

The Christian Sun.

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

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The World Missionary Conference.—

One of the most significant and important meetings of our time is the World's Missionary Conference which was in session in Edinburgh, Scotland, June 14-24 inclusive. There were 1200 delegates, six hundred of whom went from America, representing 160 different churches and including more than one hundred missionaries. The great hall chosen for the meeting place was wholly inadequate and two other halls, seating 4,000 people, were filled with overflow gatherings. It was a great, grand gathering of the missionary hosts of the world, of the different names, denominations, dogmas and creeds. And it means that the missionary forces are combining for the overthrow of heathenism and for the triumph of the gospel of the Son of God. The day of bitings and bickerings in the missionary fields, between the different churches of Christendom, is past, and the day when a union of strength in cooperation for the salvation of men through Jesus Christ, draweth nigh. We agree with the Nashville Christian Advocate in this noble sentiment:

"The World Missionary Conference is an incarnate proclamation to humanity that the era of mere ecclesiastical adhesion is coming to an end, and that the era of a truly spiritual cohesion, which conditions that victorious unity for which the Son of Man prayed and died, is now at hand. That all branches of evangelical Protestantism have been able to make themselves one in spirit and effort as they prepare for the overthrow of the powers of darkness holds a tremendous significance for the Christian world."

Into every church there must go, as a result of this Conference, more hope, greater encouragement, quickened enthusiasm for all branches of missionary work. The faithful of earth, under the banner of the Cross, are getting together as one man, for the advancement of the Kingdom, and the places that now lie in darkness will at no distant date hear the conquering cry of Immanuel's hosts.

The Documentary Triumvirate.—They have a custom of reading, on the morning of July 4, from the steps of the New York City Hall, the following three documents:

Magna Charta, that Charta of Rights which the Barons of England extorted from King John at Runnymede, June 19, 1215.

The Declaration of Independence, written by Thomas Jefferson and signed at Philadelphia on July 4, 1776 by representatives of the thirteen American Colonies, then in revolt against the tyranny of the British crown.

Abraham Lincoln's Gettysburg Address delivered at the dedication of the National Cemetery on the field of Gettysburg, November 19, 1863.

These, it seems to us, may be called the documentary triumvirate so far as human freedom is concerned. Without Magna Charta there would certainly have been no Declaration, and without our Declaration, Gettysburg and Lincoln would have been impossible. Magna Charta was the beginning of human freedom from the whims and caprice of kings; the Declaration was a most stately and dignified assertion that human beings other than kings were themselves sovereigns, and possessed inalienable rights; and Lincoln's Gettysburg speech is a modern classic of unsurpassed simplicity and incomparable lucidity setting forth the privileges and prerogatives of the people who compose a government and create a commonwealth. Lincoln's speech was only about two minutes in delivery, and was spoken, rather than written, for or to the people, but there are few sublimer utterances in any language of any age than this. These three documents are immortal. As long as men court freedom and love liberty these three will have highest rank among the noble expressions and high conceptions of the human mind. July 4th is well worth while if it will serve to keep fresh in the public mind the Declaration that the day celebrates, and its kindred documents. For all human freedom is purchased at high price, and has come as the result of man's mightiest wisdom and holiest conception.

The President of Mexico.—On Sunday, June 26, electors were chosen in Mexico who will meet on Sunday June 10, and elect a President of that Republic. General Diaz will be elected without opposition for the eighth term, having held that high office since 1876. The Mex-

icans do not feel that they have another than Diaz who can be entrusted with the high privileges of the presidential office, and it really seems doubtful if they have. Diaz, unlike Washington, did not set the example of retiring at the end of two terms, and there is prediction that Mexico will revert to a monarchy rather than go further towards a complete republic, at the death of Diaz.

Airships.—Let no one think that airship navigation is at an end because Count Zeppelin's biplane went to pieces on the tree tops a few days ago. Men have a taste of flying and it evidently seems good to them. We are living in a day of conquest. Had Alexander the Great lived now he need not have wept because there were no other worlds to conquer. Men are conquering new worlds all the while, and the world of air above is now the object of attack—and gives promise of becoming the next world of conquest. We have not given up railroading because trains are wrecked and passengers killed. Neither will the air be relinquished yet.

Remember that Zeppelin was running a regular schedule, charging fare, carrying passengers, making station stops and all the rest. The Count himself was at the wheel (though seventy-two years of age). Here was the time table: Leave Friedrichshopen 3 A. M.; arrive at Aulendorf, 3:40; Ulm, 4:30; Stuttgart, 6; Mannheim, 8; Bingen, 9; Coblenz, 9:50; Bonn, 11; Cologne, 11:20; Dusseldorf, noon. This was two hours quicker than the fastest railroad schedule. Passengers, thirty-two in number, were carried, occupying a mahogany-walled and carpeted cabin, and had every convenience and comfort found on railroad cars or steamships. The rates were from \$25 to \$50 a ticket, and passengers were plentiful. It was a magnificent ship, measuring from tip to stern 485 feet, with a breadth of 46 feet, and having three motors whose combined horse power was 330. Its lifting capacity was 44,000 pounds. In its wreck aerial navigation was only delayed briefly, but by no means abandoned. Not a passenger was hurt, only a damage to the ship. Yes, men have learned how to fly. Air navigation has been put upon a commercial basis. We are living in a fearful, a glorious, and a wonderful time.

FROM THE FIELD.

Columbus, Ga., Letter.

The District Sunday School Convention met with Girard Christian Church the third Sunday instant. With the exception of Rev. E. M. Carter, no speakers from a distance were present. A number of interesting addresses on various subjects were delivered. Bro. Carter addressed the Convention on the subject of the "Organized Class." His address was on a live topic and those who were present are witnesses to the fact that the speech was just as live as the subject. As a whole the Convention was good. An enthusiasm was created that will surely mean better conventions, and better Sunday schools in the future. We were glad to entertain the convention and still gladder to have the convention entertain us.

Last Sunday was my day in Girard. The Sunday school was better than in several weeks. Church attendance was a little above the average and the interest was good. Our Christian Endeavor has made a good beginning. The members say it is "fine."

The work at Waverly Terrace grows more encouraging every month. The Sunday school is making rapid progress. Present one Sunday not long ago were sixty-one. That number is almost three times as large as the enrollment of the church. I count that a good report from a new field. Some of our churches a quarter of a century old or more haven't that many in Sunday school. (Brother, what do you think is the reason?) At this point Rev. E. M. Carter preached the third Sunday. The pulpit was occupied last Sabbath by Rev. J. H. Milam. The attendance was good both days.

Bro. C. B. Terrell is still with us, but it can be seen that he hasn't long to stay. For a week we have thought that every day was the last. He is not far from that "better country."

G. O. Lankford.

SUPERINTENDENTS AND SUNDAY SCHOOLS OF THE EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

I desire to call attention to the fact that the Sunday School Convention of Eastern Virginia has to be entertained by some church every summer, in July. We have always waited for an invitation, but it seems that invitations have been slow to come for the past few years. I want you to consider this matter now before the Convention comes off and if you want the Convention next year, please send your delegates with

instructions to invite the Convention while in session. When we adjourn we want to know where we are going next time. **Don't forget this.**

Yours for business,

H. E. Rountree,
General Secretary.

STATISTICS—A WORD TO SUNDAY SCHOOL SECRETARIES.

The Southern Christian Convention, in its recent session at Suffolk, elected me to the position of Statistician, and in that capacity I shall endeavor to be of all possible service to the church. I realize, however, that my work will depend entirely upon how well the secretaries of our different church organizations do their work.

If we would know "where we are at" in our work we must know the facts and figures. To get these we have to rely entirely upon the reports sent in to our various conferences, conventions, etc.

If the facts and figures showing the actual status of our work in all its departments could be spread out before us we would be both surprised and disappointed.

While figures never lie, yet unless they are absolutely correct and the percentages shown they may make a very wrong impression. In what departments of our work are we making progress? Along what lines are we losing ground? These are vital questions that we are unable to answer correctly because our statistics are incomplete. To say that we ought to know just where we stand no one will for one moment question. We cannot intelligently concentrate our efforts along any line unless we know to what extent there is a need in that direction.

Many a pastor has fooled himself into believing that he was really making progress in his work when the actual facts if taken into consideration would prove to the contrary. The one great trouble is all our Sunday schools and churches do not report to the annual conferences and conventions. Last year 32 Sunday schools in the Southern Convention failed to make any report at all. Nobody knows anything about what these schools are doing, or whether there are schools even at these points. The secretaries of our Conventions should see to it that every school sends in a report. If the report is not sent in in time to be read during the convention it should be sent in later. The officers of that school should not be allowed to rest one moment until this is done. Pastors should see to it that every Sunday-school and church secretary does his duty, in this respect, at least. It is a mat-

ter of too great importance to be neglected.

Another thing—a great many reports are incorrectly made out. Indeed, not half the reports that are sent in are absolutely correct. Here again pastors can render invaluable service. The pastor should carefully go over every report that goes out from each of his churches, Sunday-schools or Endeavor Societies and see that they are correct and complete. It would be well for each Convention or Conference at the beginning of its session to appoint a Committee on Reports whose business it shall be to receive reports from delegates as soon as they arrive, examine them and see if they are correct and if not confer with the delegates and make the necessary corrections before the report is ever read or submitted to the printer for publication. The secretary should see to it, after the Convention or Conference closes, that all reports are sent in. He should keep straight behind pastors, superintendents and secretaries until this is done.

Think of it—32 Sunday-schools—enough to make a big convention and no report at all. A long blank space in the Annual to show the condition of the work at these churches. There are 206 churches in the Southern Convention and there ought to be that many Sunday-schools, and probably are, but 32 of them have nothing to their credit so far as figures are concerned. So far as our record before the world as a denomination is concerned, they mean nothing to us. Shall we not this year see to it that all reports are sent in, and are complete and accurate?

S. M. Smith, Statistician,
Southern Christian Convention.

CLAIMS OF THE DENOMINATIONAL COLLEGE.

Dear Editor:—

By the request of our newly elected, and highly esteemed Dean of Elon College, Prof. W. A. Harper, I submit this article to the attention of our people.

