

The Christian Sun.

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

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EDITORIAL COMMENT.

The Prize Fight.—We really did not know there were left in the world so many silly, senseless fools. We judge there must have been a hundred negroes shot, and some white folks as well, because a negro pugilist knocked out a white pugilist. Who cared? It was all a gross shame and scandal anyway. The gamblers got it up and society's very dregs were brought together to promote it. The fighters were in for the money and what did they care? It was a gambling gouge of which this whole nation should be ashamed. Johnson, the negro, got \$60,600 of the purse, a "bonus" of \$10,000, and \$50,000 for the moving picture privilege. Jeffreys got of the purse \$40,400, a "bonus" of \$10,000, and \$66,666 for the moving picture privilege.

The cost of the brutality is estimated at a million and a half dollars. It was simply a gambling scheme on a great scale. Neither race has anything to boast of, as we see it. Their glory is their shame.

But the only source of comfort in it all is that the States and the nation are coming to better things. Nevada bears the unenviable distinction of being the only State in the Union where such a spectacle is allowed, and there is evidence that she will wipe out this distinction when the next Legislature meets. Cities by the score have ruled out the moving pictures of the fight and the moral sense of the nation demands better things. The pristine glory of the prize fighter has departed.

Glorifying Vacation.—Many college boys (and girls) think that, "to have a good time" means to absolutely fling away their vacation in sheer idleness and indulgence. Any thing useful or serviceable seems like work, and so is not vacation. Vacation with them means to vacate every line and field of service they have entered during the time at college. They expect to be useful; but none of it till their college days are done. What is vacation for but to be idled and thrown away?

Such reasoning is wrong, such conclusions false and misleading. One may be useful and still rest; render service and still have a most agreeable and pleasant vacation.

I was much interested in some experiences given by A. J. Elliott, the college students true friend, in the *Intercollegian*, quoted also in the *New York Christian Advocate*. Four are given, with the hope that some Elon boy or girl, or other college student reader of the *Sun* may see with profit and take the helpful hint.

The four experiences are as follows:

"One student was ambitious to do something during the summer, but he had to work on the farm six miles from town. At first it seemed that there was nothing that he could do. He discovered, however, that there was no Sunday School in the community. The use of a school house was secured, a Sunday School was organized and the college student became the superintendent of the school and teacher of a young men's class.

A second student who had been in a Bible class at college went out on the plains for the summer, where his only associates were the cowboys. He was able to organize a Bible class of eleven of these rough-and-ready fellows who knew no physical fear, but are, nevertheless, susceptible to the higher claims of life. At the end of the summer the leader of this class was completely overwhelmed by the ovation that his class gave him.

A third student spent his summer with a surveying gang. It was a tough experience for him, but he had his nerve with him. Before two weeks had passed the entire group had taken up together the study of the book of John.

A fourth came home to his own town to spend the summer. He found that a group of boys in his own Sunday school was without a teacher and most of the enthusiastic class were scattered and losing interest. He gathered the fellows together, organized a baseball team, arranged for the entire class to go on a camping outing together for four days, aroused their enthusiasm for studying the Word of God, and at the close of the

summer, when he went back to college, left the most enthusiastic class in the entire school."

May these examples reach the eye and heart of many others who, if they would, could glorify the summer by fruitful service!

An Able Tribunal.—It is doubtful if there is a more able and efficient judicial tribunal on earth than that of the Supreme Court of the United States, composed of eight Justices, and a Chief Justice. The death of Chief Justice Fuller, at the age of seventy-seven, Sunday, July 3rd, calls attention again to the great characters who have adorned this high station. President Cleveland appointed Chief Justice Fuller in 1888. At that time he was not well known and the Senate was slow in confirming the appointment. But as many other deeds of President Cleveland, the recognition came and the whole country now knows the great wisdom of the appointment. President Taft says: "He was a great Justice and noted for his independence of thought and courage of action." Mr. Roosevelt telegraphed Justice Fuller's daughter: "I admired the Chief Justice as a fearless and upright Judge." His ability and great character were well known and recognized through the land.

The Court over which Justice Fuller presided was established in 1789 and there have been in all eight Chief Justices, whose names are illustrious in our country's Court annals, as men of great dignity, worth and weight, as follows:

John Jay, 1789—1795; John Rutledge (at one term of court only) 1795, Oliver Ellsworth, 1796—1800, John Marshall, (the greatest of American jurists and a son of Virginia ranking with Washington and Jefferson) 1801—35, Roger B. Taney, 1836—64, S. P. Chase, 1864—73, Morrison R. Waite, 1874—88, Melville W. Fuller, 1888—1910.

A just and upright judge has fallen upon sleep, and his country is the poorer for his going.

The more we speak to God, the more we shall be likely to speak for Him.

FROM THE FIELD.

Newport News Letter.

As may be seen from the faithful pen of Dr. Manning in last week's Norfolk Letter, the East End Sunday school, this city, was not reported at the last session of the Tidewater Quarterly Sunday School Convention, which met at Portsmouth last fourth Sunday afternoon. I wish to say for our people here that it was not caused by any lack of interest on their part, but by physical and geographical conditions. The location of Newport News, distance from our churches in Norfolk and vicinity, make it most difficult for us to attend a Sunday afternoon Convention over there, and take care of our morning and evening work here.

There is a sense in which our church here is isolated from the other churches of this Conference. We have no other churches on this side of Hampton Roads and James River, and our people at large never pass this way in attending our general meetings, so that we seldom see any members of our church outside of this city unless we go to them. For our Sunday-school I will report that we have one hundred and sixty on roll and during past quarter just closed made an average attendance of one hundred and two. That is not large, but will compare very favorably with the other mission fields of Eastern Virginia.

Prof. W. A. Harper of Elon College was with us Sunday, and as usual was ready to talk not only about the college but other enterprises as well. With heart and life centered in the college, his interest covers the whole church field. It encourages the preachers and layworkers of a church to see those at the head of our educational enterprises interested in other lines of church work. We were glad to have Brother Harper with us in our worship and home.

Prayer meeting last Wednesday evening was better attended than usual and the work here for past few weeks seems moving upward, the Sunday school especially having increased both in enrollment and average attendance.

Prof. J. H. Fennimore has recently organized a men's Bible Class, the outlook of which seems bright. We have also another new organized men's class with the pastor as teacher, and Brother T. J. Wright president, which adopted the name "Mustard Seed Class." We think we have at least a scriptural name and I hope for real mustard seed growth. Brother Fennimore is the teacher of the other class, with Mr. J. T. Christian president. The theory is that two classes should accomplish more than one.

We recently reorganized our Sunday school by reelecting all the old officers, with one or two exceptions. Bro. J. J. Baker, his faithful and efficient services for the past few years as Supt. held him for another full year's work in that office.

The new proposition by The Sun managers to increase the circulation five hundred quickly is a thing that should appeal to every loyal member of the church. If a member of the church without The Sun, you can better a thousand times afford it at fifty cents for remainder of year than they can afford to furnish it at that price, as we see it. There should be an earnest canvass in every congregation. Why not? Just try!

Here is an opportunity for preachers and laymen who desire to assist in circulating the church paper. We are going to appoint an agent in our church at once.

Murdock W. Butler.

New Center.

Saturday before the 4th Sunday in June was our third quarterly meeting at this church. This church is in a good condition in every respect so far as is known to us. We think there is a bright prospect before us here. On Sunday by 10:30 A. M. the house was well-filled with attentive hearers, when the program of the missionary rally was taken up as follows: "The Supreme Work of the Church," by Miss Justa Yow. This was a very strong paper, showing the successful work of the church. "The Little Missionary," by Miss Flora Cox, a recitation of much interest, was delivered. "The Present Home Missions, the Church of the Future," by Miss Amelia Yow, was a very strong presentation of the needs of united action in the church of today.

"The Present Condition of Heathenism," by Miss Ora Cassada, was a very vivid picture of heathen nations of today. "Missions in the Home Lands," by Miss Etta Auman, was a very interesting paper of facts around our home doors. The above was interspersed with splendid music lead by Prof. Scott, with Miss Etta Auman at the organ. The pastor followed with an address on A Broader View of Missions, and taking an offering for missions, which was good.

Christian Union.

On the evening of the same day, the fourth Sunday in June, by 3:00 o'clock Christian Union house of worship was well packed with an interested congregation. This was our missionary rally and we carried out the same program here that was at New Center in the forenoon. Our people are taking hold of

missions, with the keenest of interest. The spirit of missions in any church is the brightest star of a hopeful future. We also held our third quarterly meeting here on Saturday. Plans are being laid for the remodelling or re-building our house of worship here. Our house is too small and our people want a better house. This is some of the fruits of the spirit of missions, work at home. New interest is being taken in our church work here and we think a bright future looms up before us. In both these churches we have some most excellent Christian people. I will say with credit to my people in all my churches that I have a good field of labor, with good, thoughtful Christian people and an appreciative people, for which I feel thankful. May God bless them all.

S. B. Klapp, Pastor.
Greensboro, N. C., June 1, 1910.

CONVENTION NOT AT ALBANY.

Owing to the physical inability of the pastor of the Albany Church to do the work necessary to entertain the American Christian Convention in October, the church has decided to withdraw the invitation.

In a telegram from the pastor the church asks to be released and the vote of the Executive Board is now being taken upon the request, which no doubt will be in keeping with the wish of the Church.

It will take some time to relocate the Convention, but the Executive Board will be as expeditious as it possibly can be in the matter and will announce at the earliest moment the result of its action. In the meantime let all things go on every where as though we were going to meet in Albany in October.

J. F. Burnett,
Secy. A. C. C.

TO THE SUNDAY SCHOOLS OF THE EASTERN VIRGINIA CHRISTIAN SUNDAY SCHOOL CONVENTION.

