

# The Christian Sun.

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

ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, JANUARY 5, 1910. VOLUME LXII. NUMBER 1.

## EDITORIAL COMMENT.

**Cook.**—One of the unaccountable events of recent months is the conduct of Dr. Frederick Cook who in September last claimed to have discovered the North Pole. Prior to this episode, Mr. Cook was a man of wide repute as scientist and explorer. He had been zealous, ambitious, self-denying, capable. He was a man of humble birth and rearing, and had won his way to the front by superior skill and effort. When his discovery was announced, those who knew him best believed him most. His findings and data were presented to the University of Copenhagen. This high authority having made full and fair investigation now declare that Cook's data are insufficient, and virtually declare the man's claims to be fraudulent. Cook stands before the world today a fake and a fraud. The only explanation seems to be that he allowed his ambition to outrun his judgment, his veracity, his integrity. It were a thousand times better for Cook that he had never set sail for the arctic region. His ambition, like that of many another man, has been his undoing. Ambition without the check and seasoning of the Christian virtues is aspiration turned hellwards.

**Tribute to the Book.**—The reason why theorists and critics cannot destroy the Bible is because the Book does the work whereunto it was published and sent. It is hard to argue against a success. It works. A distinguished company was recently discussing the superb language, and unsurpassed literary style of President Lincoln's memorable Gettysburg speech, now and forever a classic. General John C. Black, formerly judge in Illinois and sometime member of Congress declared that "Mr. Lincoln's great knowledge of the English language was largely acquired by his diligent study of the Bible." And then added, "I hope the time will soon come when the Bible will be in the hands of every young person and taught in all our schools. By its use there was built up a set of men who knew liberty and were ready to die for it."

Commander James Parker who fought

with Farragut said: "No one who studies the Bible will ever lack for proper and adequate words to express right and lofty thoughts. When Kossuth was asked how he came to know and speak the English language so well, he replied, 'By studying the English Bible.'" Ex-Governor W. A. Woodbury, of Vermont, said, "The Bible is the message of God to men, revealing Jesus Christ as the Savior of men." These were distinguished men speaking to a cultured audience, and were applauded for their eloquent remarks as touching the Book. It will be the most difficult task doubters, skeptics, and critics have ever undertaken to tear to pieces or discredit a work that has done so much to build character, beautify speech, enrich thought and redeem men. It is difficult to argue against success. The Book works.

**Fighting Disease.**—The writers and the doctors have frightened us with their horrible stories about germs, germs, germs. There are germs everywhere, in the milk, on the bread, all over the dining table, throughout the living room, filling to overflowing earth, air, and ether. So "they" tell us, and we are alarmed.

But, when our fun making of them is done, it is well to know that these teachers have really enlightened the land, increased health, reduced disease and lengthened human life. Within a ten years, according to a recent census report, the death rate has been diminished from seventeen and six-tenths per thousand to fifteen and four-tenths per thousand. This is a reduction of the death rate of more than two per cent. in ten years. Similar conditions prevail in the more intelligent European countries—among those peoples who read about the death-dealing, ubiquitous germ, and become alarmed and take precaution about him. In England thirty years ago, we are told, the death rate was twenty-one and three-tenths per thousand population; last year it was only fourteen and seven-tenths. In Germany the rate has fallen within the same period from twenty-seven to less than twenty per thousand. So our fright has produced results. More or

less, fright has ever been conducive to better safety and security. Better win health through fear of germs than not to win health at all. Better secure heaven through dread of hell than not to gain heaven at all. Fear has ever played its part in man's safety and security.

**Millions Each Day.**—Because God's bounty is gradual, constant, incessant, we are often blind to its beneficence. What if a friend were to dump into our laps, as a nation, fourteen millions a day, for only a week, or a month! We would decide that some matchless miracle has been wrought. Yet, statisticians tell us that this is just what happened, not for a week only, but for a period of one hundred and twenty days from one crop alone—corn—last summer and fall. Last year, according to the Secretary of Agriculture, there grew out of our soil, twenty-four million dollars a day, for a period of three hundred and sixty-five days. And further, the same authority says: "The value of the farm products is now so incomprehensibly large that it has become merely a row of figures."

The value of our crops has nearly doubled in the last ten years, and the annual increase is enormous.

While the cotton crop this year has been valuable, corn is king, being about twice as valuable in price as this—cotton—which is its nearest rival. Third in order of the crops the past year was wheat, next hay, then oats, potatoes, tobacco, sugar, barley, flaxseed, rice, rye, and hops, in the order named. The soil has yielded its abundance, and the market its price, in our country the past year, as never before in our national history. God's bounty has truly been showered with a lavish hand. Let us forget not all His benefits.

—On September 30, of the year just passed, 87,172,058 cubic yards of the Panama Canal had been excavated, which lacks only 300 cubic yards of being one half of the total excavation required. At this rate of taking out one hundred thousand yards a day, the whole canal will be finished before the end of the present administration.

## FROM THE FIELD.

## Field News.

I have made one trip to my congregations for the new conference year and had quite a pleasant and successful one.

I have no new congregation for this year. No minister needs to feel discouraged who has as pleasant a field to serve as I. Certainly everything is not just what I want it to be or even should be; but I have a loyal people, in many respects, to serve. Not a congregation I now have fails to come up with conference requirements in full. I am serving Oak Level, Youngsville, Morrisville, Popes and Good Hope.

Last fourth Sunday Popes and Good Hope excused me from my appointments for both Saturday and Sunday, Christmas time. Had not thought of such a thing as being excused from these appointments until deacon B. J. Blackley asked me, at my last appointment, to announce it. Also, Oak Level remembered her pastor in a substantial way for the Christmas time.

I love my work. I am anxious for the happiness and success, in spiritual things, of every member in my charge. To this end I am very desirous that the Master may use me.

12-18-09. J. W. Patton.

P. S. Since writing the above the Ladies' Aid Society and Sister J. H. Moreing, of Morrisville church, have remembered me in donations. May this dear people be abundantly blessed. A happy Christmas and successful New year to all.

J. W. P.

## Wadley, Ala.

Last year I only had charge of one church, Rock Stand, but it was a pleasant year with me in the Lord's service. We give the Lord praise for all that has been done and begin a new year expecting much of the Lord after we have done our part. I have lived in the Rock Stand community for three years and the people there seem like home folks to me, and it seems hard to have to move away and leave them. But for the cause of the Master I can do many things that may not seem pleasant to me.

I made my first trip to Christiana third Sunday in November. There we held a very pleasant service. Christiana has some good, loyal members, and we are expecting a good year's service.

On the first Sunday and Saturday before in December, I made my first trip to Pleasant Grove as pastor. On account of the change of the meeting day and my failing to get there before at my first appointment, the con-

gregation was small, but on Sunday the congregation was good and we had a good service. It seemed that the spirit was with us in power and we were made to rejoice. Pleasant Grove has some good members that will do to depend on, and we feel like it will be a good year with us there, if we can only be able to do our part. We are looking to the Lord to lead us in the work there and elsewhere.

J. D. Dollar.

## Randleman.

Dear Bro. Editor:

On the second Saturday and Sunday in December it was my privilege to visit the St. John's Church, Randleman, N. C. At the Saturday evening service there was a large audience present who seemed to give good attention to the Word. This church is blessed with a glorious and good Sunday school. Bro. Davis, their superintendent, is doing a good work. May God bless his efforts.

At eleven o'clock a larger audience than on Saturday night was present. A more prayerful and attentive church we have never visited.

In the afternoon at three o'clock the doors of the church were opened and one brother and two sisters were received into full fellowship with the church; after which we experienced one of the best prayer meetings we ever attended.

Then at seven o'clock Sunday night it was our privilege to speak again in the name of Christ to the people. May God bless them in all their good work, and especially in their good prayer meetings.

B. J. Earp.

Elon College, N. C.

## A DESTRUCTIVE CRITIC OF 2907.

(To the Reader of 1907.

Dear Brother: Although interested in the able writings of the higher critics of 1907, especially in their assumption of having discovered something valuable, as if the "historical method" were new in studying the Bible, I confess I became somewhat drowsy under their monotonous efforts to make the sacred writings seem to abound in misstatements. But I gradually absorbed their genius and spirit, and seemed to become a destructive critic, though calling myself a higher critic.

While in this state of mind, sleepy though I was, I seemed to live rapidly through the centuries, century after century, until I found myself moving among scholars who dated their letters with the numerals, 2, 9, 0, 7.

On seeming to be roused from a semi-consciousness, and supposing that a thousand years had passed from the time I fell asleep under the dreary chanting about the mistakes of the Bible, I seemed to be walking among the fancied alcoves of my library, now increased by the additions of a thousand years, and coming across the following correspondence I

give you the letters, believing that it may be interesting to the reader to observe how the reasoning of the future destructive critic (writing in 2907 of our times in the spirit in which the destructive critic of 1907 writes of Bible times) will make the conditions of our generation to appear.

