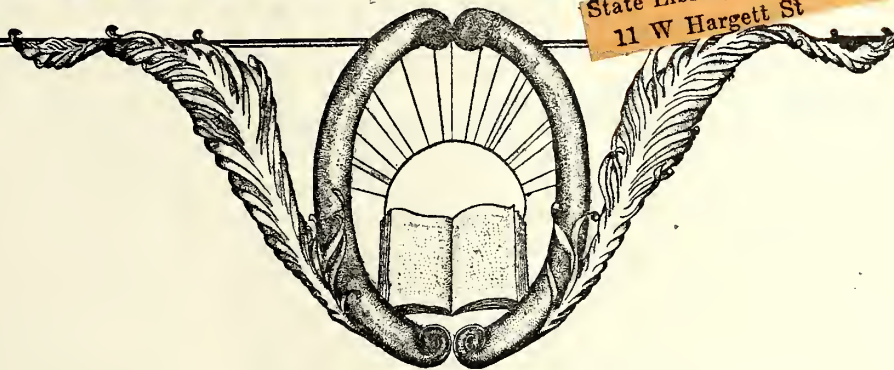


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THE HINDERED CHRIST.

By Alice J. Nichols.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary, worn and sad,
And weighed with doubt and fear.
He asked me for mine, but 'twas busy
quite
With my own affairs from morn till night.
The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for
Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered
"Nay!"
So all that day I used my tongue,
My hands and my feet as I chose.
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way
And the dear Lord Christ—was His work
undone
For lack of a willing heart?
It is through men that He speaks to men.
His men must do their part.
He may have used another that day.
But I wish I had let Him have his way.

EDITORIAL.

HE HATH VISITED HIS PEOPLE.

Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people—Luke 1: 69. (Golden text for Sunday, Jan. 14.)

Four hundred years is a long time in human history. Yet it had been all that period since Israel had seen or known a prophet. Remember, too, that for nearly all this time, Israel had been grieving and groaning under a foreign yoke and out of their bitterness and of their tears they had been looking for and expecting a prophet who should lead them from the wilderness of their woes and restore them to their rightful place and prestige among the nations and peoples of the world. You must bear these things in mind, reader, if you would rightfully understand the rapture that filled the righteous soul of Zacharias when he realized that God had made His promise good and that in his own home a true prophet of the living God had been born. This meant that God had not forgotten His pledge and promise to Abraham and that He had not forsaken His chosen people.

What had been taking place from Malachi to Zacharias, from the close of the Old to the opening of the New Testament? This. Some of the Jews had been faithful, devout and expectant all these four hundred years. But the Jews as a nation had suffered many reverses, had seen their beloved city sacked and left in ruins, had become subjects of cruel and cunning kings, had arisen to something of independence and power under Judas Maccabaeus, had become a Greek dependency and then later a Roman province, with Herod, a "half Jew," an Idumaean, a descendent of Esau, as their civil ruler and king, still through it all and above it all, certain devout souls always wished and prayed and longed for the coming of the One who was to redeem them and give to them their rightful power and supremacy. Now when Zacharias, one of these faithful ones, realizes that a prophet is born in his own home and that the Messiah is near at hand, no wonder his soul bursts out in song, "Blessed be the Lord, the God of Israel."

Every father and mother has the right and the privilege of expecting great things to come to pass through every child given them. "I see in every child the possibilities of a perfect man," said Froebel. And every father can see in his child the same. Through the child God not only

visits the father and the mother but takes them into copartnership in remaking and reshaping the characters of men and the destiny of the world. "What God is doing in this world is making men and women, and when he puts a child in the cradle he says to the mother and father, "You may help me," writes Lyman Abbott. Zacharias by example and precept, by influence and counsel was to have a part in shaping the life of this great prophet, John. And every father and mother has a part in like manner in helping redeem the world and bring it to perfection and to God.

A REMARKABLE RECORD AT CHURCH BUILDING.

The most wonderful story of church building that we have seen, ever, is that told by the pastor, Rev. Alva M. Kerr, in last week's Herald of Gospel Liberty, from his own experience, in building Pleasant Hill Christian Church in the town of Pleasant Hill, Ohio. The population of the entire town is only about 800, and yet into that town went Bro. Kerr—many Sun readers remember him from his visit to the South some years ago—about three years ago as pastor of our flock there. Into his work as pastor Bro. Kerr carried a methodical mind and a prayerful heart. Verily he has wrought wonders. With little, or no aid, so far as we have account, from the denomination on the outside he has built a magnificent church edifice of gray pressed brick, trimmed in Bedford stone, with best stone foundation, a building whose size is 60 x 116 feet, and contains more than twenty rooms, modern in all its equipment. It is possible to throw the entire building together and thus create a seating capacity of 1,000 persons. The total cost of the building in cash was \$32,600.00 with donated work worth \$1,500, not including the lot. This includes furnishings and a pipe organ costing \$2,200. Prior to the dedication, Dec. 24th, Pastor Kerr conceived the notion of holding a two weeks' series of meetings to deepen the spiritual life of the community and prepare the people for church work and liberal giving. His method of raising the money for this building is so thoroughly in accord with the methods that we ourselves most heartily approve and so fully believe in as the surest and the best, we must let Bro. Kerr tell his wonderful story of how this great thing was done:

"The most remarkable part of the entire thing is the fact that every single cent of the money was fully provided before the day of dedication. This for a town of seven hundred and a \$32,000 church building is no usual record. And

yet it was done so gladly and easily that I believe this might become the usual custom instead of leaving a large part of the funds to raise in wearing and often distasteful, if not unchristian, methods on the Sabboth day of dedication.

Two points were emphasized:

First, that no one should give unless he did it gladly and willingly. This forestalls all grumbling about having to give.

Second, that God would not get us the money for our local work unless we gave to His outside world. The church raised its mission offerings from about twenty dollars a year to over two hundred per year during the building of this house.

We undertook the canvass for funds only when folks were ready to give. So the final campaign was not begun until on the last Tuesday before the dedication. We then had twelve thousand dollars to raise. Fully half of our people had up to that time never been solicited. In four days the campaign was ended and we were about two hundred dollars ahead of the needed amount. Two, three, and four teams were in the field. Each evening the amount raised during the day was read at the church service and Dr. Denison and the pastor made appeals for greater effort the following day. After meetings for the same purpose were held and on Thursday night a large reception when the entire church was opened for the first time. The "teams" got together after church each evening to plan work for the following day and to enthuse each other by the experiences of the day ended. The men gave up their business and worked like heroes almost night and day in the most trying weather imaginable.

The effect of all this was wonderful. No political campaign was ever worked harder or had much greater interest stirred. And the best of all was the wonderful deepening of spiritual life and power that came out of the campaign. Many old church workers say that never has such a great awakening of church interest and anxiety to give and to serve been known here. Many whom I had never seen in church gave liberally and are now attending.

Sunday was left free from the burden of money raising, for a spiritual baptism; and we had it to the full. I firmly believe almost every church might do likewise. But such things do not happen. They have to be planned and then worked hard.

We see no reason why such a method as this so successfully and so happily pursued by Bro. Kerr should not be pursued by others of us in raising funds for church building. This method is employed by Y. M. C. A.s in securing large sums

with which to build, and it works. Of course there must be consecration, faith, prayer and push; but results justify and are worthy of all that is put into them. We congratulate Bro. Kerr and commend his wonderful example to others building or contemplating the building of churches. Lay your plans well and then work well your plans, looking to God to guide and leaning heavily upon Him at all times. And He will bring it to pass.

MISSIONS.

Was H. C. Maybie right when he said Our interest in Missions is a mark of Christian character: Our knowledge of Missions is the measure of our Christian attainment; Our participation in Missions is the measure of our Christian efficiency."

If so, and if by this standard we are to be measured, we rise to enquire, How much interest in missions are the members of our Christian churches taking; what knowledge of missions have we; and what participation in missions have we shown?

To answer these questions would be to publish some very disagreeable statistics. Brethren, what are we going to do to quicken our interest, increase our knowledge and enlarge our participation in Missions in 1912?

CHRISTMAS IN BIRMINGHAM.

If reports go true they are having a high time in portions, at least, of Alabama since the whiskey dealers got control of the State government at the last election, put one of their henchmen in the governor's chair, enthroned saloon keepers in high places and turned some of their cities over to rulership of rum. We say, if reports go true, for we draw these conclusions from reports to the press of that good State. We were just reading an account of Christmas as it was observed in Birmingham and told about in the Ledger of that town. As a fair specimen of what Christmast ought not to be anywhere on earth, much less in a Christian country, we reproduce some of the Ledger's account:

"Saturday, Sunday and Monday, the eve before Christmas and Christmas Eve, not to mention Christmas Day, Birmingham turned loose bludgeon and blade in a mad desire to celebrate. "Peace on earth, good will toward men," was relegated to rear by the mob, and peace was turned into a howl and good will into a jollification.

As darkness came Saturday the most hilarious pre-Christmas crowds in Birmingham for many years was jostling through the business streets of the

city. As the night wore on the spirit of revelry grew stronger, as did the breath of many celebrators, and the jostling became a rush, which failed to stop short of a rumble. A policeman clad in a dark blue uniform and brass buttons stood on the corner idly swinging his club and waiting for next Christmas.

A coterie of men and women, arm in arm and hair disheveled, shrieked by in a mad orgy. Horns roared every exaggerated note known to tin instruments. A connoisseur burst in the air nearby, and still the policeman stood immobile. One panoply of drunken pageantry after another passed by, the throng swelled, the noise increased, until the early hours of the morning when the lights one by one flickered out, and the streets were left partially deserted with the exception of the falling raindrops. Saturday night's toll of pre-Christmas peace is just coming in, while Sunday's and Monday's results in maimed faces, broken fingers, bruised heads and blackened limbs are yet being tabulated.