It is desired, and urgently requested, that every school report in full to the coming session at Norfolk, July 20-23, and that great care be exercised in filling our report blanks. Accurate statistics cannot be secured unless this is done and we cannot know quite well just what we are doing without reliable statistics. Reports sent in last year at the Waverly session, were in many instances misleading because of incompleteness. I suppose our Statistician for the Southern Christian Convention would be glad for all of our Conventions to heed this request.

Murdock W. Butler,
Convention Statistician.

July 5, 1910.

NOTICE! NOTICE!!

To all the Sunday schools of the Eastern Virginia Sunday School Convention:

There being no roll of last year's Superintendents in the hands of the General Secretary, he had to send out report blanks and letters to the addresses of year before last. If there be any school that has not received the blanks please write me at once and I will forward to you.

Very truly,

H. E. Rountree, General Secy.

Waverly, Va.

PROGRAM.

Young People's Convention, Western N. C. Christian Conference.

Park's Cross Roads, Randolph Co.,

July 29-31.

Friday, July 29, 10 A. M.

- 1 Called to order by President, Rev. J. F. Morgan.
 - 2 Devotional, Rev. H. A. Albright.
 - 3 Enrollment of delegates.
 - 4 Organization.
 - 5 Address of Welcome, T. J. Green.
 - 6 Response, O. T. Hatch.
 - 7 Report of Executive Committee.
 - 8 Annual Sermon,—Rev. L. I. Cox.
- Adjournment for dinner.

Afternoon Session.

- 1 Song service.
- 2 Devotional, Rev. W. W. Lawrence.
- 3 Report on Sunday School, Rev. P. H. Fleming, D. D., Chairman.
- (a) Address: The Sunday School Boy of Today the Men of Tomorrow,—Rev. J. O. Cox.
- (b) Song by Convention Quartet.
- (c) Round Table, conducted by Prof. W. A. Harper.
- (d) General discussion and vote on report.
- 4 Report on Primary Work, T. J. Green.

General discussion and vote.

- 5 Miscellaneous. Adjournment.

Saturday, 10 A. M.

- 1 Bible reading, Rev. J. O. Cox.
- 2 Report on Christian Endeavor,—Rev. L. I. Cox.
- (a) Address: What Christian Endeavor Does for the Church,—Rev. H. E. Truitt.
- (b) General discussion and vote on Report.
- 3 Report of Music Committee,—Rev. R. L. Williamson, Chairman.
- 4 Song.
- 5 Address: The Greatest Conquest of the Ages,—Prof. W. A. Harper.
- 6 Adjournment for dinner.

Afternoon Session.

- 1 Song service.
- 2 Devotional, Rev. H. T. Moffitt.
- 3 Report on Home Missions, L. E. Brady.

General discussion and vote.

- 4 Report on Home Department, S. D. Scott, Chairman.

- 5 Teacher Training, Rev. R. L. Williamson.

(a) Song by Convention Quartette.

(b) Address: Education a Preparation for Future Usefulness—Prof. T. C. Amick.

(c) General discussion and vote on report.

- 6 Miscellaneous, Adjournment.

Sunday, 10 A. M.

- 1 Song service.
- 2 Devotional—Rev. J. R. Comer.
- 3 Organized Class Work—Prof. F. M. Wright, chairman of committee.

(a) General discussion led by chairman.

- 4 Round Table: Visitation, conducted by Rev. L. I. Cox.

- 5 Sermon.

Adjournment For dinner.

Afternoon session

- 1 Devotional—Rev. H. E. Truitt.
- 2 Address: Trained Teachers—A Look forward—Prof. W. P. Lawrence.
- 3 Miscellaneous. Adjournment.

As will be seen from the above program a number of good speakers have agreed to discuss interesting and important topics. We are planning and praying for a successful convention; but to make it a complete success we **must** have a full representation of the schools and societies. We are taking this opportunity of again urging all schools and Christian Endeavor Societies to elect delegates at once if you have not already done so. Come prepared not only to listen to the good speeches that will be made, but to take part in the discussions. Let us all labor and pray for the success of this an important part of the Master's work.

J. F. Morgan, President.

R. L. Williamson, Secretary.

THE WORLD CONFERENCE.

Edinburgh, Scotland, June 24, 1910.

Dear Bro. Atkinson:—

The World Conference came to a close last night, and now that I am about ready to turn my face homeward, I recall the fact that just before leaving Dayton, May 26, for Edinburgh to attend this Conference, I received a note from you, asking me to give The Sun readers some account of the doings of that body. It gives me pleasure to comply with your request, only I do not know how to do it, as it ought to be done, since there is so much to be said in a very limited space.

It was called the World Conference because it was designed to have all parts of the habitable world represented, and I think this purpose was very largely

realized. Not only was all of Protestant Christendom represented, but nearly all heathen lands, as well. It was easy to see as the speakers were introduced that it was indeed a world body.

The scope and work of the Conference had been mapped out before the body met. The line of thought was all bearing on some phase of mission work, but it was divided into eight sections. Each section had been, months before, given to a Commission composed of a number of specialists who had not only thoroughly studied the question themselves, but they had called to their assistance the help of many others, and when they had gotten all the facts on the given line of thought, they proceeded to boil down to a point where the most valuable facts could be presented in a reasonable time, after which it was discussed by a number of chosen speakers.

The first session was opened at three o'clock in the afternoon of June 14. Lord Balfour of Burleigh was chosen honorary chairman, and he opened the first meeting and conducted the preliminaries. He read a message of earnest Christian sympathy and appreciation from George V., King of England, after which the Conference sang "God Save the King."

At night the Presiding Officer delivered a short, but excellent address, very appropriate to the occasion. John 17:21 had been read as the Central thought of the Conference. Lord Balfour's remarks were in close keeping therewith. He announced that there were present 1200 members of the Conference, representing 60 organizations. He said he was sorry that we are so divided,—that we have so many differences, but he rejoiced that the Christian world is drawing together. He said we are divided in some respects, but we are united under the one command of our Lord to give the gospel to all the world.

He declared that two-thirds of the human race had not heard of the Lord Jesus Christ as the Savior of the lost. Then he added: None of us can discharge this duty of making Jesus known to these thousand millions of people alone, but together under the power of God, we can do it—hence the necessity of getting together that the work may be done. He declared that the overlapping, so common in the past and even now, is a waste of the resources of the Church—and it is treason to the Lord. The Lord Jesus prayed that His people might be one. Now it begins to look as if the answer is to come from the Mission fields of the world, but if so, it will not end there,—it will reach across the seas and draw us all into the move-

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NOTES AND PERSONALS.

—Rev. Stanley C. Harrell changes his address from Holland to Suffolk, Va.

—Bro. Sherrill of the Concord Times asks in his paper, Is life worth living? That depends upon the liver, does it not, Bro. Sherrill?

—This is Sunday School Convention month. The North Carolina and Virginia is in session this week at Apple's Chapel, Guilford Co., N. C. Next week the Eastern Virginia holds the boards at Norfolk—the Memorial Temple.

—Rev. S. B. Klapp, Greensboro, is one of our successful pastors, a faithful preacher and a busy one. He is to assist Rev. T. W. Strowd in a series of meetings beginning 4th Sunday in July, at Mt. Zion and is engaged for twelve weeks continuously in revival work.

—Rev. M. W. Butler, Newport News, Va., has resumed the publication of The Young People's Worker. It is to be a semi-monthly issued from Richmond, Va., with The Central Publishing Co., Prof. P. J. Kernodle, Manager, as publisher. No. 1 of Vol. III. has reached us and is neatly printed, carrying much matter of merit and interest. We wish The Worker success and usefulness.

Just as we expected. If Homer nods or an editor sneezes anywhere from Maine to Florida the smart Alex of the Norfolk Landmark is sure to discover and advertise it. Look:

“Our usually well-informed contemporary, The Christian Sun, of Greensboro, publishes Theodore Tilton's poem, “Even This Shall Pass Away,” with the note, “Author unknown.” Shades of Henry Ward Beecher!

Our only excuse for offending is that we were not the original transgressor, as “Author Unknown” was printed on the clipping handed us by a friend with request to republish. All of which is said to let The Landmark know that neither the shades of Henry Ward Beecher nor any other shades should be disturbed this hot weather.

ELON COLLEGE NOTES.

—The canvass for new students is on in earnest now. Each of the professors is in the territory assigned to him and is meeting with encouragement. The outlook is that we shall have a large attendance in September. All that is necessary to make it the largest in the institution's history is a long pull, a strong pull, and a pull all together on the part of Faculty, students, alumni, ministry, and laity, and it seems that this pull is now in progress. We will

appreciate any favor you may show the canvassers and any word you may speak for the College.

—President Moffitt continues to improve. He writes that in 8 days he gained 11 pounds. Last week until Friday he was visiting his sister, Mrs. J. Rankin Parks, Jr., Salisbury, N. C. On that day, accompanied by his family he went to Harrisonburg, Va., to visit Mrs. Moffitt's people, where he will spend the rest of the summer recuperating. The President expects to be at his post of duty Sept 7.

—Work on the deep well, which will guarantee permanent water supply, will begin next week and be pushed with all possible dispatch. The contractors assure us that everything will be in readiness by Sept. 1. In making this provision in equipment the trustees have done well.

—Dr. J. O. Atkinson is at Lillington this week looking after the Jesse Winborne estate. He is much recuperated from the nervous collapse with which he was threatened a month ago.

—Mrs. J. U. Newman and Mrs. M. A. Atkinson, with their children, have concluded visits to their friends and relatives in Henderson and Raleigh, respectively, and are now at home. So is Miss Wilson from her Pittsburg, Pa., visit, and Mrs. Saunders from a visit to friends.

Miss Annie Watson is still in Virginia, Va.; Mrs. Sadie Jones and children, at Raleigh, N. C.; and Misses Jennie Willis and Mary Lee Atkinson, at Drivert's, Va., with Mr. and Mrs. W. J. Lee.

—Miss Mildred Atkinson, class of '08, who has been visiting her uncle, Dr. Atkinson, left for Richmond, Va., Tuesday, where she will be with her mother for some time.

