

# The Christian Sun.

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

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

## EDITORIAL COMMENT.

**The Sabbath.** The fourth commandment carries special emphasis because it is the very first of purely human duties. That is, immediately after man's duties and attitude to his God had been enjoined, the first one following is, "Remember the sabbath day to keep it holy."

There was reason for this emphasis. It was to serve for all time as a challenge to man's forbearance, obedience and sense of sacrifice. Men get it into their heads that all the days are theirs—and that one day is no better or worse than another. God thought, spoke and ordered differently. It was for man's good that the day was ordered as one of rest, but man will not see it thus.

There is no greater struggle before the Christian world today than that of enforcing a proper recognition of the Sabbath. And there is certainly no danger more imminent than that of a disregard of the Sabbath. If the church can not force a recognition of this rigid command upon the world it is helpless in all other matters. For the prosperity of the church depends upon the proper observance of the Sabbath. Destroy Sabbath observance and the church is rendered helpless. The test of church strength is going to be tried on this very matter. The church and the world meet in their struggle for the mastery. If the world takes the Sabbath, desecrates it, fills it with labor or worldly pleasure, it simply means that the church will also one day be so overrun.

One of the very best signs of moral and religious dissolution in a household is disregard of the Sabbath. When a family begins to desecrate the day, and make it as other days, you will find there shortly, a falling away of faith in the things that abide and a growing indifference to religious and sacred things.

It is true likewise of a nation. Sabbath observance is the very stay of a people. And there never has been a

great nation yet which endured and prospered after that the Sabbath day was disregarded and its sanctity destroyed. Nothing eats into a nation's heart to dry up its blood and destroy its vitality as does the failure to properly observe the Sabbath.

It is indeed a dangerous, and a deadly thing, to disregard and disobey the fourth commandment. "Remember the Sabbath day to keep it holy."

**Wealth Accumulation.** A writer in a current magazine draws a comparison that is not pleasant to look upon, but certainly gives a word of warning and of danger. The assertion is made that a half score of men in the United States have the control of the lion's share of all the wealth in the land. One man of the ten is singled out and comparison is made with no less an institution than the government of the United States. The Steel Trust, owned and controlled by Mr. Carnegie, had stock and bond issues in a recent year of \$1,430,722,135. In that same year the whole debt, bonds, stocks and all, of the United States, was only \$901,470,950. In interest and dividends for that year the Steel Trust paid out \$58,748,392. The interest payment of the government the same year was \$28,556,458. The gross earnings of the Steel Trust were \$536,572,871. The entire income of the government was that year \$560,396,674. The operating expenses of the Steel Trust were \$409,268,599. The expenses of the government were \$477,542,659. The Steel Trust surplus at the end of the year was \$12,304,916. The surplus of the government for the year was \$14,000,000. The annual income of the head of the Steel Trust, Mr. Carnegie, is \$25,000,000, which is as much as the head of our government, the President, would receive in 500 years, or as much as the combined salaries of all the sovereigns of Europe, barring the Czar and including the King of England. How rich is Mr. Carnegie? Nobody knows, not even Mr. Carnegie, though one of his conservative managers, Mr. Frick, puts him down at half billion. Put it this way: "If the salary of Pontius Pilate, when he sat in Roman judgment on the Savior, had been \$250,000

a year, and had been that much every year since, and if he had lived till now and drawn and saved every dollar of that salary, he wouldn't be worth, by many millions, as much as Mr. Carnegie." When it is remembered that there are others, some eight or nine, approaching, if not equal, in wealth to Mr. Carnegie, one begins to realize that there are captains of industry among us who can easily dictate our financial policy without let or hindrance. It is at best worth thinking about.

## ABOUT COMFORTING THE SORROWING.

The pastor in his work has many troubled ones in the flock and some of them are hard to be led to see the truth and the dispensation of providence that has brought some sore bereavement into their lives. The best, the most saintly ones, are found now and then striving in vain for comfort. No unfolding of the Word showing the nature and end of discipline, that God did it, and it must be for the best, appears to fully satisfy. They get uneasy sometimes for fear they are rebellious. They know they ought to say Thy will be done. It is easy for a minister not grounded in the Scriptures and who has not been through the fires to give wrong advice or say the thing that hurts rather than helps. The minister, who was told by a devout and intelligent saint that he was in an uneasy state and feared he had a rebellious spirit in his attitude under a painful affliction that had fallen out to his household, replied that he had a right to be rebellious, made an unsurpassed blunder. A right to rebel against God! Horrible! We are obligated to say Thy will be done in all things. The highest attainment of the Christian life is the sweetly merging of our wills in God's. It is our high privilege to feel that all things work together for good to us who love Him.—Presbyterian Standard.

Many New England mills, which have been running on short time, or not at all, since the financial panic began last fall, started up in full blast June 1. It is reported that the business outlook in New England is improving.

## MOUNTAINS OF THE BIBLE. V.

Let us leave Mount Hermon, with its great light made sacred by the transfiguration of Jesus; let us cross the valley going westward, for this one excursion still avoiding entering the heart of the Holy Land. While at a distance, looking at the range commonly called MOUNT LEBANON, we become mildly interested in it from its splendor of color, notwithstanding its monotony of form. The control of the full range, of possibly one hundred miles, must largely be assigned to the land of Tyre and Sidon; although its glory depends on the sacred writers of the following books of the Bible:

Deuteronomy;  
Joshua;  
Judges;  
Kings (1st and 2nd);  
2nd Chronicles;  
Ezra;  
Psalms;  
Canticles;  
Isaiah;  
Jeremiah;  
Ezekiel;  
Hosea;  
Nahum;  
Habakkuk;  
Zechariah.

Singularly, LEBANON is not mentioned in the New Testament by name; although Jesus had one of his most pleasant experiences in the borders of Tyre and Sidon, where he said to the Syrophenician woman, who had plead with him for only a crumb dropped "under the table" by the children (the healing of her daughter), "O woman, great is thy faith: be it done unto thee even as thou wilt." Yet great crowds came from Tyre and Sidon into Israel to hear his word.

The word LEBANON signifies white, and may have been given to the range, from the tint of the walls of chalk or limestone rocks, or the snow which remains on the summits even in the summer: for some peaks rise 10,000 feet. But when we speak of LEBANON we never now think of white, but of green; because of "the cedars of LEBANON." These cedars were so appreciated in ancient times that the kings of Assyria when making expeditions into Palestine, cut them and bore them to their far distant capitals; where, even in modern times, this wood transported so far has been found.

