfully planned by the leader in company with the president or superintendent and the prayer-meeting committee, allowing them to call in outside assistants as they may require.

Scripture references and question spurs and subjects for written work assigned beforehand will be used in the meetings, but I do not believe it is best for the leader to say, I have assigned, say, Matt. 5: 1-6 to some one and will be glad to hear him now, or I have handed the question spur, How may we know we are saved? to some one, who will please answer it now. Nor should the one to whom the assigned work is given let the fact of its assignment be known as he participates. Either let the leader specifically state when he hands the work out when it is to come or let it all come under voluntary participation. A good method is to write the program on a board in view of all and then those to whom work has been given can use their own judgment as to when to participate in accordance with it.

Such a program for a particular meeting, to be changed for the next one, would be something like this:

1. Two songs, (giving numbers).
2. Prayer.
3. Scripture Reading and comment.
4. Leader's Remarks.
5. Song, (giving number).
6. Chain of Prayer.
7. Answers to Question Spurs.
8. References Read, bearing on Theme.
9. Voluntary Participation in any form Desired.
10. Pastor's Five Minutes.
11. Song. Offering.
12. Mizpah.

While the meeting should be planned, the machinery should not obtrude itself nor attract too much attention to itself. The meeting should have about itself the natural air of crispness and freshness and originality or it will be cold and formal and unproductive of best results. Whatever you do, have variety. Don't always open and close in the same old

way. Don't always have the same number of prayers and at the same point in the program. Have variety; it is the spice of the meeting. Dr. Clark says: "Have next Sunday's meeting different from today's by all means; if you can't do anything else, face the seats the other way." Nothing will kill your meeting like sameness and uniformity and formality.

8. Provide Christian Endeavor Literature. It has already been suggested that from time to time books should be added to the equipment of the room in which the Society meets. These, of course, should be Christian Endeavor and spiritual books—such books, for example, as Wells' Missionary Manual, Social Evenings, Social to Save, Golden Rule Meditations, Prayer Meeting Methods, Elijah Lone, Citizen, Little Sermons for One, That They All May Be One, The Endeavorer's Daily Companion, and many others of his many excellent Christian Endeavor or Sunday-school works, as well as Trumbull's Taking Men Alive, many books by Hillis, Strong, Gladden, Dr. Clark, or any other book bearing on the religious life among young people. Engle's The Christian Endeavor Quarterly should certainly be there and in the homes as well. The Good Literature Committee should keep ever on the alert for new books that would be desirable for the Endeavor Library and should keep a list of all books desired by the members. The pastor can be of real assistance here. The Christian Endeavor World should be placed in the homes of as many of the members as possible and the denominational paper should have a Christian Endeavor Department, as it will have if enough of the Young People write to the editor and request it. The Good Literature Committee should keep the books circulating in the society's membership and ask all members to report to them the three best passages out of every book they read. From these best passages the committee may well some day be called upon to form a program of good literature and present it before the Society. One thing is certain: the society cannot do its best unless Christian Endeavor literature both in the form of books and of periodicals is placed in the reach of the members and read by them.

9. Prepare for the meetings. Not only should the meeting be planned and Christian Endeavor literature be placed in the reach of the members, but each meeting is also to be thoroughly prepared for. This remark applies not only to the leader and the prayer-meeting committee but to every individual member of the

(Continued on page thirteen).

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J. O. Atkinson, Editor and Publisher.

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

INCREASE OF DENOMINATIONS.

According to authentic church statistics recently issued, there was an increase of 4,023 ministers, 4,726 churches, and 791,713 communicants in the various churches of the United States in 1909. The increase in ministers and churches is above the average for the past five years, and of members about the average.

But the increase of denominations is appalling. Immigrants have, in instances, brought their faiths and creeds with them to such extent that many have been able to start the promulgation of their doctrines here in a denominational way. Among these recently appearing are the Rumanian, Servian, and Bulgarian Orthodox Churches.

But many new sects have been formed, started a denomination, and gotten themselves enrolled among the denominations. Among the names of creeds and churches now laying claim to favor and membership are: Churches of The Living God, nine different Faith Associations, the Jehovah Lutheran Synod, the New Jerusalem Church, the Reformed Methodist Union Episcopal Church, Bible Faith Churches, and Pentecostal Associations. With these additions we now have in the United States one hundred and seventy-four more or less distinct denominations. The American citizen may certainly take his choice—of creeds, faiths, doctrines and churches.

This is enough to produce confusion worse confounded. While the churches are learning more of fellowship and brotherly love amongst each other, names remain distinct and methods of operation and propagation are quite dissimilar. The waste entailed by jealousy, envy, and unspiritual rivalry among the

churches of so many names and doctrines must be enormous.

But the day will come, for Christ prayed for it, and His prayer cannot be without avail, when these shall be one, even as the Christ and the Father are One. The spirit of cooperation and fellowship increases and multiplies as the ages come and go, but there is much to do yet before there shall be one people, with one heart and of one accord. What if the strength and resources of the various churches could be husbanded and hurled with mighty energy, by divine direction, against one common Foe! We might then reasonably expect "The regeneration of the world in the present generation."

**THE LAYMEN'S MISSIONARY
MOVEMENT—ANOTHER
PHASE.**

All have been anxious about the increase in amounts of money given as a result of the Laymen's Missionary Movement Convention at Greensboro recently. This was a matter of importance, and one to attract attention, but it was by no means the only good result growing out of the gathering.