The denominational college has clear-cut claims. It is the property and product of a distinct body of believers, who for the love and devotion they have for certain doctrines and principles of education, resort to the school of training, where these things may best be emphasized. To say, then, that such an institution of culture has no special claim on "that body," is evidently untrue. It has the claim of origin, it is the child of her creation, and without it any denomination is a widow robbed of her strongest son of this earth. Her traditions, her powers of progress and her fair ideals are lame.

What is it then, that a denomination owes to its College? Sympathy? Yes, but sympathy is not all. It must have money, it must have equipment, it must have a teaching force equal to any, and above all it must have a student body. In the case of our own Elon College, the most of these requirements are met, but not all. In the first place, the sympathy is not always of the type that savors of live interest. There are those who want to see success, if it is achieved by and through the abnormal sacrifice of a few over-taxed and under-paid teachers. Their sympathy has not reached a point where loyal pride, to the cause of denominational education, demands that the "Laborer is worthy of his hire," and that "hire" should be in proportion to the ability of the "laborer." Our College professors must have better pay. Brethren, do you know there are men of experience teaching for us, who could double their present salary in some district "High School"? What kind of sympathy is it that allows this condition to remain?

How are we going to remedy this? With money, of course. It takes money to run a College and to pay its teachers, just like it takes money to run churches and pay pastors. It takes money to acquire proper equipments and prepare modern accommodations for the student body, just as it takes money to equip the farm with implements. These are necessities without which teaching or farming would be almost impossible, and since we cannot do without either we must plan to support both.

The College must be supported either directly or indirectly; directly by endowments, conference donations, church contributions, or private subscriptions. The financial claim of the college reaches out through every organization and to every home and member of the denomination. We are praying that this claim will meet with a greater response in the near future than ever in the past. Indirectly, our college can be supported by a larger student body. Every new student enrolled at Elon College next September will mean something added to the treasury of Elon funds. Here is where the claim binds on every home in the Christian denomination where there are children to be sent off to college next fall. Every one who bolts the claims of Elon College and sends his or her children off to some other college, deprives Elon of the tuition that rightfully belongs to her, and at the same time reveals a lack of denominational pride and loyalty which justly subjects to criticism.

Elon College is just an example of

the Denominational College in its claims on its people. Do you know some one that's going off to college? Get him off to Elon. Do you have a son or daughter to send to college? Send him to Elon. Are you going off somewhere yourself? Buy your ticket for Elon. If you cannot go or send anybody, and have a dollar to give to some college, give it to Elon. Altogether, brethren, let's do something for our own college. She has a claim on us, and we have a claim on her.

M. L. Bryant.

BETTER READ THIS.

A Word to Investors.

There are three kinds of investors and three classes of investments—those who invest in material things, in mental things, and in spiritual things. The all-round man invests in all three classes and is wise. The simple do not and are lost.

This is the appropriate season for anxious parents to consider what investments they will make for the next year with reference to their children. In traveling from home to home in our brotherhood in the interest of the College, I find the parents of our young people anxiously concerned as to the future of their children. There are different opinions as to what is best, but unanimous agreement and determination to do what is best, once it can be determined. It is to such would-be investors that I love to talk and for them this article is written.

A College education, extending over a long enough time to yield a diploma if possible, but at any rate a college education such as Elon offers, would seem to be an investment combining the three classes mentioned above in unrivalled manner. The College has a strong Faculty of able instructors, who are specialists in their chosen lines and of proved ability as instructors. Then it can offer mental opportunities not surpassed by any. As proof of this, its graduates are admitted to the graduate schools of all the great American universities without examination to become candidates for the M. A. degree on the same terms as the graduates of the College departments of the universities themselves. In the second place the things of the Spirit are not neglected. We have Sunday School and church services every Sunday. Christian Endeavor, the Y. M. C. A., and daily chapel exercises, consisting of song, Bible reading, and prayer. On these religious services attendance is compulsory with reference to Church, Sunday school, and the daily chapel exercises. Our instructors are godly men and women and try to influence for good the moral life of their pupils. There

also courses on the Bible, taught in the regular curriculum. As to the third class of investments, the one that yields a material return, we can but point to the hundreds who have received their education here and are now forging to the front in the business and professional world. Elon is but twenty years old, yet it has graduates and students who, starting only with the training she gave them as an asset, are now numbered as wealthy. Elon offers them a safe investment as to material things, as to mental power, as to spiritual life.

To those parents and young people who are anxious to make such an investment as our College offers, we extend a cordial invitation to make their wishes known to us that we may co-operate with them to that end.

For catalogue or other information, address

W. A. Harper, Dean,
Elon College, N. C.

PROGRAM.

District Meeting and Sunday School
Convention of the Ala. Christian
Conference, New Hope Church,
Chambers Co., July 30-31, 1910.

Friday, 7:30 P. M.

Preaching Service.

Saturday, July 30, 1910, 9 A. M.

Opening exercises. Worship conducted by Rev. C. M. Dollar.

9:30 Organization.

9:45 Welcome Words by Whit Christler.

Response by Rev. J. D. Dollar.

10:00 Discussion, Subject, What Should be the Attitude of the Church to the Sunday School? By Rev. J. H. Hughes.

10:30 How may the Local Schools be Benefitted by the reorganization of the Sunday School Convention? Rev. E. M. Carter.

11:30 World-Wide Scope of the Sunday School Movement: Essay by Miss Winnie Floyd.

11:30 Relation of the Sunday School to the Home and to the Church, by C. W. Culpepper.

12:00 Adjournment.

2:00 P. M. Opening exercises, conducted W. S. Hand.

2:15 The Sunday School as a Factor in the Conservation of the Purity of our National Life, by Rev. G. O. Lankford.

2:45 The Importance of Teacher Training and How can it be Maintained in Country Churches? by Rev. C. M. Dollar.

3:15 How is the Present Hindrance
(Continued on page eleven.)

NOTES AND PERSONALS.

—Help to make the Sunday School Conventions helpful to others by doing your best in the part assigned you.

—Sunday schools should elect delegates to the Conventions who will attend and take interest in the Convention work.

—It comes as a surprise indeed that the American Convention will not meet with our church in Albany as expected, in October. See Secretary Burnett's notice in another column.

—Dr. J. P. Barrett has evidently enjoyed the Edinburgh Convention and is writing some very interesting letters of his trip and travels in current numbers of The Herald of Gospel Liberty.

—At any rate nobody accuses Col. Harris of The Charlotte Evening Chronicle of not filling his editorial space, and filling it in fine fashion. Col. Harris believes that the editors should write more editorials, and if all could write as the colonel does we should say Amen most heartily.

—On a few days' trip last week Business Manager Cox secured thirty-seven new subscribers for The Sun. We are just bound to add five hundred new names to our list. How about speaking a word to that neighbor of yours now about taking The Sun? Tell him that to new subscribers The Sun will be sent from now till Jan. 1, 1911, for 50 cts.

—Mrs. W. K. Scott, of Burlington, formerly Miss Gertrude Herndon, of Elon College, was operated upon for appendicitis at St. Leo's Hospital, Greensboro, Monday A. M., last and is reported as doing well. Miss Blondie Kernodle of Elon whose operation was spoken of in these columns last week, is much improved and, it is thought, will be able to return home in a few days.

—Prof. R. C. Cox who was the principal the last year of Mt. Gilead High School, has accepted the principalship of the Liberty State High School, Liberty, N. C., for the coming year. Mr. Cox is an Elon College graduate of 1903 and has been a successful teacher. Miss Annie Spencer, half sister to Mr. Cox, also an Elon graduate, class '08, has been elected primary teacher in the same school with Mr. Cox.

—The Board of Trustees of the Orphanage was in session at the Orphanage Thursday, June 30. Much routine work was gone over. The same officers as last year are reelected, with the exception of Treasurer. Prof. John T. Cobb having moved away from the College, Mr. O. B. Barnes, President of the Elon Banking & Trust Co., was chosen Treasurer. Mr. Barnes has signified his acceptance and will make a safe and efficient official.

The University of Edinburgh has conferred the degree of D. D. on Mr. Robt. E. Speer and the Herald of Gospel Liberty thinks this the first instance on record in which "the degree of Doctor of Divinity has been conferred on a layman." Not quite. The late H. Clay Trumbull, many years editor of The Sunday School Times, was a layman and was honored with the Doctor of Divinity degree, wearing it worthily and well, so worthily and well in fact that many think that Dr. Trumbull was a regular ordained preacher, which he was not.

—The Pleasant Hill Temperance Society, at Pleasant Hill Christian Church, Alamance Co., has the distinction of being the oldest temperance society in this state and has held annual meeting on the 4th of July every year since 1833. Rev. J. O. Cox, Elon College, is the pastor of the church and reports a most excellent program for last Monday, Mr. Frank M. McNinch of Charlotte delivering a very able address to an audience that filled the large church building. The Society is 77 years old and is as it has ever been, in a training condition.

—We were delighted to have President Moffitt spend two nights and a day with us last week. Never have seen a man improve so, in three weeks' time, in all our born days. Looks as if he had never been sick. And eat? Vegetables, ham, chicken; it was a caution! (Because "Prof." Moffitt used to be her teacher, Mrs. A. always does a lot of "fixing up" for him when he comes and we certainly did live high at our home while he was here.) The good President hopes now to be able to resume his college work by September 1st, and he looks it. He leaves for the Virginia Valley this week.

—The Committee of the Board of Trustees of Elon College consisting of J. B. Johnson, Dr. R. H. Morrow and Rev. J. W. Wellons, appointed recently by the Board to have a deep well sunk at the College, met last Thursday and let the contract to a Wilson, N. C., firm who is to begin the work at an early date. The object is to secure water supply for all the College buildings, and it is desired, for the town also. The well is to be of eight inch bore, at the top, and it is believed that a depth of 400 feet will yield the desired supply, though a greater depth may be required. It is contemplated to have the work complete by September 1.