But the destruction of these trees in LEBANON through the ages was so cruel, that as early as in the 6th century of our era the Roman emperor, Justinian the Great, the cruel persecutor of truth (in the name of truth) and destroyer of the church (in the name of the church), "found it difficult to procure cedar timber enough for the roof of

a single church" building. These trees are now so few that travelers count them, and encyclopedias tell how many are left at different dates.—in 1550, only 28; in 1696, only 16; in 1740, only 15, when the traveler measured twelve of them and found their circumferences from 22 to 40 feet, and the diameters of some of the largest about 16 feet. I have forgotten where I read it; but the last traveler whose report I have in mind says that but five of these giants now remain. So destructive has man been of the wonderful "cedars of LEBANON," among whose groves Solomon had 80,000 men at work when he built the temple at Jerusalem!

The beauty of these cedars, before the ravages of civilization had laid the mountain slopes comparatively desolate, may be imagined, or inferred, from the following words of the Psalmist (92:12-15):—

"The righteous shall flourish like the palm-tree:  
He shall grow like a cedar tree in LEBANON.  
They are planted in the house of Jehovah;  
They shall flourish in the courts of our God.

They shall bring forth fruit in old age;  
They shall be full of sap and green:  
To show that Jehovah is upright;  
He is my rock, and there is no unrighteousness in him."

If you read 1st Kings, 5th and 6th chapters, you will see how the "cedar of LEBANON" entered into the building of the temple. If we were living in ancient times, undoubtedly we might mingle with the workmen of Hiram and Solomon in the mountains of LEBANON; we might observe their skill in cutting the timbers and boards for the temple; we might attend them in transporting this material to the seaport; we might then take passage on one of the rafts or floats by which the lumber was transported to the port of Japho west of Jerusalem. If so, we would pass with idly curious eye the celebrated Mount Carmel, jutting out into the Mediterranean; where Elijah years later sent his servant to look out over the sea, in expectation of the clouds that betokened rain in answer to his prayer, after he had conquered the prophets of Baal.

But on our present excursion, we will simply depart from LEBANON by land, leaving the Waters of Merom at our left, and go south into the Promised Land, wishing to reach the Mount of Beatitudes, on our way to Jerusalem.

J. J. Summerbell.

Dayton, Ohio.

"He who waits until he can save many souls will never save one."

## "FEED MY SHEEP."

No one can watch the daily panorama of life without noting among all classes of people an intense hunger for what is best in life. Not that every one has his face turned toward the Kingdom, not that wickedness is under restraint, not that unselfishness is exalted on every side, but that in the most unsuspected quarters there is deep yearning for the best things, a diligent searching after the way of life.

Nothing could illustrate this situation better than the following incident taken fresh from life. A noted university man was asked to speak at a great religious convention. He demurred, but said he would gladly cross half the continent to attend the convention for the sake of what he might learn. "For myself," he said, "I am at my wit's ends to know what to do with my own boy. I send him to Sunday-school, but he learns there some things that I think are not so. His mother says that he ought not to be sent to Sunday-school to learn things that are not so; but I say, 'Yes, he ought.'"

Here is another illustration of the same hunger. I have a very dear friend who is a thorough-going sceptic with a tenacious grip on the great fundamental moral truths. She has an only son. Naturally, he has not gone to Sunday-school very much. But he is now in his teens, almost ready for college. Notwithstanding the splendid moral training he has received at home, his mother is deeply concerned to have that training reenforced from some other source. She has swallowed her repugnance to the doctrines of the church, and has persuaded her boy to join a young men's class in the Sunday-school. She is hungry, for her boy at least, but is not satisfied.

In discussing the decline in the number of young men entering the gospel ministry, Dr. O. P. Gifford recently said that the cause was to be found, in part, in the prayerless home and the prayerless state high school which have so largely superseded the home of family prayers and the academies founded by the church. And on the other side, far too often there is a somnolent church-membership, a befogged ministry, or a militant sectarianism. No wonder the sheep find it difficult to feed in such pastures.

It used to be considered that a man that had received the benefits of the higher education was under a debt of noblesse oblige to the community at large. John R. Mott recently made in vain a tour of our technical schools looking for a couple of men who would go

to China on a thousand dollars a year to teach in a technical school. The idea of sacrifice seemed not to have entered the heads of these ambitious young men. They were so bent on success in life that their spiritual nature had been crowded into a corner. Is it possible to suppose that there is not in these very young men that which would have eagerly responded to such a call if it had been given half a chance? They will be the more keenly conscious of that inner nature when they find worldly success already in their grasp and yet a heart within that remains unsatisfied. These young men were pursuing very earnestly what the spirit of the times had taught them is most worth striving for.

And so it is on all sides. It is doubtful if there ever was a time when a greater variety of people were more dead in earnest about life than right now. They are hungry to make the most of life for themselves or for their children. They are making tremendous sacrifices for education, opportunity, position, power. Time, money, and strength are poured out like water in the struggling for better things. Unconsciously with very many, deliberately with others, they are searching for "the Way, the Truth, and the Life."

What a responsibility rests upon the church and Christian people generally that these hungry hearts shall be fed upon the Bread of life, and not turned away unsatisfied with the stones of tradition and convention! There is among the people a growing hunger and thirst after righteousness. According to eternal truth, "they shall be filled." Will they find their satisfaction through the accustomed stated means of grace, or will the light break out in new and unaccustomed places?

May not Christian Endeavor have an important part in this great work? With its feet planted firmly on the fundamental truths of the gospel, with its heart of youth, and with its face ever turned toward a better day, with its world-wide fellowship among fifty denominations and all peoples, may it not be that God has given us particularly a great work to do in bringing to the feet of Christ the coming generation of young people? Let us do a little every day, and keep an ear very attentive to the whisperings of the Spirit of God.—C. E. World.

#### SELF HELP.

There is help that hinders, and there are hindrances that help. The easiest way of helping a man is to put your hand in your pocket and bring out some money; but you must see to it that the

end of such help is not to make the man that is helped want to put his hand into your pocket and take out money, rather than put his hand to honest labor.

The truism that the best help is that which helps a man to help himself has an illustration in what are known as the "Self-Help Societies" in Jamaica, sometimes found in connection with the churches.

Several years ago Bishop Usher, of the United States, was in Jamaica for his health.

He was oppressed by the prevalent habit of public begging. Instead of tossing coppers to the beggars, as many tourists do, he set about interesting persons in providing a way whereby poor young people might be instructed how to earn their livelihood.

As a result of his efforts the Christians of Montego Bay have established a Self-Help Home, where native girls are taught to braid palm-leaf hats, make guava jelly, string native seeds into necklaces, etc. After receiving instruction at the Home, the work is done in their own homes, and sold at the Home. Many who formerly begged are thus enabled to become self-supporting and self-respecting. Self-help is the only true help.—C. E. World.