To our thinking, of vastly more importance than the amount of money contributed is the increase of knowledge about missions. The average layman is stupendously ignorant about missions, foreign missions in particular. And he does not care if he is. The subject, as a rule, is dull and insipid to him. He thinks it a subject fit for enthusiasts and impracticable preachers. He will sit and hear the subject discussed with as much patience as possible out of respect to the tears and emotions of the speaker. But on the whole the average layman is not really and genuinely interested in foreign missions. And he does not care if he is not. To us, then, one of the very greatest blessings and benefits to come from the Laymen's Convention is that it gives the subject of foreign missions a decent, dignified and intelligent hearing. Information and inspiration have been given just where both were most needed. The great foe to foreign missions has been crass ignorance and stolid indifference. These have always paralyzed, in great measure, the energies and efforts put forth in this direction. The Laymen's Convention is a new declaration that the paralytic has been healed, that he is arising even, with a willingness and with the strength also, to take up his bed and walk. The laymen have heard a great message, and have heard it in wonder and in admiration, not to say amazement. This, then, is the very best phase of the Movement, it gives missions an intelligent hearing.

We agree most heartily with the editor of Southern Churchman, (Episcopal) Richmond, Virginia, in these fine sentiments:—

Men who have never given Foreign Missions a hearing heretofore, have at last been induced so to do; and the result has been enlightening. The new listeners have discovered, often to their great surprise, that they are not called upon to back a few enthusiasts embarking on a forlorn hope, but to take part in a great world-movement, which is enlisting the best brains and energy and executive ability and far-seeing judgment of our generation; and that the work they are helping to do is not just the rescue of a few individuals, here and there, in the vast mass of heathendom, but a great and tremendous effort to decide the future condition and status of great nations and entire peoples; to determine the trend of the currents of civilization, and possibly to help in the relation of nation to nation, to decide whether it will be one of peace and friendship and good-will, or enmity, contention and strife. These great considerations move men to high aspirations and noble deeds and great gifts; and it is only intelligence that can bring such considerations to the front. This dissemination of information and intelligence; this waking up of the popular mind to the magnitude of the missionary work is one of the very greatest results that can possibly come from these meetings, and no man who has attended one of them can fail to see what splendid educational gatherings they are.

Information is the foe, and implacable foe, of all want of interest in missionary work; and information is the watchword and keynote of all the meetings of the Laymen's Missionary Movement—not exhortation, but information; and it is a living demonstration, of the Southern Churchman's longtime claim that an ounce of information is worth a pound of exhortation.

AWAY FROM SIN.

The pastor was receiving candidates into church membership. A little girl presented herself. Said the preacher, "My dear child, have you experienced a change of heart?" "Yes, sir," was the girl's ready response. "Did you feel that you were a sinner before that change came?" "Yes, sir." "Are you a sinner now?" "Yes, sir." "Well, if you were a sinner before your change of heart, and you are a sinner since the change, where does the difference come in?" There was a moment of meditation, and then the girl's face lit up with a smile as she replied, "Before I experienced a change of heart I loved to

run toward sin; now I love to run away from sin." The child was received into church membership. Should she not have been? Is not this the very essence of our Christian faith and help? It causes us to face about.

Too many in the church today do not run from sin. They like to tarry where sin is; linger amid its allurements; sit enchanted with its charms; run even sometimes toward sin. When one runs toward sin, one runs from Christ; when one runs towards Christ, one runs from sin. Christ and sin are in opposite directions.

SUFFOLK LETTER.

The Southern Christian Convention will meet in Suffolk, Va., on Tuesday evening, the 26th of April, and continue in session until Friday evening, April 29, 1910. The Suffolk Church will welcome and gladly entertain the delegates, and we hope to have the best Convention ever held; though it will require good work on the part of committees and a full attendance of delegates to surpass the Greensboro session in 1908.

Delegates have been elected by the Conferences to the Convention, and it is desirable that all the delegates attend or see that their alternates are notified in time to take their place.

It is important that the Chairman of each Committee, appointed at the Greensboro Convention, either hold a meeting of his committee, at an early day, or confer with the members of his committee by correspondence, and have his Report in good shape before the meeting of the Convention. In addition to this, the Program Committee desires each of the other committees to plan for prepared addresses on such themes as will present their respective subjects in the most interesting and strongest manner, and send in such subjects, and the speakers they have chosen, to W. W. Staley, Chairman of the Program Committee. In addition to prepared addresses, there should be a place under each Report for general discussion. It will aid the Program Committee very much, if the chairmen of committees will remember the fact that the word "committee" has been changed to "Board" in the revised Government, as seen on pages 54, 55, and 56, on Publications, Education, Home Missions, Foreign Missions, and Executive business. Committees will please see that their Reports correspond to this change. It is very important that persons chosen to deliver prepared addresses, under various reports, shall be wisely selected and modesty should not excuse the chairman or members of the committee from such service. What

the Convention needs is the best advocates of these subjects of such vast importance as to be put in the hands of a chosen Board. Competent chosen delegates who are not on Boards should be invited by committees to prepare and deliver addresses so far as practical.