—Rev. J. O. Cox and Prof. S. M. Atkinson are in the field, working for The Christian Sun. They are meeting with encouragement and richly deserve it. The Christian Sun ought to go into every home in our church, just as every home among us should patronize Elon and support the other church enterprises.

—The following are pleasant visitors to our quiet college community: Mr. Louis H. Ashley, Greensboro, N. C.; Miss Dede Harris, and Miss Harrell, Trinity, N. C.; Mrs. Faulkner and daughter, Greensboro, N. C.; and Miss Antha Clapp, Burlington, N. C.

—Prof. John T. Cobb was here a few days last week on his way to the Young People's Convention of the N. C. and Va. Conference, of which he is president. The Convention meets with the Apple's Chapel Church, Guilford Co., Tuesday, Wednesday, and Thursday of this week.

The following are delegates from the Organized Class, C. E. Societies, and Sunday school here; Mr. O. B. Barnes, Mr. J. C. McAdams, Mrs. J. M. Saunders, Mrs. J. L. Foster, Mrs. J. W. Patton, Mr. W. T. Noah, Mr. Newton Apple, Mr. J. M. Saunders, Miss Alene Patton, Miss Lila Newman, and Miss Annie Lonnie Wicker. Superintendent D. W. Brown and Assistant Superintendent Dr. S. G. Watson will also attend, and Dr. J. U. Newman will represent the College.

—Mr. J. C. McAdams has about completed the residence he is building for Mr. J. Fletcher Somers, the cashier of our bank.

—Uncle Wellons has been away for a week and more visiting friends in Haw River, Burlington, Durham, and Youngsville. He returns this week.

—The Executive Committee of the Board of Trustees meets in the President's office on Friday, July 15, at 11:30 A. M.

—Mr. A. Ligette Lincoln, the efficient secretary in the office this summer, visited in Greensboro Saturday and Sunday. He reports the good time he deserved.

W. A. Harper.

FIVE HUNDRED NEW SUBSCRIBERS.

We have added one hundred and twenty-five new subscribers to our list within three weeks. How is that for a little work for The Sun these fair summer days? And the campaign has just begun. We must have the 500.

It is this way: We addressed a letter recently to the pastors saying: “Announce to your congregations that new subscribers to The Christian Sun can get the paper from now till Jan. 1, 1911 for 50 cents.” A few of the pastors have announced. Their announcement has been rewarded. The returns have proven the worth and wisdom of such announcement. We beg that pastors who have not done so will make the announcement and write us the result.

With the 500 new subscribers obtained there shall be an enlargement and improvement of The Sun that will be most gratifying to its friends everywhere, and a source of pride to all.

Help us out, brother pastors, in this campaign and there shall be no cause for regret. Place your church paper in homes where it does not now go and you not only help the paper, but help those homes and your church at large. “The Sun from now till Jan 1, 1911, for 50 cts.” Just tell your friends and neighbors that, and tell them quick. It will be worth while.

EDUCATIONAL MOVEMENTS IN THE SOUTHERN CHRISTIAN CONVENTION.

An Address Before the Southern Christian Convention at Suffolk, Va., April 28, 1910. By Rev. W. S. Long, D. D., Graham, N. C.

The pioneers of the Christian Church were men of culture and acknowledged ability. In these respects James O'Kelly was quite the peer of Bishop Francis Asbury, whose autocratic power he opposed and to whose methods he refused submission. The men associated with him were also educated and among the foremost of that period.

This was true of the early founders of our churches in the east and in the west. Abner Jones, of New England, was an eminent character, and Elias Smith was an influential and able Baptist preacher in New England too independent to be held within the traditional limitations of his denomination. David Purviance, of Kentucky, and afterwards of Ohio, Barton W. Stone, William Kinkade, and others of the west were educated men and vigorous thinkers. Though educated themselves, and doubtless conscious of the advantages afforded by liberal education, yet they appear to have overlooked the importance of education for their successors. Evidently it was not their purpose, in withdrawing from their several communions, to build up a denomination, but to be free men, to preach a free gospel, and to win souls to Christ.

In addition to this, they made the not uncommon mistake of considering things which they found co-existing as related to each other as cause and effect. They saw a professional education and a salaried settlement of the prevalent ministry associated with a spirit of intolerance, sectarian bigotry, and religious apathy. They mistook the former to be the cause of the latter, and often denounced both reliance on professional education and stipulated salaries as cutting the nerve of spiritual power and success in winning souls to Christ. Thus along with their consecrated zeal, their earnest application of Bible truth, their success in winning souls to Christ who had not been touched by the old methods, and their broad charity among those who were real believers, they did not spare the shafts of sarcasm against the educated "hirelings" who enjoyed the fat places and popular esteem, who stood in their way, and whose ministry was barren of results. In spite of the fervor of their zeal and the splendor of their immediate success, the disastrous results of this mistake lingered long after them. It has been difficult to overcome or outgrow. It has been an incu-

bus on the progress of their successors throughout the history of the denomination.

When, however, the constructive period came, and it became necessary to take the field along with others in organized work, the mistake became painfully obvious; especially so when it was seen that the children of the families who were ambitious for good education had to enter schools of other denominations where there was a tendency to proselyte them. This awakened the people only to the necessity of furnishing opportunity for secular education under religious influence which would keep alive the religious spirit and love for the church of their fathers. The prejudice against special training for the gospel ministry was strongly entrenched. Hence the earliest movements in behalf of educational facilities were for secondary schools and academies, located among their own churches and conducted by their own teachers, for such secular education as the public schools could not give.

Private Schools.

The first institutions established by the Christians in the South were entirely under the control of individuals who managed them in all particulars as they deemed proper for their patrons. Rev. Daniel W. Kerr, the first editor of *The Christian Sun*, founded, near Mt. Zion Christian Church in Orange Co., N. C., an institution which he called *Junto Academy*, which school was incorporated in 1838. This school admitted both sexes, and prepared students for college or university. It was non-sectarian and gave strict attention to moral as well as intellectual training. This institution prospered for ten years, when Editor Kerr removed it to Pittsboro, N. C., where he taught a Male Academy until his death in 1850.

In 1842, Rev. John R. Holt, a graduate of the University of N. C., opened a school at New Providence, which church is in Graham N. C., and after a few years removed the school to Snow Camp in the southern part of Alamance Co., N. C., where he continued to teach until Graham Institute was erected, and he was chosen as its first principal.

Rev. W. B. Wellons conducted a Female School in Suffolk, Va., in 1852, and in the following year was instrumental in establishing Holy Neck Female Seminary which was located near Holy Neck Church, in Nansemond Co., Va.

Graham Institute.

The importance of providing better educational facilities for our people became more and more apparent as time advanced. In 1852 the two conferences, forming at that time this convention, jointly established a High School for

boys at Graham, N. C., and called it Graham Institute. Rev. John R. Holt, of the N. C. and Va. Conference, a man well qualified by education and experience, was chosen principal with W. H. Eley, of E. Va. Christian Conference, as assistant. The first session opened July 7, 1852. In 1857 it was chartered by the legislature of N. C. as Graham College, and Rev. W. H. Doherty of Antioch College, Ohio, was elected president. By this charter it was made coeducational. It grew rapidly in public favor until the Civil War in 1861. While that terrible struggle was in progress, the trustees sold the college and all property belonging to it, in order to meet a small indebtedness, and converted the proceeds into Confederate bonds. At the end of the war these bonds were worthless. Thus the only institution of learning in the South belonging to the denomination, at that time, passed out of existence.

In 1865 the speaker, who had taught in Halifax Co., Va., during the war, opened a High School in Graham, N. C. This school prospered, and in 1869 he purchased the entire property of what had once constituted Graham College. The buildings had been used, after the sale by the trustees, as a tobacco factory. These were renovated and repainted, and the school took on more vitality. In 1872 Rev. D. A. Long became associated with the principal and in 1875 purchased the property, and secured its incorporation as Graham Normal College. He was elected in 1883 president of Antioch College, Ohio, and your speaker succeeded to the presidency of Graham Normal College. The influence and prestige of this institution increased continually, and many prominent men in church and state went out from its walls.

Suffolk Collegiate Institute.

This institution was established at Suffolk, Va., by the Eastern Va. Conference. The first session was opened on the 8th of January, 1872, with Prof. Joseph King as principal and Prof. John H. Wright and Mrs. Sarah B. Eley as assistants. It was incorporated March 4, 1872. Both sexes were admitted. This school accomplished much good, and sent out many men and women who have become excellent laborers in the field of Christian activity. Like many other institutions it had seasons of prosperity and of adversity, and finally closed its doors in 18—.

Seeing the great need of an educated ministry, and believing that the conferences were able to provide for this as well as the education of the laity; and seeing the need also of an additional enterprise of common interest that would tend to unify our people and concentrate

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(Begun on page three.)

ment for oneness as an answer to the prayer of John 17.

Following Lord Balfour came the Archbishop of Canterbury, who spoke on "The Central Plan of Missions in the Life of the Church."

The Archbishop very agreeably disappointed me. I expected a man of much dash and show, judging from his position in the Church of England; but to the contrary, he was a plain, earnest, sensible preacher of truth. No man who spoke before the Conference seemed to possess a sweeter spirit or to be more humble in his manner than did the Archbishop of Canterbury.

He, too, laid much stress on the need for oneness on the part of God's people, if we would win the world to Christ. He said no one need abate his own convictions of truth, but we are absolutely one in our allegiance to the missionary work and its great leader, Jesus Christ.

"It is strange to me," he said, "why the leaders in the church for the last hundred years have given so little attention to this great Missionary work. We hope in this fortnight of this Conference to do more for the spread of the Gospel in all the world than the Church has done in any fortnight since the days of the Apostles. The when and the how we are to do this work are His, but the work is ours." Then he declared that the apathy of the Church is the greatest hindrance to the work. The place of Missions in the life of the Church must be the central place in our plans, polity and prayers.