#### MISSIONARY EDUCATION IN THE SUNDAY SCHOOL.

The Third Annual Conference on the Sunday School Mission will be held at Silver Bay on Lake George, N. Y., July 15-23, 1908. The general subject of the Conference will be "Missionary Education in the Sunday School." The program is planned so as to include both a thorough consideration of the problem in the local school and a full discussion of the editorial, administrative, and other work.

The plan for each day except Sunday includes the following features:

1. At the first period Professor E. P. St. John, of Hartford School of Religious Pedagogy, will lecture on "Missionary Education from the View-Point of Child Study."

2. These lectures will be followed by mission study classes, for which the whole conference will be divided according to the interests of the delegates in Primary, Junior, Intermediate, Senior, and Adult classes. These will give an hour each day to the actual work of teaching mission and developing the missionary spirit in the grades mentioned.

3. The third period each day will be given to an Institute or Open Parliament on such questions of missionary education as concern the whole body of the local Sunday-school, aside from the

teaching work in the individual classes. The list of topics includes: The Organization of the Missionary Committee, The Missionary Library, Developing a Missionary Atmosphere, Plans for Definite Study, and Systematic Giving.

4. A short period before the noon hour, closing the forenoon session, will be given to inspirational addresses on topics of vital interest in Home and Foreign Mission fields.

5. The afternoons are given wholly to recreation, and few spots in America offer a more splendid combination in opportunities for rest, relaxation, and physical exercises. Mountains, lake, waterfalls, sky, and birds bring exclamations of wonder and delight. Boating, bathing, fishing, mountain-climbing, carriage and launch rides, tennis, and baseball offer inducements to train the body for the mental and spiritual work of the day. No less valuable is the inspiration of common fellowship which each one is privileged to enjoy.

6. After supper, and after the twilight has thrown a hush around the closing of the day, the conference will again assemble in classes by grades as during the second morning period, for the study of the missionary interpretation of Bible lessons, making selections from the 1909 International series.

7. The day's work closes with an opportunity for denominational meetings, committee debates, and moving pictures or stereopticon lectures.

Each feature of the program will be cared for by an expert. The expense is as reasonable as can be found anywhere. It includes an enrollment fee of four dollars, railroad rates of one and one-third fare for round trip within certain territory, and a moderate charge for room and board.

If you are interested further in this conference, write your denominational mission board Secretary, who will approve your application, or address R. E. Diffendorfer, Sunday School Secretary, Young People's Missionary Movement, 156 Fifth Avenue, New York City.

#### HE IS RISEN.

Sweet the chime the bells are ringing,  
Sweet the carol angels singing;  
"Risen is our Lord most glorious,  
Over sin and death victorious."  
He is risen—tell the story  
Wafted from His throne of glory;  
From the bonds of death set free—  
O, grave, where is thy victory?  
Angels, strike your harps of glory;  
Waft, ye winds, the joyful story,  
While with happy voice we sing,  
Praises to our risen King.  
—Emily Houseman Watson, in Home Herald.

## NOTES AND PERSONALS.

We give the hand of welcome to our new neighbor, The State Dispatch, Burlington, N. C., and wish for it success and prosperity in the journalistic field. Its first numbers are clean, upright and high-toned, an index, we trust, of what all its future is to be.

It is now Doctor Warren H. Dennison, of Huntington, Ind. Elon did well to recognize the worth and merit of this excellent man and most worthy brother. We know Brother Dennison and know full well that he will wear his Doctor's degree becomingly.

We regret that Rev. J. P. Barrett, D. D., editor of The Herald of Gospel Liberty, has been quite feeble for several days and that he is now scarcely able to keep up and about his work. He had to abandon his Western trip, including several engagements to preach and deliver addresses; he writes us.

Rev. C. C. Peel preached at Sage Garden Christian church, Forsyth Co., N. C., 5th Sunday in May to an attentive congregation. The services were very pleasant and Bro. Peel regards the out-look there for our cause quite hopeful. This point is under the supervision of the Home Mission Committee of the N. C. and Va., Conference.

Prof. A. Lucius Lincoln who was the successful principal of Nashville High School, Nashville, N. C., the past year and to which position he was reelected, has been elected Superintendent of the Haw River Graded School, Haw River N. C., and has accepted. Mr. Lincoln graduated at Elon one year ago and is proving the same efficiency as teacher that he showed as pupil.

Rev. L. E. Smith, who has been in school at Elon the past year and has served nearby churches to much acceptance, was given a month's vacation by his churches and left for his home at La Grange, Ga. last Friday. He will return in time for his protracted meetings. Bro. Smith is making a good record in college and is held in high esteem by his churches.

Pastor W. C. Wells begins a series of meetings at the Palm Street Christian church, Greensboro, N. C. fourth Sunday in June. Dr. W. T. Herndon is to assist in the services. Four members were received into fellowship at this church at the last appointment and Pastor Wells regards the outlook there as very hopeful. There are more than a hundred members of the Sunday-school.

The annual reunion of the United Confederate Veterans began in Birmingham,

Ala., June 9th. A great attendance of veterans is reported.

Hon. David M. Furehes, ex-Judge of the Supreme Court of North Carolina, died at his home in Statesville June 8th.

Pastor M. L. Bryant, of the Main Street Christian Church, Berkley, Va., used these topics last Sunday: morning, "Regarding the Day;" evening, "The Battle of Labor."

Our felicitations and heartiest good wishes to friend R. D. Thompson, Jr., of Halifax Co., Va., who on the evening of June 16th leads to the altar Miss Mary Grace Hawkins, at Union Methodist Church, Halifax Co. We gratefully acknowledge the invitation to be present.

In an editorial last week, "The Story of a Great Life" written of Rev. John R. Holt these words were used "In his fertile brain the idea seems to have taken form that we of the South should have an official organ. Mark then his resolution told of by Prof. Lawrence which resulted in the origin of The Christian Sun." Our attention has been called to the fact that he was Secretary of the conference in which the resolution was adopted, but not the originator of the resolution. The error was our own misinterpretation of Prof. Lawrence's statement which error we cheerfully correct.

A very pleasing and agreeable personal letter comes from Rev. Roy Lucas, Advance, Ind., expressing interest in The Sun and in Elon College. Brother Lucas is a ministerial student in Wabash Christian College, Crawfordsville, Ind., and is a pastor of neighboring churches. This is of interest: "No doubt you have heard of the great Judge Samuel Artman who won a national reputation on his decision from the bench that the licensed saloon was unconstitutional and who is making such an effectual fight against the open liquor house. Judge Artman made his first speech against the licensed saloon in the first Christian church at Advance Ind., of which church I am a member."