—It is believed that Japan is at an early date to annex Korea. To all practical purpose Korea is already annexed, and Japan is really helpful to her near neighbor, imposing into that easy going people the same spirit of enterprise and progress that now characterizes Japan.

PROGRAM.

Eastern Virginia Sunday School Convention, Memorial Temple, Norfolk, Va., July 20, 22, 1910.

Our Motto:

A Christian Endeavor Society in every Church, A Teacher Training and Organized Classes in every Sunday School.

"Sirs, We would see Jesus."

Opening Session, Wednesday, A. M.

Rev. C. H. Rowland, President, presiding.

- 11:00 Opening Song Service, and Devotional, Mr. Rowland, Pres.
- 11:15 Roll Call and Enrollment.
- 11:40 Words of Greeting—
On Behalf of the Church and Sunday School, Mr. Jno. J. Pitt.
On Behalf of the City, Mr. J. G. Holladay, City Association President.
- 12:10 Response, Mr. W. E. McClenny, Suffolk, Va.
- 12:25 Address: "A Simple Sunday School Essential," Mr. C. W. Baines, Newport News, Va.
- 12:50 Report of the Executive Committee, Rev. C. H. Rowland, Pres.
- 1:00 Appointment of Committees:—
(a) Nominating.
(b) Resolutions.
(c) All other Committees.
Announcements and Adjournment. Benediction.
- Second Session, Wednesday Afternoon.**
- 2:30 Song and Prayer Service, Led by Rev. I. W. Johnson.
- 2:45 Report of Nominating Committee.
Election of Officers and Department Superintendents and Secretaries.
- 3:00 Reports of Departments:—
Cradle Roll, Mrs. J. W. Harrell.
Primary Union, Mrs. J. J. Lincoln.
Teacher Training, Rev. I. W. Johnson.
Home Department, Rev. R. H. Peel.
Decision Day Secretary, Rev. C. C. Jones.
Organized Bible Class, Rev. M. L. Bryant.
Missionary, Rev. J. W. Harrell.
Christian Endeavor, Rev. C. H. Rowland, Chr. C. E. Board.
- 3:35 Address: "The Need and the Importance of Developed Departments in our Sunday Schools," Prof. S. M. Smith.
- 4:00 Address: "The Possibilities of our Convention," (Departments) Rev. McD. Howsare.

- 4:25 Open Discussion on above Subjects.
Announcements and Adjournment. Benediction.
- Third Session, Wednesday Night.**
- 8:00 Song and Prayer Service, led by Rev. Dan. A. Keys.
- 8:25 Annual Address, Rev. C. H. Rowland.
Announcements. Benediction.
- Fourth Session, Thursday Morning.**
Theme: Teachers and Teaching.
- 9:30 An Hour of Prayer, led by Rev. N. G. Newman.
- 10:00 **Department Conferences:**
Rev. I. W. Johnson, Supt., Presiding.
- 10:00 "Our Work,—Its Present Efficiency and Plans," Mr. Johnson.
- 10:25 "How to Have a Teacher Training Class in Every School,"
Open Discussion.
(a) How to teach.
(b) Teaching between Sundays.
(c) Why have Teacher Training Classes?
(d) Books and Teachers,—How to manage it.
- Adult Bible Class. (S. S. room to rear of Auditorium.)
Rev. M. L. Bryant, Supt., Presiding.
- 10:00 "An Organized Class at Work," Mr. C. W. Baines.
- 10:30 "Our Problems and How to Meet Them," Mr. Bryant.
Open Discussion.
- 11 A. M., Convention in Auditorium, President Presiding.
- 11:00 Song: The Business of the King, led by H. E. Rountree.
- 11:10 Enrollment.
- 11:20 Address: "The Twentieth Century Sunday School Teacher,"
Rev. M. W. Butler.
- 11:40 Address: "Our Teacher Training Work at Large—Its Aims,"
Prof. W. A. Harper.
- 12:05 Address: "The Adult Organized Bible Class,—What, and How Applied in the Country," Mr. C. W. Baines.
- 12:35 General Discussions.
- 12:50 Business and Adjournment for Dinner.
- Fifth Session, Thursday Afternoon.**
Theme: Missions.
- 2:30 Song and Prayer Service, led by Mr. O. M. Cockes.
- 2:45 Address: "The Sunday School the Dynamic of Christian Evangelization,—A Look Forward," Rev. I. W. Johnson.
- 3:05 Address: "The Sunday School the Nursery of the Kingdom,"
Rev. J. T. Kitchen.
- 3:25 Address: "Missionary Plan for our Schools," Rev. J. W. Harrell.
- 3:45 Address: "The Place now Occupied by Missions in the Sunday School World," Mr. Stanley C. Harrell.
Suggestive Themes: The President will call for responses: The Mission ideal in the Sunday School Work.
How to have a Missionary Movement in every Sunday School.
Primary Union Department.
- 4:00 Address: "Why Primary Union Should Exist," Mrs. J. J. Lincoln, Supt.
- 4:20 Address: "How Primary Union Can Exist in Every School,"
Mr. J. H. Blanchard.
Demonstration.
- 4:35 How to Teach the Outline, Mrs. W. K. Saunders.
The Outline Supplemented, Mrs. J. J. Lincoln.
Methods of Entertaining While Teaching, Mr. J. H. Blanchard.
- 5:05 Business, Reading of Minutes, and Adjournment.
- Sixth Session, Thursday Evening.**
Theme: Christian Endeavor and Young People.
- 8:00 Song and Prayer Service, led by Rev. N. G. Newman.
- 8:20 "The Young People's Movement,—A Look Forward," Prof. W. A. Harper.
- 8:45 Sermon, Rev. Hanson.
- 9:30 Announcements and Benediction.
- Seventh Session, Friday Morning.**
- 9:00 Morning Devotions, Led by Prof. W. A. Harper.
- 9:30 **Department Conferences.**
Primary Union. (Room A.)
Mrs. J. J. Lincoln, Supt., Presiding.
- 9:30 "The Cradle Roll, Beginners, and Elementary Unions," Miss Arabella Winston, State Superintendent.
- 9:30 "The Juniors, Blackboard Work in the Junior Department,"
Mr. J. H. Blanchard.
General Discussion.
Home Dept. (Sunday School Room.)
Rev. R. H. Peel, Supt., Presiding.
- 9:30 Values of a Successful Home Department, Mr. Peel.
- 9:50 Establishing and Maintaining a Home Dept. in our Schools,
H. E. Rountree.
Open Discussions.
Special for Superintendents.
(Auditorium.)
Led by Rev. McD. Howsare.
"A Twentieth Century Heart, Mind, and Hand." Mr. Howsare.
- "The Superintendent in Action," Prof. W. A. Harper.
All Reassemble,—Auditorium.
- 10:30 Reports from the Conferences.
(At the Roll call of Conferences by the President, the Leaders of each Conference will report a gist of the best sayings in the Conference, each limited to five minutes.)
Song: "The Glory Song," led by H. E. Rountree.
- The Sunday School Winning Souls.**
- 11:00 Address: Decision Day Necessity, Rev. C. C. Jones.
- 11:20 Address: The Fruit of Winning Souls, "Material the Sunday School Turns out," Rev. H. H. Butler.
- 11:40 Address "Relation of the Sunday School to the Church and Nation," Rev. N. G. Newman.
- 12:05 Address: "Foot Prints of the Sunday School along the Path of Time," Mr. Geo. F. Whitley.
- 12:30 Finance.
Financing a Sunday School,
Dr. W. W. Staley.
- 1:00 The Next Convention—Where? Business. (All business attended to now.) Adjournment.
- Eighth Session, Friday Afternoon.**
- 2:30 Devotional, led by Rev. C. C. Jones.
- 2:45 Miscellaneous Business.
- 3:00 "The Sunday School Conquest,"
Mr. C. W. Baines.
- 3:30 Business—Reading of Minutes, etc.
Adjournment. Benediction.
- Schedules out of Norfolk.**
- N. & W. Ry ... 8:15 A.M. and 9:15 P.M.
N. & W. Ry ... 4:30 A.M. and 8:00 P.M.
Virginian ... 10:00 A.M. and 10:00 P.M.
Southern ... 8:00 A.M. and 7:30 P.M.
Coast Line ... 8:15 A.M. and 3:45 P.M.
Norfolk & So. ... 9:45 A.M. and 5:00 P.M.
and 10:00 P.M.
- The above is a tentative program of the Eastern Virginia Sunday School Convention. Some of the speakers assigned have not yet been heard from, but taking it for granted that they will accept, we offer this as an apology for publishing their names in connection herewith.
H. E. Rountree,
General Secretary.
- Dr. R. S. Copeland of N. Y. has transplanted into the eye of a blind man a section of the cornea taken from the eye of another person, and the result reported is that the blind man will see again. The possibilities of surgery are yet undeveloped.

EVEN THIS SHALL PASS AWAY.

(Author Unknown.)

Once in Persia reigned a king
Who upon his signet ring
Graved a maxim true and wise,
Which, if held before his eyes,
Gave him counsel at a glance
Fit for every change and chance;
Solemn words, and these are they:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Samarkand;
Fleets of galleys through the seas
Brought him pearls to match with these,
But he counted not his gain
Treasures of the mine or main;
"What is wealth?" the king would say;
"Even this shall pass away."

In the revels of his court,
At the zenith of his sport,
When the palms of all his guests
Burned with clapping at his jests,
He amid his figs and wine
Cried: "O loving friends of mine,
Pleasure comes, but not to stay,
Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield.
Soldiers with a loud lament
Bore him bleeding to his tent;
Groaning from his tortured side,
"Pain is hard to bear," he cried,
"But with patience, day by day,
Even this shall pass away."

Towering in the public square
Twenty cubits in the air,
Rose his statue carved in stone;
Then the king, disguised, unknown,
Stood before his sculptured name,
Musing meekly, "What is fame?
Fame is but a slow decay;
Even this shall pass away."

Struck with palsy, sere and old,
Waiting at the gates of gold,
Said he, with his dying breath,
"Life is done, but what is death?"
Then, in answer to the king,
Fell a sunbeam on his ring.
Smiling, he was heard to say,
"Even this shall pass away."