With much feeling the Archbishop told of how he had, after talking with some missionary from the field, of the needs, the struggles and the trials of the work, fallen upon His knees and cried to God for wisdom to cooperate more effectively in this grand effort to give the Gospel to all the world.

Then the great congregation sang:

"Crown Him with many crowns,

The Lamb upon His throne;

Hark! how the heavenly anthem drowns

All music but His own."

The next speaker was Robt. E. Speer, D. D., of New York City, who spoke on "Christ the Leader of the Missionary Work of the Church." Dr. Speer is always an interesting speaker. He discussed—

1. The Fact. 2. The Way. 3. The keynote command of Jesus was: "Follow Me." Even though He is gone from us in bodily presence, yet His leadership is intensified. Love is the motive power. He that loves not, lives not. The one passion of Jesus was

the saving of men. This was His mission. If He loves us not, then the sooner we separate the better for us all. The leadership of Jesus is seen in both individuals and bodies.

In so far as we catch the spirit of Jesus we shall go to the uttermost parts of the earth. We know that we have not yet the full mind of Christ, but we have come together that we may learn what we could not otherwise do. As we follow Christ we shall walk perfectly with our brother. What are we as Christians in the world for but to achieve the impossible through grace?

I see I must condense the matter or overrun the Sun columns, for I have now given only a small idea of the first two meetings.

On Wednesday the subject for the day was: "**Christianity the Final and Universal Religion.**" It was discussed by many able men under two heads: 1. As **Redemption.** 2. As an **Ethical Ideal.**

It seemed quite out of thought that in a Conference like this there should be people who are for a class—Christ died for all. It was boldly declared that there never was a time when all the world was so ready to receive the Gospel, if the Church were only ready to give it. The time is now here when the Church should face the proposition of giving the Gospel to the whole non-Christian world. It was held that the most crucial problem in the work of missions is the condition of the Church at home. If we are to give the Gospel to the world then it is no more the work of a small part, but the Church must be awakened to undertake great things for Christ—there must be world-wide expansion.

Dr. Robson spoke of Africa and its needs. The first need is to triple the workmen for these fields. There are in Africa 500 languages and 300 dialects. The English Government in Africa is more favorable to Islam than to Christianity.

Dr. Davis, speaking for Japan said: "In later years Japan has searched the world for the best in material things, but gave no attention to foundation principles in morals and religion. Now Japan is considering the matter of religion. The question is: Which shall it be? Shall Christianity have a chance to save Japan for Christ, or shall Japan be turned over to false religions? Already in some sections one fourth of the churches are self-supporting. The churches in Japan even now are federated—they are working together, and still there are 30,000,000 or 40,000,000 of the Japanese who have never heard of Christ as a personal Savior.

Thursday, June 16, the subject was:

The Missionary Work in the Light of History. The theme was divided into two parts: 1. **The Missions of the Early Church in their Bearing on Modern Missions.** 2. **Mediaeval Missions in their bearing on Modern Missions.** . . .

Friday, June 17, the theme was: "**Missionary Work from the standpoint of Missionary Leaders on the Continent of Europe.**" This subject was divided into three parts, Viz.: 1. The Extent and Characteristics of German Missions. 2. The contribution of Holland and Scandinavia to Missions. 3. The Missionary Tasks of the French Protestants.

Saturday, June 18, the subject was: "**Changes in the Character of the Missionary Problem in Recent years and their Effect on Missionary Work**—1. In the Far East. 2. In Mohammedan lands. 3. Among Primitive and Backward Peoples.

Sunday, June 19, in the morning many of the ministers filled pulpits in and near Edinburgh. It fell to the lot of this writer to preach at St. Cuthbert's, one of the Established Churches of Scotland. I was told by the preacher in-charge that the people would not understand if I did not wear a gown in the pulpit. Since then I have wondered how many of my old acquaintances in North Carolina and Virginia would have recognized me had they walked into that church at that time and seen me in a clerical gown. I suspect not one in a dozen, if they had not known I was in Scotland. It was the climax of my experiences in Scotland.

But I must write of the doings of the Conference. Sunday evening the Conference held a session, when its theme was: 1. The Duty of Christian Nations. 2. The Contribution of Non-Christian Races to the Body of Christ. I wish I had the space to give even a part of what was said.

Monday, June 20, the subject was: "The Problem of Cooperation between Native and Foreign Workers."

Tuesday, June 21, the subject was: "The Demands made on the Church by the Present Missionary Opportunity."

On Wednesday, June 22, the subject was: "The Sufficiency of God." The addresses were very fine. Especially was this true of the address by Rev. R. F. Hurton of London.

Thursday, June 23, came the closing meetings, and they were meetings long to be remembered.

Dr. Jno. R. Mott, who was the real President of the Conference, made the closing appeal for the full dedication of the lives of the members of the body to the work of carrying into effect the plans and thoughts of the Conference.

A Continuation Committee.

The following resolution was submitted by Commission VIII, with the unanimous approval of the Business Committee:—

I. That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the Conference itself [which are interdenominational and do not involve the idea of organic and ecclesiastical union]* the following duties:

(1) To maintain in prominence the idea of the World Missionary Conference as a means of coordinating missionary work, of laying sound lines for future development, and of generating and claiming by cooperate action fresh stores of spiritual force for the evangelization of the world.

(2) To finish any further investigations, or any formulation of the results of investigations, which may remain after the World Missionary Conference is over, and may be referred to it.

(3) To consider when a further World Missionary Conference is desirable, and to make the initial preparations.

(4) To devise plans for maintaining the intercourse which the World's Missionary Conference has stimulated between different bodies of workers, e. g., by literature or by a system of correspondence and mutual report, or the like.

(5) To place its services at the disposal of the Home Boards in any steps which they may be led to take (in accordance with the recommendation of more than one Commission) towards closer mutual counsel and practical cooperation.

(6) To confer with societies and Boards as to the best method of working towards the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.**

(7) And to take such steps as may seem desirable to carry out by the formation of Special Committees, or otherwise, any practical suggestions made in the reports of the Commissions.

II. That the work of the Continuation Committee be subject to the proviso stated in the following paragraph from the report of Commission VIII:—

If the formation of such an International Committee is accomplished, the Continuation Committee of the World Missionary Conference should be authorized to transfer to it, wholly or in part, the task which it has itself received from the Conference; but if an International

Committee be not formed, the Continuation Committee should, either wholly or in part, carry on the work allotted to it.

III. That the Continuation Committee shall consist of 35 members of the World Missionary Conference, distributed as follows: ten from North America, ten from the Continent of Europe, ten from the United Kingdom, and one each from Australasia, China, Japan, India, and Africa, respectively.

IV. That the Business Committee of this Conference be instructed to nominate the members of the Continuation Committee.

Sir Andrew Fraser, in moving the resolution, said one of the duties of the Committee would be to maintain the spirit and the practice of the Conference.

* The words in brackets [] have been proposed as an addition to the resolution, and have been accepted by the Commission.

** The principles on which the Commission are agreed constructive work could be built are stated in their report as follows:—

(a) It should from the beginning be precluded from handling matters which are concerned with the doctrinal, or ecclesiastical differences of the various denominations.

(b) This being assured, it would be desirable that it should be as widely representative as possible.

(c) Yet it should be a purely consultative and advisory Association, exercising no authority but such as would accrue to it through the intrinsic value of the services that it may be able to render.

I could give much more valuable matter from the thought of the Conference, but space will not permit it. My letter is already too long and yet I have told you so little of the great Meeting. It is a fact there was so much of it that the shortest sketch one could write of it would make a respectable book. This statement can be appreciated when it is known that the proceedings will be published in nine volumes. As I understand it to each of the eight Commissions and the discussions given to each will form a volume. The whole will certainly make the most exhaustive presentation of the Missionary problem which has been made in modern times, and most likely in the history of Christianity.

There is a mighty cry going up from nearly all denominations for Union. The World Conference was the greatest spectacle of modern times in this respect. Sixty denominations and organizations in one body with a mighty cry for the

union of God's people, and in the cry there was hardly even the sound of a discordant note. As a member of the Christian Church one thing impressed me much; viz., whenever reference was made to God's people, apart from party or denominational lines, they spoke of the Christian Church, and whenever they made reference to the Church in heathen lands they called it the Christian Church of India or of China or of Japan, as the case might be. Brethren, the Christian world is moving, not so much toward us as an organization, but toward our principles. May God give us heart and courage to press on.

J. Pressley Barrett.

WHITE SUPREMACY ENDANGERED.

Since the awful prize-fight at Reno, Nevada, on July 4, there have been riots, bloodshed, and murder, because many shallow-minded men felt that white supremacy was endangered by the defeat of white Jim Jeffries by black Jack Johnson. Many even of our thoughtful citizens have feared the growth of a race war from this unfortunate affair. And many silly negroes have been led to feel that Johnson's victory over Jeffries, taking place as it did on our national independence day, heralded a real independence from white domination for the colored race.

I am alarmed not in the least over what alarmists in either race conjure up as the fruitage of that disgraceful performance. Jeffries deserved a thrashing and got it. Let us hope that is the end of his notoriety. We furthermore hope that the clamor from all over the country against this savage, beastly, inhuman survival from barbarism will make it impossible for a prize-fight ever to occur on American soil. We have no fears for white supremacy from the outcome of this conflict of brawn.

But we do have fears for white supremacy for another and a better reason. Let me give you the figures and they are typical: In a certain wealthy rural district in the staid old commonwealth of Virginia, mother of presidents and cradle of great men, a school census was in the month of May last duly taken by an intelligent white enumerator. In the district were found in round numbers 1400 white children of school age, that is, from 7 to 21, and 500 negro children of school age. Of the 1,400 white children of this age, **only three** were found to be pursuing studies in institutions of higher learning, while out of the 500 negro children of that district **eleven** were found to be in attendance on institutions of higher learning.