A good Convention is the cream of a biennium churned during the few days of the session. Unless Boards bring thoroughly digested and prepared matter in their Reports the Convention will be tame, uninteresting, and unprofitable. The Program Committee is helpless without the cooperation of other committees and the work cannot be well done unless all the Committees and Boards begin work in time. Moreover, the work will not be done on time unless the **chairman of each Board or Committee** takes the matter up and persists in securing the help of others. It would be gratifying to all if the chairmen would prove their qualifications to be chairmen by efficient service during the month of February. The Program ought to be completed by the first of April and that cannot be done unless work begins early in February. Plans for reports must be laid, themes for discussion selected, speakers chosen, notified, and their consent obtained, and this cannot be done in a day.

This may seem an insistent letter, and committeemen may feel that it seems like unnecessary and premature urging in these matters; but the desire for a good Convention, with all matters duly matured and formulated on time, has drawn out these words and suggestions. If they are not needed they can do little harm; if they are needed, they are written none too soon.

W. W. Staley.

NORFOLK LETTER.

Yesterday was another ideal day, with good congregations and Sunday schools in all of the churches from which I have heard.

The Third Church school had the largest yesterday for the year.

Brother Keys preached last year to a good congregation in the afternoon, from the subject, "God's Gracious Engagements with His Church."

Mrs. Green, as superintendent of the Cradle Roll department, is doing good work, and we have eleven members in that department.

We have also organized the Home Department, with Mrs. Pitt as superintendent. We hope soon to have quite a number of additions to our school in that department.

There was an interesting meeting of the officers and teachers held at the home of the superintendent on 28th St.

last Thursday night, to discuss Sunday-school problems.

Those who have not seen the Third Church building for some time would hardly recognize it now, as we are just completing some very decided improvements, under the charge of Brother B. L. Nichols. We have put on a galvanized metal shingle roof, with two ventilators out through the top, painted the exterior, and otherwise improved things, until it almost looks like another building.

Rev. McD. Howsare used for his evening subject, "To Fortify the Soul is of More Importance than the Fortification of Chesapeake Bay."

The Temple has organized a Junior Christian Endeavor Society, with Mr. J. H. Blanchard as President. They meet on Wednesday afternoons at 3:30 o'clock.

They have also organized the boys from eight to thirteen years of age into a brotherhood of King David Society, and the boys from thirteen to eighteen into the Knights of King Arthur. They seem to have every department of the work thoroughly organized for efficient and successful work.

Saturday Ledger-Dispatch carried a fine cut of the Memorial Christian Temple and a splendid likeness of its popular pastor, with a good "write up," recalling some past history of the church, its present efficient organization and its prospects for the future.

J. W. Manning.

Stephenson.

David Stephenson was born June 12, 1897, and died Jan. 15, 1910. He was the youngest son of David and Delia Stephenson. His mother died when he was an infant, so he was reared a pet in the family. He was a faithful member of Wentworth Christian Sunday school, and will be greatly missed by his teacher and class-mates. Being sick only a few days and not considered serious, his death was a great shock to the family as well as to the entire community. It is hard for us to understand why one so young and full of life should be ent down so early. But "sometime we'll understand." He leaves to mourn, father, stepmother, two brothers and three sisters and a host of relatives and friends. The funeral services were conducted from Wentworth Christian Church by the pastor, Dr. J. O. Atkinson, in the presence of a large congregation. He was laid to rest by the side of his mother in the church cemetery.

His Sunday School Teacher,

(Mrs.) J. H. Myatt,

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

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

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

Amount brought forward\$ 91.15

Dues:

- Helen Wicker\$.10
- E. Tyree French60
- Wm Staley Cheatham10
- Blannie Franks05
- Bettie Franks05
- Dwight Franks05
- Noma Franks05
- Numa Franks05
- Ethel Lillard10
- Lucile Lillard10

Monthly S. S. Offerings:

- Linville, Va. 1.30
- Berea (Nausd.) Va. 1.15
- New Hope (Valley) Va. ... 2.20

Thanksgiving Offering:

- Keyser N. C. church 6.40
- A Friend, Franklinton N.C. 1.00
- Leaksville Va. 2.80
- Oakland Va. church 15.00
- Christian Union, N. C. ch. . . .60
- New Center, N. C. church . . 5.70
- Salem Chapel, N. C. ch. . . . 2.60
- Pope's Chapel, N. C. 2.85
- Pleasant Hill, N. C. ch.57

Amt. 2nd week, 1910 ... — 43.42

Total\$134.57

Elon College, N. C., Jan. 26, 1910.

My Dear Children and Friends:—

We are glad to welcome so many cousins this week. We would appreciate 500 boys and girls joining the Band at once, and just make the work GO. Still a few Thanksgiving and Christmas Offerings come in; if there should be others out, we hope they will be sent in at once, also picture money. Please let us hear from you who may hold any amounts or pictures.

We are looking to many of our Sunday schools for the support of one orphan, other schools two, and others three, and possibly there may be another school which will join in with Suffolk and support four—that is about what Suffolk did last year. Let's get together on this plan of caring for a child. It's definite work. It sounds business-like to say, "I am supporting an orphan;" and it will make you feel happy. We are grateful to all for kind help and cheering words and for the future we ask your sympa-

thy and liberal cooperation.

We wish to thank the Burlington Brick-warehouse, Messrs. Hooker and Thornburg, proprietors, for their kindness in selling our little tobacco crop "free of charge." We think these gentlemen did all they could to get the top of the market for us, and they will do the same for you.