If we of the year 1907 know something of the conclusions of the learned gentleman of 2907 to be false, whose letters I now reveal, or if his modes of reasoning are absurd, or if he lays stress on insufficient data in his logic, or, especially, if he is ludicrously given to denying the statements of eye-witnesses to the facts which we of our time know to be true, these faults must not be attributed to me: for I copy the letters and publish them exactly as I found them a thousand years before they were written.

J. J. Summerbell.)

Dayton, Ohio.

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## THIRTIETH LETTER.

Kinkade, New Zealand, 30, 9, 2908.

My Dear Grandson,

Since writing you my last letter I have made another wonderful discovery. I need not remind you that higher critics are the only talented men. Even in my last letter I mentioned to you that the great Dr. Winckler, of the University of Berlin, whose immortal work was translated into English by the great Dr. Craig, of the University of Michigan, had found out that "death was one of the commonest occurrences in the Orient." How he found out such a peculiar thing among men, he did not state; but it was valuable information, and made his book important. - - - But I must reveal my own great discovery.

Among the ruins of the great public library of Boston there was found a fragment of a newspaper called the "Christian Register," dated Feb. 20, 1908. It was a periodical of the Unitarians, a small sect of that period. In it was an article entitled, "Putting Ethics into the Bible. It was editorial; and showed that the Bible might be made helpful to good morals, by denying as much of it as was necessary; thus cultivating reverence for a dishonest book. The editor, of course, did not know that his matter would be preserved a thousand years; and that makes his words valuable as throwing light on the age of the "Inquisition," which had flourished centuries before. The words on which I base my discovery are the following:—

"The real question is whether our Bible, as generally interpreted, is an ethical work or not. \* \* \* In this way we pick up the myths of the Old Scriptures, and with the limelight of scientific training they become valuable ap-

purtenances of moral instruction. \* \* \*

\* Still the Bible has grown and is growing in value — as a book. Criticism and Higher Criticism has" (sic) "increased its worth. They have injected modern thought, modern hope, modern purpose, modern duty, in other words, modernism, into its pages. Into it has been interpreted the divinest sentiment of evolution. One result has been to render the Bible harmless for persecutors. An Inquisition is an impossibility, Catholic or Puritan. \* \* \* Keep the Bible up to the times in which we live. Let us have the highest ethical interpretation, and do not hesitate to eliminate those excrescent passages which belong to the temporary and passing visions of the ages."

You see by some of the sentences which I have quoted above, that, by the higher critic way of teaching that statements of the Bible are myths, or "eliminating excrescent passages," or in other ways discrediting the book, the Inquisition had been made an impossibility. (Also, it is revealed that there had been a Puritan Inquisition; which had been wholly concealed by the historians.)

The Roman Catholic Inquisition, the only one that historians speak of, and which burnt thousands and thousands of heretics alive, was one of the most cruel and wicked institutions of the world. All agree on that. It flourished especially in Spain and Italy. Its greatest power was in the 13th, 14th, 15th and 16th centuries.

Now you easily understand the great discovery I made. It was that the Bible was generally read and believed in the period when the Inquisition flourished. Therefore the histories were false, whose records of the 13th, 14th, 15th and 16th centuries represent that the Bible during those ages was a sealed book, neither read nor studied by priests or common people; that the common people did not hear of it; that it was not translated into the languages then spoken; that even the public church services, in all lands where the Inquisition flourished, were in the Latin language, not understood except by the learned classes; that the Bible during that whole period was an almost unknown book; and that the great "Reformation" of the 16th centuries was caused by Martin Luther's discovery of the Bible,

On account of my discovery, we must give up all that history. It is easily seen from the remarks of the "Christian Register," that the power of the Inquisition was broken down by the beneficent work of the higher critics, who corrected the morals of the Bible, destroyed its "myths," and eliminated untrue and injurious matter. We must give up our former belief that as the Bible became better known the Inquisi-

tion and many other forms of persecution disappeared.

No doubt the Unitarians, with their great skill in undermining the influence of the Bible, by putting their chief emphasis on the mistakes of the Bible, were largely influential in overthrowing the Inquisition.

At this moment your grandmother came into my study, and I stopped writing. She took up the sheets already finished, then looked over my shoulder and read to this point. Then she burst out,—

"My dear husband, why do you write such trash to our grandson? You have made no discovery at all. It is all superficial reasoning. You have no evidence. You cannot prove facts by mere reasonings. You must have witnesses, to prove events. And all your reasonings based on the rhetoric of the Unitarian "Christian Register," can be set aside by the words of a single, capable, honest historian. You are wrong. I do not believe that the Unitarians had any special influence in overthrowing the Inquisition. Their energy in the years 1907, 1908, and 1909 was to overthrow the authority of the Bible. The united testimony of the histories is right, and you are wrong in your reasonings. You have made no discovery at all."

Then she began to sob. I felt very uncomfortable, and fidgeted in my chair, wishing she would let me alone. But I held my tongue; and, sobbing pitifully, she went on:—

"My dear husband, why will you be on the wrong side? Suppose you do find mistakes in the Bible. I do not admit it; but suppose that you do. Are you going to preach mistakes? How many sinners will turn to God under such preaching? You are on the wrong side; the side of the sinners, the saloon-keepers, the infidels, the oppressors; and the devil will be delighted if you can convince all the students of the university that the Bible is full of mistakes. Pharaoh did not believe Moses. Pilate scourged Jesus. The high priest commanded Paul to be smitten on the mouth. But the words of Moses, Paul and Jesus, as recorded in the Bible, make people good. Why point out what you consider mistakes?"

Here she came still closer to me, then put her arms around my neck, held her face close to mine, and said,—

"You see wrinkles in my face, do you not? My hair is turning very gray. I cannot trip up stairs, as I did when we were young. I am getting old. But you do not talk about my wrinkles and gray hair. You do not criticize my failing sight. You tell people of my discoveries in science. You refer difficult questions of knowledge to me. You tell

the students to follow my advice. You do not 'harp' on my mistakes. You do not weaken my influence for good. You help me. Why will you not treat the Bible as kindly as you do me? It is God's book. It is true that it was written by men. God chose that way. The Apostle said, 'We have this treasure in earthen vessels.' But though men did write it, God was behind it. He made it the great power for righteousness in the whole world. It is God's great finger-board to heaven. The multitudes come along asking the way to righteousness, and when they look toward the finger-board, you stand there pointing out that the words on it are not spelt right, or the paint is off the post, or the letter i is not dotted, or the letter t is not crossed, or the index finger is warped, or the punctuation is faulty; but you cannot deny that it points to heaven; you know that the men who obey it and love it lead clean lives; you know they are the righteous men of the world; and you know they are going toward heaven, if they obey the finger-board. Why not help them along, instead of criticising the finger-board? It is a great one, planted at the parting of the ways of destiny, at the command of God, by the greatest and best men of the ages. Do you claim inspiration for yourself, on the ground that God's power did not cease in the past? Well; then they were inspired; for it was just as easy for God to inspire them as it would be to inspire you, with your critical spirit. —But those men who wrote the Bible have gone on to the Celestial City. Why be an insect, gnawing at the post which sustains the finger-board? Be noble. Freshen up the paint. Help translate the directions. Lay mighty stones around the post, to stiffen it against the elements of decay. It was planted by men, at the command of God, and must be saved by men. Be a man, not a worm. You are on the wrong side, as to your influence. And yet you love the truth. Jesus is the truth. You love Jesus. And the Bible is our way to Jesus. It was critic of Jesus that crucified him. Any wasp can trouble a traveler; the hornet can sting; a bacillus may infect. But the Bible soothes away sorrow; the Bible heals the diseased character; the Bible saves."

Then your grandmother kissed me, and, weeping, went to her room. I am sorely troubled. This is little better than persecution. Why will not people that love the Bible so, let us alone when we criticize it? We are so broad-minded, and they all are so narrow;—all but your grandmother.

Your affectionate grandfather,  
Higher Critic.

### THE EFFECTIVE CHURCH.

There is no institution comparable to the church of the living God. It is the most powerful agency in all the world. Not only is it great in earthly affairs and influence, but it is also sovereign in the world to come. It gives hope and determination and aspiration to millions in this life; it has been the portal through which countless millions have entered into the rest that belongeth to the children of God. There is nothing else like it under the sun. Human language halts in the presence of the church and readily acknowledges its inability to describe its greatness.

Not only is the church great; it is also divine. Whether we regard the church as beginning with the call of Abraham or on the day of Pentecost, the conclusion we reach is the same; the church is ordained of God as the means by which He will save the world. And the revelator compares the church to a bride, whose bride-groom is the Lord Christ. No man made the church, nor set of men. God made it, and it has the divine sanction in its work. The church is another illustration of the truth which permeates the Scriptures: that God uses human instrumentality to accomplish his ends. God is able to save sinners without the church; but he did not elect to do so. God can do his work of redemption and salvation without the puny efforts of such bunglers as you and I are, but he, in his wisdom, called us into his divine church and gave us a work to do. We are a part of his church, working with him to accomplish his divine ends. What a privilege is ours! How divine the church! With Paul we exclaim: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath seen the counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

But the church, though of divine origin, is of human management, and, subject to our human short-comings, has frequently fallen below the standard of its highest and best. It was so in Luther's day, when God put it into the heart of that stalwart Christian here to lead a movement away from the established church, because it has prostituted its authority and sanctity to base, ignoble ends. It was so in Wesley's day, when formalism in the church was given a spiritual substitute in the estab-

lishment of the Wesleyan societies. It was so again in O'Kelly's day, when religious liberty was being sapped by the autoocracy of the college of bishops. Christian Science today is a protest against materialism in the church and its attitude in many quarters towards human suffering and misery. Shall we, too, be found wanting? Shall we be able to change a nominal Christian America into an actual Christian America? Or shall God in His wisdom bring about a mighty upheaval in the church to effect his purposes here and in the rest of the world, which looks to us for evangelization?