A LARGER VISION.

(An address delivered before the Southern Christian Convention recently held in Suffolk. Prepared by President Emmett L. Moffitt, read in his absence by Dr. W. C. Wicker.)

After listening to the exceedingly interesting story of our educational movements of the past, as told by one who has taken an active part in all these movements from the earliest actual be-

ginning down to the present time, I am sure that every interested listener in this audience is deeply impressed with the earnestness, and I might say, the genuine heroism, with which the few leading spirits of the Christian Church have approached the all-important task of providing suitable schools in which our young people might be better fitted for the duties of life. It's a story full of alternate heart-aches and joyous exultations for those who were the chief actors in the varying scenes. It's a story with its heroes and its heroines, and, to put it mildly, with that other type of characters who often come in just at the critical moment to thwart, for the time being, the successful working out of the "plot." But, thanks to the faith and perseverance of those who had put their hands and their hearts to the task, we have seen the gradual fruition of their hopes in the, at least, partial perfection of their plans for the establishment of the various educational undertakings which have played so large a part in the preservation and strengthening of the Church, which we to-day represent.

They awoke to a realization of the unsatisfactory educational conditions and standards in the Church, in the ministry and in the laity, and they caught a vision of the possibility of bettering these conditions and raising these standards through the medium of a Church College, and they were not disobedient unto the heavenly vision. Elon College stands to-day as the best physical embodiment of that vision that we have been able to fashion, with the means and the practical sympathetic interest that have been at the command of those who have been charged with the working out of our educational ideals. While every true and loyal member of the Church is proud of Elon College, and rejoices at the degree of success that has attended the efforts of those all over the Convention who have in any way contributed to its establishment, I presume that none of us are entirely satisfied with what has been accomplished, and all of us continue to have larger visions of what ought to be, and of what under divine favor we hope to see it become.

No Church College can ever hope to be any better or stronger than the constituency of the Church back of it are determined to make it. And this is true no matter how faithful or zealous its presidents, or faculties, or boards of trustees may be in the administration of its affairs, for, after they have done all they can do, the degree of success that it attains must be determined

largely by the support that the great body of the Church membership are willing to give it. If it fails to measure up to the standard of other Church institutions in any respect, it is because the members of the Church have not been able or willing to put as much into it as some other Church has put into its College. If its equipment is meagre and not modern, it is because its constituency has not felt interested enough to make it so. If its faculty is weak, it is because the patronage and endowment that its constituency have given it are not sufficient to enable the board of trustees to employ stronger men and women. If its graduates do not have the prestige that follows graduation from some other institution, it is because the Church back of it has withheld the influence of its patronage and support that alone can make it strong enough to give that prestige. If it is not good enough and strong enough and well-known enough to make it worthy of the patronage of all its logical constituency, from the least to the greatest, then it is because at least a considerable portion of that logical constituency have failed to render to it that degree of support to which it is logically entitled. These things, I say, are true of any Church College, for such an institution is almost wholly dependent upon the membership of the Church that has established it for its support and for its standing among its sister institutions. If a miller does not eat the bread made from his own flour, or the farmer will not eat his own meat, his neighbor will not long take his wheat to the mill of the one, or replenish his larder from the smokehouse of the other. If a merchant should buy his own shoes or other supplies from a competitor, his neighbors wouldn't be long in changing their patronage also. If the stockholder in a bank, or other corporation, refused to patronize his own institution or company, he would soon be turning every man over whom he had any influence, consciously or unconsciously, away from his own business interests. If a doctor refused to take his own medicines, it wouldn't take his patients long to become suspicious, and call in another physician. If on Sundaay, we make it a habit to go to hear somebody else's preacher, it will not be long till we'll help to draw away our own pastor's congregation. And just so, if we fail to support our own educational institutions, we need not be surprised to find that we gradually, consciously or unconsciously, reduce the patronage and lessen the power and influence of these institutions in proportion to our own

standing and influence in the community.

We are told that "on the wall of one of the public libraries in a little New England town, may be seen a picture entitled 'The Dawn of Ignorance.' The scene is laid in prehistoric times, when man had not yet emerged from savagery. In the foreground is presented to us a savage man, with the rude implements of the stone age around him. But it is not of these instruments he is thinking. Far away in the distance he sees a vision of a great city, and he has lifted his forehead to view it. And, as he looks, he realizes the rudeness of his surroundings, the brute discomfort of his dismal cave, the crudeness of his tools, the poverty of his life. A divine discontent awakens within him. He sees what he may become; he realizes in this supreme moment of his enlightenment what he may achieve, and he knows for the first time the depths of his own ignorance.

"This experience which must have come again and again to prehistoric man, comes to us, his descendants, still. The saviors of the world are not the men who are indifferent or callous, nor the men who live in the gloom of hopeless despair, but the men who see visions of what may be, and are not disobedient to the heavenly vision."—Rev. R. P. Anderson in the C. E. World.

What the Christian Church needs to-day as much as any other thing, is more men who "see visions," more visions and larger visions—visions of more churches possible to be established by our Home Mission Board; visions of more missionaries carrying the gospel to unsaved men and women in the foreign fields; visions of a greater and more powerful church literature for the enlightenment and stimulation of our people to larger things along every line of Christian activity; visions of an orphanage large enough and with money enough to take care of every dependent fatherless child in the bounds of the Convention; visions of a Church College with an equipment ample enough to receive every aspiring young man and young woman in the Church, modern and attractive enough to meet the wishes of the most critical and discriminating and with an endowment large enough to secure the strongest possible faculty and to enable it to meet the sharpest competition that may be brought to bear upon it.

I am aware that there are many men in our Church to-day—and there may be a few of them in this audience—who will not sanction this claim; but I repeat it, and firmly believe it, that we are in sore need of more men who "see

visions" in the promulgation of every enterprise of the Church. And more than that, I do not believe that we shall ever in any great degree measure up to the possibilities that lie before us as a Church, until more of us are ready to indulge in some of these visions of larger things in the promotion of the various enterprises of the Church. Remember there would be few castles in America, but for those shadowy ones we have built in Spain. So let them call you visionary if they wish; they will be but assigning you unwittingly to the goodly company of the world's greatest benefactors of all countries and all ages. Will they call you visionary? So many of them, no doubt, would have said of Columbus in 1492 and of Robt. Fulton, who in 1807 invented the steamboat; so they too would have said of Samuel Morse, who on May 24, 1844, sent by telegraph from Washington to Baltimore that world-famous scripture sentiment, "What hath God wrought"?

Eli Whitney, of the cotton gin fame, and Elias Howe, the friend of woman, the inventor of the sewing machine, were the objects of ridicule and derision in their day and those who call you visionary for indulging this hope, would have been among their detractors and deriders, had they lived in their time. Time and again has Edison been styled visionary, and he is visionary, but in a good sense. We once thought the automobile, and wireless telegraphy, and flying machines, visionary, and they were, but in the good sense.

Let them call you visionary, if they will. They called John the Baptist visionary as he went "preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand." And yet Christ declared of him that he was the greatest born of woman and more than a prophet. So they said of the Master himself as he went about thru Judea and Galilee offering unto them the gospel of salvation, and so they said even as he hung upon the cross, as they passed by railing on Him and wagging their heads. If the most they can say of you is that you are visionary, let them say it—then make your vision their vision by a practical embodiment in the convincing form of sound achievement and symmetrical realization.

What will this vision when achieved, when practically embodied, when symmetrically realized mean to us as a people? It will mean an institution to which we shall all point with greater pride and satisfaction, because it shall rest then on a firmer foundation. It will mean better trained ministers and more loyal laymen; for, whenever you

add to the efficiency of the College, you add to its value as a training school for future ministers and laymen. Contrast the present-day efficiency and effectiveness of the ministry and laity of our Southern Convention with what it was before the establishment of Elon College and you will see what this vision must mean to us a Church in this way. During the fifth of a century of its existence, Elon College has done more to advance the general interests of our entire Brotherhood than any other one agency among us. What department of our Church work has not felt the propelling power of its inspiration and aspiration? Home Missions and Foreign Missions and Education and The Christian Sun and the Orphanage and Church Extension and the Young People's work, all of them, have been effectually and efficiently forwarded by the new-blood of intellectual and spiritual power generated and imparted within the sacred portals of our own Elon. When we started the College they called us visionary and predicted disaster. Shall we heed their prophecy now? Nay, rather, let us be dubbed visionary, if thereby we may widen the influence and multiply the working efficiency and guarantee the increasing effectiveness of the institution we have founded and nourished and cherished until this good day, and which we cannot, we shall not, allow to suffer in this the day of its larger vision. Brethren, we cannot stand still; we must progress or regress, go forward or backward. The die is cast. It is the realization of the larger vision or the blurring of the vision we already have, which shall it be? Knowing the personnel of this body as I do and relying on your great love for our College, I feel confident that the larger vision shall be the actual vision of us all through the united efforts and the consecrated energy of us all.

A PAID-UP INSURANCE POLICY FOR EVERYBODY.

This is the day of insurance. Men insure their life, their homes, their crops, their earning capacity. So do women. Insurance robs death of its dread by providing for loved ones a means of support and perhaps of comfort. It robs life of its uncertainties and sweetens living with an antidote against grinding care. Men have found this out and insurance companies are rich and powerful—rich and powerful enough to have scandals connected with them and to overcome them and outlive them. Insurance is a device of man to provide against the future and its con-

(Continued on page eleven.)

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Founded 1844 by Elder Daniel W. Kerr.
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Four Months50
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J. O. Atkinson, Editor and Publisher.

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

SPIRIT AND LIFE.

The Words that I speak unto you, they are spirit, and they are life.—John 6: 63. (Golden text for Sunday, July 10).

It would be difficult to conceive of a more fitting climax to the lessons of the quarter than the teaching of the golden text: The words that I speak unto you, they are spirit and they are life. In the Scriptures from Matt. 9:18 to 13:52, less than five chapters, we have portrayed the very greatest variety and the most busy period of our Lord's career. It does not seem possible that so much of "spirit and of life" could be compressed into space so small. Jesus is here laying down the issues of life and of death, and by miracle and parable He emphasizes the power of His own ministry and the worth of His own words. The heart of the Son of God yearned for the people to believe in what he taught. He wanted people to believe, with full faith, in what He told them. "Heaven and earth shall pass away, but my words shall not pass away," He declared.