It is learned with pardonable pride that our brother, Rev. H. E. Rountree, Waverly, Va., has been chosen Superintendent of the Teacher Training Department for the State of Virginia, under the auspices of the State Sunday School Association (for all denominations). We note also in this connection that Bro. Rountree has been chosen to represent his State at the International Sunday School Convention which meets at Louisville, Ky., June 18-23, and best of all his Waverly friends through the generous co-operation of his churches have

made it "possible" (in a very substantial way) for him to attend. Bro. Rountree will go to Louisville some days ahead of the meeting time of the great Convention to attend the Institute for teachers in training for the state work. This is fit recognition of the growing usefulness and ability of our good brother, and he will prove himself worthy of the honor, and the task. He is a growing man who is accomplishing something, not only for the Sunday schools of his own conference, but of the State in which he lives.

The total vote, yet unofficially given, in the prohibition election was 184,602, far excelling pre-election prophecies. For prohibition 114,022. Against prohibition 70,580, a "dry" majority of 43,442.

A head-on collision between two street cars near Annapolis, Md., June 5, resulted in eight persons killed and a score injured. The collision was due to confusion in orders.

Dr. Geo. T. Winston of the A. and M. College, Raleigh, has retired from the presidency of that institution which he has helped to make useful. Dr. Winston is to receive a pension of \$2,500 from the Carnegie Foundation fund.

The International Sunday School Convention at Louisville, Ky., June 18-23, gives promise of being one of the most important religious gatherings of the year. It is expected that 2,500 delegates will be present representing a constituency of 14,000,000. The best speakers, on Sunday school topics, in the world are to be present.

Paris, June 4.—Just at the close of the ceremonies attending the canonization of Emile Zola in the Pantheon today, when the President of France, the Premier and a host of ministers of State were taking their departure, Louis Anthelme Gregori, a military writer of note, drew a revolver and fired two shots point blank at Maj. Alfred Dreyfus, for whose liberty Zola fought and won.

Men distinguished in all walks of life filled the pantheon, and when the shots rang out there was intense excitement in fear that the President had been assassinated, but even the attempt upon the life of Major Dreyfus created a profound impression. Soldiers speedily surrounded Gregori and he was taken to jail bruised and bleeding with his clothes almost torn from his back.

Georgia last week closed a rather spirited and spicy gubernatorial contest in which Gov. Hoke Smith is defeated for renomination by Hon. Joseph M. Brown.

**DANIEL WILSON KERR, EDUCATOR AND JOURNALIST. FOUNDER AND FIRST EDITOR OF THE CHRISTIAN SUN.**

**A Historical Sketch by W. A. Harper, A.M., Prof. of Latin in Elon College.**

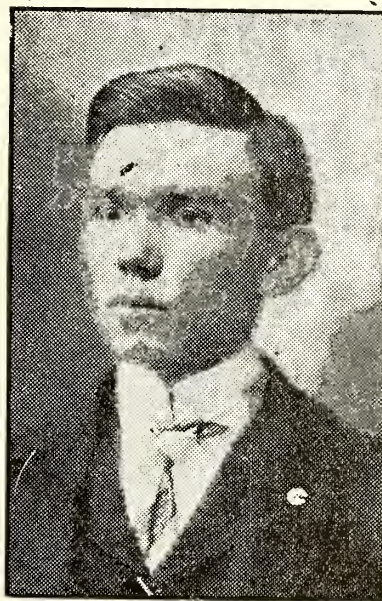
Heroes are ever interesting characters. The pagan world exalts, deifies and worships them. The Christian world regards them with peculiar respect and veneration. Leaders in the various activities of life always attract the attention and command the admiration of the throng. Pioneers in any direction have a charm that is all their own. Daniel W. Kerr (pronounced Kar) was all of these—a hero, a leader, and a pioneer—a hero of the Cross, a leader in Church, community, and state, a pioneer in education and religious journalism. It is for these reasons therefore that the people of the South in particular and of the Christian Church generally honor and reverence his name, and well we may—because he did as much to advance the interests of our cause and to strengthen it as any man who ever lived among us. He is one of the noblest types of our ministry, a man of God and a human man, a devout Christian and good citizen, a spiritual torch bearer and a living moral force in the world, and a John the Baptist in religious education and journalism.

Elder Kerr was born on July 10, 1796 in Cumberland County, Va., of parents who traced their ancestry to the early families of Norfolk county of that state. Of his early life and education we have no definite data. But he received the best education available for his day and generation—he was a good scholar in the ancient languages—particularly Hebrew, Greek and Latin, and his vigorous editorials and other writings left to us give ample proof for his versatility in the use of his mother tongue and of the wide range of his reading and general information. A man of his intellectual attainments and of his range of knowledge would not be at a disadvantage in our own day—noted for its deep learning and profound scholarship.

Elder Kerr was a man of commanding personality. He stood considerably over 6 feet in his sock feet and his frame was well proportioned; if anything he inclined to corpulency. His expression was one of grave dignity and solid worth of character. He looked the master of men, and when he spoke his discourse reinforced the inevitable impression produced by his towering physique. He loved social intercourse, was the soul of mirth, wit, and humor. He was never more at ease nor at home than when seated in a parlor with a group of ad-

mirers around him. At such times the center of attraction, the cynosure of all eyes, the final source of pleasure and inspiration. Such was the reputation of his home for genuine, unalloyed hospitality and good fellowship that it became a favorite resort for ministers particularly and traveling laity generally.

We know that he entered the ministry in 1819, having professed his faith in the preceding year, but do not know when he moved from his native state to North Carolina, the scene of most of his great labors, the arena wherein his life gave out its noblest and its best. We know that he belonged to the same conference, the N. C. and Va., to which the Rev. James O'Kelly belonged and that he and O'Kelly were circuit riders together. O'Kelly died in 1826, whereas the first printed record we have of Kerr is the minutes of the N. C. and Va. C. C. for 1830, at New Pro-



W. A. HARPER, A. M.,  
Prof. of Latin in Elon College.

vidence, then Orange, now Alamance Co., N. C., where it is recorded that he was present as an ordained elder. We do not know the date of his ordination nor the ordaining presbytery, but we do know he was ordained before 1828, the 1st minutes of his conference which we have, and that the N. C. and Va., C. C. ordained him; it is likely that James O'Kelly was on the ordaining presbytery. From 1890 on he was the leading spirit in his conference, the one to whom all eyes were turned as the leader, adviser, and counsellor. He is found on the committees that counted for most: on the finance committee, on the committee on circuits, on the committee on the office of ruling elders, on the committee on the state of the church, on education, and on publications. He never failed to be on the ordaining pres-

bytery. We find him introducing resolutions touching the status of licentiate, on the matter of union with the N. C. and Va. conferences and the northern conferences represented by the Christian Palladium of Union Mills, N. Y., and on other matters connected with the extension and upbuilding of the church, and yet he was never president, or moderator as they were then called, of his conference. He was one of those men who led and ruled by putting other people forward and acting as scotch horse to them. He is rarely the chairman of a committee, but he always did its work. This is well brought out in his relation to the matter of union with the conferences affiliated with and represented by Christian Palladium.