There is no denying that the church is not doing what it ought to do. I am far from being pessimistic. I am an optimist. I believe the church is destined to go forward and that it will go forward. I believe every knee shall bow at the mention of the name of Christ some day. I am not so sure we are to bring this to pass with our present methods and efforts. It seems to me that the church in America is like the old-fashioned clock which we see in our homes so often,—a thing of beauty, yes, and respectable,—but not a very vital force. The church is respectable. No scandal is connected with it. The best men and the purest women are its adherents, its devotees, but it is not the virile force making for Christ and the kingdom which in the divine economy it was intended to be. We have instances of a church of three hundred members, in a prosperous community, going forward at the rapid pace of two or three souls saved per annum. Others actually decrease in membership. These are respectable churches. We have other churches which do not give fifty cents per member per year for all church purposes. Stingy churches, these. They also are respectable. Others of our churches have three or four hundred members, but all their work is done by two or three or a half dozen, the others being content with keeping their names on the record-book and attending one or two revival services each year. An excess of drones over workers in these spiritual hives. These also are respectable churches. Alas for the respectability of the church! If the highest praise we can bestow upon a band of organized Christians called a church is that of respectability, then woe is the church. Unless the church, while retaining its respectability, also begins to do Christian service up to the full limit of its ability, we are on the verge of a religious eclipse, out of which the church of God will emerge to be led to greater victory by some Moses or Samuel or

Paul or Luther or Knox or Wesley or O'Kelly. But what of us who steadfastly refuse to do our duty? Would it not be better to glorify our respectability by some practicability? Would we not rather be found profitable than unprofitable servants in our Master's vineyard? Can we not pass from passive respectability to active effectiveness? What, then, are the marks, the characteristics, of the effective church? The answer to this query is the theme of the hour.

I. The effective church should be thoroughly and broadly Christian. This does not mean that it is to be narrow and sectarian, but scriptural and liberal, tolerant where the Scriptures are silent or not explicit, united when they speak and also obedient, exemplifying that fine sentiment of Saint Augustine: "In essentials, unity; in non-essentials, liberty; in all things, charity." The era of narrowness and divisiveness in the church is rapidly passing. The era of brotherhood, of fellowship, of federation, of union is ushering in. Our generation shall see great things accomplished in the direction of the world-wide recognition and practice of the fatherhood of God in the brotherhood of Man. If this is so of the church in its large sense, how much more true should it be of it in the sense of the local congregation. In our local churches we must be generous towards each other's opinions and convictions, else the church cannot prosper. We must accept the Bible as our rule of faith and practice, and insist that its teachings be lived in the individual life. The church whose members are ignorant of the teachings of the Bible and who fail to practice its precepts is sooner or later to come to grief, nay, has already come to grief. The Bible should be read in our homes and taught there as well as in the church or Sunday school or Christian Endeavor. The Bible is our creed, we say; unless we know it, we are in a worse plight than those churches which have adopted a man-made creed in small compass. No member of the Christian church can afford not to read the Bible through, every verse of it. I think a good way for the first time in reading it through would be to start with the first chapter of Genesis and read right straight through to the last chapter of Revelation, a chapter each day. This would take about three and one-half years, since there are 1,187 chapters. Then keep on reading. A Christian Church to do its most effective work should be a Bible-reading and a Bible-practicing church. Is yours? If it is, it is thoroughly and broadly Chris-

tian; otherwise it is not. A Catholic cardinal once said to a Protestant that the Bible was the religion of the protestant world. This may be untrue of other churches; it certainly is not of our Church. Remember that others may do without a knowledge of the Bible and live up to their creed; but we cannot, for our creed is the Bible, not a part of the Bible, but every bit of it. Let us, therefore, be a Bible-people. Then shall we be a soul-winning people as well. Then shall our local and our general churches and their work be effective and efficient.

II. The effective church demands and must have good shepherding. A shepherdless flock is an ineffective, pitiful, pitiable thing. It cannot protect itself; it is at the mercy of everybody and of everything. The pastor is like the rudder in making a voyage; he is like the anchor in time of storm. He directs, and he safeguards. A good pastor is needed in the effective church. To be a good pastor demands the noblest qualities of human-kind. Well may any man take as the goal of his ambition to become a good pastor in the sheepfold of Israel.

To be a good pastor is not to be a scholar, the scholarship is no hindrance. It is not to be a great orator in the pulpit, the eloquence is no hindrance. It is not to be possessed of great social ability, the sociability is no hindrance. It is not to be a shrewd financier, the financial ability is no hindrance. It is to be a good Christian first and foremost and secondarily to so harmonize scholarship and eloquence and sociability and business acumen as to produce a noble, great-hearted man. A good pastor's chief concern is not to raise his salary. He is not afraid to insist on all the Conference calls being brought up in full. He is not a drag when new methods of work are being insisted upon in the church. He is the friend of the church paper, of the college, of the orphanage, of the missionary interests of the church, both home and foreign. He is alive to all the workings and plans and aspirations of the church. He is in the fore-front, on the firing line, all the time. He is progressive, aggressive, alert for new plans, anxious for any suggestion looking to improvement in his work. He is not the man to cry out "impractical" of everything which his brain may not have evolved. He is the beloved friend, the honored counsellor, of his people. He is no respecter of persons; rich and poor, high and low, great and small, are equal in his eyes. He is the leader and the pusher at the same time of all the church enterprises. He is draught- and scotch-

horse at once. He is the hundred-handed, the hundred-hearted man. He is the center whence emanate noble influences, high aspirations. He is dynamo and transformer as well. He is slave and master; he is microscope and telescope and spectroscope all for his people. He is aflame with zeal for the kingdom; the burden of souls is upon him; and he has food and drink of which the world knows not. When he goes, an honored guest, into the homes of his people, it is not to tell jokes nor talk of worldly affairs nor to gossip, but to touch the heart, kindle the spirit, save the soul. Before such a man we bow in reverence, and future generations shall call him blessed. Such a pastor, the good shepherd of the sheep, will work mightily toward the making of an effective church.

But, brethren, there is another side to this question. You and I can make or mar our pastor. We can talk about his excellencies or magnify his failings. We can encourage his undertakings or block his progressings. We can become instruments in his hands for good or agencies for undoing the good he is striving to accomplish. We can contribute for his support and the carrying out of his plans or we can withhold our help and bring failure upon his efforts. We can pay him a decent salary and stop living the spirit of the prayer of the deacon, who prayed for his pastor after this fashion, "O Lord, if thou wilt keep brother Jones humble, we will keep him poor." We can pray and work for and with him or we can keep our mouths closed, our hearts sealed and our hands clinched.

In this connection I desire to read a paragraph or two from an article by Bishop Joseph F. Berry, entitled "Plentyville and Pinchtown." This article, which appeared in the Western Christian Advocate, reads as follows:

"You have heard of two circuits in our Conference, Plentyville and Pinchtown. Both have about the same number of members of about the same financial strength. The people of both circuits read the same Bible. They sing the same hymns. They have the same Discipline. They attend class, speak in love-feasts, have revivals and all that sort of thing. But the two circuits are different. They are very different. As far apart as the poles.

"Plentyville is splendid. Fine church; cozy parsonage; big-hearted people who love the Lord and each other. They have liked every minister sent to them for forty years. He has always been welcomed with a jubilant shout, and received into full connection right away. At Plentyville the minister is at the

head of every procession, leader, counsellor, friend. They always want the minister to stay another year, and when Conference comes near, the brethren grow uneasy for fear he may be moved. Plentyville prays and pays. Both are done in generous ways. The salary is not large, but it is large enough. It is large enough because it is paid with bank-like promptness and is supplemented by gifts of gold and things. The bottom of that parsonage flour-barrel never comes to view. The pantry shelves groan under the weight of good things to eat, and the bins in the cellar and the cellar and the granary fairly bulge out.

"Brother Sunnyface was at Plentyville for five full years, and was knee-deep in clover. He grew fat. That refers to his body and his mind. His wife's face was ruddy and round. His children grew merrier as the months passed by, and every little while thanked the Lord that the bishop had sent them to Plentyville.