Saturday night the policemen could not, or did not, cope with the situation, but let revel run its course until Sunday dawned with its quieter scenes. Monday a slight rumble was heard, but the crowds were much more orderly as a whole. Free booze was the order Monday, and the heavy flow of amber liquid was very apparent, to say the least, for one stranger remarked that he had never seen so many drunks before in his life as were to be seen Monday."

No doubt the whiskey dealers were happy for this is the sort of Christmas they would have in every city in America if they could have their way.

EDITORIAL COMMENT.

Figures Do Not Count.

Greensboro, North Carolina, is under the protection of prohibition. Danville, Virginia, some larger in population and forty eight miles further north rejoices (?) in the hilarity of the open saloon. From Saturday till Monday of Christmas, the policemen of Danville rounded up about sixty cases of "drunk and disorderly." During the same period Greensboro's policemen handled six cases only.

Are there not blind tigers in Greensboro? They say so. Can't one easily get liquor on demand in Greensboro? So reported. Isn't this a violation of the law? Yes. Wouldn't you then better abolish prohibition in Greensboro? Not if the difference of six and sixty drunks count for anything.

But figures don't count, they never have, they never will, with those who want li-

quor. Desire and appetite and indulgence ever and always cast figures to the four winds. But the forty or fifty homes into which went meat and bread and clothing for Christmas presents in Greensboro against that number in Danville that did not receive these things, but received a drunken husband or father or brother instead—these count for all eternity.

For Good Roads.

The Lexington Dispatch says that flying machine men have been in Davidson, even snake charmers and lion tamers have passed that way, gold brick schemers and safe blowers have had their innings thereabouts; but, avows The Dispatch, the man of the most nerve and daring who has been heard of in that neck of the woods was a fellow who started from Thomasville to Lexington recently over Davidson County roads on an automobile. Of course the fellow has not arrived, and the Dispatch surmises that he is still sinking somewhere between the two points. Now some of our readers may think that this is exaggerated and that we ought not to print, in a religious paper, such a wild and wreckless story. Now there might have been a time when we ourselves would have thought it exaggeration, but that time has gone by with us. We have decided that human speech within the bounds and confines of decency, cannot exaggerate the evils, injuries and inconveniences of bad roads, especially the bad roads that exist in many parts of North Carolina and Virginia and many other of our Southern States. We do not believe there is a hindrance, a hurt, or a drawback to Southern progress and development along any and all lines today, equal to this curse and nuisance of bad roads. In the light of all reason and economy the heaviest tax ever laid upon a free people is a tax just heavy enough to keep up bad roads; and the lightest, fairest, most just and equitable tax ever levied was that sufficient to build and maintain good roads. From every point of view that is the highest tax which keeps up a bad road; and conversely, that is the lowest tax which is sufficient to build and maintain a good road. A county's "road tax" of \$5,000 a year is high and hard and heavy indeed, if that amount is required to keep poor and bad roads; and a county's road tax of \$40,000 a year is low and easy and light indeed if that amount is required and judiciously spent, to build and maintain good roads.

The farmer does not need good roads in the summer. He is in the field making his crop then. He needs good roads in

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A SOLEMN RESPONSIBILITY.

A human being is entrusted with a most solemn responsibility. He possesses a will which may be of great usefulness to him, or it may be so used as to be an eternal curse to him, and to others. In the freedom of one's will, there are terrible possibilities. Suppose that God could not have created man with all of the endowments which make him an intelligent and responsible being, without giving him a will capable of great good or great evil. It is a fact of most solemn significance that man's will may so oppose God's desires toward him as to prevent God from giving him the help which he greatly needs. I am often reminded of this fact when I am praying for the conversion of an unsaved one, and especially when that one seems to be strongly set in his reluctance to yield to God's will. I appeal to God's power to make that person willing to commit himself to Christ for salvation. I think of the fact that God is almighty, and I say to myself that certainly God does have power enough to conquer that one's will; yet the person remains unconverted. I was thus thinking recently; and then I also thought of another fact, namely, God does not choose to crush man's will by the might of his own power. He does move upon one's will, urging the person to yield to entreating mercy; but if the person will not yield, then God leaves him to suffer from his own folly. Is not this fact a terrible one? It is. It is one of the most solemn things connected with human life.

Man's will can keep Almighty God from saving him. It can keep God from giving to him the greatest of all blessings.

You have observed that Christ was in the habit of asking people if they were willing that he should heal them, or if they were willing that he should grant them some other favor. It is a fact that he never performed a cure upon one who was unwilling to be cured by him. He never gave sight to a blind man who was not willing to receive the blessing. In every case of cure, he first had the free consent of the person. Nor did Christ ever forgive one of his sins unless that one were willing to be forgiven. Thousands of others remained unforgiven because they were unwilling to be forgiven. It is just so now. We talk much about the necessity of one's having faith in God, and it is necessary; but, back of all faith, there must be the glad yielding of one's will to God's control. Will you yield?

C. H. Wetherbe.

WHY MEN SHOULD STUDY MISSIONS.

Among a score of weighty reasons why individuals and missionary committees should have an annual series of study groups for men as a fixed item in their missionary policy for the local church, are the following:

1. The study of missions will give men a greatly enriched Bible.

"Many study the Bible and leave missions out, but no man can study missions and leave the Bible out." Students of missions soon discover that the Bible not only contains many missionary texts and the only creative missionary message, but also that it is a book in which the missionary message is a vital part. "It is not a question of text but texture." The missionary spirit, purpose and program are organic in the Scriptures. Scores of men who were in danger of losing the Bible out of their lives have found it a new and creative book, because the study of missions has revealed the fact that the principles of the Bible are actually at work in the world today. The missionary enterprise is Christianity alive, Christianity incarnated, Christianity applied. The history of missions is the Bible brought down to date.

2. The study of missions is the best means of keeping in touch with the progress of the world.

Endless live topics emerge when any missionary field is considered. The subject fairly bristles with the most thrilling situations. The student of missions is constantly in the midst of exciting scenes in current history. He is introduced to the daily life of strange peoples. He observes the movements of the thinkers, leaders, statesmen of the earth, as well as the teacher and preacher of Christianity. The largest questions of international politics, education, finance, commerce, medicine, morals, science, discovery sociology ethnology, psychology and government center around the missionary. Here is the greatest intellectual gold mine in the world.

3. Mission study profoundly affects character.

An inspiring number of men have witnessed a revolution in their own spiritual lives by contact with missions. The story of the advancing Kingdom of Christ is full of vitality. The materials studied are of God—permeated as is no other literature in the world except the Bible. If the literature of missions can be brought to bear upon life, it will deepen and widen the spiritual powers amazingly. If faith grows weak here is a tonic. If the vision of Christ is dim, here is where we get a sight of his face. Has life become

narrow and sordid and sensual?? Here is the appeal to the highest, the call of sternness and strength, the summons to a worthy life purpose. If men can be made to see that missions is the supreme work of the church, not a side issue, they will put life into it.

Many men have never had a compelling sense of the supreme place of power which prayer has in the missionary enterprise, but discover before they have studied long that the leaders of this movement are men of prayer, and that the history of every great achievement is the story of answered prayer. To become a missionary intercessor is the richest possible investment of life.

4. Knowledge of missions will fit men for leadership.

No mission group ought to be held simply for the sake of getting information, important as that is. The aim of every study course or book read should be action. "First ponder, then dare," was the motto of a great military leader. The men of the churches are not lacking in the capacity for heroic ministry. The lack is in not pondering deeply the calls of Christ, the needs of his world, and the boundless opportunities for service open to men in the missionary enterprise. If men can be led to undertake investigation of the present world situation thorough-going enough to be worth while, the lure of the enterprise will penetrate into every fibre of their being, and some worthy form of expression will be inevitable. Every study course should issue in a deeper life of prayer, the consecration of larger gifts of money and larger blocks of time to the promotion of the monthly missionary meeting, the making of missionary addresses, and personal dealing with strategic men in the church or community who should be enlisted for the enterprise. In every church an educational program is essential to save the every member canvass from becoming drudgery or a spiritless and perfunctory matter. Men whose hearts are fired by the facts of present-day missionary victory, and who go into the canvass with a fine spiritual glow in their own lives, are sure to win.—Men and Missions.

RETROSPECT AND PROSPECT.

The course we take and the progress we make in life must always be reckoned with reference to the point from which we start. Our path may be a devious one and the progress we make may seem uncertain, owing to many unexpected hindrances along the way, but to the observant mind there are always evidences that cannot be mistaken. In the field of experience there are many incidents that

affect us personally so that we can tell whether progress is being made or not, and whether it is rapid or slow. Looking back over the year that has just gone I can see purposes and plans made good in some instances and in others somewhat disappointing. I can see where results might have been better if I had acted differently, and I think of others where results might not have been so satisfactory if I had acted otherwise than I did. These are the "foot-prints" on the sands of time: they tell unmistakably that I have been, though they may not tell so definitely the course or the speed of progress made. I began the year with hopes and purposes to make it a record-breaker in the field of service. I planned for more efficient work and larger results. I felt sure of the help without which none can succeed. I meant, as I have for many years, to do my best. I kept the faith with that idea and in that respect success has crowned the year. Results, however, were not all that I desired. Hindrances appeared along the way which were unforeseen at the start. Honest purpose is not easily abandoned, and I have long since learned to try again. If the object of our purpose is one worthy of accomplishment it will not down by defeat, but will challenge our efforts another day. A reverse in a good cause only suggests looking after fundamental principles more closely. Better organization of our resources and more persistent efforts will ultimately bring success.