The idea of such a union was born in his fertile brain and it was due to him that the understanding finally arrived at in the matter was consummated. In the year 1840, while living at Junto, N. C., a copy of the Christian Palladium by chance fell into Kerr's hands. He read it, liked it, and immediately subscribed for it. In the issue of June 1, 1840 we find that his name is printed as one who had subscribed for volume 9, the volume of that year. And in that same issue a letter from him to Brother Marsh, Editor of the Christian Palladium, bearing date of May 8, 1840, which reads as follows:

Junto, N. C., May 8, 1908.

Bro. Marsh: One number of the Palladium, which has fallen into my hands, and which I have examined with some attention, contains views, both of church discipline and doctrines, which correspond very nearly with my own. I myself claim to be an humble minister of the Christian Church, and reject every principle of sectarianism in whatever shape it presents itself, and feel much delighted in every successful attempt against it. We have one conference embracing the states of North Carolina and Virginia, and comprising something like 1000 members more or less, and about 30 or 40 ministers. The man of our counsel in all matters pertaining to church discipline and doctrine is the Holy Bible. It affords much pleasure to find that correct notions (as I humbly conceive) are disseminating themselves extensively in various portions of our country.

Yours sincerely,

D. W. Kerr."

His conference that year met on Oct. 2, at Union Meeting house, Orange now Alamance Co., and in the record of that session we find the following minutes:

"On motion of Elder Daniel W. Kerr,  
(Continued on Page 12.)

## HOME MISSION OPPORTUNITIES IN WYOMING.

Because of the "Wyoming Movement," that frontier state presents one of the most unique opportunities ever offered to the Christians. Generally in beginning a work in the newer localities one man is sent out alone to fight his way to recognition, and to struggle on through numerous difficulties with few sympathizers and against much opposition.

It is already assured that our colony will be the strongest and best equipped religious center of the whole state. By fall at least seven Christian ministers will be in Wyoming ready to take up mission work. The work has already begun. Brother Harrison Meade reports a good opening for an organization at Orin Junction, where he preached May 17. This point is about fifteen miles from the colony. The saloon-keeper donated the use of his hall, over the bar room, for services. May this be prophetic that the church is to be on top of the saloon in Wyoming. A Sunday-school was organized and considerable enthusiasm awakened. Orin Junction is an important point on the C. and N. W. Railway and the terminus of the Colorado Southern. It requires no prophet to predict that we, the Christians, are to have the first and later the strongest church in this hamlet, which because of its location, is destined to be one of the cities of the state. What is to be done here can easily be done in a dozen Wyoming towns within comparatively short time. We have the opportunity, such as is but rarely presented to a denomination. This is co-ordinated with a number of strong young ministers already on the ground who can make use of it to the best advantage. Because of these unusual conditions we will have a prestige in the whole state such as is enjoyed by no other church. By January 1, 1909, we should have a Wyoming Christian Conference, a well organized church of God-fearing, tithing members at the Colony, and a town from which the objectionable features, which curse other frontier towns, will be forever excluded by a reversionary clause in the deeds. Here is afforded an opportunity to our church to do the maximum of home mission work at a minimum of expense.

No denomination is yet strong in the state. The Congregationalists have about fifteen churches; The M. E.'s and Presbyterians are of about the same strength. This vast state, whose counties are in some instances larger than the whole state of Massachusetts, is now developing with incredible pace.

The next few decades will witness the marvelous transformation of this great expanse of pasture into homes, farms, gardens and varied industries. The church which gets in on the ground floor will, with good support, be able to do a great work, bringing large returns to the denomination which husbands it. The mold of the future religious life of this far west is now being made. Oh, if we might have a part in making it, that it be not compressed into narrow sectarian limitations. We are peculiarly adapted, because of our denominational position, to direct this confluent religious mass now rushing into the state into a safe channel of Christian service. Here at the Colony can be our denominational center of the far west; with a college, Christian in every particular, calling in young men of spiritual vision and noble purpose and later sending them out well equipped and consecrated into the very midst of an ever enlarging opportunity. My vision may have been blurred somewhat, but I have sometimes fancied I could see a branch supply house of the Christian Publishing Association located at this western mecca. With the larger plans involved in the "Wyoming Movement," a college, embodying the possibilities of self-help, is one of its strongest features. With the materialization of these plans we shall be able to seize the strategic points indicated by the rapidly increasing population.

This nucleus of workers and the quality of the first Christian church to be established in Wyoming forms an excellent foundation for a splendid work. The ministers there have expressed a willingness to undertake mission work without any remuneration, if only their actual expenses can be paid from the general mission treasury.

A part of our agricultural constituency will continue to seek homes in the newer sections of the west for financial reasons. If we can establish our church in localities affording the business opportunities desired, many of these homeseekers from our brotherhood will locate where they can remain in the Christian Church. Now, we have but little work established in such territory, so, when our people take homesteads, or buy land at a low price, they generally become lost from our church work.

Brethren, if we will put the necessary amount of financial support behind this part of our home mission work, I believe we will fill a large need in our Lord's kingdom and become one of the strongest churches in the great state of Wyoming.

The opportunity, minus many of the obstructions frequently placed in the way

of our home mission enterprises, is before us. The easy manner in which we can man the work under present conditions is an added inducement. If we cannot handle this we may well hesitate to undertake any other. We must not close the door which the Lord has opened to us.

F. G. Coffin.

## THE GREAT AND GOOD.

(Exodus 34:28-35.)

The subject before us, is the great men of the Bible—what the life of Moses teaches us. Moses was a great man—a figure in Bible history. He was the great and wise leader of Israel. It was he that went up on Mt. Sinai amid the thunders and lightnings (whilst others could not so much as touch the mountain) to receive the law, written by the finger of God, on a table of stone, and to talk with God, and to enjoy the divine presence. And it is said when Moses descended from the mountain, his face shone with unusual brightness. The light of God the great Sun of heaven, had shed its glorious rays upon him, and Moses' face reflected the glory of the heavenly world.