(Continued on page fourteen.)

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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.

THE CHRIST.

Thou are the Christ, the Son of the living God. Matt. 16:16. (Golden Text for Sunday, July 17.)

It takes men of heart, as well as of mind, to look into the great depths and discover the secret of great character. Peter was such a man. He could not plan and execute like some, but he had insight, was a man of emotion and of penetration. This was the first man to discern the depths of Christ's character, and declare it. Others had seen the might and majesty of Christ, but Peter was the first to see the heart and the soul and the secret of Him. Others had seen Christ as mere man; Peter sees Christ as the revelation of God in man. Others had seen Christ as the son of man; Peter sees and confesses Him as the Son of God. Peter had never learned this from reason, study, investigation, literature, logic. This was a lesson deeper than that. This was intuition, penetration, revelation.

Some of the most ignorant and narrow folks on earth are those who try to learn everything by logic, reason everything out by the slow processes of thought. The greatest and sublimest truths of this life were never so learned. Nobody ever learned character that way. Suppose a man like Napoleon had awaited the slow process of logic, reason, analysis, to learn the characters of men about him. You and I, then, would have never heard the name of Napoleon. He read a man and penetrated a measure, by insight, intuition, synthesis, before the chain of logic had time to begin.

Peter was not a Napoleon, nor even after his order. But he was a man of penetration. He would never have invented anything, but he discovered every-

thing. He was a man of heart emotion, of holy and sublime sentiment.

It was not Peter's discovery, but Peter's confession, that gave him prestige and promise. When Peter saw he had the sense to say. When he acquired the knowledge, he was willing to acknowledge.

Do you know that there are just plenty of people in the world today who know well enough that Jesus Christ is the Son of God, but will not acknowledge it. Such a confession will conflict with their "views," "beliefs," preconceived "notions" ways of living and what not. They are not loyal to Christ because they will not come out and confess Christ. They do not love Christ because, refusing to confess Him, they are not striving to follow Him. What the Savior wants first of all is their confession of Him. This they withhold. This they refuse and deny. They will not confess in their hearts, and with word of the mouth that Jesus Christ is the Son of the living God, and their whole life goes to pieces and is lacking just here.

AN EMPEROR'S TRIBUTE.

The most beautiful tributes ever paid the Bible are by men and women who have had occasion to search its pages for solace, comfort, consolation and divine guidance. The great of the world, those who have had to bear the word's hardest and heaviest burdens, who have had the widest range of experience and observation, these and not the shallow and unthinking, have placed the Book on its highest pinnacle, and paid it highest praise and tribute.

There comes to view now such a tribute. The Emperor of Germany is a man of the widest range both of responsibility, research and vicissitude, of fortune and experience.

Speaking of the Bible to a well-known Berlin pastor lately the Emperor said:

"I often read the Bible. It is a pleasure to read it every night. A Bible lies on a table at my bedside. I cannot understand how so many people exist who do not attend to God's word. It is the source from which I draw strength and light.

"I seek consolation therein in the hour of sorrow and depression, and find comfort. I am convinced that many who have neglected religion and have fallen from God will regain their faith and feel the need of communion with the Almighty. Periods of dangerous doubt have always been followed by periods of enthusiastic religious feeling.

"All of us must go through Gethsemane for hours and hours in which our

pride is humbled. It is difficult to be humble, for each of us wants to be his own master."

This simple, but sublime tribute reminds me of many such that the great Gladstone gave the Book in his day, which he ever designated as "The Impregnable Rock." The world's great characters, men of depth and heart and learning and experience who have known of the Word have ever been its ablest exponents and defenders. Only the superficial in thought, experience and reading make light of the Book, or hold it in low repute.

—Rev. G. O. Lankford writes in our obituary column of a layman, the late lamented C. B. Terrell, who was so loyal to his church that when he moved to a community where there was no Christian Church he did not hang on to the grave yard back at the "old home church," but went to work to have a Christian church built near him. He lived and talked the principles of the Christian Church until others joined him—and two churches at least stand today as a monument to this layman's loyalty and devotion. What an example to about a thousand laymen today living in the Christian Church, members only of the "old home church," wishing (faintly) that there were a Christian church near them, but doing nothing under high heaven to get a church of their choice and name close to them. The church loyalty of many people on this earth is something to shock you. Love the Christian Church? Yes, the "dear old church at home," and then not do a thing through the years and years to show respect to that church by taking steps to have one of the same kind and character near by. Read Bro. Lankford's tribute to good Bro. Terrell and think a moment, oh, ye loyal ones and true!

—The Charlotte Observer deposeth, "It may appear eccentric, but nevertheless we hold that Booker Washington is more of a credit to his race than Jack Johnson." Eccentric, indeed. Will the esteemed Observer show us wherein Johnson has been any benefit whatever to his race, except to get a hundred or two of them shot to death on the night after the fight and to cause the relationship between the races in many places to become strained?

—Rev. Leon E. Smith since his graduation from Elon College in June has been making his home in Graham, where he is pastor, preaching there two Sundays of the month. Bro. Smith is this week assisting Pastor J. L. Foster in a meeting at Mt. Auburn, Warren Co., N. C.

SUFFOLK LETTER.**The Oldest Person in Suffolk Passes Away.**

Elizabeth Ann (Jones) Bartlett was born in Nansemond County, Va., on the Somerton road, seven miles from Suffolk, on March 15, 1822, and died in Suffolk, June 15, 1910, at the age of 90 years and three months.

She was left an orphan at such an early age that she could neither remember father nor mother. She was taken by her grandmother and, at her death, her uncle, Dempsey D. Jones, became her guardian. He had eight sons who furnished poor companionship for her young life. Later she lived with her brother James, two years in Weldon, N. C., and two years in Louisiana.

She returned to Suffolk in April, 1851, and, on the 30th day of September, 1851, married Richard Bartlett who was the captain of a vessel running between Suffolk and New York. She was the mother of three children, two sons and one daughter. The first died when only a day old, the second lived seventeen months. Her only daughter lived, married James M. Caulk, who became a Deacon in the Suffolk Christian Church, and died July 14, 1894. Mr. and Mrs. Caulk left one son, Luther W. Caulk, who married Miss Stella C. Framer of Richmond in 1898. They have three children. These are her only descendants. Mrs. Bartlett never recovered from the shock of her only daughter's death, though she was submissive in heart to the divine will.

Her father was a soldier in the war of 1812; she had a brother killed in the Mexican war; her husband was killed in the "Seven Days Battle" around Richmond in the Civil War; and her grand son, Luther W. Caulk, was in the Spanish American War. Her husband was buried in Hollywood Cemetery, Richmond, Va.

In 1898, when she was 78 years old, she went to Washington on her own motion to see if she could get her only grandson honorably discharged from the Spanish American war. A messenger in the waiting room of the office of the Secretary of War proposed to carry her request to the Secretary; but she declined his courtesy and said she must see him herself. He admitted her and treated her with great consideration when she told him how her people had served their country and that now she had nothing left but one grandson and she wanted him honorably discharged so he could come home to her. She saw the President, also, and secured, finally, Luther's discharge which was sent from Washington while his company was lo-

ated at Jacksonville, Fla., and he was actually discharged at Savannah, Ga. She went alone and trusted in God.

She always said she was 6 or 7 before she knew there was a God. There were no Sunday schools in those days. She overheard two colored people talking about God and their religious experience. After that she thought of God every night and was finally converted in her room upstairs one night when alone. She went to church and decided to join. Upon her return from church she told her brother that she was going to join the church and he said: "You join the church! You join the church!! If you join the church I will give you the worst whipping you ever had." Going upstairs that night something said to her, "Whom had you better mind, God or man?" and then the answer came, "God." "I went up stairs a poor orphan, 13 years old, that night trusting in God. I did join the church and my brother did not whip me; and I believe God protected me."

"A short time after I joined the church I was singing, "My Christian friends in bonds of love," and my brother's wife said: "I wish your tongue would drop out"; and old colored man who was chopping wood in the yard said, "Misses, suppose something would happen to your tongue for saying that." In less than a month something came on her tongue which proved to be a cancer, and from which she died. During that affliction she confessed that she was a sinner, professed faith in Christ, and just before she died she requested the child to sing that same hymn and died happy.

She said she dreamed in 1848 before she went to Louisiana that she was dying and sent for Rev. Allen R. Bernard and asked him to get the Bible and she picked out the text for her funeral and "I would not live away" for the hymn. The text was 1 John 2:25. These were used at her funeral.

She transferred her membership from Bethlehem to Suffolk, July 30, 1869. She was noted for her simple faith, her "God bless you", and visiting the sick.

She did all kinds of hard work after the Civil War to rear her daughter and educate her. At the old Finney school she washed, ironed, and did other menial service to educate Theresa, her only child; but that work was easy because it was for her child.

Her history is almost contemporary with the history of our republic and our church. Most of the great achievements of mankind were wrought out in her day.

Her religious character was developed in the school of hardship, matured in the

chamber of sorrow, and fruited in the temple of worship. Religion was all to her life; other interests clustered around her heart and drew their color and their value from her soul. Her faith was simple as that of a child, strong as that of a philosopher, and radiant as a sunbeam. As pure snow on the crest of a mountain melts away under the heat of the summer sun, so her pure life gradually ebbed away till God caught up her spirit and left the tabernacle of clay to return to dust.

W. W. Staley.

—Mrs. W. L. Smith, of Elon College, one of Alamance County's most successful public school teachers, one with experience and ability, has been elected Principal of the Elon Graded School for the coming year. Mrs. Smith will be assisted by Miss Mary Virginia Farmer, Elon graduate Class '10, News Ferry, Va., in the Intermediate Department, and by Miss Annie Lawrence, Catawba, N. C., a graduate of Catawba College and of experience in teaching, in the Primary Department. Elon is building up an excellent Graded School and hopes within another year, to add such grades as will be necessary to prepare pupils for entering the Freshman Class in Elon College. All of which helps the College in that families moving here to put the more advanced members in College can have advantage of the Graded School for the younger members. The Elon Graded School is proving already a blessing and a great benefit to the entire community.