"But the condition of the work seemed to demand that Brother Sunnyface move on. He moved on to Pinchtown. The people live in homes of comfort. They dress on Sunday in the latest style. They eat sumptuously every day. And certain of the more giddy saints have automobiles which make fast time. But Pinchtown folks are poor,—or they think they are. Most of their wealth they hoard with miserly care. When it comes to providing for the Lord's cause, they are positively mean. As generation after generation has lived and pinched, a notable physiological change has been wrought. Their vision has become narrow. Their convictions are dull. Their sky is covered with clouds. Their songs are set to a minor key. They sigh when they talk of the Lord. They sigh when they talk to each other. The church costs altogether too much, they say. Charity begins at home, they insist. With Pinchtown it begins and ends there. Ministers should be humble. Their minister always is. For to the dear man they pay as little and as late as they can. They pay it and groan. No wonder the parsonage appears cheerless, and the pantry shelves have a vacant look. No wonder the minister's clothes have grown shiny. No wonder the face of his wife wears an anxious, far-away look, or that the children do not understand what all this pinching means, and long for the happy, abundant life at Plentyville. (Continued next week).

An offered courtesy cannot always be accepted, but the Christian type of good breeding will always insure a thankful acknowledgement.

# YOUNG PEOPLE'S DEPARTMENT.

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

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—ORIGIN.

To few men in a generation does God give ideas of real, enduring value to the race. In one day he gave to Williams the Y.M.C.A. idea, to Clark the C. E. idea, the Marshall A. Hudson the Organized Class idea. To be sure there were classes, before Hudson organized the first Baraca Class in Syracuse in 1890, which contained the germs of his idea, but they were local and did not aim at solving anything but a local problem. Mr. Hudson nor the rest of us had ever heard of them, nor ever would, had his idea not been so remarkably successful in its spread. Thus it is only just that he should have the credit for giving the Sunday school world the idea of the New Movement Organized Class.

Mr. Hudson was a business man of Syracuse, N. Y., who cared also for the Master's business. He had had extensive experience in Christian Endeavor work, and merely applied the C. E. idea to the Sunday school. The organization of the first Baraca Class came not to its originator as a sudden inspiration, but only after careful consideration of conditions to solve and ends to meet. In Syracuse, there were 100,000 people; of these 16,000 were young men, of whom only 8,000 ever attended Church and barely 200 or 300 Sunday school. His own Sunday school had no men's class, and no men in sight for one. These were the conditions.

He mentioned the matter to the pastor and elders of the Church. They held up their hands in holy horror, disclaiming all responsibility for the conditions, exclaiming, "What more can we do than we have done for these young men!" "That is not the proper view-point," calmly replied Mr. Hudson; "we can do no more for these young men than has been done, and they do not want us to do anything more for them. They

want to do something for some one else." In this response, freighted with its knowledge of the human heart, is contained in embryo the germ of the New Movement Adult Bible Class, whether it be called Baraca, Philathea, Loyal Sons, Loyal Daughters, Yokebearers, Delta Alpha, Brotherhood of Andrew and Philip, or merely Organized Class. With this idea in his mind and enlightened enthusiasm in his heart, Mr. Hudson set about gathering into the Sunday school the young men of Syracuse.

"I resolve for the ensuing year, to do all I may be able, with Christ's help, for the good of His kingdom and the salvation of men." How many will join the editor in this New Year's resolution?

## A BOOK REVIEW.

SELECT NOTES. By Rev. F. N. Peloubet and Prof. Amos R. Wells. 384 pages. Cloth, \$1.25. W. A. Wilde Co., Boston and Chicago.

The 1910 edition of Peloubet's "Select Notes" is the thirty-sixth consecutive volume. Next to the Bible, "Select Notes" is by many regarded the greatest religious publication which has ever been published. As a practical working interpretation of the texts chosen for the International Sunday School Lessons it has rendered valuable service to hundreds of thousands of Sunday school teachers and Biblical students.

Its steady growth during the past thirty-five years has given it a quality yet constant and positive improvement year by year.

Although primarily designed to be an assistant to users of the International Sunday School Lessons, yet every year it is purchased by thousands of other Biblical students who recognize that it brings to them such a wealth of suggestions and illustrations of the various portions of the Bible treated that they need it for general use in their religious reading and study. The trained minds of its authors have enabled them to prepare a book which, while eminently helpful to the most scholarly, yet is so simple as to be clearly understood by any layman.

Advanced methods of teaching, when

deemed practical, have been incorporated into the treatment of the lessons; modern thought and the result of recent research are always found in this commentary, and all that is essential to the Bible students is presented in a condensed form and is arranged so that it can be easily and effectively used. This year's volume appears to be one of the handsomest which has ever been issued; besides its large number of small text illustrations there are four beautiful full-page pictures printed in color together with maps and chronological charts, all of which go to make it a valuable volume, both from a practical and artistic point of view. Wherever the International Lessons are taught there can be found Peloubet's "Select Notes"—a volume regarded as indispensable by all who have ever used it.

This volume is for sale at the Christian Sun Office. Price \$1.00 postpaid.

## Helpful Books for the Sunday School Teacher for 1910.

Our lessons for 1919, all but two of them, come from the gospel according to Matthew. This is well and makes it possible to do some really effective teaching, provided we provide ourselves with suitable working tools. The ambitious teacher will not be content with his quarterly nor the usual teacher's edition of the lessons, but will desire a standard life of Christ, a standard commentary on Matthew, a Bible Dictionary, a Concordance, an account of the Geography of Bible Lands, and a Harmony of the Gospels. Below we give a list of valuable books for this purpose, with prices attached, at which they will be furnished by the Christian Sun Office:

Stevens and Burton's Harmony of the Gospels, \$1.25 postpaid.

Tarbell's Notes, \$1.00 postpaid.

Peloubet's Notes, \$1.25 postpaid.

Arnold's Notes, \$.50 postpaid.

Torrey's Notes, \$.25 postpaid.

Andrew's Life of Christ, \$2.50 postpaid.

Stalker's Life of Christ, \$.50 postpaid.

Robinson's Harmony of the Gospels, \$1.25 postpaid.

Edersheim's The Messiah, 2 volume edition, \$2.00 postpaid.

Edersheim's The Messiah, Abridged edition, \$1.00 postpaid.

Henry's Commentaries, 5 vols., \$8.00 postage extra.

Jamieson, Fausset, and Brower's Commentaries, \$2.50 postage extra.

Broadus on Matthew, \$2.50 postpaid.  
Davis' Bible Dictionary, \$2.25 postpaid.

Calkin's Geography of Bible Lands, \$1.00 postpaid.

Stewart's Land of Israel, \$1.50 postpaid.

Preparing the Teacher, Vol. I, \$.60 postpaid.

Cruden's Concordance, \$1.00 postpaid.

Walker's Concordance, \$1.25 postpaid.

**Greensboro, Jan. 12-14, 1910.**

This is the date of the Convention of the Layman's Missionary Movement for North Carolina. Every minister and layman in the State ought to be there. How many will be? This department's editor for one expects to attend. Let all who expect to be present, write to Bro. L. M. Clymer, Greensboro, who will make arrangements for our people.

**A Word to Sunday School Teachers.**

Dear fellow teacher, if you teach a class of boys or girls from 12 to 18 years of age, you have a large opportunity this year to get them to do effective Sunday school work, by getting them each to write a connected life of Christ from the lessons from week to week. I hope you will do this. Have each of them get a note book and hand to you each Sunday, you to return it during the week, corrected and with suggestions. You will be surprised to know how many times it will induce the dilatory ones to be present. Try it, please; then report results.

If you can't get each one to keep a note book. You can, at least have a class note book, having a different individual write each chapter, until all have written a chapter, and then beginning again.

**C. E. TOPIC FOR JANUARY 9—A FEW SUGGESTIONS.**

**Bringing Others to Christ: Who Should Do It? How Is It Done?**

John 1:35-51.

**The Leader.**—The leader should be one who has had experience in personal evangelistic work. He should tell in a simple, straight-forward way just how he proceeded,—his misgivings, his prayers, his introductions, his methods, his failures, his successes. Let his idea be to encourage personal evangelistic work among the Society's members.

**The Scripture Lesson.**—Have two readers and two commentators. Let the first reader read verses 35-42 and then let the commentator comment for

five minutes. Let the second reader commentator do likewise of verses 43-51.

**Written Work.**—Have a five minute essay on the Brotherhood of Andrew and Philip, a form of the Organized Class.

**Question Spurs.**—(Give to those who otherwise will not take part, but let them respond voluntarily):

What is personal work?

How does Christ help in personal work?

How may we help each other in personal work?

What are the rewards of personal work?

What principles of personal work can we get from Peter?

What principles of personal work can we get from Christ?

What place does prayer have in personal work?

What place does conversation have in personal work?

**Scripture References.**—(Give out, requesting a sentence comment on each, to those who otherwise would not participate. Let them respond voluntarily):

Who is wise? Prov. 11,30.

Heavenly Stars, Dan. 12,3.

Fishers of Men, Matt. 4,19.

Gaining thy Brother, Matt. 18:15.

Catchers of Men, Luke 5:10.

Servant, to Gain Men, 1 Cor. 9, 19.

What the Soul-winner Accomplishes, Jas. 5,20.

The Great Commission, Matt. 28:19-20.

Preaching the Word, Acts 8:4.