Let all say a word for the work.

Yours fondly,

Uncle Jim.

Raleigh, N. C., Jan. 15, 1910.

Dear Uncle Jim:—

Here we are again with our dues for January, which is twenty-five cents.

Your nephews and nieces,

Blannie, Bettie, Dwight, Noma and Numa Franks.

Here is our monthly quarter again, and it is always welcome. Wish large families all through the country would write as these boys and girls do. A family donation regularly once a month!

Henderson, N. C., R. F. D. 1, Jan. 17th.

My dear Uncle Jim:

We have been reading the letters from the little cousins for some time and have decided to join the band.

I am going to school and am studying the third reader, arithmetic and speller, and have been going only nine months. I have one little sister five years old and twin brothers eight months old and weigh 20 pounds each. Their names are Robert Irvin and Charles Daniel. Charles has one tooth and little Irvin is sick; we think he is trying to cut some.

Wishing the cousins a happy new year enclosed please find my dime for January. Lovingly,

Helen Wicker.

Welcome, Helen! Bring in the little twin brothers also. You can write for them.

Dear Uncle Jim:—

We are late with our dues this time, but mama has been sick and we have not written, so please find enclosed a dime for each of us. Will close with love to you and the cousins.

Ethel and Lucile Lillard.

Glad you write so early in the year, girls. Now be sure to keep it up.

Franklinton, N. C., Jan. 20, 1910.

Dear Uncle Jim:—

Here is my dime. I am 5 months old to-day. My first Christmas came last month and with it many happy events. Santa Claus was very good to me. He brought me rubber dolls, rattles, a white teddy bear, and a thermos bottle full of ice. He guaranteed the bottle to keep ice 3 days and nights. He is reliable;

FREEMAN DRUG CO.,

Dealers in

DRUGS, MEDICINES, PATENT MEDICINES,

and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.

Prescriptions Carefully Compounded.

Burlington, N. C.

To Drive Out Malaria and Build up the System.

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



The Utmost in Stencils
How To Secure Them Free

Write for booklet of Classic Wall Decorations, designs for Period Finishing done in colors—full of information and ideas for uses of Alabastine, the Stylish Wall Coating.

The Alabastine Book—with two room designs in color tells why Alabastine is best for wall decoration and how to secure the Classic Stencils Free. Write today for the two books—enclose 2-cent U. S. stamp, please. Alabastine Company, Decorative Dept., 96 Grandville Ave., Grand Rapids, Michigan.



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for there was ice in my bottle at the expiration of 5 days. It also keeps my milk warm. Mother and Grandma gave me an English Perambulator, which I enjoy ever so much. Grandma gave me a \$5 gold piece and Papa gave a new \$2.50 gold piece with an Indian's head on it and the eagle's wings closed. He also gave me a Bible story book—"Young People's Life of Christ."

The first person who came to see me from a distance was Miss Florence Harvey (Pontie, as I call her). She came with Grandma from Suffolk, Dec. 27th. We were fond friends from the first.

Tuesday of Christmas week, we had our family reunion at Grandma's. I sat at the table an hour, to complete the generations. I was propped with pillows in Mother's high chair, between Grandpa and Pontie and had my bottle of milk part of the time. I wish you could have been here. That afternoon they consecrated my little life to God. Papa held me in his arms while Pontie sang two songs and Grandpa christened and baptized me. They hope I'll always be as good as I was at that service. Uncle Jim, mother says you baptized her when she was a very little girl.

My Christmas letter is to be continued next month. It was so long when finished that I had to leave out part of it. 18 pounds, 2 feet and 2 inches of love from William Staley Cheatham.

Would love to have been with you, little man in your happy reunion. Not many families are fortunate enough to have living representatives of four generations.

MARRIED.

Aston-Butler.

Walter M. Aston and Annie E. Butler were married by the writer at the bride's home near Buckhorn, Va., Jan. 27, 1910, in the presence of a number of relatives and friends. The groom is the son of J. M. and Bettie M. Aston and the bride the daughter of Wm. T. and Mary E. Butler. May their wedded life be happy and useful. N. G. Newman.

Holland-Ellis.

Gus R. Holland and Una V. Ellis were united in marriage by the writer at the bride's home near Holland, Va., Jan. 26th, 1910, in the presence of many relatives and friends. The attendants were Clyde Ellis and Annie Holland, David W. Howell and Lizzie Ellis. The bridal party with a number of others repaired to the home of the groom, where kind and loving hands had prepared a beautiful and abundant wedding supper, and spent a delightful evening. The groom is the son of Abram P. Holland, and

the bride the daughter of J. R. Ellis, both of near Holland, Va. We wish them a long and happy union.

N. G. Newman.

Parks-Scott.

On January 12, 1910, at the home of the bride's father, Mr. B. S. Scott, Ramseur, N. C., Mr. H. Colon Parks and Miss Clara May Scott were united in marriage by the writer. The attendants were: Mr. Willie Poe with Miss Fleta Parks; Mr. Dalton Scott with Miss Katie Campbell.

Miss Nina Campbell rendered a beautiful wedding march. A number of neighbors and friends were present and enjoyed the happy occasion. L. I. Cox.

D I E D.

Freeman.

John Winburn Freeman was born August 3, 1858, and died January 26, 1910.