—We are under obligations to J. M. Darden, H. L. Jacobs, M. M. Watkins, Committee, for an invitation, and a ticket to the Annual Excursion of the Suffolk Christian Sunday School, Ocean View, July 22, 1910. It will be worth a trip all the way to Suffolk to join that happy party for a day. At any rate it was very gracious on the part of the Committee to remember us, and we think to show our appreciation by accepting. It certainly is great to be an editor.

—Our friend, W. B. Mebane, now a worthy and successful practitioner in Rome, Ga., passed through Elon Friday. "Will" was a speaker of eloquence and power when a student in Elon College, and we are not surprised that he has built up a successful and lucrative practice. He made many friends at Elon who will learn of his success with real pleasure.

—Prof. W. A. Harper has spent a month canvassing for students in Eastern Virginia and reports the outlook hopeful. Prof. Harper will canvass Alamance and Guilford Counties and do office work the remainder of the summer.

**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.

July 13. Amt. brought forward \$1,193.00

Dues:

E. J. Brickhouse, Jr. \$ 1.20
Holt Geringer10
Guilbert Geringer10

Monthly S. S. Offering:

Elon College, N. C.91
Linville, Va. 1.39
Henderson, N. C. 3.00
Franklin, Va. 5.26
Durham, N. C. 3.53
Pleasant Union, N. C. .. .5.26

Special Offering:—

Chas. D. Johnston 5.00
Sale of cabbage18
New Hill Ch., N. C.;

S. J. Bright \$.10

J. J. Welch10

S. A. Hearn20

F. C. Welch20

.60

Annual interest on cash
endowment 60.00

Rev. C. A. Boon (service
on farm) 1.00

Mrs. Joe Goldston 1.00

Amt. 25th week 88.53

Total \$1,281.53

Elon College, N. C., July 7, 1910.

My Dear Children and Friends:—

Just see how nicely our report grows! Good report this week—except our Cousins forgot to write enough letters. The Corner is for you, dear children, and Uncle Jim hopes you will fill it each week. We will cut down other matters and give you space if you will write.

We are glad to report interest this week on our first cash endowment, which was given us a year ago by "A Friend"—a dear good woman, who now by her gift feeds and clothes a child with the interest on her \$1,000 gift. Who else would like to give the Orphanage such a gift? The Trustees invested her gift in 6 per cent. non taxable bonds and this week brings us our first annual interest.

Bro. Johnson is in for July on time and writes us a helpful letter.

Pleasant Union Church got a little over the feed and clothing of a child this week in their monthly offering. Uncle Jim believes they will soon begin the regular care of a child before long. It

was our pleasure to preach at Pleasant Union last Saturday night and Sunday; we had large attentive congregations; in many ways we enjoyed the trip, except the painful foot. Quite a number of friends made personal gifts, which will appear later when all are in. Our home was with Bro. W. A. Green and family, who kindly met us and returned us to the railroad, and whose kindness is appreciated. We would like to have spent a week down there—more kind invitations than we could accept. Where people help the Orphanage they ask the Superintendent many questions. It was so down at Union. We want to go again, Bro. Wicker.

Six Sunday schools are in this week. Uncle Jim cannot tell you how that part of the Biennial Orphanage Report which is being added to the report as presented at the General Convention at Suffolk, Va., got into our Corner last week. It was out of place, and was done at a different printing house.

We hope to send out many of the reports referred to above soon—just when we can get them from the printer.

Donations: Rev. J. P. Avent, of Jonesboro, N. C., recently sent us a fine Berkshire pig, which we shall keep for stock hog. We are very thankful for this nice pig. We need just such a pig. Bro. Avent is in deep sympathy with the Orphanage work—he is a Mason and keeps well up with Oxford Masonic Orphanage. We thank you, Bro. Avent and Sister Avent, too, for she helps feed the nice pigs. We have fine prospect for meat this fall.

Uncle Jim has had a very sore foot for three weeks, part of the time could not be out of the home, a little better now.

Give us a great report next week? We hope to add new schools with their monthly offerings by next week, in answer to our 300 letters to pastors and schools of week before last.

Yours for the orphans,
Uncle Jim.

131 Lovitt Ave., Norfolk, Va.
July 2, 1910.

Dear Uncle Jim:—

Enclosed you will find a P. O. money order for \$1.20, my dues for this year 1910.

I hope you are all well at the Orphanage, and that you will enjoy the 4th.

Yours truly,

E. J. Brickhouse, Jr.

Our 4th was very quiet, little man, but perhaps we were safer to enjoy it that way. Thank you very much for your yearly dues, which have come so regularly for several years.

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? Flicks Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

Brown Summit, N. C., June 25, 1910.

Dear Uncle Jim:—

I send my and brother's dues for June. We have been busy helping papa in the crop. My and Guilbert's piece of tobacco is looking fine. We want to lay it by next week.

Uncle Jim, wish you and all the little cousins were up here so we would have a fine time eating apples and peaches, and the grapes will soon be ripe, for I know you like them.

Your nephews,
Holt R. Geringer,
Guilbert H. Geringer.

Yes indeed, boys, we have had lots of plums and some peaches which our children have enjoyed very much.

ENDURANCE.

Tired and weak by arduous duties and responsibilities many get discouraged and stop contending for the prize set before them, not seeming to realize that "it is not all of life to live, nor all of death to die." Fond hopes are crushed under their tried feet and inactive lives. Any one can stand more heat or cold, or any other extremes, if he is prepared for them by making himself strong physically and thus fortifying himself for attack. Have seen some who were active in good works for a time when life was new with them, but as they grew old they left off Christian work entirely—did not attend religious meetings—said nothing good for the church—but drifted on the surf of idleness until lost sight of in the busy world. It takes endurance to stand firmly on the everlasting foundation. Enduring all things. What power it takes to do these things! Enduring to the end is what must be done. So many do not know what it means to endure—so many? Yes,

so many! They have not experienced it—they will not try. If you endure to the end you shall be saved. If you have not, let us begin to study and learn what it means to endure. If we endure now we shall lay down the burden by and by and wear the crown in our Father's Kingdom. J. T. Kitchen.

TRAINED BY CHRISTIAN ENDEAVOR.

By Rev. J. E. Walker.

Lately I was in a small mountain village of seventy or eighty families, some two thousand five hundred feet above sea-level. The Chinese about us usually speak, not of the number of persons, but of the number of families, in a place. At Foochow they will speak of the number of cooking-places.

In this mountain region there is an average of four or five persons to one cooking-place. In this village, as in most others, the dwellings are so crowded together as to put a score or more of families in a space large enough for one good dooryard. Most of its houses have one and a half stories, are roofed with cedar bark, and are old, dingy, and devoid of beauty. But of late years the rise in the price of timber has brought prosperity to a few families, who are now living in new brick houses with red tile roofs. But Chinese bricks are of a bluish-gray color.

In the upper room where I sat was a four-pane window, on the outside of which hung a pair of Venetian blinds; queer things, these, to find in a remote little village hid away in the mountains of western Fu-kien. Of course the owner is a Christian. He left a good business to study to be a preacher; but, alas! he fell into sin. Now, however, thoroughly penitent, he is a saved man, and very earnest in seeking to make his Savior his neighbors' Savior too.

As I sat by a little table, I saw before me a photograph of him and of his oldest son, a youth of twenty-one, though the father cannot be much over forty. Each held in his hand a book; the father had a New Testament, and the son a "Pilgrim's Progress."

There was an eight-day clock, and also lamps that burn kerosene oil. Such things follow the gospel. I myself have imported several dozen of tubular lanterns for various Christians in this field. They have more use for lanterns than do others. They are not so afraid of spooks after dark; they have evening prayer meetings to attend and the like, and they want a brighter light than paper lanterns will give.

At a larger, more central village, about four miles from that village, we have just been having two days of revival

prayer meetings. The meetings filled the day. There was first a prayer meeting from 6:30 to 7:30 A. M. Another prayer and conference meeting extended from 10 to 12 A. M., then another from 3 to 5 P. M., and still another from 7 to 8 P. M.

These meetings were mainly conducted by the lay Christians, men who a few years ago really believed that divinity resided in cheap images made of mud moulded on wooden frames, and finished off with lime, paint, and gold-leaf. Two or three of the brethren would take turns in conducting a meeting; and, as each ascended the little platform, he would apologize to the audience for presuming to lead the meeting. Then he would politely shake his hands to the audience, who would all rise and shake their hands to him, after which he conducted the meeting in good form.

Prayer and singing were the leading features, and many of the Christians were very prompt and apt at leading in prayer. Several of them also showed good skill at following a leader in the singing. A few times, when a new tune was sung, they would begin rather feebly; but by the time the last stanza was reached there would be a good volume of sound in fairly good accord. All sang the air in unison.

At the beginning the burden of their prayers was for the outpouring of the Holy Spirit; and in the closing hours there was a strong pressure for urgency in taking the gospel to all their friends and neighbors. These meetings were unique, interesting and helpful, helpful to the missionary as well as the rest.

After the meetings were over, I was talking with the leading preacher, Huang Daojin, who had been the prime mover in it all, but the teaching and training of new converts; and he said, "The Christian Endeavor society is a wonderful agency for this purpose." It was in the Christian Endeavor meetings that these Christians had learned to pray and speak and sing and conduct meetings. They have had hardly any training by the missionary.

Shaowu, China.

—The pen of Thomas Dixon has not been idle in these quiet months. "The Sins of the Father," written along the line of "The Clansman," is to appear at an early date. Dixon is a master dramatist, and his works are read and his plays patronized. Now when this is said and the fact confessed that his is a wonderfully brilliant mind, don't say anything further of what he is accomplishing for good or other with play and pen.