Make Full Proof, 2 Tim. 4:5.

How to Act, Matt. 10,16.

Speak Boldly, Eph. 6:19.

Personal Work Illustrated by Peter and John, Acts. 4:2.

Personal Work Illustrated by Philip, Acts 8,5.

Personal Work Illustrated by Paul, Acts 9,20 and 17,3.

**Two Helpful Books.**—The two best books on Personal Work for the Salvation of Souls are by H. C. Trumbull and his son, C. G. Trumbull. The father's book is entitled, Individual Work for Individuals; the son's, Taking Men Alive. The Christian worker needs these books. The Christian Sun can furnish them for \$1.00 and \$.60 respectively.

**Suggested Program.**

1. Two or three appropriate songs.
2. Chain of prayer.
3. Scripture lesson as suggested above and comment.
4. Prayer by the pastor.
5. Leader's remarks.
6. Written work.

7. Solo or other special music.

8. Voluntary participation, including voluntary response to Question Spurs and reading of Scripture References with comments.

9. Song. Prayer.

10. Pastor's five minutes.

11. Opportunity for sinners to confess Christ.

12. Song. Offering. Mizpah.

**ANNIHILATING INFIDEL MONUMENTS.**

A man can be agnostic, a skeptic, or an infidel, if he wants to be; everyone chooses for himself; but when he undertakes to perpetuate his disbelief in permanent memorials, his descendants are not likely to be in close practical sympathy with him.

From Kenosha, Wis., under recent date, this dispatch was sent out:

"Lewis Knapp, who erected eight inscribed monuments in the Kenosha city cemetery, to hand down his derision of the Christian Church, will fail of his purpose, as the monuments, which have stood for more than thirty years, will be destroyed in such manner that not one of the 20,000 words of inscription will remain.

"For years Knapp worked on the composition of the agnostic inscriptions, which made one of the most remarkable arraignments of the Christian religion known to history. Men have come thousands of miles to read and copy them, and it is declared that when they were sent to the foundry to be cast in metal, which would withstand fire as well as the weather, the workmen struck, fearing the wrath of God.

"Surviving relatives of Knapp signed an agreement several days ago that the monuments be taken out, broken into pieces and the debris buried or thrown into the lake."—N. Y. Advocate.

—The last General Assembly of Rhode Island passed a law providing that no marriage license in that State shall go into effect until five days after being issued. The object is to check, and if possible prevent, hasty and run-away marriages.

—Three persons were killed and forty five injured Dec. 31 near Trenton, Mo., by the wreck of a passenger train on the Rock Island railway.

—Prof. W. C. Wicker, Secretary, is working zealously to organize for the Eastern N. C. Conference a Layman's Christian Missionary Association. The expectation is to hold a meeting to organize the Association 5th Sunday in January, desiring in the meantime to secure as many members by correspondence as possible.

## THE CHRISTIAN SUN.

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

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

## Terms of Subscription.

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

J. O. Atkinson, Editor and Publisher.

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

## PREPARING TO LIVE.

As a new year begins, we naturally turn to the thought of preparation. What myriads of plans are laid already for this year of grace, 1910! Not the new year resolution merely, but the new year plan of doing and of understanding. We have planned to do and to achieve many things of worth and weight and merit, by God's help, this year.

This is well, and yet there is a deeper question, and a further plan. Am I myself fit to live? Am I in proper shape to do the day's task, bear the year's burdens, accomplish that portion of the world's work apportioned to me? To all that there is but one reply. No one is fit to live who is unprepared to die. The one test of preparation of life is a prior preparation for the end of life. A writer in The Sunday School Times sometime ago pertinently put it in this wise, "No one is ready to do his day's work if he feels that he would like an opportunity to get ready to die should the summons come. The only people who are really fit to live are those who are entirely ready to die. They are permitted, in God's loving patience, to live on in unfitness for either present or future life, because of His hope that they will find their fitness for both in the life-giving, life-equipping power of his Son. What would you do if you knew you were going to die tomorrow? is worth thinking about. For if you would do one whit differently from what you now do, it is time to get busy and clean up."

This is to be considered in our plans of living during this year, this day, this time. Any plan of living that does not involve, and include, a plan of dying,

a preparedness, a fitness for that, is an imperfect and an incomplete plan.

## THE FAMILY ALTAR.

The movement to reestablish the family altar is meeting with warm welcome throughout the country generally. This is well. The home circle seems more sacred, and family life more firmly fixed when the father, or husband, from day to day, takes down the Book in the presence of the household and reads a portion from the sacred page. There is reverence in this, devotion, and somewhat of the sacred and the eternal. Time was, and not long ago, when the family altar was a recognized fact. There is an effort on foot to bring back those conditions. The Family Altar League has been organized with this in view. And this League, quite unique, is making much headway in its wholesome undertaking. It is not an organization, and has no stated meetings or meeting place. The Family Altar League is what its name indicates: An attempt to get families to hold family worship daily. Any family wishing to begin the custom of family prayer may sign this covenant: "Believing myself to be largely responsible for the eternal salvation and religious training of my children, and realizing the need of God's grace for my own Christian life, I covenant with God to make it the rule of my life to gather together, each day, so far as possible, the members of my family, and together read some portion of His Word and pray for His blessing upon my home.

Sign. "Husband.....

"Wife.....

The Family Altar League, 602 Lakeside Building, Chicago, Ill., will furnish, free of charge, to any family desiring, an attractive card bearing the above, which card is to be signed by husband and wife and returned to the League headquarters. In replying to this the League will forward to the family a beautifully engraved wall card bearing this imprint: "This family is enrolled in the Family Altar League." Every card is numbered and a registry is kept at headquarters of all families thus enrolling.

It is a matter of concern and of growing interest. Thousands of families are enlisting, and reestablishing the family altar. Here is wishing that many Sun readers may help to swell this hopeful number.

## THE REAL POSSESSION.

All our possessions should lead to the one true possession. If with all our gettings we do not get the true wisdom, we have indeed gotten in vain. Our pos-

sessions are stepping stones to the larger and better and more useful life. All possessions are intended to broaden the scope and enlarge the horizon of life. God has prepared the wealth, made all things of worth. And this wealth of His making is but an invitation from Him to come into a better and larger life. The most difficult problem of life is to see life in its true relation to the bounty and blessings about us. The wealth about us leads to life and life itself leads to all wealth, the true wealth. Man comes into his full inheritance of wealth, gains his true possession, not by earthly acquirement, but by God's invitation and gift. Here is a beautiful sentiment, and a true word, from a paragraph in The Sunday School Times:

"Death is God's call to us to take full possession of all the wealth that he has stored up for us. We may have had many a glorious glimpse of this wealth on earth, and many a wonderful experience of what the life in Him means. But only when we reach our spiritual majority, when we come to the birthday upon which for the first time we are "of age," do we enter into our full inheritance. That birthday is the day when our body dies. Then the partial, incomplete, unsatisfying things are done away with. Then, and only then, do we leave forever behind our times of darkness and night. There is a wonderful old book in Egyptian literature, dating back some four thousand years, which tells of much of that people's remarkable belief in immortality. It is commonly known as the Egyptian Book of the Dead. Yet another way of rendering the title is, "The Book of Coming Out into the Day." And this is truer to life—and to death."

## THE PRICE OF PRIVILEGE.

Every privilege, as well as every parcel, has its price. Privileges are not forced on people. Others seem to have high advantages, easier times, better advantages, special privileges. As a rule all such are paid for with a price. The man who is paid \$5,000 a year salary seems to have all advantage over the man who receives \$500 a year, and seems to enjoy hundreds of privileges that the latter never shares. But the former pays the price nine times in ten. He is not paid the larger salary for naught or as a compliment. He must, in nervous energy, mental worry, or physical inconvenience, pay the price of his superior privileges. Dollar marks are usually the marks of responsibility, as well as of opportunity and effort.

So of the superior virtues. Some

seem to have an easier time living right than others. But each and all have their weaknesses and their temptation. Wherein one is weak another is strong and vice versa. God has not dealt with the world of men and women as unevenly as some would suppose. He is no respecter of persons. And with loving and lavish hand He hath dealt with all. It is a reflection upon His justice and wisdom to envy others or pine and complain of our own uneven and unequal lot.

#### NOTES AND PERSONALS.

—Be sure to write it 1910. And during this whole year The Sun wishes its readers all happiness and success.

—The benefactions of 1909 surpassed those of any previous year by \$40,000,000, the papers say. 1909 was a great year.

—Not all homes were happy on Christmas. Some were bereaved and afflicted. Earthly conditions are never perfect. In heaven only is there universal happiness, health and joy.

—It was a merry Christmas. Of course. There were great dinners to friends, and many family reunions. What would we do without a period in the year when work for a season is suspended, and a new hold is taken on business and pursuits!

—The Virginia Legislature assembles Jan. 12 in regular session. Col. E. E. Holland, of Suffolk, goes to the Senate, and Col. J.E. West of the same town goes to the House, which means that the interest and welfare of Nansemond County will be safely guarded and ably represented.