For the new year I propose diligence in the work of the Lord, faithful service in His vineyard, and untiring efforts to win souls from the fields of sin. Nineteen hundred and eleven gave me more and truer friends than any year of my life. It gave me the severest affliction in all my experience, but this only revealed to me many kind friends and showed me, as never before, how much I loved my friends and my Master's work. I hope for the ensuing year strength to work with more energy and greater efficiency than during the past year. The urgency of the work to be done never seemed so great as at present. The magnitude of the harvest is beyond the capacity of the reapers. Modern methods seem to have sharpened the gospel sickles until the reapers are troubled with wire edges. Their tools are easily bent or battered, and so fail to cut effectively the weeds of sin. Worldliness has outgrown righteousness and is fast filling the church with indifference. Appearance is taking the place of reality. What is to be done about it? Let the new year, 1912, give us an answer. The problem

ought to be solved. Who will undertake it?

J. W. Holt.

KEEP HOLY THE SABBATH DAY.

Some three or four years ago the managers of our Agricultural Fair in what is said to be our best city, decided that the Fair ground was not sufficient for the many exhibits usually brought to the grounds and about midsummer they made arrangements to move just outside the city limits to a large and more suitable location; but the change required a lot of building and quite an amount of hard work. Quite a number of carpenters were employed and the various buildings in demand went forward as rapidly as the case would admit. Along about the last of August the projectors began to realize that the buildings could not be completed in time for the Fair which was annually conducted about the middle of October. Accordingly a night force of hands were employed and the work went on day and night, but they soon found that even that could not be complete the buildings in time. Then (O, what a pity) they employed some eight or ten men to work every Sunday and all day long for at least a half dozen Sabbaths the hammers were ringing and the work went bravely on. But just a week or ten days before the opening of the Fair one Saturday eve, (the managers were trying to cajole more men to work next day) quite a number refused to work on Sunday at any price; but one stranger came to the building and with a fearful oath declared that he was down and out, that he must have some money and it made no difference to him how he obtained it, just so he got it. Next morning a beautiful bright Sabbath dawned, and the men commenced work very early and worked rapidly all day until about nine o'clock that night when the building, now nearly completed, from some unknown cause, commenced to vibrate and tremble and in a moment with a thundering, reverberating crash the whole structure collapsed and came to the ground, a splintered mass of broken timbers and a complete wreck. The stranger that came Saturday eve was instantly killed and six or seven other men were taken out of the building and hurried to the hospital to be nursed back to life. The sound of the falling building more than a mile in the city was truly terrific. This writer, with many others, was coming out of church when the resounding horror came, floating on the still night air and every one was asking what can it be. The best people in the city valiantly protested against this fearful Sabbath desecration, and we very well know that the city fathers could

have prevented it all, but they failed to do so, and our city newspapers, always so anxious for items of interest, gave just a few words of comment about the accident in a very trivial manner and we suppose the matter was never known twenty miles from the city. We don't blame our editors for being ashamed to publish the facts.

Another case in point is that of a farmer residing in an adjoining county; failing to find a good season for planting tobacco, he arose one bright Sabbath morn to find that during the night a heavy rain had fallen, making a splendid season for planting. He promptly decided that with all the assistance he could get he would plant his crop. When night came he had his crop all planted; it grew and flourished well, and when it was nearly ready for cutting one Saturday night the weather became severely cold. Next morning he obtained help and cut that fine tobacco and housed it. In due time he cured the tobacco and it seemed very fine and one Sunday night soon after retiring, he heard a roaring fire and went out to find his large barn of fine tobacco in flames with no help whatever. The farmer admitted that it was a just dispensation of God's providence, and he humbly declared that he would never again violate a command so plainly set forth in the Bible.

This is no fancy sketch as this writer is familiar with all the circumstances. No one ever yet obtained any lasting good by breaking the laws given in love and mercy by our all wise heavenly Father, and the circumstances above related were two cases in which "sentence against an evil work was executed speedily."

E. A. N.

—President Taft has caused the R. F. D. carriers to be put on the same footing as city carriers who are under the civil service reform. Which means that the R. F. D. men will get their appointments after examinations for fitness and will be removed from politics. The order affects about 10,000 men.

—Postcards bearing stinsel or mica ornaments being forbidden to pass through the mails, poured into the Dead Letter Office at Washington at the rate of one hundred and seventy-five thousand a day last week, people in their zeal to this number disregarding the law. It is best to obey Uncle Sam's laws.

—Senator Kenyon of Iowa has introduced into the United States Senate a bill to prohibit a railroad or other carrier from taking liquor into territory where its sale is prohibited by law.

NOTES AND PERSONALS.

—Peloubet's Select Notes for 1912 at The Christian Sun office for \$1.00.

—Elon College is enjoying a great literary feast in the lectures now being delivered by Rev. Martin Summerbell, D. D., Lakemont, N. Y.

—The Annuals are 20 cents the copy and may be had from The Christian Sun office. They have been sent to all subscribers and a few are left for any who may send in their order promptly.

—Columbia, S. C., had the most destructive fire it has experienced in forty years when one of its chief business blocks was burned Jan. 5th, entailing a loss estimated at \$325,000.

—President Taft is reported as saying emphatically, "Nothing but death can keep me out of the fight now"—meaning the fight for the presidency, it having gone to the President's ears that he was to retire as a candidate in favor of former President Theodore Roosevelt.

—Rear Admiral Robley D. Evans, better known as "Fighting Bob," of the American Navy, died suddenly at his home in Washington, D. C., Jan. 3, from an attack of acute indigestion. He was considered one of the very best naval officers in all the army, was sixty-five years old and had rendered invaluable service in his chosen field. He was a Virginian by birth.

—The first official act of Dr. Sun Yat Sen, new president of the Chinese republic was to change the calendar of his country and make the year there begin with that in most other countries of the world, so that henceforth New Year's here will mean New Year's in China, for instance. China is falling in line, slowly, but surely, with other progressive peoples.

—Mr. W. W. Elder of Columbus, Ga., who graduated from Elon College two years ago and has since taught school, has entered Y. M. C. A. work and passed through Elon last week on his way to Norfolk, Va., where he becomes an assistant secretary in the Naval Y. M. C. A. of that city. "Bud" Elder is a fine fellow and will succeed, we predict, in Y. M. C. A. work.

—In the Men and Missions campaign now in Greensboro, Rev. L. E. Smith is scheduled to speak at the First Baptist church next Friday evening on the topic "America's Responsibility." All the ministers in the city are speaking at churches other than their own and zealous effort is being made to reach all the men of the city and enlist their interest in missions. All Greensboro is moving forward in the matter of missions.

—William Jennings Bryan says he is not a candidate for the presidency under any circumstances.

—Affairs in China are in such unsettled and uncertain state that it is impossible to discover from reports what the real condition is. It will possibly be months, maybe years, before we of America know exactly what has transpired in the Celestial empire.

—We regret to learn that Rev. M. L. Bryant, pastor of our Berkley, Va., church, has been compelled by failing health to give up his pastoral labors for a time and go to a sanitarium for treatment. Bro. Bryant's health has not been good since the early fall, but it was thought a six weeks' rest in the mountains would restore him. This failed to bring required strength and his friends are solicitous for him. Bro. Bryant is a consecrated man, a beloved pastor and a successful preacher. He has a host of friends who will remember him at the throne of mercy. His letter elsewhere will awaken widespread sympathy.

—Early in this young year of grace, 1912, political talk is rampant. It is believed by many according to press reports, that the Republicans will nominate ex-President Roosevelt and many Democrats declare that Bryan is their candidate. Much of this we take to be mere political chatter. It will likely be President Taft for the Republican candidate and either Gov. Harmon, of Ohio, or Gov. Woodrow Wilson, of New Jersey, for the Democrats. This is certain: the country will be in stir and turmoil politically from now till next November.

—We acknowledge with appreciation the following: "Mrs. M. A. Moffitt requests the pleasure of your company at the marriage of her daughter, Clara, to Mr. Charles Cook Howell, Thursday afternoon, January 18, at two o'clock, at the home of Mr. and Mrs. E. H. Morris, Asheboro, N. C." Miss Moffitt is a graduate of Elon College and has, since her graduation, taught school successfully. She is a sister of former President E. L. Moffitt. Mr. Howell, after graduating from Elon, took a law course in the University of Virginia and is now a successful practitioner in Florida. We wish for these splendid young people all the happiness the wedded love and life can give.

—In the death of Rev. Dr. P. R. Law, Saturday, Dec. 23, the State loses one of its best citizens, the field of journalism one of its leading lights, and the Presbyterian Church one of its most earnest and efficient members. Since 1907, Dr. Law had ably edited The Presbyterian Standard and was held in high esteem by his brethren of the press, because he was

able, efficient and fair, though a man of deep conviction in the matter of his church allegiance and loyalty. The Standard has enjoyed prosperity and popularity under his able editorial management and ranked high among the denominational papers of the country. We knew him personally, admired him greatly and deplore his untimely taking off.

—Hon. William Jennings Bryan is certainly a man of magnetism, a partisan of power and an orator without a peer. Though often defeated for the presidency there are many who would welcome the privilege of voting for him again, and when ever and wherever he speaks the people flock to hear him and listen in admiration and in wonder. He has a grasp of public questions that few minds, if any, can equal, and he has a way of stating his position that is clear and winning. It is doubtful if any purer man morally has been before the people as a politician and we have never heard the virtue and integrity of his life called in question. His friends love him, his foes applaud him and all admire him for the manner of his speech and private life, but thinking ones believe there is no hope of his ever being president. He says he will no more seek that place.