—Editor Parham of the esteemed and always interesting Fayetteville Index and a "graduate from the News and Observer school of journalism" speaks thus of his "Chief," just as scores of others felt about the matter:

"We are usually to be found defending the course of the News and Observer, but when that excellent paper came out last Sunday giving the same space and prominence to boosting that prize fight that it would have devoted to boosting the ticket of its party in a hot and close campaign, we had to hang our head and let the fellows knock. There was no defense. We felt that our old "Chief" had gone beyond the demands of the most morbid of his constituents. There is no place in civilization for a prize fight between a negro and a white man."

—It must be borne in mind that the Chinese are ancestor worshippers and whatever touches their dead arouses the ire of the living. This will account for the fact that their government is waging a crusade against the exportation of human hair for commercial use in the the United States. Much of the hair, thus exported, it is alleged, is taken from the corpses of those buried in the "potter's field" and exhumed for this purpose. But then you know that our dear ones must have the false hair, so what boots it if it does come from the head of a dead Chinese pauper? The Chinese government alone objects, and enters protest, so far as we have learned.

—Rev. J. W. Wellons has been visiting in Durham the past week, and incidentally putting in a word and some work for the College which is ever near and dear to his heart.

* * * * *

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How many friends of THE SUN will help us increase 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.]

GETTING TOGETHER!

This writer has read with keen interest and anxious solicitude the various articles recently appearing in the Christian Sun from the gifted pens of Bros. Smith, Rountree, and Johnson as touching the change of name of the Sunday School Convention to that of Young People's Convention. In addition, my recent travels in the bounds of this Convention have given me a clear insight in to the problems facing this efficient organization. As it appears to me there ought to be a "getting together" on the matter.

I can very well appreciate the hesitancy with which a Sunday School specialist would enter upon any project tending in any way to belittle the authority or prestige of the Sunday School, but when an enlightened pastor of an enlightened church informs me out of the candor of his noble heart that one session of a few hours is all he thinks the Christian Endeavor Society is entitled to, while the Sunday school should have eight such sessions given to its work and departments, then I think there is need of a more nearly just valuation of things and of a careful study of what Christian Endeavor is and what it is doing for Christian manhood and womanhood the world over.

I believe in the Sunday School as thoroughly as any one and stand ready to advance its every interest. But I also know its limitations. Its proper sphere is religious instruction; it is a school. We need more than biblical scholarship to have an effective Church membership. We must train our young people and our older people too to religious expression and service. This the Christian Endeavor Society undertakes to do; nay does do and will do. It is a Christian work-shop, where the religious instruction given in the Sunday Schools is given a practical turn. It enjoins daily Bible reading and private devotion in prayer and kindly deeds of mercy and love and so leads to the fruition, growth, and development of the spiritual life. The Sunday School cannot turn out an all-round Christian. A Christian Endeavor Society cannot do it. Both together

can do it. Other denominations have found this out and are leaving us behind in the race. We should profit by their experience and begin a campaign **together** to train our young people to do the work they ought to do in the future Church. This we cannot do by shutting or even all but shutting Christian Endeavor out of the only body we have to which it should naturally and normally report; namely our former Sunday School Conventions.

I do not mean by this that our Sunday School Conventions should necessarily change their name to Young People's Conventions (tho that designation has no misgivings to me), but that due and proper recognition should be given the Christian Endeavor idea and the departments of its working out. I believe the Eastern Virginia Convention will do this and that there will be made proper provision for a "getting together" of the Sunday School and Christian Endeavor forces in that progressive conference, let the name be what it may. **What's in a name anyway? What we are after is the thing itself. Brethren, let's get together. We are too weak to stand apart. "United we stand; divided we fall."**

C. E. TOPIC FOR JULY 17—A FEW SUGGESTIONS.

The Christian Use of Letter Writing.

Ps. 45:1; 1 John 2:12-15.

Have the Corresponding Secretary lead, for this is the official that keeps in touch with the outside world and keeps the public informed of the Society and its doings.

The Leader.—The leader should tell his experience as an official letter writer, the joys it brought him, the pleasure it gave others, its benefit to the Secretary. He should then show the duty of all to answer inquiries about religious organizations sent them by the regularly constituted authorities, for the failure to do this one act of courtesy is the bane of our religious work today on its organic side. He should then speak briefly of the use Paul and others made of letters as a means of religious instruction in the infancy of Christianity.

Scripture.—Appoint two readers—one for each passage. Have them repeat the verses from memory, if they will, and add a word of comment each.

Question Spurs.—(To come in as voluntary participation)

What makes a letter interesting?

Why do you like to get letters?

What kind would you not like?

What kind would you like?

Why did Jesus write no letters?

Why did the apostles write letters?

Why did Paul write Romans? 1 Corinthians? 2 Corinthians? Philippians? Colossians? 1 Thessalonians? 2 Thessalonians? Each of his other letters?

Why did John and Peter and James and Jude each write the individual letters ascribed to them?

What is the advantage of writing to missionaries on the field?

To what missionary do you write? Why?

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

Epistle of Commendation - - 2 Cor. 3:1

Ye are our epistles - - - - 2 Cor. 3:2

Epistle of Christ - - - - - 2 Cor. 3:3

Whether by word or epistle 2 Thess. 2:15

If any man obey not the epistle

2 Thess. 3:14

Salutation in every epistle - 2 Thess. 3:17

A historic epistle—explain - Acts 15:30

Another historic epistle—explain

Acts 23:33

An epistle that brought sorrow—why

2 Cor. 7:8

The nature of Paul's epistles 2 Pet. 3:16

Write—where? - - - - - Prov. 7:3

A child may write them - - - - - 19

I will write it in their hearts" Heb. 8:10

When he writeth up the people

Psa. 87:6

Him that overcometh - - - Rev. 3:12

Oh! that my words were written

Job 19:23

Let them not be written with the righteous - - - - - Psa. 69:28

Your names are written in heaven

Luke 10:20

Written for our admonition 1 Cor. 10:11

Written Work.—An essay of three minutes on "Differences between the postal systems of the ancient and modern worlds, with illustrations on the board." An address or paper of three minutes on "The Salutations and Conclusions of Paul's Letters."

For Next Week: Living with Christ. M., July 18,—With Christ in Storm, John 6:16-21.

T., July 19,—With Christ in Joy, John 2:1-11.

W., July 20,—With Christ in Loss, Phil. 3:7-14.

T., July 21,—With Christ, Strong, 2 Tim. 4:16-18.

F., July 22,—With Christ in Service, 2 Cor. 4:1-5.

S., July 23,—With Christ in Glory, Eph. 1:3-10.

Sun., July 24, Topic—A Life Lived with Christ, Gal. 2:20; 1 John 5:1-12.

Suggested Program.

1. Two or three spirited songs.
2. Chain of prayer.
3. Scripture and comment.
4. Prayer.
5. Special music.
6. Leader's remarks.
7. Prayer by pastor.
8. Song.
9. Voluntary participation, including voluntary answering of Questions Spurs and voluntary rendition of Scripture verses with brief comment, interspersed with stanzas of appropriate song.
10. Pastor's five minutes.
11. Song. Offering. Aaronic Benediction.

A Serious Blunder.

Sometimes those who are asked to read a verse or answer a question in a religious meeting, begin by saying, "Our leader asked me to read this verse or answer this question." This is almost unpardonable folly. It will take the spirit out of any prayer-meeting. Your neighbor, who did not get a verse or question, feels slighted and concludes that the leader did not wish him to take part. The leader gave you the special work, perhaps, **because he was afraid you would not take part unless thus led to it.** The fact that he did so be known is to advertise to the entire Society or meeting the opinion your reader had of you. Can you afford to do this? Why not read your verse and comment or answer your question without letting it be known that you had been asked to take this part? To do otherwise is to commit a serious blunder and cripple the prayer meeting tremendously. **Please don't.**

(Begun on page five.)

their strength, the speaker, in 1870, Nov. 4th, made a proposition to the Conferences tendering the Graham College Buildings which he, at that time owned, for the use of the denomination. (See Minutes of Conference for that year.) But this proposition was not endorsed by the Eastern Va. Conference because that conference had on foot a plan to build a conference school. I give an extract from the report of the Committee on Education for that year of which Rev. Dr. Wellons was chairman: "The committee has read the proposition of Rev. W. S. Long in the church paper, and would be glad to see N. C. Conference establish such a school as is contemplated by Bro.

Long, but do not think it would be wise for us to abandon our enterprise to unite with our N. C. brethren in the establishment of a school at Graham."

However, the matter of establishing at some place, a college adapted to our needs as a denomination was agitated from year to year in the conferences, and in conventions. While the friends of this movement were few in number, they were zealous and persistent. Finally in 1887, June 10, The Committee on Schools and Colleges of the Convention leased the Graham Normal College property and elected a faculty consisting of Rev. W. S. Long, Pres., with Profs. J. U. Newman, L. A. Holleman, and H. J. Stockard. This institution was called Graham College and began its work in Sept., 1887.

The General Convention met in Extraordinary Session at New Providence, Graham, N. C., Sept. 11, 1888, and endorsed the action of the Committee on Schools and Colleges and appointed a Provisional Board to select site, solicit funds, and erect buildings, etc. This Board consisted of W. S. Long, Pres.; J. P. Barrett, Sec. and Gen. Agent; F. O. Moring, Treas.; J. H. Harden and G. S. Watson.

A site in the western part of Alamance County, N. C., on the N. C. R. R., Richmond and Danville Division, was chosen, buildings erected, and the institution moved to that place and opened Sept. 2, 1890. It was chartered by the Legislature of N. C., March 11, 1889, and named by the Pres. Elon College; Elon—the Hebrew for Oak Grove—implying strength, beauty.