There is much for us to learn from the expression of the face. The eyes, it is said, are windows of the soul. You look in them and you almost read the inner secrets of the soul, the thoughts and intents and desires of the mind and heart. They almost tell what we purpose to do or say, expressions are so clear and vivid.

And the face is the index to the nature and character of the man or woman. The physiognomy, or general outlines of the face, usually tells what we are. And it is the art of telling or discovering man's nature and character. And he who has studied this art, the astute observer, can almost at a single glance, discover one's general character by his face.

There is quite a difference in the physiognomy, or the general or distinguishing feature of the idiot, from that of the intelligent man. There is an expression of dullness, blankness, and inactivity about the idiot, while in the face of the intelligent man, with well developed, well regulated mind, there is an expression of brightness, clearness and quickness of perception. So there is a great difference between the mad man, the man in a rage or heat of passion and the joy, jolly, merry man, moved by a cool, pleasant impulse. One expresses revenge, hate, and the other expresses joy, peace and love. And the face always shows a difference between the happy man and one whose mind and soul is burdened with sadness and grief. The opposite

sensations, joy and sorrow, are readily revealed. The face almost without an exception represents the two opposite states or characters. One can readily account for the secret of overflowing joy, so freely expressed by the happy man's face. The happy man's face is radiant with smiles, whilst within his inmost nature, peace flows as the river. And the hidden source of joy, though not boastful or vainglorious, is as the river, though apparently silent, it moves with majesty and power. We can read their character in the face. They are "epistles known and read of all men."

It is said a Hindoo trader in India, thus accosted a native Christian: "What medicine do you put in your face to make it shine so?" With surprise the Christian said: "I don't put any thing upon my face." The Hindoo said: "You may expect me to believe that, if you like; but what did you put on?" "Nothing," answered the Christian. "I don't put on any thing." By this the heathen interrogator well nigh lost his patience, and he said, with considerable emphasis: "Yes you do. All Christians do. I have seen it in Agra, and I have seen it in Amedabad, and Surat, and I have seen it in Bombay." Then the believer in Jesus understood it, and his glowing face shone all the more, as he said, Yes, I'll tell you the secret, it is happiness of heart." Some people always look happy, others cross and sour.

We read the story of a little girl who in passing from street to street, in a city, met a pious, saintly old Quaker lady, and though her face was wrinkled, she looked so saintly, her countenance so sweet and lovely, it attracted and so captivated the little girl, she was won and drawn to the old lady, and asked if she might not kiss her, to which the Quaker lady with sweet, smiling face, consented. The little girl met the old Quaker lady some months after that and asked her if she was not surprised that she should ask to kiss her? "Oh no dear, she said, "people often ask me that." Her face shone so sweetly and she had so much of the Christ likeness and love, she won the admiration of all lovers of good, simple and the pure. The truly religious life is so beautiful, it is always so sweet and lovely, it will attract others. "Let your light so shine, that others seeing your good works, may be constrained to glorify God." But the heart must be pure, the motives and life pure, or the face will not shine. Nothing will so demonstrate the purity and sanctity of the Christian profession, as a holy life and pious conversation.

Under the transforming power of our holy religion, we will be changed. The world will see we have been with Jesus

and learned of him. Matthew tells us as "Jesus took Peter, James and John into a high mountain apart, he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And, behold there appeared unto him Moses and Elias, talking with him." Peter, James and John had never seen Moses and Elias before. Yet, by divine intuition they knew them. This lesson teaches us that in the heavenly glorified state, we will not only know our loved ones that have gone before, their faces bright as the light of glory, but will know him who has died to redeem us, by washing us in his own precious blood, but "we will know each other there." Daniel tells us, "they that are wise, or lived the holy life, shall shine in heaven as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." What a glorious thought, and what an inspiration to holy living, and using our efforts to win souls for Christ! It will be a crown of rejoicing forever and ever. But all our efforts must be supported by a holy, consecrated life. Words have power when thus supported. Without this they have no power, "If a man is living a bad life" says Moody "the less he says about Christ and a holy life, the better" The peace, the purity, the power of every man's life, is a richly consecrated life.

R. H. Holland.

### THE SUNDAY SCHOOL.

Lesson for June 14.

**The Risen Christ by the Sea of Galilee.**

John 21:1-15.

**Golden Text.**—Lo, I am with you always, even unto the end of the world. Matt. 28:20.

Apparently the disciples had returned to Galilee as Jesus is recorded in Matthew and Mark as directing them to do. They had no duties and did not know how long they were to wait. Peter proposed that they try their old occupation. It was natural that he should find in this work relief from the strain of the preceding days.

The result of the night's work was disappointment. It was just as well that they failed. The disciples needed many a lesson of dependence. In this case a friendly stranger bade them cast the net again. They secured a great haul of fish, and he revealed himself as their beloved Master in the simple service on the beach.

The reason for the appearance of Jesus was then made clear. Jesus wished to assure Peter of his forgiveness and fill him with a desire to serve.

This appears to have been the first conversation between Christ and Peter after the Savior's resurrection. After they had dined, Jesus interrogates Peter as to his love to him. However painful this might be to Peter, it gave him an opportunity of again avowing his attachment, after he had so wickedly apostatized and denied him. Jesus, therefore, addressed him "Simon, son of Jonas" not Peter, for Peter signified Rock, and for the present at least he had forfeited all claim to stability—"lovest thou me?" Peter, humbly, yet sincerely, declared his love and was reinstated in his office and charged by the great Shepherd of the flock to feed his lambs, and to feed his sheep. Peter's restoration to full privileges of services is remarkable. It shows not only God's willingness to forgive, but his readiness to use again in service the man who has slipped.

Having received his commission, Peter was anxious to know about his friend's lot. He acted upon the impulse, but Jesus rebuked his curiosity. Peter's part was to struggle. John's to wait. Each type has a needed share in the world's spiritual development.

There are two great truths that Jesus would have us remember always: what he will do for us and what he wants us to do for him.

During the past few years the commission to feed the lambs of the great Shepherd has taken definite steps through the missionary work of the S. S.

In the United States the Sunday schools in 1907 contributed an average of 9.5 cents per member for missions, or \$1,165,000. In this the Protestant Episcopal church was in the lead with an average contribution of 20.8 cents a year. This work will in the near future show great results. It means new life and greater growth. Experience proves that the best thing any organization can do for itself is to give the gospel to others. Were the Sunday schools to give one out of every thousand next year would be added 13,000 more missionaries, an offering of 2 cents per member each week additional would increase the missionary fund nearly \$13,000,000 and with that accomplished the world might be evangelized in a single generation.