—"However," writes Rev. W. L. Wells, Columbus, Ga., "I had a very happy Christmas. The Lord used me in saving a soul for Him, He was a man 55 years old and is to join the church tomorrow. He will make us a splendid member and will add strength to the church in many ways. We are expecting to receive five or six good substantial members in a short while. I am encouraged with the work here and I believe it has a bright future." Since Bro. Wells went to Rose Hill, Columbus, in November we have heard good reports of the outlook there and of the good work he is doing. We met some splendid people when visiting this church last fall and were greeted with an intelligent, interested audience. The church building is new and ample, the location is advantageous and inviting, the Sunday school is alive and energetic, the church membership worthy and loyal. We see no reason why Bro. Wells' efforts, if consecrated and faithful, as we know they will be, should not be crowned with great fruitfulness.

When any man, high or holy, offers you something for nothing, unless it be the gift of a friend, put him down then and there as a fake, and save yourself by declining his offer. We know this advice will not be taken, but we offer it all the same to all who really do not desire to be humbugged.

Editorial Comment.

Begun on page 3.

the winter—when in reality our roads are naturally at their worst—for then he is hauling and doing his traveling. If there ever was a cruelty, a heartless, ruthless cruelty to the farmer, in all this world, it is this of taxing him to patch up and repair roads when he doesn't need or use them, and then leave them to mud and mire and muck and impossibility when he does need them. There is not one single argument that can be advanced in behalf of a bad road. There is not a single good argument that can be advanced against a good road. Every thinking person under the sun well knows that a bad road is far more expensive than a good road; that a bad road with a low rate of taxation is forty times more expensive to a country, community and to the people generally and individually, than a good road with a high rate of taxation. The highest rate of taxes on this earth is that levied for mud, mud puddles, mud holes, impossible roads, and the sooner we depart from that rate the better for us one and all.

Good roads mean better farms, better schools, better churches, more intelligence, more enlightenment, higher state of material and moral and religious progress. We shall learn this in our Southern country one day and then we shall be surprised indeed that we were content to plod and worry through mud and mire so very, very long.

The Cry of Conscience.

Rev. Clarence Richeson, who as pastor of Immanuel Baptist church, Cambridge, Mass., was arrested and imprisoned last October, accused of the murder by poison of his former sweetheart, Miss Avis Linnell, and was to be tried for his life in Boston beginning January 15, has confessed to the awful crime and pleads guilty of the murder with which he is charged.

"Deerly penitent for my sin," he writes from his prison cell, "and earnestly desiring, as far as in my power lies, to make atonement, I hereby confess that I am guilty of the offense of which I am indicted." Prior to this confession, dated January 5, Richeson had bitterly denied his guilt and had employed strong legal counsel to defend him.

The crime was one of the most shocking and revolting of modern times. Richeson was seemingly a successful pastor, was making his mark as a preacher and, though young in years, was occupying a pulpit of influence and prestige. Miss Linnell had been a member of Richeson's former charge; the preacher had fallen

in love with another young woman of considerable wealth and social rank, and to rid himself of a former entangling alliance killed with a deadly poison the pure young life that had loved and trusted him. At her death suspicion pointed so strongly to him that within a few days he was arrested.

It was the call and the cry of an offended conscience that made this desperately wicked man confess his heinous crime. "I have suffered and am suffering," his confession continues, "the tortures of the damned." We have no doubt of it. A man whose business it was to lead others in the way of life had himself walked in the way of death. By all the light and law of heaven and earth this man was due to walk in a better way. But he blinded his open eyes and deliberately and wilfully violated every law of God and man which his prestige and position enjoined him to keep, obey and defend.

We have no doubt but that this man has suffered all the tortures of hell since he has been in prison and has had time and opportunity to reflect.

The cry of his conscience was too loud and long. He could not hush it. It was the same with the McNamaras in California. It has been the same with murderers and those who flagrantly defy the laws of God through the centuries. It will be so to the end. "The wages of sin is death." "The way of the transgressor is hard."

False Gods.

A freak and false religion once begun has more lives than the proverbial cat. It will survive several shocks and thrive upon them. The Holy Catholic Church of Zion City, Illinois, is a case in point just now. Considering that the founder of the sect, John Alexander Dowie, was shown finally to be a stupendous fraud, and considering the methods of his latter days and the manner in which he fleeced for his own gain all whom he could delude, dying abandoned by his friends and repudiated by his community, considering all these things it would seem that Dowieism would have died with its fake founder; but it did not. Not by a very great deal. William Glenn Voliva holds forth in Zion and continues to issue decrees and edicts to many followers more zealous than wise. Voliva has set March 12 as the limit of time within which all Zionists must sell their property and move to Zion City. No one can officiate at a marriage other than those in full standing in the church. No marriages will be recognized except those performed by Zionists officials. No Zionists may be divorced without Voliva's expressed

consent. And so on. That is to say Dowieism still exists and Voliva is dictator and supreme ruler. Yet there are hundreds, some say thousands, who believe in Zionism, because, of! well, because it is a religion of some sort. The human mind, besides being desperately wicked is also desperately and determinedly religious. And a false religion is hard indeed to uproot and obliterate. How hard indeed it is for the simple commandment, given on Sinai, to get firmly fixed in the hearts of men. "Thou shalt have no other gods before me."

Folks and Fakirs.

And so another great man, two or three great men, have come to grief. It is another case of prostituting a great name to base purposes. Julian Hawthorne, made famous especially by having a really great father, and then having some talent of his own which for some years he employed to good purpose in the field of literature, Josiah Quincy, former assistant Secretary of State, former mayor of Boston and member of a long lineage of notables in favor and family, and a few others of Boston's elite have come before the United States courts for fraudulent use of mails. Here is hoping that Uncle Sam will put the whole coterie of them behind the bars if they are found guilty, and it seems a clear cut case. It seems to be a gigantic gold brick scheme. Hawthorne and his company purported to have about the richest mines in all this broad land. Stocks were offered at low price, and the cash rolled in to the Hawthorne coffers to the tune, it is said, of several millions. We ourselves received three or four or more letters from Mr. Hawthorne making the most flattering offers "to all who would get in on the ground floor." A great many seem to have gotten in on the ground floor, and Hawthorne's company got their cash. The Government now claims that Hawthorne and Company offered goods they could not deliver and deceived fraudulently the people. Of course.

Surely the spirit of greed and graft is rampant in our day. It reaches the high and the low, the great and the small.

And evermore in this vain world there are thousands waiting to be humbugged, deluded, ensnared. And this love of being faked is itself the spirit of greed and graft, the desire to get something for nothing. We sent the Hawthorne literature, as we do all this mining stock and glaring real estate stuff to the wastebasket, and in our hearts said, "Here is the son of a great man using his father's good name for low ends and to base purposes."

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

FOR THE COUNTRY SCHOOL.

The time of the year is coming when the Sunday schools that have gone into winter quarters must come forth again to greet the spring, and those schools that have struggled along through unusually bad weather must take on new life. Last year's superintendent and officers are charged with the responsibility of making plans for the summer's work.

Every superintendent should get a list of church members from the church secretary and compare it with last year's Sunday school roll. How many church members are out of the Sunday school and yet who are in reach of the church? Then make up a list of those in the community who are neither church members nor Sunday school members. When this information is at hand determine on some plan of getting the people into the Sunday school this year. One of the most effective ways is to divide the active Sunday school members into two divisions and then have a contest for three or four weeks to see who will get the most pupils. Appoint a leader of each division and give them names. Furnish each division with names of people that are in reach of Sunday school. Adopt for your motto something like this: "Every neighbor in the Sunday school this year."

Get people to believing there is really something going on at the school. Make it the religious and social center of the community. Probably some people will come through curiosity and will form in groups to talk other matters, but the Sunday school will not be hurt and all who come will certainly be helped.

Furnish your teachers at the expense of the Sunday school with good helps, so that they can make the lesson attractive. Put life, spirit, enterprise and snap into the whole enterprise. Make it a business. It is worthy of your best.

TRY THE C. E. WORLD FOR THREE MONTHS.

By special arrangement with the publishers we are enabled to offer the Christian Endeavor World for three months to members of our churches and societies at 25 cents for three months. Yearly subscriptions will also be taken at \$1.50 a year. We suggest you try it three months. All subscriptions should be sent to Charles A. Hines, Greensboro, N. C.

ARE YOU GIVING TO THE WORK?

The executive committee must call on you again in behalf of the subscriptions made to the work of the Young People's Convention. These subscriptions were taken in good faith, and it will take the payment of these and more for the convention to accomplish all that it would like to do. We trust that societies, Sunday school and organized classes will take collections occasionally for the work and forward the money to Rev. L. I. Cox, treasurer, Elon College, N. C.

WORK OF C. E. AT ELON.

Mr. Karl Lehman, writing of his trip through North Carolina, says among other things the following:

"President Harper of Elon College has been State president and is an enthusiastic Endeavorer. The society in the college has more than one hundred members, the majority of them being young men. The faculty gives Christian Endeavor every support. 'We realize,' said Dean Newman, 'that Christian Endeavor has come to stay, and we need to help our young people to become familiar with its workings in our school.'"

ROOM FOR SOCIETY.

Some churches are providing Christian Endeavor rooms which the Endeavorers may use at any time, just as they have Sunday school rooms for that part of their work. The room set apart for the Endeavorers of the First Christian Church, Oklahoma City, Okla., is large and commodious, and the members are planning to put it to good use.

There was a week of housewarming, when the beautiful new church was dedicated, the Endeavorers having charge of one night. They entertained all the Young People's societies in the city, first showing the guests over the building, and closing with a dedicatory service in the auditorium. There are five divisions of Christian Endeavor work in this church: Senior, Young People's, Second Young People's, Intermediate, and Junior. Each division was represented at the dedicatory service.

C. E. TOPIC FOR JAN. 21.

Daily Readings.