Now, it was not because these were His words that He wished them to be accepted as valid and true, but because He knew that these words were spirit and life to as many as received and believed them.

Our Savior wanted the world to have largely of His spirit and His life, because it was the spirit and the life. His kingdom is to come and is to pervade all and prevail over all. True, it may be a long time in coming; but it comes. Three-fourths of the seeds sown may go to waste; the other fourth may have tares growing among them. But this fourth is yet to multiply, replenish and

supply the earth. The kingdom of righteousness will surely come and will prevail over all the earth. Men may despise this kingdom, may deem it small, insignificant, of no comparative weight and worth. But as sure as God is, the kingdom of light and life will surely prevail over the kingdom of darkness and of death.

Is it not strange that after centuries of positive proof and practice, after the yearning of Lord Christ and the pleadings and the preaching of His faithful servants there are yet those in the world who do not believe the words of our Savior, do not accept His teachings,—His words as spirit and as life? No one who has really put them to the test in His own life disbelieves them, but there be not a few who deny them and refuse them. It is as if they denied their own birth right, their own glorious heritage. The unthinking and argumentative are not receiving the words of our Savior as spirit and as life, and they themselves are missing, losing from their own experiences, the spirit and the life which a gracious Father and a forgiving Son offers them. There is no saner, sounder, safer thing on this earth to do than to accept the words of Jesus and live by them for they are in all truth both spirit and life. God pity those who do not share this spirit and live this life—the divine spirit of the Master and the life of the Son of God. These are ours for the asking and the receiving.

THE CHRISTIAN CHURCH PROBLEM.

The available ones are those who count. You need not even enumerate those that cannot be used. Only these that are used tell. And so why count the rest?

In your Sunday school it is so. In your church it is so. In the church at large it is so. Do not count the ones that are not available.

I am thinking of the great unused masses and numbers in our Christian churches. They are not available on any account whatsoever. They might as well not be. You cannot use them in helping to support the church paper. They do not subscribe for it; know nothing of it, care nothing about it. You cannot use them in support of the church school. They do not patronize it, know nothing of it, care nothing about it. You cannot use them in supporting the Orphanage. They know nothing of it, care nothing about it. You cannot use them in helping the missionary enterprises of the church. They do not believe in missions, know nothing of them, care nothing about them. Use them, you cannot use them. Their names are on your church

rolls. Their numbers encumber the printed page of your statistical table. That is all. They are the unavailable ones, the great, stupendous unused masses.

What our Christian cause and churches need today, as they need nothing else, is to make available to some purpose the great unused masses, the idle, inactive, indifferent membership. There are hundreds and hundreds, we dread to think how many, who, though their names are on some church roll, never through the long years contribute a dollar to their church, nor lend a helping hand in any manner to its general enterprises. It would be surprising to know their number, more than surprising, it would be painful.

Not by the first word of mouth, deed of hand, or act of mind have they ever yet helped Elon College. The institution might as well be in the moon, or in fact, not be at all, so far as they are concerned. The same is true of all other church enterprises.

How to reach the unreached, use the unused, engage the unengaged of our numbers for any effectual or practical plan or plea or purpose is the one problem of our church today.

How can The Christian Sun get hold of the great numbers who do not read it, and get them to read it?

How can Elon College get hold of the great numbers who do not patronize it, and get them to patronize it?

How can our Orphanage get hold of the great numbers who contribute nothing to it, and get them to contribute?

How can the local church get hold of the great numbers who never come to its service and get them to come?

How can the Sunday school reach the numbers of children and grown-up people within reach, in the neighborhood, and get them to attend?

These are the questions that today weigh most heavily upon the hearts and minds of those who care and are anxious. How shall we make available the great unavailable masses?

MASTER THYSELF.

Men who, by the majesty and might of their minds, characters and positions, have been able to master multitudes and direct the minds of millions, have reiterated, time and time again, that the supreme mastery is that of mastering one's self. Ralph Waldo Emerson declared that there was one supreme duty that every man owed society, and that duty was self-conquest, the mastery of one's passions, appetites, inclinations.

"A man's greatest enemies are the foes of his own household," is as true today as when first penned.

In his great Oxford speech recently Ex-President Roosevelt, preaching the same gospel of self-control, said: "We need never really fear foes from without, so long as we safeguard ourselves against the enemies within our own households; and these enemies are our own passions and follies. Free peoples can escape being mastered by others only by being able to master themselves."

Shakespeare gave voice to the same sentiment:

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any
man."

When one learns to control one's self one has learned the deepest secret of a true, happy and successful life.

SUFFOLK LETTER.

Sarah E. (Riddick) Norfleet was born in Nansemond Co., Va., November 14, 1833, and died in Suffolk June 9, 1910.

She was married to Elisha Norfleet November 20, 1851, by Rev. W. B. Weltons. She was the mother of eight children: Alida, Sarah C., Annie R., Robert J., John B., Bessie E., and two who died in infancy. Alida married Dr. John R. Beamon, and they are both dead. Robert and John are twin brothers, partners in Hardware business, and John B. is the Mayor of Suffolk. Mrs. Norfleet had 14 grand children, eight living and six dead; and seven great grand children. She was the last of her immediate family.

Her personal qualities were marked by simplicity and strength rather than show and weakness. Trivial things did not interest her, and doubtful things did not win her approval. Life's meaning to her involved sincerity and duty. No pretense or sham entered her thought or intercourse with others. Her life was not the flash of a facet but the strength of masonry. Her personal devotion to loved ones and friends was lasting; no mood or spasm of friendship compromised the regular flow of her great soul. Deep called unto deep in her daily life, and she stood out in her individual strength as a landmark in society.

The qualities that marked her domestic life united the old and the new conditions beautifully. Nursed in the lap of luxury, surrounded by ease and servants in her early married life, the Civil War robbed her of most of these blessings, and then her husband died on Christmas day 1869, leaving her with a large family of children. That transition was the test and measure of her domestic strength. In that crisis she gathered up the reins of family management and

proved herself equal to the trying emergency. She not only held her family together, but provided for their wants, their training and education, and left the impress of her judgment and character upon their lives. Brave as any hero and true as love, she made her home the center of hospitality, refinement and influence. She proved herself in times that caused many to fail.

Her religious qualities were of the old type and that is saying much in her praise. She was religious from a child and a long life matured her early convictions and professions. She was a charter member of the Suffolk Christian church which will be 50 years old in November. Wm. T. Duke of Magnolia, near Suffolk, and ex-Senator James A. Turrentine, N. C., are the only survivors of the 25 charter members.

Mrs. Norfleet's religion stood at least three great tests:

(a) Youth and prosperity. In her young days, when doors of self-indulgence opened to her, she held fast to her Savior. Her life-motto seemed to be: "In the days of prosperity be joyful; but in the day of adversity consider."

(b) Misfortunate and responsibility. The loss of property, widowhood, the responsibility of a family, none of these things made her faith waver. Like a light-house in the midst of a storm-tossed sea, she stood and let her light shine over the troubled waters.

(c) In sickness. For five long years rheumatism held her in its painful grip; but all these years were sweet in their submission and rich in patience. The days and years marched by that sick chamber in honor of her faith and her resignation. Besides that sick bed, through these long years, was the angel presence and tender service of her youngest child, Bessie, whose devotion and thoughtfulness deserve mention in words for which my pen is inadequate. The unwritten histories of sick chambers, where the long-afflicted patiently bear their sufferings, and where strength and love seem to grow on hardest service by tender daughters, put to shame the little that most of us bear and do for Him who gave His life for us.

W. W. Staley.

NORFOLK LETTER.

Sunday was a very warm day in Norfolk, consequently congregations were not large. The Third Church school is keeping up its good record on attendance, there being more than 100 present every Sunday now, and for the last quarter it had the longest honor roll I have ever heard read for a school of its size.

In the first of his series of sermons on the "Troublemakers," Bro. Hanson last night gave us one of the strongest sermons he has yet given us, using for his subject, "The Man who Talks too Much." Quite a good many new faces were seen in the congregation.

Mrs. Jas. A. Eley, Supt. of the Primary department, will leave this week for a visit of some time to her daughter, Mrs. Dixon, Warren, Pa. She will be missed from her place in the Sunday school and the choir.

A large audience is reported as being out to hear the pastor, Bro. Howsare, at the Temple last night on the first of a series of illustrated lectures on the "Holy Land." A treat is in store for all who can attend these lectures.

The ministers of the E. Va. Conference are in their bi-monthly meetings at the study of the pastor of the Memorial Temple.

Prof. J. W. Cooper of Portsmouth, will have charge, as director, of a big chorus choir, composed of the choirs of the Churches comprising the Tidewater Section for the S. S. Convention. That means that we shall try to have some good music for the Convention.

J. W. Manning.

NOTICE.

The Young People's Convention of the Eastern North Carolina Conference will convene at Amelia, Johnson Co., July 20 to 22. All ministers, delegates, and visitors who expect to attend will please notify Mr. Edd Smith, Clayton, N. C., R. F. D.

Those coming by rail and giving notice of same will be met at Clayton. We desire all delegates, ministers and visitors to come on the east-bound Southern train which leaves Raleigh about one o'clock P. M. You can make connection with that train from the south or north-bound Seaboard.

We will arrive about 1:30 P. M. and we want to organize the convention which will meet at 3 P. M.. If you can't meet that train come on the next which leaves Raleigh about 7 P. M. We trust that every S. S., C. E., Organized Class in the conference will be represented.

The people of Amelia church and community are expecting you to attend. You are invited as a brother or sister, and as a friend to attend. They want to know you and it will do you good to know them.

Yours fraternally,

A. T. Banks, Pastor.

McCullers, N. C.

**THE CHRISTIAN ORPHANAGE
DEPARTMENT.**

CHILDREN'S CORNER.

The Band of Cousins.