G. W. T.

Approximately \$5,000,000 is the estimate of the cost of the coal consumed by the Atlantic battleship fleet when it will have finished its cruise around the world. Estimate of the cost of coal necessary to move the fleet from San Francisco to Hampton Roads, by way of Honolulu, Manila, and the Suez Canal has been reported as amounting to \$2,039,000.

## THE CHRISTIAN SUN.

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

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

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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 COMMENCEMENT.

If "the dear reader" has no friend, intimate, or relative on a commencement program, the reading about commencement is about as interesting as a last year's almanac. The reason of this is that it is an intensely human affair. Persons play their part—as in a funeral or a wedding—and what of concern there is, is of a purely personal sort. This is what a commencement is for; to put certain persons on the stage and see how they seem and say there. If you are not interested in the persons no amount of coaxing or cajolery will interest you in their prancings, projects and proceedings.

So if your kinsfolks and acquaintances did not take part in the eighteenth annual commencement at Elon College May 31—June 3rd, 1908, my dear Gaston, you may lay aside this part of this week's paper here and now. It will be of no interest to you whatever. But, what it loses in extent on your account, it is sure to gain in intent, on another's account, for the personal interest always goes deep.

And since we are dealing in general principles let us have done with them by adding another. To this end, that a college commencement is like a school year and a protracted meeting—the last one "all taken together" is the best in the history of the institution. Never knew one otherwise. It is just so. The last one is the best by very virtue of its being last. There is no exaggeration in this, and no reflection on those that have gone before. To what value is a last year's bird's nest, and of what interest? It was the best then—because it was then. It is not to be compared with this year's—because it

is a year old. You want a nest with eggs in it—if there is to be interest attached. You want a commencement with boys and girls in it to have interest. One year hence these boys and girls will have flown—have nests of their own. So we shall not exaggerate when we say that this was the best commencement yet. And we shall not risk an iota of our reputation to prophesy here and now that next year's will also be the very best commencement ever held. It is an intensely personal and human affair. We are interested then in the way folks are beginning to "commence."

Last week's Sun told of the beginning and of the good and appropriate baccalaureate sermon on Sunday. Monday evening two representatives from each of the three literary societies spoke in this order of names and subjects: Richard Percy Crumpler, (Philologist) "A Twentieth Century Rip Van Winkle." John Willis Barney (Clio) "Martyrs of Service." Miss Iola Johnson, (Psiphelian) Essay, "A Vision of the Human Soul." John Cleveland Barrett (Clio) "The Leadership of the Old Dominion." Simeon McClellan Atkinson (Philologist) "The Handwriting on the Wall." Miss Maud Pritchard (Psiphelian) Essay, "Two Women." Music was furnished for the program by the different glee clubs of the college.

On Tuesday at 11.30 the annual literary address was delivered by Dr. Guy Carlton Lee of Baltimore. Dr. Lee has a national reputation as a platform speaker and he proved himself well worthy of such reputation here. He did not seek to entertain and amuse, but to instruct and edify, and he succeeded.

The annual concert Tuesday evening was in charge of Miss Elise Ramsay, Miss Wilson having already sailed for Europe, and was rendered according to this program:

Chopin, Waltz Op. 42, Piano Solo, Miss Virgie Holland; Gounod, Dio possente dio d'amor, Baritone Solo, Mr. Virgil Pritchett; De Koven, Good-bye to the leaves, Bass Solo, Mr. John Barrett; Steggall, Berceuse, Piano Solo, Mr. W. N. Huff; Donizetti, Come e'bello, Italian Aria, Miss Oeie Whitley; Gilechrist, Heart's Delight, Tenor Solo, Mr. Claude Fonville; Sullivan, The lost chord, Bass Solo, Mr. Simeon Atkinson; Thome, La Naiade, Piano Solo, Miss Alma Newman; Nevin, In a bowler, Tenor Solo, Mr. W. W. Elder; Donizetti, O mio Fernando, Italian Aria, Mrs. W. A. Harper; Moskowski, Waltz Op. 34 No. 1, Piano Solo, Mrs. J. W. Patton; Arditi, Parla, Italian Waltz, Miss Ethel Clements.

Thursday at 11 a. m. the Graduating Exercises began. There were seven graduates who were presented in this order: The American Boy (Salutatorian) Charles Cook Howell, Hatch's Bend, Fla. A Temple in Decay—Miss Mildren Lane Atkinson, Richmond, Va. The Ideal in Literature—John Thomas Kernodle, Elon College, N. C. Taet—James Andrew Vaughan, Franklin, Va. The Joy of Living—Annie Esther Spencer, Elon College, N. C. The Spirit of the Cavaliers—Thomas Hendricks Franks Apex, N. C. Unforeseen—(Valedictorian)—Sylvester Godfrey Rollings, Dorry, Va. In presenting diplomas to these graduates President Moffitt delivered a most timely and fitting baccalaureate address which for lack of space this week will appear in full next week. A Bible was presented to each member of the class on behalf of the college by Rev. N. G. Newman, Holland, Va., in a brief, eloquent and appropriate address. Prof. S. M. Smith presented, with well chosen words, the Scholarship Medal to Mr. S. G. Rollings and the Thesis Medal to Mr. J. A. Vaughan. Mr. J. Adolphus Long presented in a felicitous and happy manner the Orator's medal to Mr. S. G. Rollings and the Essayist's medal to Miss Annie E. Spencer.

The college also conferred the following: Master of Arts Degree on Rev. J. W. Harrell, Portsmouth, Va., and Prof. N. F. Brannock, Mebane, N. C., Doctor of Divinity Degree on Rev. W. H. Dennison, M. A. Huntington, Ind; Certificates were presented as follows: In music to Mrs. Estelle Walker Harper, Ph.B., Voice; Mrs. Donie Rich Patton, Piano; Virgil Clayton Pritchett, Ph. B., Voice; Mary Ethel Clements, Voice; Alma Kathleen Newman, Lit. B., Piano; Expression (Teacher's Certificates) to Elsie Atkinson, Martha Winston.

In the afternoon the society reunions were held, also an entertainment attended and enjoyed by many visitors, at the Orphanage.

For Wednesday evening the program had the Alumni Address by Mr. D. Jennings Sipe; Ph. B. Wilson, N. C., but Mr. Sipe not being present a temporary program was arranged for several extemporaneous addresses by members of the alumni association, followed by the alumni banquet. Many alumni were present and all seemed to be having a merry time and enjoying the occasion.