M. Paul's ambition, Phil. 3:7-14.
T. A noble aim, 2 Tim. 2:15.
W. A wise wish, I Kings 3:5-13.
T. Consecrated ambition, Isa. 6:5-8.
F. A life-aim, Gal. 5:16-18.
S. The highest ambition, 1 Cor. 13:1-13.
S. Topic.

Hints for the Leader.

1. Older members may use the "Discussion Topics," tell in their own words the "Daily Readings," and give talks or papers from "Topical Analysis."

2. Younger folks may use the many helps.

Quoted from Other Pens.

1. Blessed is the man who has found his work.—Carlyle.

2. Better not be at all
Than not to be noble.—Tennyson.

3. A healthful hunger for a great idea is the beauty and blessedness of life.—Jean Ingelow.

4. There is only one real failure in life possible; and that is, not to be true to the best one knows.

5. Victories that are easy are cheap. Those only are worth having which come as the result of hard fighting.—Beecher.

6. I have made as much out of myself as could be made of the stuff, and no man should require more.—Jean Paul Richter.

7. O teach me to go through all my employment with so truly disengaged a heart that I may still see Thee in all things.—John.

Suggestive Helps.

He who wishes to fulfill his mission must be a man of one idea, that is, of one great overmastering purpose, overshadowing all his aims, and guiding and controlling his entire life.—Bateff

No mere man has been a perfect leader. Moses might lead the people out of Egypt and through the wilderness, but both Moses and Joshua were required to bring them into the promised land. Only Christ, the perfect One.

Time is needed for the full development of the Christian graces, but courage can be exercised from the start. The young disciple may know but little, but he can stand for Christ and the church as fully as the ripest saint.

Cowardice is really infidelity. For if one believes in God, he is promised all loving care and protection and will not be afraid of men, or the devil and all his minions. When fears arise, we should pray, "Lord, increase our faith."

Jesus, speaking of the good seed says they are the sons of the Kingdom. The figure is significant when we know that every good seed multiplies itself many times. Thus is every Christian to multiply himself by leading others to be sons of the Kingdom.

A bad seed will also reproduce itself many times. Miss Boteler tells of "a young man whose work in the shop was that of cutting out leather for shoes, but who was dismissed because, he declared, he had cut the uppers of a single pair of shoes in such a manner that they were of no use. Some one who went to see the manager about the matter, said, "Don't you think it was pretty severe punishment for spoiling only one pair of shoes?" "Ah! but it wasn't just one pair of shoes," was the reply. "The one he cut was used by the other men for a pattern, and more than a thousand pairs of shoes were ruined before we discovered the mistake." The ruined shoe was a small matter in itself, but when it became a pattern, the mistake became really serious.

When Spurgeon was beginning to feel conscious of the wonderful powers with which God had endowed him, he was one day walking across a common and seemed to hear a voice speaking to his innermost consciousness these words: "Seekest thou great things for thyself? Seek them not." Mr. Spurgeon accepted the words as they flashed into his mind as a divine message, and from that time made a fuller consecration of himself to God.

One of the old artists was chiselling with great pains on the back of a statue. "Why do you carve so carefully the tresses on the back of your statue?" asked one; "it will stand high in its niche against the wall, and no one will ever see its back." "The gods will see it," was the reply. We should do our work just as honestly where it will be covered up and never seen by human eyes as where it is to be open to the scruples of the world; for God will see it.

Dr. Henry Van Dyke tells of a graduating class, which, holding its commencement in a church, put upon the walls the class motto, "Whither Bound?" To the people that came to the church that afternoon to a funeral service the motto, which had been left standing, was solemnly suggestive. We are bound for a far country. It is folly to take chart, compass, supplies, and pilot only for the harbor's mouth.

—In Honolulu, Hawaii, a Y. M. C. A. building costing \$225,000, was recently dedicated. A general secretary and six assistants are employed.

AMONG THE CHURCHES.

Palm Street Church.

We have just closed a very good year for our church and Sunday school.

The church during the past year paid all indebtedness and dedicated the house.

The S. S. also is doing good work. The Parata Class has a membership of about 50 and the Philathea class has about 40. These two classes are doing good in many ways, one of which is they are each giving \$10.00 a year to Elon College Fund.

We had a nice exercise for Christmas—about the best we have ever had.

The Philathea class gave their teacher, J. M. Crabtree a nice scarf pin as a token of appreciation for interest in the class.

Miss Lila Taylor, our popular organist for several years, received presents also.

There is nothing that will build up Sunday schools and churches like the organized class movement.

D. D. Lisenby, Supt.

Berkley Letter.

Our work here is continuing bright and progressive. The attendance at Sunday school yesterday, Dec. 31, was 132, the largest in our history. Both the prayer meetings and church attendance are on the increase. The auxiliary and Ladies' Aid are doing splendid work, but this scribble and humble pastor must admit with sorrow and heartaches that he has had to refrain from having any hand in the active service since the middle of October. I came home from a series of revival meetings sick and remained in bed for about two weeks. The doctor then advised a long rest, so wife and I went to the Valley of Virginia and remained six weeks. On our return we visited Bro. W. T. Walters, and I tried, Sunday, Dec. 17th, to preach for him in his new and attractive edifice he has so economically built in the thrifty town of Winchester. May I stop here to say that Bro. Walters has worked wonders in the task set to, and deserves more attention and larger appropriations than he is now getting.

Dec. 20th found me again in my field, still unable to preach, but not unable to eat and enjoy the big and hountiful poundings slipped into the pantry just before our return. There would be no use trying to enumerate the good things, each seemed the best of its kind. Words cannot express our gratitude for these kindnesses, but here is the hope that the givers may be given good measure of that which the world taketh not away.

Since returning I have submitted to careful examinations by two of the best physicians of this city and have been ad-

vised by them to attend some good sanatorium for a few months. Asheville, N. C., has about been decided upon and I expect to leave here in a few days. My church has kindly voted me another indefinite vacation. We shall endeavor to find a substitute to take care of our preaching service. Rev. J. T. Kitchen very kindly substituted for us during November and December. The people here were very highly pleased with his messages and he won a place in their affections. Bro. C. C. Jones came and preached for us Dec. 31st. His sermons were so good that our people here are wishing every month had a fifth Sunday and that Bro. Jones would visit us on that day.

M. L. Bryant.

Bethlehem.

I think the work in my field is in as good shape as I have ever known it. Bethlehem came up a banner church after making about two hundred dollars' worth of improvements on our church building. The late session of conference at this church did us all good. The harmony of the session was inspiring.

The Sunday school is doing well, and the outlook is encouraging. The Ladies' Aid Society gave the pastor a bushel of apples for Christmas, and Bros. Rippey and Sutton each gave him a present of five dollars recently. Bro. Shepherd's family also gave him some nice things also. Thanks for the same.

Union.

Union continues to grow in interest. At my last appointment Rev. C. C. Peel, a former pastor, was with us and preached a good sermon. It is a pleasure to have the privilege of listening to a brother occasionally, and I am glad to have them drop in when convenient. Brothers Maynard, Wilkins, Hughes, and Wallace's families loaded my buggy with good things for Christmas, and Bro. Fitch's family gave me a purse of \$2.25 in cash on my last trip over there. Mrs. L. H. Aldridge gave me a box of eggs. Thanks, kind friends. How these things help to open the heart and encourage their pastor!

Long's Chapel.

Long's Chapel is doing well. So many deaths the last few years in the membership of this church has weakened and reduced its membership. The Sunday school has done well under the leadership of our young brother, Ralph Rogers. I am proud of the young people who show an interest in the work of the church. May the new year bring great blessings to my churches.

J. W. Holt.

Christmas at Burlington.

The Sunday school has a "giving Christmas," each class making a donation which was to be used in helping any needy ones in our city, and whatever was left, to go to the Orphanage at Elon. A good substantial offering of food and money was the result.

On Tuesday evening, the "Country Store," which has become a feature of the Christmas entertainment here, was held. Here the members of the Sunday school, young and old, came and cashed their attendance coupons, receiving in lieu thereof substantial gifts. It was a very pleasant sight too see. A. B. Kendall.

Newport News Letter.

Some may be wondering if my long silence is due to the fact that our good editor raised such serious objection to an expression that I used in my last letter. It would be very unkind in us, I am sure, to cherish any unkind feeling towards him after he had spoken such friendly words about our coming back South. And if the writer of the notes had not made the serious mistake of using the word "southland" in the place of the good old cheering word, "South," I suppose that there would not have been any difference between us. But as the editor says this matter of using the word "southland" is the only thing he has against me, I think that we can soon adjust matters, for I am willing for him to take the "land" that I have unlawfully used, and be content simply to live once more in the good old "sunny South." Anyhow, we are glad to be permitted to labor again with those whom we have known in other days. Still we hold a very kind remembrance of our three years' pastorate in the West. We feel that our circle of friends has been considerably enlarged.

We left Madrid, Iowa, October 23, at 10:30 P. M. There was a large crowd at the train, seemingly desirous to "see the last of us." But we put the very best construction on that, of course. We spent one day sight seeing in Chicago. But really it is very little, comparatively, that one can see in a city of that size in one day. We reached Newport News Thursday, the 28th, spent a few hours, decided on a house in which to live when our work here should begin, then went on and spent the night in Norfolk. The following week was spent at the Eastern Va. Conference. From there we went to Durham, N. C., to visit my mother and people there, returning to Norfolk Friday before the second Sunday in November.