On September 16, 1879, he was united in marriage to Miss Janette Roberson, and to this union were born nine children; two of whom, Chester and Miles, preceded their father to the spirit land several years. Seven survive him—Mrs. M. H. Marshall, of Winston-Salem, N. C., Mrs. W. B. Trogdon, Jr., of Greensboro, N. C., Blanche, Vearl, Janette, Rex and Roberson Freeman. Bro. Freeman professed faith in Christ and united with the church August 13, 1893. In November of the same year, he became one of the charter members of Belews Creek Christian Church; to which church he remained loyal and faithful to death.

November 2, 1895, he was chosen to serve the church as deacon, and was ordained to that office on Feb. 2, 1896.

He served as superintendent of Belews Creek Sunday-school from the beginning continuously, except about three years, till the time of his death. Bro. Freeman loved his church and Sunday school, and was one of the leading spirits in the moral and spiritual development of both.

Bro. Freeman and family moved from Belews Creek, N. C., to Winston-Salem, N. C., January 11, 1910, and he crossed over to the spirit world January 26th.

Deacon Freeman was a good citizen, a Christian neighbor, an affectionate father, a faithful husband and a devoted Christian.

The funeral services were conducted from Belews Creek church, in the presence of a large congregation, by the writer, assisted by Rev. C. C. Peel, pastor of the church at that place, January 27, 1910. The floral offerings were rich, beautiful and abundant. May the Lord bless and comfort the bereaved ones.

L. I. Cox.

Dickerson.

Death entered the home of Isom R. and Ida J. Dickerson, Durham, N. C., January 13th, and took their only child, Isom Robert, 3 years, 2 months and 2 days old. Dear little Robert was a bright, sweet little boy, and always when he heard the church bell ring was ready and anxious to go, and sang so sweetly the music of the Sabbath school as he heard it. But he was attacked with meningitis and his suffering was intense for several weeks. His parents saw him suffer and heard his groans, but were helpless. They have laid his body to rest in the quiet grave, but his dear little soul is with Jesus, freed from pain, awaiting the coming of his bereaved parents, where all will be joy and peace.

J. W. Wellons.

Darden.

Elisha Rawls Darden was born June 7, 1880, and died Dec. 29, 1909, aged 29 years, 6 months, and 22 days. He was the eldest son of Mr. and Mrs. Tony Darden, of Nansemond Co., Va. He is survived by his mother, Mrs. Ella Darden, a siseter, Miss Inez, and three brothers, W. W. Darden, Lynn, Mass., D. W. Darden, Franklin, Va., and Ryland Darden, Holland, Va.

Bro. Darden had made his home in Franklin for seven years, and was a promising factor, both in church and town. His character was blameless; his judgment clear and sound; his business qualities more than ordinary. At the time of his death, he was Deacon and Secretary of his church, Sec. of the S. S. and Pres. of the C. E. Society. He was Sec. and Treas. of the Parker Buggy Corporation, and as a business man was forging his way rapidly to the front. In the fraternal orders of which he was a member, he held positions of high rank and trust: wherever he moved men marked the worth of his character and accorded him due honor.

The funeral services were conducted from the Franklin Christian Church, by

We commend the bereaved ones to God who alone can bind up the broken heart. May this exemplary life be an impetus to other young men to pursue those things that build up a strong character. C. H. Rowland.

White.

In Norfolk, Va., Dec. 30, 1909, Vergil E. White, aged about 70 years. He was a member of the Suffolk Christian Church and died triumphantly in the faith. He was married twice; first, to Miss Elizabeth Stephens, of Isle of Wight Co., Va. They were blessed with two daughters, one now dead, one living. (Continued on page fourteen.)

YOUNG PEOPLE'S DEPARTMENT.

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

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

Devoted to the interest and advancement of Sunday Schools, Teacher-Training, Organized Classes, Cradle Roll, Home Department, Christian Endeavor, Missionary Societies, Temperance Societies, Aid Societies, Civic Righteousness.

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

[All notes and contributions for this Department should be sent to W. A. Harper, Elon College, N. C., who extends the Church at large a cordial invitation to furnish him with any note of interest to our Young People, particularly information in regard to any forward steps, new movement, or new organization looking to progressive and effective service. All items under this Department not signed are by its Editor and Field Secretary.]

ORGANIZED CLASSES—RECOGNITION AND EMBLEM.

Although the first Baraca Class was organized two decades ago, it has been not much more than a year since the International Sunday School Association gave the Organized Class Movement its due recognition by erecting standards and providing for an Adult Department Superintendent. (The first Superintendent to fill this post, the present incumbent, is Mr. W. C. Pearce, Chicago, who did such effective and efficient service as Teacher Training Superintendent for the International Association). Any Bible Class, whether for men or women or for both men and women, which is definitely connected with some Sunday school, which has a teacher, president, vice-president, secretary, and treasurer, which provides for membership, devotional and social committees, and which admits no members under 16 years of age, is entitled to call itself an Organized Class according to the international standard, no matter what its name, motto, text, or platform may be. Of course, Classes which have a more intricate organization than this minimum are also entitled to be known as Organized Classes, for the International Association provides, not the maximum, but the minimum of organization.