—That any portion of the Scriptures is correct and stands the test when honestly and sincerely proven has been demonstrated recently, as to one portion at least, in a rather unique manner. Men, willing to try, and wanting to experiment, in Denmark built anew Noak's ark according to Biblical specifications. The vessel—or house—thus built, floated off gracefully, and without difficulty.

—We note with pleasure that our young friend, Pretlow Holland, once an efficient and brilliant student in Elon College, son of Col. E. E. Holland, Suffolk, Va., has completed his literary and law course in the colleges, has obtained license and begun the practice of law at Suffolk, Va., Jan. 1, 1910. The best wish we have for friend Pretlow is that he achieve, in his chosen profession, something of that high eminence and renown already appertaining to the father whose calling he follows and shares, and to which his own talents entitle him.

#### A HAPPY HOME BROKEN UP.

In the city of La Grange, Ga., a beautiful city of elms, are many lovely homes. Among these homes was the home of Bro. John E. Smith. Bro. Smith was a man of considerable information—of strong convictions, and of cheerful disposition. He was a man of noble appearance, being about six feet tall and weighing over two hundred pounds. Sister Smith was equally tall and weighed about 225. They were both the very picture of health and happiness. Bro. Smith was fifty-nine and Sister Smith was fifty-five. Both had black hair and black eyes. A more imposing couple could not be found among us. Their love and devotion for each other was pure and strong. They had been married about 39 years. To this marriage were born eleven children, of whom nine are still living, eight boys and one girl. The youngest will be twenty-one the 9th of next March. Some one said that Mr. and Mrs. Smith reared the best set of boys in Troup County. They are all noble Christian men.

Typhoid fever entered this home a few weeks ago, and one the 8th day of December Sister Smith passed over the river in full faith. On the 13th of December Bro. Smith went over to join his companion on the other side. Only five days between their going home. Henry, the youngest son, is in bed sick, but is somewhat better. He does not know of his father's and mother's death. It will be so sad for Henry when he learns that father and mother are both gone, he being the youngest child and was devoted to his mother. It grieves my heart to think how sad will be his loss. May God be his support in this hour of so great need.

Sister Smith was arranging to attend Elon's commencement next June to see her son, Rev. L. E. Smith, graduate. She had looked forward to this event with fond anticipation, but alas, she is gone, and Leon is today an orphan child. No young man among us is more loved and revered than Leon Smith, and many have been the letters and messages of sympathy to him and through him to the family. I am at Mrs. Sallie Dollar's, nee Sallie Smith, the only daughter of this home. She is a noble Christian woman, and her grief is keen. The old home is broken up and she feels her loss so great.

Bro. Smith and wife were members of of the Christian church at Oak Grove, Troup County, Ga. Six of the boys are members of the Christian Church, one a member of the Baptist and one a member of the Methodist. The daughter is a

member of the Baptist. We weep, but not without hope.

Rev. G. O. Lankford and a Methodist minister assisted the writer in the funeral services of Bro. Smith Dec. 15. May the abounding grace of God be the sufficient supply to the bereaved ones.

H. W. Elder, Pastor.

December 16, 1909.

#### BURLINGTON.

We had delightful services on the first Sunday in January. The attendance was good, and the attention excellent. The Sunday school record for that day shows that the weather was cloudy and thawing after severe cold spell. The attendance was 189, and the offering \$7.48. Several new scholars were enrolled.

The Supt., J. R. Foster, said in part, in the opening of the school that morning: "I rejoice with you all, as we enter the new year, in the success that has come to us in the Sunday school work. We have done well as a school, but we can do better, for none of us have done our best.

"I am anxious to make this the best year of Sunday school work that we have ever had, and we can and will if every one will cooperate thoroughly in the work. Let each of us do our best. As Superintendent, I have stood before you some eight or nine years. Whatever mistakes we have made, let us bury them with the old year, and begin the new year with love to God and man, and good will to all. I ask your hearty cooperation in the work, your presence and prayers; and may we all obey the word of God our Father which sayeth in Deut. 6:5-7: 'And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' To this end let us pray for obedient hearts, and for a prosperous and joyous Sunday school year."

Following this were several sentence prayers for the good of the school.

P. H. Fleming.



**BOOK OF PRAYERS**  
Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agts Wanted. GEO. W. NOBLE, Lakeside Bldg, Chicago

**THE CHRISTIAN ORPHANAGE  
DEPARTMENT.**

**CHILDREN'S CORNER.**

**The Band of Cousins.**

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

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

Reported last week .....\$5,054.44

**Monthly Dues:**

William Staley Cheatham	\$ .10
Warner Carpenter	.05
T. J. Carpenter	.05
Blanche Kernodle	.25
Curtis Parke Harrell	.25
Ethel Hilliard	.05
Lucile Hilliard	.05

**Monthly S. S. Offering:**

Greensboro, N. C., Nov.	2.40
Greensboro, Dec.	1.86
Timber Ridge, W. Va.	1.18
Catawba Springs, N. C.	2.65
Palm St., Greensboro	1.27
Bethlehem, E. Va., 6 mos.	6.00

**Thanksgiving Offerings:**

Little Workers, Dendron, Va.	15.00
Timber Mountain, W. Va.	1.00
Baird Harrison West, Waverly, Va.	1.00
New Elam Church, N. C.	4.00
Hanks Chapel Ch'ch, N. C.	7.72
Peter Iseley, Gibsonville, N. C.	5.00
Cypress Chapel Ch'ch, Va.	8.75
Liberty Church (Vance), N. C.	15.00
Antioch (Randolph) Ch.	2.15
Bethlehem Ch'ch, E. Va.	11.45
Uncle Dan and Aunt Lula Long, Graham, N. C.	2.00
Haw River Church, N. C.	3.33
Hayes Chapel Ch., N. C.	4.20
Amelia Church, ... C.	2.20
Mt. Zion Church, E. Va.	3.15
Macedonia Church, Ala.	2.00
A Friend, Dayton, Ohio	10.00
Shiloh Church, N. C.	3.80
North Rush Ch., N. Y.	5.72
Erie Church, Pa.	2.50
D. H. Campbell	1.00
John Osborn, South Vienna, O.	1.00
Dendron Church, Va.	9.00
Randleman's Crossing Church, Ga.	5.35
Richland Church, Ga.	3.07
Bethlehem (Alamance), N. C.	2.80
S. S. Myrick, Newsom, Va.	1.00
Willie H. Anderson, Elon	

College, N. C.	.50
Christian Chapel Church, N. C.	2.00
J. T. Crocker, Middleburg, N. C.	5.00
Shawmont Church, Ala.	5.10
Pleasant Union Church, N. C.	5.05
Mt. Zion Church, N. C.	4.30
Bethel Church (Caswell)	4.37
Rev. T. W. Strowd, Chapel Hill, N. C.	1.00
Hagertown Church, Ind.	3.30
Damascus Church, N. C.	6.00
Holy Neck Church, Va.	15.55
Burton's Grove Church	5.15
Mrs. M. A. Moffitt	1.00
Mrs. E. H. Morriss	1.00
Mrs. J. R. Parks, Jr.	1.00
H. E. Moffitt	1.00
Jno. T. Moffitt	1.00
Elijah Moffitt	1.00
E. B. Hatch	1.00
Miss Cora Moffitt	.50
John W. Rich	.25
Burlington Church, N. C.	28.14
Antioch Church, E. Va.	6.40
Wake Chapel Ch., N. C.	14.65
Sarem Church, N. C.	4.76
Spruce St. S. S., New Bedford, Mass.	2.17
Mt. Carmel, E. Va. (additional)	.15
<b>Christmas Offerings:</b>	
John Augustus, Vincent, Will Simmmons Vincent, Elizabeth Juanita Vincent,	
Harvey Leonard Vincent, Holland, Va.	50.70
Mary Francis Hargrove, Deans, Va.	5.00
Mr. and Mrs. S. T. Gay, Windsor, Va.	2.00
Little Samuel Gay	.25
Little Texie Gay	.25
<b>Special Contributions:</b>	
Mrs. Bettie Cates (on support of children, Dec. '09.) Haw River	3.00
Mrs. J. M. Roberts, Sunsbury, N. C., pictures sold	3.50
A. T. Gilliam, Altemahaw, N. C., pictures	1.20
Sessie Alderman, Ingram, Va., pictures sold	1.25
Sale of 501lbs. tobacco from Orphanage farm by "Uncle John" ...	47.33
Am't. 48th week, 1909	384.72
<b>Total</b>	<b>\$5,439.16</b>

Elon College, N. C., Dec. 29, 1909.

My Dear Children and Friends:

A jolly, happy Christmas has been

1909 to all the orphan children! Kind friends provided turkey, oranges, cakes etc. in an abundance; while Santa came and brought dollies and gifts for all about which we will tell you later.

Sister T. A. Jones, of Norfolk, provided turkey dinner for us; we had three and enjoyed turkey for two days. We doubt if Sister Jones ever spent \$5 that gave greater pleasure and satisfaction than the \$5 she sent to buy Christmas turkey for the orphans. They all thank you, my sister, and may your heart realize in a degree the pleasure of giving.

We will speak of other gifts next week.