The first Sunday in November I was at New Hope, Franklin County, N. C., and

preached the funeral sermon of Brother Erasmus Hagwood, who died June the 6th, 1911. Bro. Hagwood joined the church during my ministry there and it was his request that I preach the funeral. He left behind a testimony that it was well with him. I supplied the pulpit for the people at the Memorial Temple, Norfolk, Va., two Sundays and came on here and took charge of the work at the East End Christian Church, December 1st, according to an agreement made several months before. The people here have received us very kindly and our services so far have been encouraging. The church tendered us a reception, which they called a "get acquainted meeting." After a short program, light refreshments were served and then a pleasant hour spent in a social way. The Christmas exercises of the Sunday school were held Tuesday evening, December 26th. After some recitations by the children, Santa Claus made his appearance and presents were distributed to the members of the school. The pastor and his wife were remembered with some valuable presents during the Christmas time.

We have been busy trying to locate all the members of the church and to get an understanding of the situation here in connection with the work of the church. We have heard some kind words spoken in behalf of Brother and Sister Butler, and their friends here wish for them success in their new field.

Fraternally, W. D. Harward.

1130-23rd St., Newport News, Va.

Chapel Hill, N. C.

The building committee of the Chapel Hill Christian Church met on December 23, and decided on the plan of a house to be built. It is to be of brick, foundations to be of crushed rock and cement. The blue print and contract will soon be ready for contractors to inspect. The work is actually commenced in the way of putting sand on the lot. We expect the work on the building to begin in April.

Now let everybody who is in sympathy with the work send us a contribution, accompanied with a prayer to help push the work on. We want every lover of the Christian Church to help in some way.

It is one of the most important places for us in N. C. It is the seat of the University of the State with an annual student body of more than 800. Two spinning mills, two cotton mills, roller mill, cotton gin on a growing town with about 35 members of the Christian Church living there. I believe many, very many, are wanting to help build the church

home at Chapel Hill. Pray that God may bless our efforts there

W. G. Clements.

ELON COLLEGE LETTER.

The elements wept for sorrow when the exodus of students began for the holidays and again for joy at their return and have now arrayed themselves in a mantle of white in their honor. Despite the bad weather, the opening for the Winter and Spring Terms has been auspicious, most of the old ones returning and with them a goodly influx of new ones to fill the void left by those who did not get back, for all which good things we thank our friends and take courage.

The remittances on the subscriptions to the Special Fund which fell due in January have been very gratifying and on the sixth a large slice was paid on the principal of the indebtedness. Every mail brings its list of payments and with each payment come well-wishing for the College and expressions of joy in the opportunity to help at this hour of need. The friends simply will not let the fund rest, as you will see from the ladder. Just as soon as conditions on the Hill will warrant, I hope to take the field again in behalf of this fund and to give our friends who have not had it the opportunity they deserve and are anxious for, the opportunity to have a part in this generous response to the College's needs.

The College and community are highly favored at this writing in the annual visit of President Martyn Summerbell, of the Palmer Institute—Starkey Seminary, of Lakewood, N. Y., in the capacity of non-resident professor of Church History in Elon College. At the eleven o'clock hour on Sunday Dr. Summerbell gave the first of his series of six lectures for this season. His subject was New Testament Miracles. He handled it with masterly ability, examining and disproving all the objections of the critics to miracles and setting forth with marvelous lucidity and convincingness the reasons why these miracles had to be and so were. The second lecture came at the Sunday evening hour and dealt with the Origin and Principles of the Christian Church. It was this lecture of Dr. Summerbell that so impressed Winston Churchill that he wrote a highly commendatory letter to the lecturer regarding it. I wish that every member of our Brotherhood could have heard this powerful portrayal of our pioneering in religious matters as the lecturer presented it. The other lectures will deal with the Society of Jesus and its Founder and with Dawn and Establishment of Protestantism in England. The visits of scholarly men, who are at

the same time devout followers of the Master, is at once a joy and a benediction, and it was even so in this instance.
W. A. Harper.

COLLEGE NEWS.

We are now in the midst of the largest opening of the new scholastic year that the College has ever known. At this time, Monday, two hundred and five students have matriculated and more are yet to come in. This makes not only the College authorities feel good, but with such a large number of happy and contented students, the student body is co-operating with the Faculty and this being the case, the grade of work done this Spring is predicted to be even better than that done last fall.

The arrangements at the Power House in vogue since its beginning have been materially changed. A new engineer, Mr. Thompson, has been engaged and the student help at the Power House has been discontinued. This action was ordered by the Executive Committee of the Board of Trustees at a recent meeting.

Mr. T. J. Green and wife are welcomed into the College community as residents. Mr. Green is entering College for a two years' course, after which he will be actively engaged in the ministry. Mr. and Mrs. Green live in the McAdams house recently occupied by Mr. Mason.

Rev. C. O. DuRant who has lived here for several years, was moved by his Conference to Eastern N. C. The village suffers a great loss on this account, but we wish him well in his new field of labor.

Mrs. Jones, who has been conducting a boarding house on the North side of the campus, moves into the house recently occupied by Mr. DuRant and has re-opened her boarding and rooming department on a larger scale in these new quarters.

Dr. Martyn Summerbell is now with us. An inspiration and fountain of knowledge he is and the student body is very fortunate in having him at this time. A fuller account of his lectures will be given later.
A. L. L.

STILL TIME TO GET THE COMPANION FOR \$1.75.

The publishers of The Youth's Companion announce that they will accept yearly subscriptions at \$1.75 up to the end of March. The new rate of \$2.00 will go into effect promptly on April 1. The large number whose subscriptions run over into the early weeks of the year, as well as those who were unable to send in new subscriptions before January 1, will have this opportunity to get The Companion for another fifty-two weeks at the old price. If you had no other periodical

Special Fund, \$50,000 Elon College.

Charity begins at home, but it ceases to be charity if it ends there.

The Lord loveth a cheerful giver. The liberal soul shall grow fat.

Amount yet to be raised, \$4,000

—Amount pledged this week, \$50.00.
(See list of donors below).

Total amount raised to date, \$46,000

—Amount pledged to Jan. 1, 1912, \$45,950.

The light that shine farthest abroad, shines brightest nearest home.

We can do it, if we will. We can do it, and we will.

We are climbing. Will you help?
All Together!

SPECIAL FUND

to Clear the College of Debt—A Challenge to the Liberality and Loyalty of our Brotherhood.

Six years ago by order of the Southern Christian Convention, the Board of Trustees of the College borrowed \$47,700 with which to build a new dormitory for girls and install a steam heat, electric light and water plant for the College. These improvements were absolutely necessary to the life and development of the College, and now it is equally necessary that the money to pay this debt be raised before the bonds by which it is secured fall due in 1916. It is a challenge to the heroic, to the loyal, and the liberal spirit of our Brotherhood to do this great thing. Our people are moved in this direction as never before and are determined, by the grace of God, to clear the institution they love of debt and so enlarge the sphere of its usefulness and power. In this endeavor President Harper is now in the field finishing the work in this regard begun by former President F. L. Moffitt, and is meeting with much encouragement. The College Weekly will carry each week from now on a list of contributors to this fund. The plan as outlined at the Suffolk Convention is to get the friends to subscribe so much a year for five years, thus making the raising of the sum easy and a response within the reach of all. No worthier cause than this ever offered itself to a large-hearted and generous people, and the money given to this end will do good for ages and ages to come.

Pledged since Jan. 1, 1912:
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A Friend\$25.00

Mrs. J. P. Barrett, 25.00
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reading for your family. The Youth's Companion would be sufficient—sufficient for keen enjoyment by every one, young and old; sufficient to keep you posted on the important news and events of the day; sufficient to give you a mind richly stored with useful knowledge. The new departments have become indispensable features of the paper. The page devoted to the interests of boys in school and college always has an article of expert advice on athletics by some one who speaks with authority, whether it is football, baseball, skating, swimming, or other vigorous pastime. The page for girls suggests useful occupations at home and profitable occupations in the community.

without forgetting that girls like to be ornamental as well as useful. And there is the family page, which in the course of a year fills the place of a domestic encyclopedia.

Subscribe now—today—while The Companion may yet be had for \$1.75.

THE YOUTH'S COMPANION,
144 Berkeley Street - Boston, Mass.
New Subscriptions Received at this Office

"O keep me innocent; make others great!" Those words were written by Queen Caroline Matilda, of Denmark, with a diamond on her window in the castle of Friendsburg. The jewel of innocence is more than a crown.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward\$4,179.96
 Dues.

Janice Fulghum 10
 "The Willing Workers," 5.00
 Franklin, Va.
 John A. Vincent 2.50
 Will S. Vincent 2.50
 Elizabeth Vincent 2.50
 Harvey L. Vincent 2.50
 Ewell Argenbright 10
 Alfred W. H. Walters 10

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 Beulah, (Girard) Ala. 6.26
 New Hope, Va. 3.63
 Greensboro, N. C. 6.44
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 T. J. Frayley 10.00
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New Elam, N. C. 7.00
 1st Ch. Sweet Valley, Pa. ... 3.00
 Wm. H. Childrey, Jr. 50
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 A. C. Philips 25
 Mrs. A. A. Kelley 25
 Milton H. Wicker 1.00
 Memorial Chr. Temple 7.20
 Berea, Va. 11.69

(Norfolk Co.)

Misses Bray & Shirley Bray 8.00
 Haw River, N. C. 6.00
 Antioch, Va. 20.96
 Shiloh, N. C., 6.70
 Greensboro, N. C. 5.45
 Liberty, N. C., Vance 20.00
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 Mt. Zion, Va. 4.15
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 Mrs. Esther E. Jinkins 1.00
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 Six Forks, N. C. 3.57
 Fullers, N. C. 10.00
 1st Ch., Atwood, Ill. 16.00
 Enigma, Ga. 3.45

Mrs. Virginia A. Estep ... 1.00
 New Liberty, Ind. 7.75
 3rd Chr. Ch., Norfolk, Va. 3.65
 Mrs. Henry Brown 5.00
 T. H. Crocker 5.00
 Ivor, Va., S. S. 5.00
 Palmyra, Val. Va. 2.68
 Dewittsville, N. Y., S. S. ... 6.75
 Dr. J. W. Page 5.00
 Hill of Zion, Ia., 5.75
 Carversville, Pa. 2.00
 Damascus, N. C. 5.50
 S. S. C., Minnie Lohr, Mt. V. 2.50
 Union, S'hampton, Va. ... 1.85
 Amt. 49th & 50th week\$319.73
 Total \$4,499.69

Elon College, N. C., Jan. 3, 1912.