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

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

Amount brought forward\$1,143.84

Dues:

Archie Newman	\$.20
Wallace Newman .....	.20
Violet Davis .....	.10
John Newman Denton ..	.10
Sidney E. Denton, Jr. ..	.10

Monthly S. S. Offering:

Wakefield, Va. ....	.92
Third Ch. S. S., Norfolk	3.14

Special Offering:

Mrs. Cates, on support of children, June	3.00
Use of drill .....	.90
J. A. Foster	5.00
T. T. Adams	5.00
J. H. McAdams	5.00
Y. H. Yarbrough	5.00
Mrs. Dora Pearce	2.50
Mrs. Annie Jeffreys	2.50
Miss Lula Oliver	2.50
Miss Mabel Yarbrough ..	1.00
W. A. Hinton	1.00
Scott Taylor	1.00
W. L. Taylor	1.00
P. L. Yarbrough	1.00
Miss Cora Foster	1.00
Mrs. Mary E. Foster	1.00
Miss Hulda Taylor	1.00
Mrs. M. S. Pointer	1.00
Mrs. Lessie Smith	1.00
Miss Janie Pearce .....	.50
Edgar Pearce .....	.50
Mrs. Bettie Wells .....	.50
Mrs. Bettie Winstead ..	.50
Mrs. Semora Taylor ....	.50
Miss Freda Pointer .....	.50
Walter Jeffreys .....	.50
J. T. Earp	1.00
T. A. Winstead .....	.50

Amount 24th week ... 49.16

Total\$1,193.00

Elon College, N. C., June 29, 1910.

My Dear Children and Friends:—

We have a nice report this week by the liberality of Lebanon where Uncle Jim visited last 3rd Sunday. This entire list of friends gave as cheerfully as we have ever seen—and the asking became real pleasant, and after the services the people talked about the liberal giving and the orphanage work. We thank each kind friend for the amount given. In some way one name must have been

omitted, as the P. O. O. from Bro. McAden is .50c. more than the names show. We will be glad to give credit if we can get name

Uncle Jim planned another trip for 4th Sunday but was down with lame foot and could not get out.

Rev. W. S. Long, D. D., Graham, N. C., came and preached for the Orphans and friends who came over at 3 P. M. last Sunday. The children enjoyed the services very much. It was our first preaching service. Dr. Long and Uncle Wellons took dinner with the Orphanage family. The children are always glad to have company. Miss Compton, one of their teachers, and Mrs. Cates also were visitors last Sunday.

Donations: Miss Sadie Wright, Lobbelia, N. C., 1 box with four shirt waists, 3 handkerchiefs, 2 fans, 3 combs, 3 neckties, lace, 2 towels, 2 spools thread, 3 prs. stockings, 2 cakes soap.

The farm is all in a rush these hot days, ploughing, hoeing, planting, etc.

By the time this letter reaches you our pastors and Sunday schools that are not taking any offering now will have received an appeal for the Monthly Sunday School Offering. We may make a mistake and send to some who are already taking the offering; if so, excuse the mistake. We earnestly appeal to pastors and superintendents to consider this call, and begin to comply with the request of the Convention in July. We need your help now. Don't press the school to large amounts, but just easy and cheerful offering. If all the schools would average \$1.00 per month it would help us greatly. Set aside one Sunday per month Orphanage Sunday, and soon the children will know and you will hear their pennies and nickles rattle. We hope that many schools will agree to feed and clothe an orphan by sending \$5.00 per month. Are there not five other friends who will do so?

Let us begin the last half of 1910 with determination and enthusiasm to accomplish great things.

Yours for work,

Uncle Jim.

Windsor, Va., June 23, 1910.

Dear Uncle Jim:—

I am a little late this time on account of having such a fine time playing with my sisters and little friends, and also eating so much fruit, plums, peaches, and apples. Hope the little orphans are having a fine time too, and I guess they are.

Will close. Find 10 cts. for the orphans.

Lovingly,

Violet Davis.

We too have enjoyed some fruit, Violet, and know how good it is.

FREEMAN DRUG CO.,

Dealers in

DRUGS, MEDICINES, PATENT MEDICINES,

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

Prescriptions Carefully Compounded.

Burlington, N. C.

When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

CAPUDINE for "THAT HEADACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

Henderson, N. C., June 27, 1910.

Dear Uncle Jim:—

Since my last letter I have been real sick, but was not sick but a few days. Mama was sick last week. The doctor came to see her twice. She is better, but not well yet. We had our children's day exercises last night. I was in a dialogue, had one recitation, and sang a song all alone, besides helping sing another song.

I see in your letters in The Sun that the little boys work. I have to work too, but do not like it much.

I send my dues for June and July.

With love to you and all the cousins from
Wallace Newman.

We have to do lots of things, Wallace, not because we like to do them, but because it is duty. You will learn more of this as you grow older, and maybe work will not be so hard.

Henderson, N. C., June 27, 1910.

Dear Uncle Jim:—

As the month is so near its close I will send my dues for July too. I have been sick since I last wrote, and I don't like to get sick, for I have to take medicine. My part in the Children's Day exercises was a part in two dialogues, and help to sing. I hope none of the cousins have been sick.

I close with lots of love. I am your

Little nephew,

Archie Newman.

Glad you enjoyed Children's Day, Archie. Little children are very necessary to the happiness of fathers, mothers, friends, and it is with delight we hear them in their exercises.

Pine Apple, Ala., June 21, 1910.

Dear Uncle Jim:—

I (Newman) have just returned from a nice visit to Ga. and Fla. I saw so

much I can't tell it all. Papa and I enjoyed Bro. Elder and other friends in Richland, Ga. We had a nice trip to Carrabelle, Fla., riding on the Gulf in the big steamers, fishing and swimming. I caught a fish that weighed four pounds. Papa helped me pull it in.

Last Saturday I ate breakfast in Tallahassee, Fla., dinner in Richland, Ga., and supper in Montgomery, Ala. We brought mama and brother some nice peaches, and today we had some fine peach cream.

We (brother and I) are certainly enjoying our plays after so long a separation. We send dimes and love. Pardon so long a letter.

Fondly,
John Newman Denton,
Sidney E. Denton, Jr.

Well, Newman, you have indeed had an experience that not many older people have enjoyed. It was indeed a tri-state day and when you get older you will know what that means.

(Begun on page seven.)

sequences and, tho' modern, is destined to abide.

But the best insurance policy, a paid-up participating one, is a college education, which gives character a broad, deep, solid foundation and insures against the ills, accidents, and misfortunes of life. A college graduate may go into business or a profession and he will outdistance his less fortunate competitor, because his education is to him a paid-up insurance policy, yielding him a constant dividend in superior judgment, mental grasp, and outlook on the problems of life,—a dividend known only to the educated man and appreciated only by him. For a woman it is the best sort of insurance. She may never expect to teach, only to marry and preside over a Christian home, and so may feel that in her case a college education is a useless waste of time, energy, and money. If she could foresee life to its end, she could hardly afford to deprive herself of the opportunity of the larger life such an education will vouchsafe her. But she cannot foresee the ultimate issues of life. If misfortune overtake her, by her education she is equipped to provide for herself and those dependent upon her. If all goes well and her girlhood's dream of a blissful homelife unfolds in a living reality, her education is her constant paid-up, participating insurance policy, giving her a subtler power over the loved ones entrusted to her deft hands. An educated woman means an educated family; this is the direct resultant of her paid-up insurance policy—her college education.

Elon College is prepared to issue such policies. The terms are very reasonable. All who wish them can have them. For particulars in full and instructions as to how to proceed, address

W. A. Harper, Dean,
Elon College, N. C.

(Begun on page three.)

on Account of the Scarcity of Teachers to be Overcome? J. J. Carter and J. W. Payne.

4:00 What Has Been the Effect of the Sunday School upon the Temperance Cause, by Miss Delia Carter.

Sunday, July 31, 9:00 A. M.

Opening service conducted by T. H. Denney.

9:15 Round Table, conducted by the President.

9:45 Sunday School.

10:30 My Experience in Sunday School Work, by volunteers.

11:00 Convention Sermon by Rev. G. O. Lankford.

This meeting will take the place of the regular District Meeting. Every Sunday school in the Ala. Christian Conference should be represented by one or more delegates, and churches should send delegations where they have no schools.

We hope to make this the best Sunday School Meeting we have ever held, and we urge each church and Sunday school to be represented, and each speaker to be on hand with well prepared speeches.

J. S. Sledge,
Chairman Committee.

A LETTER TO PASTORS OF EASTERN VIRGINIA CHRISTIAN CONVENTION.

My Dear Brother:—

You are aware that the Teacher Training Course of the Christian Church, of which you are a member, entitled, "Preparing the Teacher," by Harper, Lawrence and Wicker, has now been adopted by the International Committee as an advanced course, thereby offering the International diploma to any who may complete this course and apply for it. This entitles every Teacher Training class, or individual, who is pursuing

this course, to enroll with their State Association for such a diploma. We urge that every denomination, which is not issuing diplomas directly, to do this. Nearly every denomination is falling in line. Those who issue diplomas directly, look to us for the International seal or the signature of the Teacher Training Supt.

You have been pursuing your work now for more than twelve months, and you ought to be ready for examination and diplomas. In my judgment we ought to be able to issue fifty diplomas to our denomination at once,—I mean to the students in the Eastern Virginia Conference.

I think you had a class some time ago. I am confident you began one. Can I now enroll this class for the International diploma? Can't you arrange to hold the examination at some early date and thus add to status of your work, the glory of God and Teacher Training recruits? It will cost you nothing.

I have sent to each one enrollment cards. If you will please have every member of your class fill out one of these, putting name of book for the course, and return to me. If your class has just begun, do the same thing. It enrolls you and puts you in touch with us till you are ready for the examination. If there are individuals taking the course alone, have them enroll also, marking the card "individual." If Teacher Training has not yet begun,—if you are not yet organized,—I wish to ask you to take these cards and work up a class as soon as possible in any or all of your churches. If a class is not practicable, secure individuals who will consent to take up the course at home. I will help them and so will the Teacher Training Supt. of your Conference.