Further, any class which comes up to or exceeds this standard is entitled to enrollment as an Organized Class with the State Adult Department Secretary as well as with the International Department Superintendent for Organized Classes and also to a beautiful lithographed Certificate of Recognition from the International Superintendent countersigned by the State Secretary to be displayed in its regular meeting place, stating that it is a regularly Organized Bible Class in full fellowship and good standing. For this Certificate of Re-

cognition twenty-five cents is charged to cover the expense of lithographing and carriage.

As the emblem of the Standard Organized Bible Class the International Association has adopted a small red pin with a pure white center, which signifies, "There is no purity of life without sacrifice, and no cleansing from sin without shedding of blood." Heb. 9:22. This pin is fast becoming a world-wide bond of fellowship between the Bible classes of all forms of class organization and of all denominations. The State Adult Department Secretaries will supply any class that is enrolled with the International Association with these pins or emblems without cost.

C. E. TOPIC FOR FEB. 6—A FEW SUGGESTIONS.

The Model Christian Endeavorer, John 15:1-8.
Christian Endeavor Day. Consecration Meeting.

If possible, use the program, with exercises, written by Rev. R. P. Anderson and published by the United Society, price 5 cents per copy. If you cannot use it, follow the suggested treatment below. In order that all may be present, send written or printed invitations to all members and to many outsiders. Make the meeting a "rally one."

The leader. The leader should be a model Christian Endeavorer, one who keeps the pledge in spirit as well as in the letter. He should speak of one, perhaps more, but briefly, of the characteristics of the model Endeavorer. Some themes upon which he may thus speak are his loyalty to Christ, to his own church, his fellowship with all God's people, his devotion to Christian service, his outspokenness for the religious life, etc., etc.

The Scripture: Have a young lady repeat by memory, and have eight other Endeavorers each comment for a minute on a verse each. Let these comments be sparkling.

The Roll-Call: Though this is consecration meeting, for a change I would not call the roll, but request all to take part in such manner as they may choose, requesting them to suit their remarks, verses or comments to the nature of the

meeting. If there are any who might not thus participate, some one of the following verses may be given them with the request to bring them in when they see fit, under voluntary participation:

Scripture References.

Bring forth fruit, Matt. 3:8.
Why we are chosen, John 15:16.
Increase the fruits of righteousness, 2 Cor. 9:10.
Our Robes Washed, Rev. 7:14.
A faithful minister, Col. 1:7.
Faithful in the Lord, 1 Cor. 4:17.
How we ought to walk, 1 John 2:6.
Who is righteous, 1 John 3:7.
Who hath Christ? 2 John 1:9.
How to make our labor sure. Ps. 127:1.
Who should direct our steps? Jer. 10:23.
Whence our sufficiency? 2 Cor. 3:5

Question Spurs: (Let these come in under Voluntary Participation):

What is a model?
What is a Christian?
What is a Christian Endeavorer?
What is a Christian Endeavor Model?
Who should be our Model?
What hinders our Society in its work?
What can we do to make ours a Model Society?
What are the three chief characteristics of a Model Society?
What rewards come to the Model Christian Endeavorer?
What rewards come to the Model C. E. Society?

Written Work: Have three-minute essays on one or more of the following topics:—

"History of Christian Endeavor,"
"Samuel as a model for the Junior Society," (1 Sam. 3:1-10)
"Jesus, the Boy, as a Model for the Intermediate Society," (Luke 2:41-52)
"Daniel as a model for the Young People's Society," (Dan. 1:8-17).

Suggested Program.

1. Prayer. A. C. E. Song.
2. Scripture and Comment.
3. Chain of Prayer. Special Music.
4. Leader's Remarks.
5. Written Work.
6. Song.
7. Voluntary Participation, under which should come Scripture References and Question Spurs, Testimonies as to What C. E. has done for individuals, etc.
8. Pastor's Five Minutes.
9. Pledge in Concert.

(Begun on page three).

society. Let the endeavorer look at everything through Endeavor spectacles. If he reads the newspaper, let him read it for the possible benefit it may be to him in the Endeavor Meeting some day. For example, he may gather good material for the temperance or patriotic or missionary meeting from the daily newspapers. He should form the habit of connecting the every-day life with the Christian Endeavor prayer-meeting and the other work of the society and of drawing on his experiences for illustration in his Endeavor talks. He should, of course, read the daily readings as given in the Christian Endeavor World and read other readings from the Scriptures bearing on the theme of the week. We Endeavorers need to get full of our subject, not that we are to tell everything we know in the meeting, but that what we do say may take on the peculiar power that comes from authority, from knowing thoroughly and at first hand that about which we speak. Nothing but thorough, diligent, constant, prayerful preparation will bring us this power. It is our privilege to possess it; is it not also our duty? A society for whose meetings its members make diligent preparation must needs be an excellent one.

10. Make large use of **printers' ink**. Send frequent printed invitations to the regular members, to the honorary and associate members, to those whom you would like to see become members, to the friends of your members who would not perhaps consider joining, but who would be helped by coming and would also do the society good by telling their neighbors what a good time they had when they accepted your invitation to attend your meeting. When a member is absent at a regular meeting, it is well to send him a nice printed message assuring him he was missed and also later to call on him and see in person why he was absent. Whenever your society is planning a good meeting, put notice of it in the papers—Christian Endeavor news is newspaper news, you know—and also have an account of it appear after the event. Make free drafts on the space of the newspapers—for they are glad to give the use of their columns to such a cause as ours. Many societies print on neat folders the names of the leaders for a month or two or even six months as they see fit and also the officers, standing committees, and time and place of meeting. These folders are then given to each member and he is at liberty to hand them to his friends. In this way the work is given

dignity and good advertising and effective is secured. A very good use of printers' ink is to print invitations to the society's sessions and to frame and display them in the hotels, boarding-houses, theatres, stores, depots, parks, street cars, and other resorting places in the community. This is legitimate advertising and draws visitors who otherwise would not come.