My Dear Children and Friends:

We herewith hand you report from Dec. 20th, 1911 to Jan 2, 1912—\$319.73—with many donations. We are grateful for cash and kind. Eleven Sunday schools make offerings. Thirty-eight Thanksgiving offerings from churches, schools, and friends. Four "Special Offerings." In many respects these are very liberal; but so many of our Southern churches are not sending their usual Thanksgiving offering, while the North and Northwest are helping us liberally. We are so grateful for all these liberal gifts, but yet they are not sufficient to meet the actual necessities of 48 children present. We do earnestly ask that those churches that have taken no offering for Thanksgiving nor Christmas do so at once and thus help us. There are many friends who could kindly and easily help us with a few dollars and thus prevent our going into 1912 with six or eight hundred dollars indebtedness. Who will be a friend in time of our need? We have two weeks to close our books from date and trust that many will help us Now.

Donations:

Mrs. Martha Hargrove, Deans, Va.; 1 box clothing and toys.

The 1st Christian Church, Goshen, Indiana, Rev. W. P. Minton, pastor; 10 blouses; 12 skirts; 12 pr. pants; 9 girls' dresses; 2 gowns.

Mrs. F. E. Sellars, Burlington, N. C.: 5 skirts for girls.

Members of S. S. Memorial Christian Temple, Norfolk, Va.: Box containing an assortment of new toys for childrens' Christmas, also 100 boxes for candy.

Mr. Perry Shelton, Burlington, N. C.: 2½ gal. oysters for Christmas.

From the S. S. Class of Mrs. Alvan A. Peelle, Hagerstown, Ind.: 1 box containing serap books and toys for Christmas.

From New Harmony Christian Church,

Ala., 20 gal. sorghum; 13 gal. sugar cane, by Rev. G. O. Lankford.

J. T. and S. M. Hobby, Raleigh, N. C., 1 barrel apples.

Mrs. W. A. Newman, Henderson, N. C., 2 quilts, 2 sheets, 2 pr. pillow cases.

May the Lord give joy and happiness to the many hands and hearts who have given unto the pleasure and satisfaction of our 48 orphan children for these Christmas holidays and for the cash to meet bills for our necessities during the year. With greetings for the season and wishes for a great year to you all, I am,

Yours for service,

Uncle Jim.

Franklin, Va., Dec. 21, 1911.

Dear Uncle Jim:

I enclose you check for \$5.00 from "The Willing Workers," of our church. We hope that you all may have a most merry Christmas. Rosa Harrel, Sec.

These Workers have the right name and we do appreciate their "Willingness" to help in the cause we hold so dear. Thanks, little folks—one and all.

Hobson, Va., Jan. 1, 1912.

Dear Uncle Jim:

I hope you and all the cousins had a merry Christmas and a happy new year. I picked up The Christian Sun and read my sister's letters and decided I would write to you. Santa Claus brought me a fine box of writing paper, and a fine signet ring of which I am very proud. Enclosed you will find my dime and many thanks to the cousins and a handkerchief for one of the little cousins.

From your little niece,

Janice Fulgham.

Welcome, Janice. Your handkerchief goes to Lula Brown, and thank you for your thoughtfulness.

Holland, Virginia, Dec. 21, 1911.

Dear Uncle Jim:

We send you ten dollars as our Christmas gifts to the Orphanage. We had one pig and four little chickens that didn't have any mother. The pig grew finely and the chickens did too, so we sold them to get money for the Orphanage.

with best wishes for a happy Christmas for you all.

John Augustus Vincent.

Will Simmons Vincent,

Elizabeth Juanita Vincent,

Harvey Leonard Vincent.

My, what a help, children! Some orphan chickens helping orphan children was fine. And piggy, too, was very considerate to do so well. Thank you very much.

Mt. Clinton, Va., Dec. 19, 1911.

Dear Uncle Jim:

Although my last letter reached the waste-basket I will try it again.

Christmas is almost here and we are busy practicing for our Christmas entertainments.

Enclosed find my dime.

Wishing all a merry Christmas and happy New Year.

I am, your loving nephew,

Ewell Argenbright.

We find your name and address O. K., Ewell, in Nov. 8th, but for some cause which I cannot explain, your letter does not appear. Am very sorry it was lost. It was not intentional, I assure you.

Winchester, Va., Dec. 28, 1911.

Dear Uncle Jim:

I am a little cousin that you have seen, but have never heard from. Papa and mamma think I am quite a big boy, but I am not big enough to write my own letters, so have to get mamma to write for me.

Perhaps some of the little cousins have never heard my name. It is Alfred Willis Hollingsworth Walters. I am seven months old and have two real sharp teeth, and mamma thinks I am getting another one, but that is just because I have been crying some today, but I think it is because I have had too much Christmas. I got so many nice presents, and some of them came from North Carolina, too! Uncle Chas. Walters sent me a check for \$2.50 which I put in my bank. I suppose all of my little cousins have money banks, too. Papa and mamma are going to take me to grandmother's on Saturday for dinner. If I eat too much and cry, my mamma will just think I am cutting another tooth. Wishing you and all the dear little cousins a bright and happy New Year. Lovingly,

Alfred W. H. Walters.

We are so glad to add little Alfred's name to our list and hope this letter will not simply mean a New Year call, but will continue to brighten our corner all of 1912.

MARRIED

Deaton-Hicks.

At the residence of Mr. Orlando Pugh in Ramseur, N. C., Dec. 24, 1911, Mr. Eli R. Deaton and Miss Maud P. Hicks were united in marriage. May their lives be long and happy.

White-Tysor.

At the residence of the bride's father, Mr. J. H. Tysor, Tysor's Mills, N. C., Mr. R. L. White and Miss Lydia Henry Ty-

sor were married Dec. 28, 1911, the writer performing the ceremony. After the marriage a splendid dinner was served which was enjoyed by invited guests. After the dinner the wedding party went to the home of the groom's father where a well-prepared supper was greatly enjoyed. Both of these young people have the best wishes of the community for a long and happy life. T. E. White.

Firesheets-Alderson.

The residence of Mr. and Mrs. W. A. Alderson was the scene of an interesting wedding ceremony on Thursday, Dec. 21st, 1911, when their daughter, Miss Bessie May, became the bride of Mr. Fulton T. Firesheets.

The parlor of the home had been beautifully decorated with holly, ferns, and other potted plants. The room was softly lighted, and, while the guests were assembling, Miss Chaney, of Nathalie, sang very sweetly, "Love me, and the world is mine."

Mrs. Charlie Walton, pianist, played Mendelssohn's wedding march for the entrance of the bridal party. During the ceremony which was performed by Rev. W. H. Allison, Mrs. Walton played softly "Schubert's Serenade."

The bride was given away by her father, while Mr. Norman Firesheets of South Boston, a brother of the groom, acted as best man.

Many handsome presents were sent by friends as expressions of their regard and good wishes. No cards of invitation to the wedding had been issued, and only the relatives and a few friends were privileged to attend. Following the ceremony, Mr. and Mrs. Firesheets left for South Boston where they took the train for Crews, the home of Mr. Firesheets. Mrs. Firesheets leaves a host of friends who hope she may win, as she deserves, an even larger host in her new home.

Mr. Firesheets is a most excellent and worthy young man, and both are followed by the best wishes of their many friends. X.

Howell-Holland.

David Henry Howell and Pattie Anne Holland were united in marriage by the writer at the home of the bride's parents. Mr. and Mrs. C. C. Holland, near Holland, Va., Dec. 24th, 1911. The groom is the son of Dempsey Howell of Holland, Va. Both are members of Holy Neck Church, and we wish for them a happy and useful life. N. G. Newman.

A Double Wedding.

A pretty double wedding was solemnized at Berea Christian Church, Nor-

folk Co., Dec. 23rd, 1911, at four o'clock P. M., when Miss M. Lillian Hurdle and Mr. Franklin N. Hall and Miss Nellie B. Curlin and Mr. George G. Genier were united in marriage in the presence of a large assembly of relatives and friends.

The Church presented a beautiful scene with its decorations of potted plants and cut flowers intermingled with the Christmas greens.

The color scheme was carried out in yellow and green.

The writer was the celebrant.

Just before the ceremony, Miss Mamie Dough sang "O Promise Me." Miss Hilah V. Hall, organist of the church, rendered the wedding marches. The bridal party entered the church to the strains of Lohengrin's march.

The brides wore traveling suits of blue cloth, hats and gloves to match. Each carried a shower of bride's roses. Miss Sadie Leary was maid of honor for Miss Hurdle and Miss Zibbie Curlin was maid of honor for Miss Curlin. They wore chiffon over messaline, hand embroidered.

Mr. V. W. Hall was best man for Mr. Hall and Mr. H. L. Stewart was best man for Mr. Genier.

As Mendelssohn's wedding march was played, the bridal party left the church and were driven in automobiles to the Washington steamer where they embarked for a northern tour.

Mr. and Mrs. Hall and Mrs. Genier are prominent young people in this community and have a host of friends. Mr. Genier is a traveling salesman with his headquarters at Norfolk, Va.

The popularity of both couples was attested by the number of beautiful presents received.

May the blessings of heaven attend these young people through life and may their lives be useful and happy.