We are greatly pleased with the handsome amounts sent in by friends, churches, and schools. Our report now stands nearly \$2,000.00 ahead of any previous year—and still many reports to come.

We feel that our faithful little friends, the Vincent cousins, have done remarkably well. In fact we believe it a good training for children to put the care of something on them and let them feel the responsibility. We have no doubt that these dear little nephews and nieces felt great interest in their pigs even till they were pork. See their letter.

Our little workers of Dendron, Va., make us a nice offering. They are what their name implies—workers.

We would love to mention all but space will not permit, for our report is long this week (two weeks in one), and will have to close: With a happy New Year to all!

Fondly yours,

Uncle Jim.

Deans, Va., Dec. 22, 1909.

Dear Uncle Jim:

Please accept the enclosed check for a "Christmas offering" for the Orphanage.

Sincerely,

Mary Frances Hargroves.

Thank you, Mary Frances, that is a splendid Christmas gift. Very happy New Year to you.

Somerton, Va., Dec. 17, 1909.

Dear Uncle Jim:

Today is my fifth birthday and I think that I am almost as large as I can get. I have gotten one present already, and don't know how many I'll get before night. Enclosed you'll find twenty-five cents. With best wishes, love and good wishes for you all,

Curtis Parke Harrell.

Ah, Santa began early with Curtis and I guess will give you time.

Ruffin, N. C., R. F. D. No. 1, Dec. 20.

Dear Uncle Jim:

I will write to the cousins again. We

are trying to get ready for Santa Claus. Hope he will visit all of the cousins up there and us too. Will close with love to you and the cousins. Please find ten cents, our dues for December.

Ethel Lillard,  
Lucile Lillard.

Thank you, children. Uncle Jim hopes all the cousins had a jolly good time Christmas.

Graham, N. C., Dec. 17, 1909.

My Dear Uncle Jim:

I guess it is time for me to write my December letter. Well, it is most Christmas, and I am so prond. I hope dear Santa will bring me something nice, and the little cousins a nice lot of toys. I made a mistake last week. I am eight months old instead of seven. I must close. Love to you and the cousins. With my 25 cents.

Your little niece,  
Blanche Kernodle.

Holland, Va., Dec. 23, 1909.

Dear Uncle Jim:

Last winter papa gave mama six little pigs whose mother was sick. He knew they would die if they were not attended to carefully. The little pigs' mother soon died and mama took the very best care of them she could, and gave us one apiece for the Orphanage. You never saw little pigs drink so much milk and eat so much bread and potatoes, and they kept on growing till they were great big hogs, when papa killed them last week, and now we send you a check for \$50.70 as our Christmas gift for the Orphanage. If there is anything needed for our room please use a part of the money for that.

Mama has been very sick and had to stay in the hospital in Norfolk a month, but we are so glad she is at home again.

John Augustus Vincent,  
Will Simmons Vincent,  
Elizabeth Juanita Vincent,  
Harvey Leonard Vincent.

My dear children, you have done extra. You are my farming cousins, and if you keep making the hogs "the hominy" will come and you will be successful. Thank you for the large gift.

Waverly, Va., Dec. 12, 1909.

Dear Uncle Jim:

I am sending you in this letter \$1.00 for the Orphanage for my Thanksgiving offering. I made it by selling flowers and I am going to try and keep on making my own money to give to the poor little boys and girls who have no mamas and papas to help them. I am glad that God has not called my mama and papa to leave me and I feel so sorry for all little boys and girls who haven't any. I

hope Santa Claus will come to the Orphanage and bring lots of nice things Christmas. We are going to have a Christmas tree at our Sunday school, and I know we are going to have a nice time. I am sleepy and will close, but I love to write to you and will write again soon.

Your little nephew,  
Baird Harrison West.

Yes, Baird, Santa came with loads of good things and the orphans were as happy as could well be. Am glad you are a working boy; Uncle Jim likes boys who work.

Franklinton, N. C., Nov. 20, 1909.

Dear Uncle Jim:

I am three months old today and measure two feet and one inch tall. I have a severe cold. Mother sent for Dr. Harris yesterday and he brought his stethoscope and listened to my lungs and heart and let mother listen. I looked at him and laughed when he examined me, and he told mother I certainly was a good baby. He told her that the last time he came, too. So I shall try to grow into a good man. Dr. Harris wanted to know how much I weighed, so he and mother weighed me and I balanced 15 pounds. The folks here say I take medicine nicely, too, and I know they are glad of it; for I am so strong that they would have a hard time giving it if I did not take it nicely.

I have been visiting since I wrote my last letter. Aunt Minnie Cook is tending me her little William's carriage and I enjoy riding so much. I made my first call at Mr. J. C. Winston's, in company with father and mother on the last afternoon in October. Father could hardly push the carriage for looking at me. Mr. Winston is grandma's nearest neighbor and his little boy Sam is picking out cotton to buy me.

In my last letter I tried to tell you I had been sick, and the printer made me say I was "rich." I have a tiny combination safe that father brought me from Roxboro, but I am not rich.

The 11th of this month I spent my first day away from home. Father and mother took me to Uncle Duncan's at Kranklinton and I had a fine time. We rode in grandpa's auto seat buggy. The day after that we went to Youngsville to see Uncle Fred Cheatham's family and Uncle Claude's, too.

Mother plays with me so much I can't mail my letter on time. I send my dime.

Fondly,  
William Staley Cheatham.

Glad you are doing so finely, William Staley, but don't get out too much—wait till warmer weather.

Malone, Ala., R. F. D. No. 2, Box 16,  
Dec. 12, 1909.

Dear Uncle Jim:

This has been a rainy day. I have had a good time reading and drawing pictures. I have written to Santie. I am looking to him to bring me some pretty things foor Xmas. I am in school and like my teacher very much. Mama says we are going to Aunt Mary's Xmas. I am so glad for I enjoy going to see her. Enclosed you'll find five cents for my dues. I hope my letter and dues will not get lost this time. I will close. Love to Uncle Jim and the cousins.

Yours fondly,  
T. J. Carpenter.

Your dues were received in last letter, but letter lost after it left Uncle Jim. Hope Santa gave you all a good time.

Malone, Ala., Dec. 12, 1909.

Dear Uncle Jim:

Here I come with my dues for Dec. I sent my dues for Nov., but I did not see my letter come out in the Sun. I guess it got lost in the mail. Well, Uncle Jim, I have sad news to tell you. Grandpa Hughes, as I call him, died and was buried at Rock Springs Christian Church Dec. 8, 1909. We will miss him; we loved him very much. The family have our greatest sympathy.

This letter closes this year's letters to The Sun. I am expecting a good time Christmas. I hope the little cousins will have a good time. I am looking for Santa Claus. I hope the weather will be good so he can come. I will close. I hope this letter won't get lost. Love to you and the cousins.

..... Warner Carpenter...  
Sorry to hear of "Grandpa Hughes" death. Your other letter should have been in paper Dec. 1, '09, but was left out.

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**MARRIED.****Reid-Heiston.**

On December 22, 1909, I united in holy wedlock Mr. Harry M. Reid and Miss Bessie Heiston. It was a quiet home wedding, taking place at the home of Mr. George Weast near Mt. Olivet (R) with whom the bride had made her home for several years. Best wishes for a happy wedded life. A. W. Andes.

**Beckham-Harton.**

At the residence of Deacon C. D. Harton, Henderson, N. C., December 14, , 8:30 p.m., a quiet but very pretty home marriage was solemnized. Mr. Roy Beckham and Miss Effie Jones Harton, oldest daughter of Deacon Harton, were the contracting parties. There was a number of friends present and the presents numerous and valuable. The writer officiated, using the ring ceremony. The groom is a promising young man in his chosen profession of pharmacist, and has a position here with M. Dorsey druggist. The bride has been active in our church work here since its organization. They will reside in Henderson. May Heaven's blessings attend them. C. E. Newman.

**Grissom-Clarke.**

At my residence in Henderson, N. C., Dec. 19, 1909, I united in marriage Mr. Eunie Grissom, a young farmer of Fuller's Chapel section, and Miss Mary Clark, daughter of Mr. Zack Clark. My prayers go with them. C. E. Newman.

**Garrard-Sanford.**

On the evening of Dec. 22, 1909, at the home of Mr. Z. L. Chandler, Durham, N. C., Mr. Marion Garrard and Miss Lonie Sanford, youngest sister of Mr. and Mrs. Chandler, were married by the writer. There was a large crowd of friends present and the large number of useful presents gives evidence to the popularity of both parties. Mr. Garrard is a young farmer of Durham Co. His bride is a daughter of the late Deacon Robert Sanford of Union Christian Church (Virginia). I have for five years been the pastor of the bride and this, together with the fact that she has been for several months in my family as a boarder, causes me to feel an unusual interest in this young couple. My prayers for the blessings of Heaven upon them.

C. E. Newman.

Growth is the normal expression of a true Christian life. And when growth is not going on, its opposite is. Its opposite is decay.