Before this period our people had never united in supporting any denominational enterprise except The Christian Sun, and it was no easy task to enlist the cooperation of the brethren and secure the funds required to build and equip a college. Some opposed the movement, others refused to aid, but under the earnest appeals sent out by Dr. J. P. Barrett, editor of The Christian Sun at that time, and other writers; the personal solicitations of the President and of Dr. W. T. Herndon who succeeded Dr. Barrett as Financial Agent of the College, our people responded as they never had done before for any enterprise of the church. No language can fully and adequately portray the prayerful solicitude, the sacrifices, and mental agony of some of those who led in this movement, but compensation has come in the success of the college. 195 have matriculated, 153 have graduated, and 45 have entered the ministry in the Christian Church since 1890.

Our buildings and equipment are

worth \$150,000. Our endowment invested is \$30,700, and the conferences contribute annually enough to equal an additional endowment of \$30,000.

The college will not meet fully the purpose for which it was founded until it has a department in which training is given to those who are to preach the gospel. In all other callings special training is necessary to efficiency, and surely that calling which has to do with man's highest interests both for time and eternity is not an exception. The demand for preachers of the gospel at this time is vastly in excess of any period of the world's history. The evangelization of our cities, of our outlying populations, and of the heathen world is the greatest religious problem of this age. An enormous army of missionaries is needed for this work. Skepticism, and criticism in many forms, secularism and sin in high places abound in our country, and in heathen lands obstacles of many kinds are to be met that none but persons well prepared can successfully overcome. As a denomination we should contribute our full share of this great work, and this we can do only by training consecrated men and women and then sending them forth on the great mission committed to the church by Jesus Christ.

—You understand, of course, that Catholics would bar from our public schools, if they could, reading the Bible. Catholics fear nothing more than an acquaintance with the Bible, and its teachings, on the part of the youth of the land. This has recently been brought to a test in Illinois where certain Catholics of a school district protested against the use of the Bible in the public schools. The matter was carried to the Illinois State Supreme Court which now hands down a decision siding with the Catholics and shutting out from the schools all use of the Bible or of conducting in the public schools of the State any religious exercise.

—Rev. J. W. Patton went to Ramseur last Friday to preach a Masonic sermon in the Baptist Church of that town Friday night and install the officers of the Masonic Lodge for the coming year. Bro. Patton is under appointment to preach to the Masons of Youngsville in the Baptist Church of the town first Sunday night in August. Besides being a consecrated and earnest Christian preacher, Bro. Patton is an enthusiastic Mason and well up in the work and teachings of that order, being one of the official State lecturers for North America.

OBITUARY.

Terrell.

Charles B. Terrell was born in Jasper Co., Ga., June 29, 1850, and departed this life June 29, 1910, on his sixtieth birthday. He was the son of Ignatius and Mary Terrell who went home to God many years ago.

His wife's maiden name was Alice Dorsey. To this union were born eight children, six of whom are still living. Two have married. They are Mrs. J. F. Knight and Mrs. J. L. Cox. One son, J. T., is in Seattle, Wash., and the other three, Myrtice, Iva, and Pressley, are with their mother.

While quite a young man Bro. Terrell moved to Chambers Co., Ala., and located near Beulah Christian church where Rev. J. D. Elder was pastor at that time. It was under "Uncle Dock's" preaching that he was converted and joined the church. From that time until death, he loved the church and labored for the upbuilding of the same.

After spending a few years near Beulah, he moved to New Hope and did not forget to carry his church membership with him. Later he went to Lanett. At that time he had no church there, but it was not so a great while, for Bro. Terrell and his family so loved the Christian church that their efforts, in cooperation with others, caused a church to be organized. Leaving Lanett he came to Columbus and here he found no church home. This would not satisfy, so North Highlands Christian Church was born, the organization taking place in his home where services were regularly held until a church could be built.

From us a good man is gone. He was a consecrated Christian and an active worker in the church, laboring zealously that his pastor might be supported, and his church finances in good condition, filling the place of church treasurer for a long time. For more than a year he had been a great sufferer. This seemed to draw him nearer Christ. His was a triumphant death. During the last few days of waiting and lingering he frequently spoke of the happiness of soon going to live with God, saying: "Oh Jesus! Stand by me in this critical hour. I am crossing over Jordan. I shall be so glad when the angels come for me." We look forward with earnest hopes of seeing him again. "Because I live, ye shall live also."

The funeral was conducted by the writer, assisted by Rev. L. W. Mann, pastor of North Highland Baptist Church. The body was laid to rest in Riverdale cemetery.

We extend a pastor's sympathizing hand and may the God of all grace heal the broken, bleeding hearts and say to

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the troubled breast, "Peace be still."
G. O. Lankford.

(Begun on page seven.)

Is this not alarming? Is there not cause here to ponder the ultimate fate of white supremacy? Upon what does race supremacy rest? On muscle and brawn? Or on brain and mental power? Our white supremacy does not rest on and cannot be maintained by brawn. It now rests on and must ever be maintained by brain power, mental astuteness, mental skill, and intellectual acumen. The history of the world shows that education is essential to race leadership and the negroes are willing to sacrifice more for it than are our whites. If we are as individuals and as a race to maintain our white supremacy, we must cease to indulge the propensity of our sons and daughters to get at once to earning money and direct their attention to assiduous study and mental application. The real aristocracy of a country is one of enlightenment, not of wealth; the real leaders of a people are thinkers, mind-masters, not financiers, not material-masters. This the negroes have learned; this many whites have forgotten. To the extent to which this forgetfulness has pervaded our racial polity is our white supremacy endangered.

A College might well therefore be styled "A Conserver of Supremacy," because it gives opportunity for the growth of the mental and intellectual faculties upon which alone supremacy ultimately depends. A denominational college does more than this: it gives also the proper atmosphere for the development and rounding out of the character. Such an institution is Elon College, now in its 21st year, founded, fostered, cherished, and sustained by the Christian Church. For particulars and terms according to which it undertakes

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THE ALUMNI AND THE COLLEGE.

This is an educational age. Our material prosperity is closely identified with our educational awakening. Religion is make its conquests secure. And no permanent solution of our social problems can be hoped for till the masses have, directly or indirectly, felt the elevating influence of education.

The colleges have done a great work throughout our land, and are now endeavoring to do more, and to reach more people. Our own college has made itself felt through the bounds of the Christian Church, South. But there still remains boundless opportunities for making its work more extensive and more intensive. Today Elon College is planning for greater things; for more students; and for a larger endowment, which will mean a larger field of activity, and greater results. In this work of enlargement there is no one who can or who should help more than the alumni.

The man or woman who has graduated from an institution owes to that institution a tremendous obligation. It is impossible to estimate the value of a college education in terms of dollars and cents, and far more impossible to pay for it in that sort of currency. A man's education enriches his life, increases his possibilities, and broadens his intellectual horizon. A man can hardly realize just how much he owes to the institution which has fostered him. The benefits he derives are ever with him, and are ever increasing in value. The gratitude for these things should prompt him to stand by his alma mater.

There are also purely selfish reasons why the alumni of a college should wish to see the institution from which they

Elon College.

Co-educational.

graduated enlarge its field of influence. As a graduate, a man is rated only in proportion to the rank of his alma mater. When an institution of learning advances its standards, and wins for itself higher recognition, it means for its graduates greater prestige in the world. The alumni should endeavor to aid their alma mater, because it means aiding themselves.

And above all things a man's education should make him thoroughly alive to the needs of others, and make him wish to place within the reach of others the advantages which he has enjoyed. The man who is actuated by altruistic motives is the only man that the world cares to recognize. He who would rise above his fellows to enjoy being above them is the littlest of all little men. But he who would rise above his fellows that he may help to pull them to a higher plane has learned the truth that the Great Preacher sought to impart to men. And there is no better way by which a man who has felt the uplifting power of a great educational institution may help his fellows than by aiding that institution to reach those who need its help. Think of what your education has meant to you, and then seek to carry into the lives of others the things that you have enjoyed.

Stanley C. Harrell.

Suffolk, Va.

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" 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

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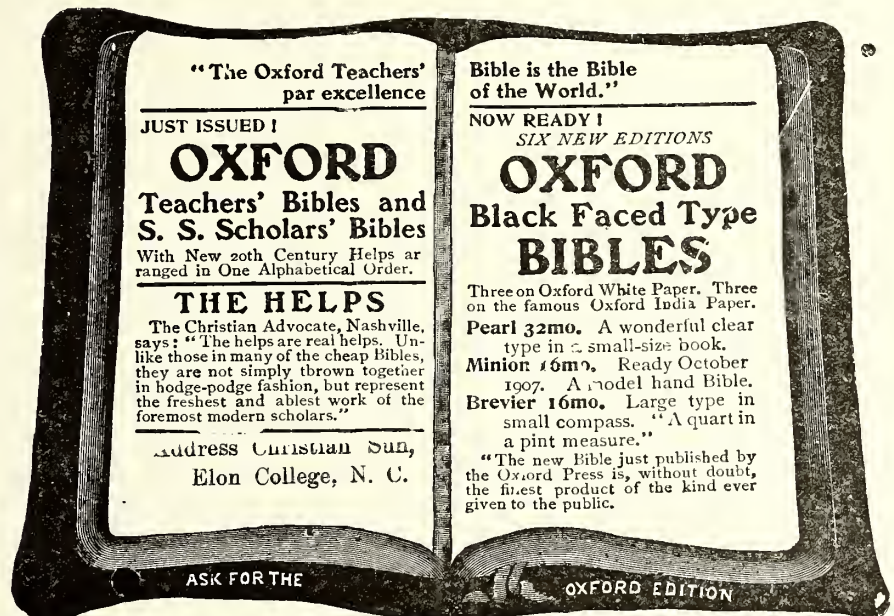
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Washington, D. C.

" Varina	10:00	2:52	7:14	" Caraleigh	10:40	3:35	8:06
" Willow Springs	10:09	3:02	7:25	Ar. Raleigh	10:50	3:45	8:20
" McCullers	10:22	3:15	7:41				A.M. P.M. P.M.

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