J. W. Harrell.

Dec. 28th, 1911.

DIED.

Holland.

Mills Henry Holland departed this life at his home, Buckhorn, Nansmond Co., Va., Dec. 13, 1911, at the age of 40 years. He had been in failing health for a long while and for several months had suffered greatly. He was the son of the late Mills H. Holland, Sr., and his wife, who was Miss Ann Eliza Ballard. The funeral services were conducted at the home by the writer and the body laid away in the family cemetery near by. He leaves a widow, who was Miss Goolia Darden of Isle of Wight County, Virginia, one son, Ravenell C. Holland, Edenton, N. C., one sister, Mrs. A. W. Ballard, Buckhorn, Va.,

a half-brother, Joseph E. Holland, Jr., of Holland, Va., and a step-mother, Mrs. M. O. Holland, Holland, Va. To all of these, and especially to the bereaved widow and son, we extend our Christian sympathy. N. G. Newman.

Walker.

Miss Mary Catherine Walker departed this life Dec. 5th, 1911, at the home of her brother near Watson, N. C., in the sixty-first year of her age. She had been a member of Union Christian Church since early life. A peaceful triumphant close to a beautiful life. Funeral and interment at Union Church. J. W. Holt.

Sutton.

Malinda Sutton, wife of Riley Sutton, passed to the Christian's rest at her home near Altamahaw, N. C., Dec. 29th, 1911, aged 73 years, 6 months and 16 days. She had been a member of Bethlehem Church for nearly 60 years, and had been afflicted for over 20 years. She was fully resigned to the will of the Lord. Funeral at Bethlehem by her pastor, assisted by Rev. A. F. Iseley. May God comfort the bereaved family and friends.

J. W. Holt.

Hughes.

James M. Hughes, who resided at Altamahaw, N. C., died Dec. 23, 1911, age 74 years. On the following day, Friday, his remains were carried to Bethlehem and after the funeral services by the Rev. Frank Iseley and the writer, were laid to rest in Bethlehem Cemetery to await the final coming of the Lord.

He was loved by all who knew him. It was said, if he ever had an enemy, no one ever knew of it." What a glorious record! "A good name is rather to be chosen than great riches."

Though he had never been a member of any church, when asked by this writer about his condition, he said, "I made peace with my God forty years ago."

Thus goes another soldier of 1860, having served three years in Regiment 54, Company F. He served his country well.

He leaves to mourn their loss one brother, Joseph Hughes, Ossipee, and seven children and several grand children, and friends.

May the blessings of God abide with the bereaved ones. J. V. Knight.

Vaughn.

William A. Vaughn, residing at Altamahaw, N. C., was born August 26, 1862, died Dec. 18, 1911. After the funeral service by the writer, his remains were laid in Berea Cemetery to await the final resurrection.

He lived a consistent Christian life, was a member of Aaron Creek Baptist Church, near South Boston, Va. He leaves a devoted companion, two children and one sister.

May the Lord bless the bereaved ones! J. V. Knight.

Hall.

At the home of W. M. Andrews in South Burlington, N. C., Dec. 31, 1911, Mrs. Susan Garrison Hall, relief of John Hall deceased, at the age of 72 years. Had been a member of Union Church since early life. Funeral services at the home and interment at New Providence, conducted by the writer. J. W. Holt.

Clinedinst.

Isaac Clinedinst was born Oct. 12, 1832 and died Dec. 4, 1911, aged 79 years, 1 month and 22 days. Deceased leaves a widow and five children as follows: Mrs. Lizzie Rush, Arthur L., Raphael D., Frank, and Mrs. Annie Steadman. He is also survived by four brothers and one sister.

Bro. Clinedinst was a member of the church at Palmyra for about fifteen years. Funeral services were conducted at Hawkinstown United Brethren church, Dec. 7, 1911, and the body laid to rest in the adjacent cemetery. May this dispensation of God's providence be blessed to the end that the bereaved may be brought nearer Him. A. W. Andes.

MARRIED

Jones-Pope.

At the residence of Rev. I. W. Johnson, 321 Saratoga St., Suffolk, Va., Mr. Joseph Edward Jones and Miss Viola Pope were united in the bonds of matrimony by the writer, on Nov. 8, 1911, at 4 P. M. Only a few immediate friends were present to witness the ceremony. These friends have the best wishes of a large circle of friends for their happiness and success.

I. W. Johnson.

Powell-Duke.

On Dec. 20, 1911, Mr. Jethro S. Powell and Miss Mary Lizzie Duke of Nansemond Co., Va., were united in marriage, at 321 Saratoga St., Suffolk, Va. The bride is the daughter of Mr. and Mrs. Walter Duke residing near Liberty Spring church. The groom is a successful farmer living near Suffolk. After the ceremony the happy couple left for a bridal tour including Washington and other points. They have many friends who wish them much happiness and suc-

cess. The ceremony was performed by the writer. These friends will reside near Suffolk, Va. I. W. Johnson.

Thompson-Jones.

At the residence of the bride's parents in Nansemond Co., Va., Mr. Don Carl Thompson and Miss Florida Jones were united in marriage, on Oct. 8th, 1911, at 3 P. M. Only a few immediate friends witnessed the ceremony. Immediately after the ceremony the happy couple left for Washington, D. C., where the groom has a position with the Washington Herald. May the lives be useful and happy. Ceremony by the writer.

I. W. Johnson.

Nelms-Turner.

At the home of the bride's parents near Suffolk, Va., Mr. Hurley Clifton Nelms led Miss Elsie Leigh Turner to the marriage altar, on October 25, 1911 at eight o'clock P. M. The home was very prettily decorated for the occasion. Several relatives and friends were present to witness the impressive ceremony. A sumptuous supper was served after the ceremony was performed. The bride was the recipient of many handsome presents. This popular couple will reside near Suffolk, where the groom is a successful farmer. They have the best wishes of many friends for a long and happy life. Ceremony performed by the writer.

I. W. Johnson.

Byrd-Harrell.

A very pretty marriage was solemnized at Liberty Spring Church, Thursday, Jan. 4, 1912, at 5:30 P. M. The contracting parties were Mr. Nathaniel W. Byrd and Miss Elmyra Harrell of Nansemond Co. The church was beautifully decorated with ferns and potted plants. The color scheme was white and green. Dozens of candles flickered among the ivy-bound columns. Mrs. I. W. Johnson presided at the organ. "Engelman's Melody of Love" was rendered during the ceremony. Mr. Clarence Byrd, brother of the groom, was best man. Miss Deborah Harrell, sister of the bride, was maid of honor. After the ceremony was performed the bridal party of several friends drove to the home of the groom's parents where a sumptuous supper was served. The ceremony was performed by Rev. I. W. Johnson. These young people have the best wishes of many friends for a long, happy and useful life.

I. W. Johnson.

No man who ever rises to a place of real worth and usefulness in the world walks on a rose-strewn path.

WISHES AND NEEDS.

The argument is sometimes used against the missionary propaganda that such work is presumption because the people of China and Japan, of India and Africa, are satisfied with their own religion and do not want Christianity. The argument is obviously so foolish that it would be not worthy of notice were it not that some good people are misled by it. In the first place, it is not true, but if it were the argument is false. The same course of reasoning would prevent interference with pirates and robbers, with murderers and thieves. It would put a stop to all reformation of drunkards and harlots, it would end our compulsory education and sanitation, it would open our ports to all aliens and undesirables and would stop every movement for human betterment which seeks to inspire the ignorant and degraded with a desire for higher and better things.

The Government does not follow this principle. The Filipinos have independence, but they need Christian liberty. Wise parents do not observe this rule. Children wish undigestible food, unlimited spending money and license to follow their own whims, but they need to learn self-control, obedience, wisdom and sacrifice.

The Chinese and Japanese, the Hindus and Africans, are ignorant of God and the laws of His universe. Left to their own uncontrolled and untrained desires and instincts, they will become a plague to themselves and to the world; taught to know God, follow Jesus Christ and love their fellow men and they will become God-like, joyful in their own lives and a blessing to the world.—Missionary Review.

Treasurer's Report.

Rev. L. I. Cox, treasurer of the Young People's Convention, Elon College, N. C., reports that he has received the following amounts since his last report:

Chas. A. Hines	\$2.50
Mrs. R. A. Garratt	1.00
Total	\$3.50

Who will be next to give something to this work? New subscriptions are most earnestly desired and those who have agreed to give should send in the money.

Source of Consumption.

The germs of consumption can only come from some one that has consumption. They are found in the spit, and the small droplets coughed up and sneezed out in a finely divided form. This spit

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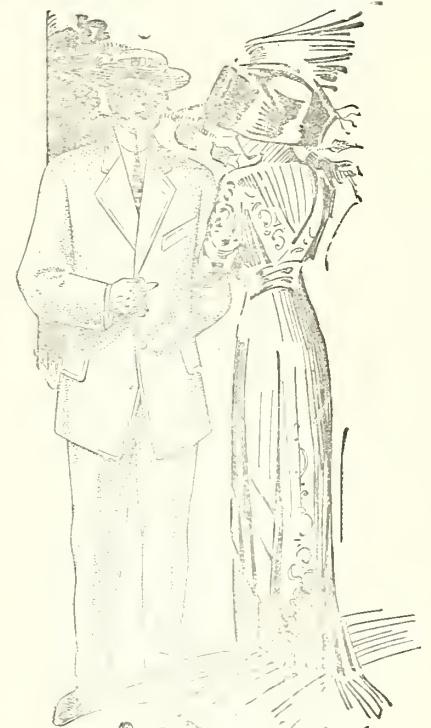
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for the editor should be directed.

RALEIGH & SOUTHPORT RY. CO.
Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Ev. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Ev. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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