11. Have enjoyable social occasions. Christian Endeavor is not opposed to social entertainment, but subordinates it to the spiritual interests of its members. Christ attended a wedding feast and accepted invitations to dine with various people. Why should not young people be allowed to cultivate the social graces under the auspices of the society? These social occasions can be made most enjoyable and will have a reflex action for good on the regular work of the society. They ought to bring new members into the society and unite those who are members into closer bonds of fellowship and brotherliness. They should not be too elaborate in the matter of refreshments served, because that would embarrass the poorer members and do much harm. It is not a bad plan for the social committee to confer with the host or hostess as to the nature of the sociable and to keep it from being too expensive or elaborate. Social hours, with light, inexpensive refreshments and abun-

dance of good cheer, of jovial laughter, of buoyant conversation, seasoned with appropriate games, songs and recitations,—who can object to these and what do they not add to the effectiveness of the society? Wells' Social Evenings should be in the hands of every Social Committee, when it is planning a social hour.

12. Magnify the Society. Tell your neighbors what a good time you are having. Invite him around to enjoy it with you. Think always of the greatness and the glory of the work. Consider how wide-spread Christian Endeavor is and what a vast deal of good it is accomplishing. Determine to do your part to make it more effective in your church and community. Boost the society on every occasion. This applies to the honorary members also and to associate members as well, which latter class it is our duty to try to get as active members by leading them to be Christians. It applies also to the pastor, who should talk of the work of the young people as he moves among his flock and who should preach a sermon occasionally on the value of the spiritual training of the young and how it is being accomplished. Magnify your society, active, honorary, associate members, pastor, people, all, magnify it, if you would have it do the most effective work of which it is capable and to which it has been called of God.

W. A. Harper.

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Shreveport, La.



(Begun on page eleven).

ing, Mrs. Mills Bradshaw, of Suffolk, Va. His second marriage was to Miss Mary E. Barrett, daughter of Rev. M. B. Barrett. God blessed this union with nine children; four now living, one son and three daughters, all of Norfolk, Va., several grandchildren and many friends. He was one of the old soldiers, went through four years of the civil war, fought many hard battles, was greatly beloved and respected by all who knew him. His funeral service was conducted by the pastor at Mt. Carmel Christian Church on Saturday, Jan. 1, 1910, and his remains were laid to rest in the church cemetery. The Lord bless and comfort the bereaved ones. H. H. B.

Norfleet.

Near Bethlehem Church, Nansemond Co., Va., Jan 12, 1910, Mrs. Sallie Ann Norfleet, beloved wife of Abraham P. Norfleet, aged about 74 years. She was a member of Antioch Church. She had been afflicted for several years though she bore her sufferings with much Christian fortitude, being resigned to the will of the Lord. She leaves an aged husband, two sons, two daughters, eight grandchildren and many relatives and friends. Her funeral service was conducted at Bethlehem by the pastor and her remains were laid to rest in the church cemetery. May the bereaved ones find peace and comfort in Jesus.

H. H. B.

Everett.

William J. Everett died at his home, Seaboard, N. C., Jan. 16, 1910, aged 34 years. In the midst of health and vigor he was stricken suddenly and died in a few minutes. The funeral services were conducted at the home of his brother-in-law, C. L. Rawls, near Holland, Va., by the writer, assisted by Rev. C. H. Rowland. The Woodmen of the World also performed their last sad rites at the grave in the family cemetery. He leaves a widow who was Miss Lessie Rawls, two little girls, a father, Wm. P. Everett, of Gates, N. C., two brothers, Timothy L., of Newport News, and Isaac who is in the U. S. army, and two sisters, Mrs. George Langston and Mrs. Harry Langston, both of Gates Co., N. C. This sudden death comes as an unusually sad bereavement to his family—to a fond father now growing old and to a young wife and two sweet children. We deeply sympathize with them all and pray that a loving Heavenly Father may be their consolation. N. G. Newman.

Simmers.

Harvey Simmers was born July 23,

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1828, and died Jan. 2, 1910, aged 81 yrs., 5 months, and 9 days. Bro. Simmers had been in declining health for several years, and much of the time was unable to leave his room. Although deprived of health and strength for so long he never murmured or complained. He suffered quietly and submissively. He had for many years been a faithful member of the Christian Church at Linville, lived a quiet unobtrusive life, and was held in high esteem by all who knew him. Left to mourn are his wife, nine children, viz., Mrs. Mary Clem, Misses Fannie and Lydia, John, Joseph, Abraham, Mrs. Maggie Conrad, Harvey and David; one brother, Jacob; and two sisters, Mrs. Frances Kagey, and Mrs. Ella Taylor. Funeral services were conducted by the writer at Linville Jan. 4th, and the body interred in the church cemetery.

A. W. Andes.

Haskins.