**DIED.****Jones.**

Wm. Ferrell Jones, the eldest son of the late Rev. J. A. Jones, departed this life Dec. 16, 1909, being 37 years, 3 months, and 12 days of age. He married Miss Sadie Atkinson, sister of Rev. J. O. Atkinson Dec. 15, 1897.

He leaves a devoted wife, three daughters, an aged mother, brothers, sisters and many friends to mourn their loss.

His body was laid to rest in the home cemetery at Wake Chapel, near that of his father and little son. At about the age of 13 he joined the church at Wake Chapel and remained a consistent member thereof to the end of his life.

Truly our stay on this earth is short and the hour of our departure fast approaches. Dec. 11th, Mr. Jones left his family, in good health, but in a few hours he was carried back in an unconscious state. He was at work on a dwelling, the scaffolding gave way, and he fell some fifteen feet, causing injuries more serious than at first thought to be which eventually caused his death.

May the dear Lord comfort the sorrowing wife, and bless these fatherless children.

On their return home to Elon College, may there be thrown around them such influences as will make their stay with us very pleasant and the children develop into useful women.

Burial services conducted by the writer. J. W. Patton.

Dec. 25, 1909.

**Cockes.**

The little Marian I., the only daughter of brother and sister Otho M. Cockes, died the first of November, 1909. She was the prettiest and most bright child for four months of age the writer ever saw. Her suffering was intense but of short duration. The funeral was held at the home, conducted by the writer. May the Lord comfort and shield brother and sister Cockes. The child was laid away in the home cemetery. C. C. Jones.

**Hargrave.**

Brother W. M. Hargrave's little child died and was buried Christmas day. His wife died in August of this year. May the Lord bless brother Hargrave and his many friends. C. C. Jones.

**Tate.**

Departed this life at his home in Burlington, N. C., Emmett Tate, Dec. 24th, 1909, in his 33rd year. He leaves a wife and three children. In early manhood he united with the Burlington Christian Church of which church he was a member when death came. I believe he loved his church and rejoiced in her success.

The funeral services were conducted from the home and the burial was at New Providence, Graham. May the Lord bless and care for the bereaved widow and the fatherless children.

Our brother sleepeth, but we live in faith and hope of meeting him on the resurrection morn. P. H. Fleming.

**"In Memory of Lou Kilby Turrentine."**

Deacon J. A. Turrentine of Burlington Christian Church has recently placed in the church to the memory of his wife a beautiful memorial window. It occupies a place to the left of the pulpit, facing the audience, and especially that portion of the auditorium where his wife used to sit, and where he still has his pew.

The window is a special design of art glass and has near the center a white dove, with wings outstretched, flying earthward. The inscription is short and plain—"In Memory of Lou Kilby Turrentine"—but that is enough, for her kind words and deeds still live, and must live. Kind words and deeds can never die.

The window is a beautiful tribute to a beautiful character, by a fond and devoted husband; and it adds beauty to the church that she loved so well.

P. H. Fleming.

Burlington, N. C.

**Faison.**

Mr. Joseph C. Faison died at his home near Dendron, Va., Dec. 15, 1909, aged 66 years. Brother Faison was a member of Union Christian Church, well known throughout his community as a kind father and husband, an obliging neighbor and a fine citizen. He and his good wife reared one of the largest and best families in Surry County. He leaves to mourn their loss six daughters and one son, all of whom married well and are a credit to their respective communities, and the much grieved wife. The grave service was conducted by the writer assisted by the Rev. Mr. Blare of the Baptist Church and attested the deep sympathy extended to the bereaved family and the esteem in which Bro. Faison was held.

The interment was in Union Cemetery.

C. C. Jones.

**Spruill.**

Our church here has sustained a very sad loss in the death of Mrs. Lelia Evans Spruill. Mrs. Spruill was the daughter of Mr. and Mrs. J. M. Evans, and was born in Va. March 6, 1883; died in Henderson, N. C., December 16, 1909, aged 26 years, nine months and ten days. When young, she professed religion and

united with the Mt. Auburn Christian Church. Later when the Christian Church was organized here, she transferred her membership, becoming a charter member at this place. In September, 1904, she married Mr. Otho Spruill of this place. There were no children of their own in their home, but three orphan children were tenderly cared for by them. During the five years of their married life they had been very happy and prosperous as people as charitable as they deserved to be. Last September, the little niece who had been cared for by them since two months of age died at three and one half years. The shock of little Maggie's death coming just as Mrs. Spruill was going into a stubborn case of typhoid fever, worked much against her recovery. Besides being survived by a husband, there are one brother and one sister and two half brothers and three half sisters.

The funeral was conducted from the home on Rowland St. in the afternoon of Dec. 17th by Rev. J. R. Doan of the Baptist Church and myself and the burial was in the town cemetery.

May a Christian hope bring comfort to the husband and relatives amid sorrow.  
C. E. Newman.

**Jones.**

Hubbard Leonidas Jones, son of Richard Davis and Susan Jones, was born July 6, 1849, Big Rock, Granville County, N. C., and died Sunday, December 19, 1909. Age, 60 years, 5 months, 13 days. When a young man, he was converted at Union Christian Church under the preaching of Rev. J. W. Wellons. Uncle Wellons' advice on receiving him into the church was, "Let your Bible be your guide." This advice he never forgot. On the 22nd of December, 1871, he married Miss Susan Ann Neal, of Person County, N. C. They lived happily together for 38 years, lacking three days, and unto them were born six children, three daughters and three sons. One daughter, Pattie Sue, died at the age of 14 months. One son, Herbert Seba, lived to the age of thirty, dying July 4, 1907, leaving a widow and two little boys. The living children are Alonzo Lyeurgus, John Richard, Bettie Annie, and Effie Neal, now Mrs. Effie Jones Neal.

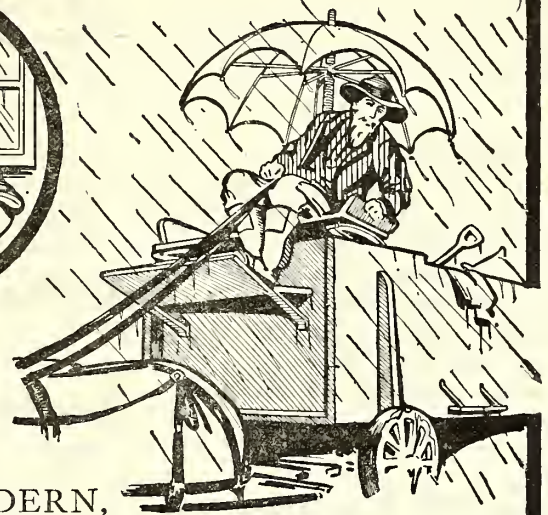
His occupation was farming and merchandising near the place of his birth. For years he was post-master at Big Rock, N. C.

On the 20th of November, 1899, he with his family moved to Virgilina where he continued merchandising till his

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health gave way. For four years and a half prior to his death he was an invalid. These years were comforted by the faithful attendance of a devoted companion and attentive sons and daughters, together with a host of relatives and friends who visited him to the last.

In 1901 he was elected to the office of deacon and ordained by Rev. J. W. Patton, his pastor. Besides being survived by his devoted companion and four children, there are six living grandchildren (four grandchildren are dead), four brothers and one sister. One brother and two sisters are deceased.

The chief characteristics of Bro Jones were industry, integrity and deep spiritual piety. He worked hard to look after the material welfare of his family and took much pains in instructing his children in high moral precepts. It was a great trial when just a little past the meridian of life to have to retire from active business. Yet during the five years that I have known him as pastor he was resigned. While the years of affliction meant to him material loss, they were no doubt rich in spiritual gains. For only a strong faith could have enabled him to be cheerful under suffering and bear the same with such resignation.

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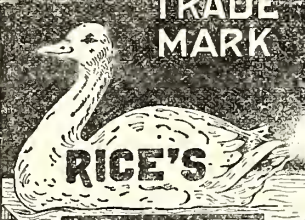
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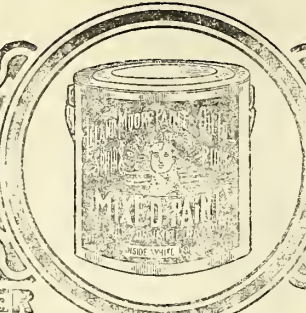
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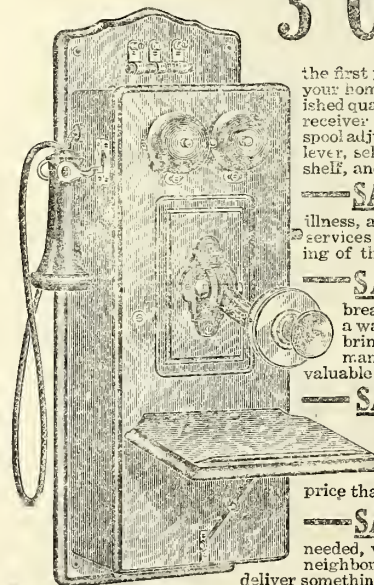
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These years also have meant much to his children, for they enabled them to repay in part what had been done for them in former years by a devoted parent. Such faith under affliction can but strengthen that of those in the home.

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