The leaflet sent fully explains the Teacher Training work. If there is anything further you would like to know, I shall be very glad to help you. Don't fail to call on me. Teacher Training is the liveliest thing in the Sunday school world yet.

(Concluded on page fifteen.)

* * * * *
WANTED—500 NEW SUBSCRIBERS
By September 1st, 1910.
Our Special Offer.—That this may be easily and speedily accomplished and The Sun placed in 500 homes where it is not now going, and in order that we may be in a position to increase the size and otherwise improve the appearance of the paper, we are offering THE SUN to new subscribers for the remainder of the year 1910 for only 50 Cents.
How many friends of THE SUN will help us increasing its circulation, and thus enable us to give the denomination a larger and better Church Organ?
* * * * *

YOUNG PEOPLE'S DEPARTMENT.

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

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

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

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

A BOOK REVIEW.

Sunday School Records, Reports, and Recognitions.—By E. A. Fox, General Secretary of the Kentucky Sunday School Association. Published by the Sunday School Times Co., Philadelphia, Penn. 111 pp. 50 cts. For sale by The Christian Sun.

This is a unique publication. It is number six of the Times Hand-Books for Sunday School Workers and deserves a place in that collection of masterly volumes on the Sunday school. I know of no other book that pretends to cover the same ground. You can get the ideas, plans, and principles set forth in it by consulting a dozen or fifteen volumes and doing some hard thinking besides, but here it is in a nut-shell. No secretary, treasurer, superintendent, librarian, nor teacher ought to be without it.

There are twelve chapters dealing with the importance of keeping and using records, whether class, private, or permanent, the secretary, the treasurer, the librarian, and recognitions. The author is opposed to prizes given in competition. He is also opposed to rewards of a money value given to all who attain a certain standard of excellence. He favors the wise and proper use of recognitions, many of which he suggests, having gathered them from every direction after they had justified themselves by satisfactory trial and experience. The book concludes with a bibliography of publishers.

With the Franklin, Va., Church.

Our Franklin Church has a Teacher Training Class, two Organized Classes, one for men and the other for ladies, a Young People's Society of Christian Endeavor, and was on the verge of organizing a Junior Christian Endeavor Society while I was privileged to be in their midst. The motto of the Young People's Convention is, therefore, realized there.

I had the pleasure of teaching the Sunday school lesson to the Men's Organized Class and of telling the Young People's Society how to make Christian Endeavor go. At this latter service were

present also by Pastor Rowland's thoughtful invitation young people from the Baptist Young People's Union and the Epworth League. Brother Rowland is doing a great work at Franklin and is ably assisted by his gifted wife. She has the reputation of being the best Sunday school teacher in the town.

I was very much impressed with the way in which the Sunday school of this congregation keeps up with its absentees and in large measure reduces them. The teacher notes on a blank prepared for that purpose all absentees for the day. The Secretary then fills out and mails or sends by the messenger Cadet Service, composed of the boys and girls anxious to do errands for the school, the following card, which is a model for neatness and simplicity:

Franklin Christian Church
Sunday School Class No. _____.

Dear Friend:—

We were much disappointed in not seeing you in your class last Sunday. We missed you greatly and hope to see you in your place again next Sunday. You know that the Class is really not itself when any face is missing. We need you. Bring some one with you.

Affectionately yours,

The pastor, the superintendent, and the teachers all in addition call on those who are found to have been sick or otherwise providentially detained. We must avoid too much formality in our religious work, but there is no doubt that one of the greatest weaknesses of our present day Sunday schools is the failure to look after absentees. As between a little formality and this dereliction, I will always choose the former evil. I enjoyed being at Franklin.

C. T. TOPIC FOR JULY 10—A FEW SUGGESTIONS.

The Leader.—The leader should speak briefly of the elements that go to make a model Society—Cooperation, Expression, Fellowship, Loyalty—these are the "big four" of successful C. E. effort. Upon these let him enlarge, showing how they would affect his own Society.

The Scripture.—Have the S. S. Supt. read and the pastor comment for five minutes. This will give variety—which is the spice of life.

Special Work.—An essay on "Model C. E. Societies of which I have heard"; and address on "How to Make our Society a Model."

Question Spurs.—To come in as voluntary participation:—

What are the qualifications of an ideal president?

Of an ideal secretary?

Of an ideal Corresponding Secretary?

Of an ideal Organist?

Of an ideal Treasurer?

Of an ideal Committee Chairman?

Of an ideal Committee member?

Of an ideal prayer-meeting leader?

Of an ideal prayer meeting participant?

Of an ideal Christian Endeavorer?

Why should all members be on a committee?

What part can the pastor best take in the meetings?

In the other work of the Society?

What kinds of work should a model Society undertake?

What kinds of new work do we need?

How can we get them?

What can we do to spread C. E. in our home land?

In the foreign land?

How should the Society help the Church?

Scripture References.—To come in as voluntary participation, with a word of comment or explanation:—

The Lord working with them Mark 16:20
Laborers together with God - 1 Cor. 3:9
Workers together with him - 2 Cor. 6:1
Stayed up his hands - - - Ex. 17:12
Knit together as one man - Judg. 20:11
Behold, I am with thee - - 1 Sam. 14:7
Division of labor and cooperation

Neh. 4:16

Bringing our Friends - - - Mark 2:3

We are sent out - - - - Mark 6:7

With one mind - - - - Phil. 1:27

If two of you shall agree - Matt. 18:19

Were praying - - - - Luke 1:10

With one accord in prayer - - Acts 1:14

Lifted up their voice to God Acts 4:24

Gathered together, praying - Acts 12:12

Kneeled down and prayed - Acts 21:5

Ordained to be a witness - - Acts 1:22

We are His witnesses - - - Acts 5:32

We are witnesses - - - - Acts 10:39

Witnesses unto the People - Acts 13:31

Witness of the sufferings of Christ

1 Pet. 5:1

Eye witnesses of His Majesty 2 Pet. 1:16

Be strong: for I am with you Hag. 2:4

Go work - - - - - Matt. 21:28

Your labor is not in vain - 1 Cor. 15:58

For Next Week: Letter Writing.

M., July 11,—Letters of Warning, 2 Cor.

2:9; 13:2, 10.

- T., July 12,—Of Commendation, Rom. 16:1-2.
 W., July 13,—Of Instruction, Rom. 1:1; Jude 1:3.
 T., July 14,—Of Friendship, 3 John (entire).
 F., July 15,—Of Pleading, Philemon 1:1-25.
 S., July 16,—Of Encouragement, 1 Pet. 1:3-7, 22-25.
Sun., July 17, Topic—The Christian Use of Letter-Writing, Ps. 45:1; 1 John 2:12-15.

Suggested Program.

1. Song Service.
2. Leader's prayer.
3. Scripture and comment as suggested above.
4. Chain of prayer.
5. Special Music.
6. Leader's remarks.
7. Song. Prayer.
8. Special work.
9. Voluntary participation, including answers to Question Spurs and reading or recitation of Scripture verses with brief comment, interspersed with stanzas of appropriate song.
10. Song. Offering. Mizpah.

VARIETY IN THE BENEDICTION.

Variety should be sought for in religious worship as in everything else. As soon as we do our worship as it were by second nature or reflex action, then it ceases to touch the real soul. I know that a High Church Episcopalian would deny all this, as will the ritualistic churches, but that is the reason why these churches have always failed to touch men's hearts and kindle their souls into passionate enthusiasm for Christ and the Church. Man's religious nature, as his physical nature, delights in a little variation. We can have this even in the Benediction.

Three very appropriate and well-known benedictions, which are much used in Christian Endeavor Societies the world over, are:

The Mizpah, founded on Gen. 31:39—
 "The Lord watch between me and thee, when we are absent, one from another."

The Aaronic, founded on Numbers 6:24-26, "The Lord bless thee, and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."

The Pauline, founded on 2 Thess. 3:18, "The Grace of our Lord Jesus Christ be with you all. Amen."

Every Society should make use of these three Scriptural forms, at least, of the benediction. Sometimes dismiss with prayer, sometimes with silent pray-

er, sometimes with the Lord's Prayer in Concert. Let us have variety, brethren. Remember Dr. Clark's witty saying: "Face the seats the other way, if you can't get variety otherwise."

SUNDAY SCHOOL OR YOUNG PEOPLE'S CONVENTIONS—WHICH?

In last week's Sun I explained my attitude, and I think the attitude of the Young People's Convention, toward the matter of changing the name of our conventions. To me personally it makes no difference whatever whether they are called Sunday School Conventions or Young People's Conventions provided the policy of Elon Convention can be carried out. To me Sunday school work comes first always. I am more interested in that than any other phase of our church work, however, I am not in favor of holding on to that name if a change will provide for other phases of our work which heretofore have been sadly neglected. Although the Young People's Convention is a duly authorized body, brought into existence by vote of the Southern Convention (Greensboro session) yet it does not desire to dictate in any way what any convention or conference shall do.

It has the right, however, to outline a policy for the conduct of our young people's work.

The question is how are we to provide for Christian Endeavor, Young People's Missionary Societies and other similar organizations if our Sunday School Conventions are to remain as such. To what body will such organizations report? What business has a Christian Endeavor Society to report to a Sunday School Convention? A change of name will make it possible for all these various phases of our work to be cared for without the holding of other conventions.

No action of the Elon Convention has been called into question except those who had the misfortune not to be there. My friend and brother from Waverly asks the question: "Whose prerogative is it to change our conventions?—but it seems to me much that this convention should assume to dictate to all the conventions, etc." Maybe the Elon Convention had no right to change a name, but maybe an individual has a right to see that names are not changed. Read further in the brother's article: "Notice is hereby given that the Eastern Virginia Sunday School Convention is still a Sunday School convention and so far as I am concerned, it always will be as long as I am of the opinion that I am at present."

Probably the Elon Convention should

not have acted so hastily but should have consulted the proper authority before expressing itself upon this matter.

Respectfully,

S. M. Smith, Pres.

Young People's Convention.