Death could not have chosen a more shining mark, one better calculated to impress the living, than Creed Thomas, son of T. J. and Lillian Haskins, of Mecklenburg Co., Va., who died Jan. 4, 1910, at Memorial Hospital, Richmond, Va., from the effects of a gun-shot wound received at the hands of a young companion.

Creed was fourteen years of age, of a bright and cheerful disposition, a boy of fine physique and full of innocent mischief, which made him a favorite with old and young.

He was converted a year ago, though

he never joined himself to the organized church. His father, who survives him, mourns the Benjamin of his old age. He is also survived by one full brother, one half brother, and quite a number of half sisters. He was buried at Union Chapel by the High School of which he was a student. The whole community laments this terrible accident.

Friend.

Seymour.

At the home of her nephew, C. L. Griffin, in Windsor, Va., Jan. 8, 1910, Mrs. Sarah Francis Seymour, aged 64 years and 8 days. Death came about 5 o'clock in the morning while she was arranging to take the early train for Suffolk to visit her brother. The brother went to the depot in Suffolk to meet her, but instead received the news of her death. She leaves four brothers and a number of relatives and friends.

She was a member of Antioch Christian Church at the time of her death and was regarded by those who knew her as a true Christian woman. A large gathering of friends and relatives assembled at Antioch to attend the funeral services conducted by the writer, assisted by Rev. J. L. King, of the Baptist Church.

R. H. Peel.


Savage.

Grace, daughter of Bro. and Sister Richard Savage, died and was buried Jan. 1, 1910. Sister Grace was a member of New Lebanon church, only 17

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years of age, but had been a very patient sufferer for some over a year, with consumption. She left with her many friends and loved ones the blessed assurance that she was going to rest. The funeral was conducted by the writer and the body was placed in the family cemetery. May God's richest blessings be with the parents and loved ones.

C. C. Jones.

Clayton.

At her home in Southampton Co., Va., Jan. 1, 1910, Mrs. Maggie A. Clayton, aged about 69 years. She leaves a loving husband, six sons and one sister, besides a host of friends and relatives who are made sad by her departure. She had been a member of Tucker Swamp Baptist Church for a number of years.

Funeral services were conducted at the home where a large number of friends assembled to pay the last tribute of respect.

R. H. Peel.

Resolutions of Respect.

Whereas, The Christian Endeavor of Franklin Christian Church has lost from her ranks forever our much honored and esteemed president, Elisha Rawles Darden, be it

Resolved, That we, The Christian En-

deavor, do hereby drape the president's chair for a period of thirty days.

Resolved, further, That a copy of these resolutions be sent to the bereaved family, and that another be sent to The Christian Sun and The Tidewater News for publication, and that a copy be spread on the minutes of the Christian Endeavor..

J. E. Pretlow,
E. L. Beale,
E. P. Jones,
Committee.

Whereas, It has pleased our Almighty Father in His infinite wisdom and power, to take from the activities of life our beloved brother and esteemed friend, Elisha Rawles Darden, and

Whereas, Brother Darden has by his qualities as a man and his loyalty and devotion for the Sunday-school won our love and affection, be it

Resolved, That we, the members of Franklin Christian Sunday-school, extend to the members of the bereaved family our sympathy and condolence in this our mutual loss; and be it further

Resolved, That a copy of these resolutions be sent to the mother of our departed brother, a copy be placed upon the minutes of this Sunday-school, and

a copy be sent to The Christian Sun and The Tidewater News for publication.

J. E. Pretlow,
E. L. Beale,
E. P. Jones,
Committee.

Harrell.

Wm. H. Harrell departed this life at his home near Holland, Va., Dec. 30, 1909, aged 64 years. He had been in feeble health for years and suffered much. He was a member of Holland Christian Church and was a good man, bearing his afflictions patiently and meeting the end with calm resignation. The funeral services were conducted at Holland Christian Church by the writer and the body was interred in Holland Cemetery. He leaves a widow, Mary E. Harrell, two sons, John and Jobie Harrell, and three daughters, Mrs. W. J. Parker, Mrs. C. E. Harrell, Mrs. Wm. H. Harrell, Jr., a step-daughter, Mrs. G. C. Wright, and two brothers, James and Jesse Harrell. To all of these we extend Christian sympathy.

N. G. Newman.

The man who lives to please himself will find that he has a hard master.—
Ram's Horn.

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4:25	8:10 Caraleigh Lv.	10:40 7:10
4:48	8:35 McCullers	10:22 6:43
4:53	8:40 Banks	10:17 6:37
5:04	8:52 Willow Spgs.	10:09 6:25
5:20	9:04 Varina	10:00 6:14
5:28	9:14 Fuquay Spgs.	9:50 6:05
5:50	9:35 Chalybeate	9:35 5:50
5:55	9:40 Kipling	9:28 5:43
6:08	9:53 Cape Fear	9:16 5:25
6:15	10:00 Lillington	9:11 5:19
6:23	10:08 Harnett	9:01 5:08
6:28	10:13 Bunlevel	8:55 5:02
6:38	10:23 Linden	8:45 4:52
6:49	10:34 Lane	8:33 4:40
6:54	10:39 Slocomb	8:28 4:35
7:10	10:55 Tokay	8:12 4:17
7:20	11:05 A.C.L. June.	8:05 4:10
7:25	11:10 Ar. Fay't'v'l Lv.	8:00 4:05

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of the rail and could not have been discovered by the railroad company." The railroad is absolved from blame in the matter.