—United States Senator John W. Daniels of Virginia died at the Lynchburg Sanitarium Wednesday P. M., June 29. Senator Daniels was Virginia's favorite son, politically, having received again and again every token of the people's highest confidence and esteem. He was born at Lynchburg, Sept. 5, 1842, and served in the Confederate Army throughout the Civil War, being wounded severely, from which he never fully recovered, in the battle of the Wilderness in '64. He studied law at the University of Virginia in 1865-66 and was admitted to the bar in the latter year. In 1869 he was sent to the Virginia House of Delegates and has been in public service almost continuously since. He was a member of Congress (House) 1885-87, and was sent to the Senate in 1887, of which body he has been an honored and influential member ever since, having recently been elected for another full term of six years. Senator Daniels was most powerful as platform speaker and orator, and always swayed his audiences with his thrilling eloquence. His State and the nation are the losers by his untimely death.

THE EDINBURGH CONFERENCE.

Returning from the great World Missionary Conference at Edinburgh, Eben E. Oleott, president of the Hudson River Day Line, delegate from the Board of Foreign Missions of the Reformed Church in America and treasurer of the Laymen's Missionary Movement, gives the first account by word of mouth of the great gathering.

Twelve hundred delegates from all over the world were in attendance. They represented 160 different churches and organizations. Over 100 of them were men and women from the front—missionaries who had spent years on the field.

For ten days the meetings continued. The Assembly Hall of the United Free Church, which seats 3,000 persons, was filled three times each day. Besides this chief meeting of the delegates, there were regular sessions maintained at the Synod Hall belonging to the City of Edinburgh, and another gathering at the Assembly Hall of the Established Church of Scotland. These two meetings together had a regular attendance of at least 4,000.

MARRIED.**Steed-Trogdon.**

Liberty, N. C., June 24.—The quiet little village of Liberty was the scene of an unusually pretty marriage yesterday when at 3 o'clock in the afternoon Miss Vallie Trogdon, of Liberty, became the bride of Mr. Herbert N. Steed, of Raleigh. The ceremony was impressively performed by Dr. W. S. Long, of Graham, in the Christian church which was beautifully decorated with evergreens, ferns and jasmine. The groom was attended by his best man, Dr. Williams of the A. and M. faculty of Raleigh. The bride, beautifully attired in a going-away gown of tan silk serge, came in on the arm of her brother, Mr. T. W. Trogdon, carrying a bouquet of bride's roses and lilies of the valley. The bride's sister, Miss Etta Trogdon, as maid of honor, was becomingly dressed in white silk poplin and carried pink carnations. Little Miss Margaret Smith carried out very prettily the part of ring bearer. Immediately before the ceremony Miss Clara Moffit, of Asheboro, rendered beautifully the song so appropriate, "O, Perfect Love." Miss Sallie Patterson accompanied her on the organ and also played the wedding march. The other attendants were Miss Nell Causey, of Greensboro, and Nellie Patterson and Affie Griffin, of Liberty, and Messrs. Clyde Causey, of Greenville,, S. C., George Hanner, of Siler City, and M. Robbins, of Greensboro.

Immediately after the ceremony the bride and groom boarded the train for a brief honeymoon in the mountains of North Carolina. A beautiful display of wedding presents attested the popularity of the bride and groom. Miss Trogdon, by her charming personality, has made many friends who will miss her sorely from her old home. The groom, Mr. Steed, is a member of the faculty of the A. and M. College, of Raleigh, and in the early fall the young people will take up their residence at Raleigh. In the meantime, after a brief honeymoon, they will be at home at Steeds, N. C.—Raleigh News and Observer.

Daughtry-Pierce.

At Liberty Spring Church, Nansemond Co., Va., Mr. William C. Daughtry and Miss Selena Gertrude Pierce were united in marriage on June 29, 1910, at 2:30 o'clock P. M. Miss Jennie Daughtry played the wedding march. Just before the bridal party entered the church, Mrs. I. W. Johnson sang, "Melody of Love." The church was beautifully decorated with white and green. Messrs.

THE NEWLY REVISED CHRISTIAN HYMNARY.

Careful comparison with other similar publications supports the assertion that the **New Christian Hymnary** is the best book of the kind for church service use. It contains 382 pages of music. Large, clear print; thirty-five selections for responsive reading; subjects of readings; order of service; index of Scripture passages, etc. It is substantially bound in buckram cloth.

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Come, See. Be Convinced.

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Emmett Rawles and Hendrix Jones acted as ushers. Little Mary Holland was ring-bearer. Mr. Thomas Pierce was best man, and Miss Ethleen Hoggard maid of honor. The following were attendants: Mr. Willie Pierce and Miss Annie Copeland; Mr. Joseph E. Holland and Miss Estelle Copeland; Mr. Robert Norfleet and Miss Lydia Daughtry; Mr. B. C. Britt and Miss Carrie Daughtry; Mr. L. M. Felton and Miss Maude Norfleet; Mr. Henry Savage and Miss Novella Copeland. The bride was the recipient of many beautiful and useful presents. They left for a bridal tour to Washington. They have the best wishes of many friends.

I. W. Johnson.

DIED.**Elliott.**

Mrs. Jane P. Elliott, nee Miss Jane Luck, daughter of Paul P. and Nancy Elizabeth Luck, was born April 17, 1834, in Halifax Co., Va., and died April 21, 1910, age 74 years and four days. Early in life she professed faith in her Savior and united with Union Christian Church. November 15, 1855, she married William Munford Elliott, who died Dec. 18, 1891.

Six sons and one daughter survive her. Also there are a number of grandchildren and several great grandchildren. One son, Munford Simeon, is a useful minister in the Virginia Methodist Conference.

The funeral services were conducted by Rev. U. R. Turner of the M. E. Church, and the burial was in the family burying ground near the old home.

I had been Sister Elliott's pastor for more than five years, during which time she was feeble from age and at times suffered much. She impressed me as

being a true Christian woman, proud of her noble sons and Christian daughters and her bright, interesting grandchildren. Rev. 14:13 .

C. E. Newman.

Hunt.

Sister Mamie Hunt, wife of Dr. E. M. Hunt, and daughter of W. A. and Margaret M. Thomas, was born May 27, 1881, and died at her home at Jonesboro, N. C., June 14, 1910, age 29 years and 18 days.

Sister Hunt was married to Dr. Hunt March 29, 1910, they living together only two months and seventeen days. In early life Sister Hunt made a profession of faith in Christ and joined the Christian Church at Shallow Well, to which church she ever remained loyal, true, and faithful until her death. She was organist at her church for about seven years, and for several years she taught a class in her Sunday school. The writer was her pastor for nearly a year and always found her ready and willing to discharge her Christian duty. She was a devoted daughter, a good and faithful companion, and a most noble Christian character.

We can't understand why the Lord took her so early but we do know that the Lord never makes a mistake; so let us submit to His will and say as the man of old said, "The Lord gave and the Lord taketh away; blessed be the name of the Lord."

The funeral services were conducted at Shallow Well Church by Bro. King, her husband's pastor, and the writer, in the presence of a great company of mourning relatives and friends. Her body was laid away in the cemetery at Shallow Well, to await the resurrection morn. The floral tribute was beautiful and abundant.

Sister Hunt leaves a mother and father, three brothers, one sister, a dear husband, and a host of relatives and friends. May the Lord bless and comfort the bereaved.
W. L. Wells.

(Begun on page eleven.)

Expecting to hear from you about this matter, sending me a list of all your Teacher Training students; and wishing you great things in your (our) church, I am,

Yours for an open book,
C. H. Rountree,
Teacher Training Supt.

RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. 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	10:13	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.

	A.M.	P.M.	P.M.
Lv. 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
" Willow 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

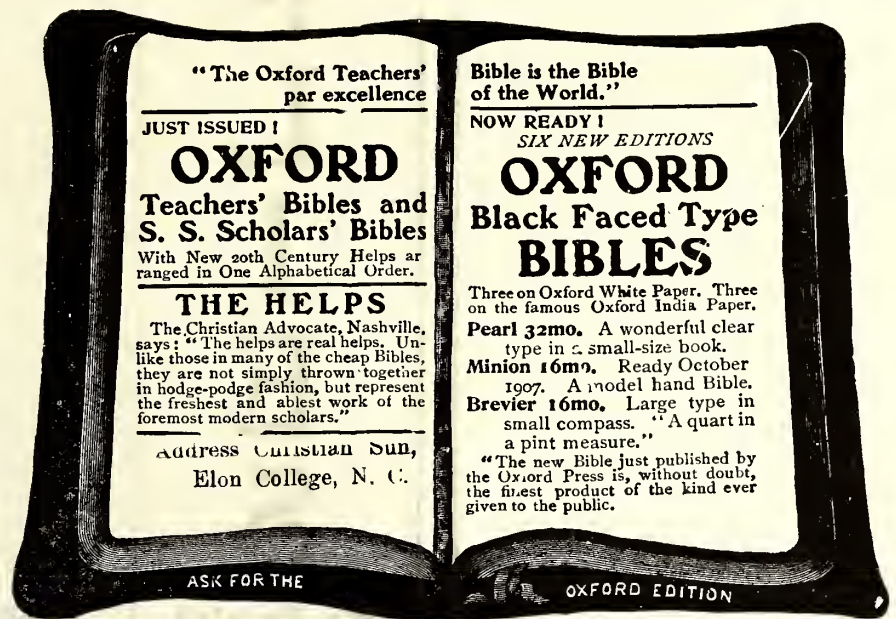
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J. J. Lambeth,
Elon College, N. C.

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—Jim Jeffries, a white man, and Jack Johnson, a black man, had a fist fight

at Reno, Nevada, July 4. The negro gave the white man a beating, such as he deserved, and the gamblers lost much money. It was all a sorry spectacle, just such an one as gamblers and gougers may ever be counted on to put up.

—Chief Justice Fuller of the U. S. Supreme Court, died at Sorrento, Me., July 4th of heart failure. Judge Fuller was 77. He had expressed the wish often that he might breathe his last in the room in which his wife died seven years ago, and it was so, the end coming very suddenly and unexpectedly. He was a great and able jurist.