The commencement closed Wednesday night and it is hoped that the many visitors present enjoyed the occasion. They so expressed themselves. What a time of fellowship, friendly intercourse, the renewing of old acquaintances and

the forming of new ones is a college commencement. Life is at its best then and every body is young and happy. Elon College has served to make our folks acquainted with each other, and to greatly increase the vigor, strength, vitality and virtue of the whole Southern church. For which we thank God—and look hopefully to the future.

### IMPORTANT TO SUNDAY SCHOOL TEACHERS.

Those who attended the Southern Convention at Greensboro will remember that Prof. Harper, of the Chair of Latin in Elon College, delivered an address on "The Teaching Problem in The Sunday School" which mightily stirred the Convention and produced much fruitful discussion and decision.

This address has now been put into neat and attractive pamphlet form of 34 pages, some explanations and additions having been made by Prof. Harper since the Convention. It is a concise and comprehensive treatment of the manner and method of teaching a Sunday school class, and every Sunday school teacher of all our number should have and read the pamphlet. It is illuminating, instructive, suggestive. It is the method of teaching which Prof. Harper has used so successfully for several years in Sunday school work. The front page of the brochure bears the face of Prof. Harper and these words of dedication: "To the faithful army of Sunday School teachers who, with their eyes on the kingdom, endeavor to break the bread of life to men and women, boys and girls, and little children."

Let superintendents or teachers of schools send their orders to The Christian Sun, Elon College, N. C. The price is 25 cts. per dozen copies; \$1.50 per hundred copies. This charge is only made to help pay printing and postage. We have only a limited number, and the teachers, schools or superintendents wishing the pamphlet should send in their orders at once.

The Supreme Court of North Carolina has rendered decision that a poll tax of more than two dollars per poll is unconstitutional.

At any rate members of the Russian Duma have a sense of the eternal fitness of things. It has been decided by a committee of the Duma, who had the matter in charge, to take the imperial eagle from all whiskey bottles (the Government has control of liquor in Russia) and place instead the skull and cross-bones. That is better.

### A RETURN TO SANITY.

By Rev. Carlyle Summerbell, D. D.

One of the picturesque figures upon the stage of America is Hobson. Risking his life in a daring attempt in a naval action, he came into the limelight of our public life, to be laughed out of it by promiseous oseculatory transactions that caused him to miss the vessel upon which he was to sail. Afterward, resigning from the navy, he was implored to remain in that arm of the service, but—unfortunately for our nation—he went upon the lecture platform and succeeded. His one great theme was and is—"Build a navy great enough to whip everybody. Watch Japan: she is waiting to devour us." Going up and down the land, with this cry of war, and suspicion, he has done untold mischief, but as fate seems to push such a man forward, he was elected to Congress, and is now inciting that body to build a greater and greater navy, so as to whip everything that floats. Our nation is still young with the strength, enthusiasm and follies of youth. And with an ex Assistant Secretary of the Navy in the President's chair, and a young talented ex-Lieutenant in the House, it was certainly a great moral victory when the Democrats and Republicans stood together against the recommendation of the Chief Executive to build four new battleships.

We talk peace, but Senator Hale tells us that 70 percent. of all the revenue of our Government is spent at the present time in preparation for war. The spectacular trip of the navy is enjoyed by us all, for every man has a spirit of adventure, and wars of our common humanity yet live by the law of heredity in us all. Yet civilization advances as man is willing to let a third party decide quarrels with his neighbors. Then the peace is settled not by might but by right.

We have not paid the debt of the civil war: our pensions amount to more than one hundred and fifty millions: we are undertaking the digging of the great Panama canal, whose cost is not known, and the internal condition of our country is needing every dollar we can spend. Is it sane to lavish more millions on suspicion of war?

Is it an idle dream to believe that the great battles of the world are waged in the realm of intellect? Must we bow down before the god of brute force, think that every nation is waiting to destroy us, whether Christian or heathen, believe in the wickedness of all God's children save ourselves, and disregard the golden rule of the Master?

To those of us who believe that the spir-

itual is stronger than the material, and that Jesus is a greater conqueror of the world than Caesar, it was something of a relief to learn that the House of Representatives after a reiterated message from the President, by a vote of 199 to 83, declared against the four battleships, and substituted two. May it be the dawn of a sane and sensible view of the army and navy.

Mr. John Sharp Williams suggested that the great Father never made the different parts of man's anatomy to satisfy medical specialists, nor could we ever build a navy big enough to satisfy a naval lieutenant.

War is an untold curse, both with those who lose and win. God grant that we may not by suggestion in the public schools, nor inflammatory lectures on the platform, nor by the legislative action impress upon the youth of our country the subtle fallacy that the life of the soldier is the ideal life to live. We love the soldiers, and respect them, but it is not on account of their profession. It is in spite of it. We love the man: we hate his job. For his job is killing other men. There must be something higher and better than this, if we only look for it.

500 Pine St., Fall River, Mass.

### WOMAN'S HOME COMPANION FOR JUNE.

Five hundred photographs of President Roosevelt, all assembled in one big double page picture, 13 by 19½ inches in size, is an extraordinary feature of the June Woman's Home Companion. The five hundred photographs were taken in almost every state in the Union, at all periods of Roosevelt's public career, and show his wonderful versatility and energy.

In the June Companion appear the first chapters of Harvey J. O'Higgins' great story, "A Grand Army Man," based on Belasco's famous play of the same name, in which David Warfield starred all last winter. Other fiction in this delightful summer magazine is by Elizabeth Stuart Phelps, Zona Gale, Charlotte Perkins Gilman, Temple Bailey and Clinton Dangerfield.

Kellogg Durland, who of late has spent much time in Russia, tells the dramatic and thrilling story of one of the bravest girls of the Russian Revolution. Margaret E. Sangster writes on the American woman as a social engineer. Dr. Edward Everett Hale devotes his monthly page to some working rules of life. Grace Margaret Gould, the fashion expert, gives many practical suggestions for summer dressing. Sam Loyd's Own Puzzle Page is a mine of interest for the puzzle lover.

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

Total Reported Last Week \$570.47

**Monthly Dues.**

- Jessie Wampler ..... .15  
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**Monthly S. S. Offerings.**

- Greensboro, N. C. .... 2.59  
 Centerville, Va. .... .77  
 Linville, Va. .... 1.20  
 Henderson, N. C., (Special Annual Offering) .. 8.00  
 Berea (Nansemond,) Va. .29  
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**Special Offerings.**

- Miss Josie Vick ..... .25  
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 W. L. Hessu ..... .25  
 J. E. White ..... .25  
 Haw River, N. C.  
 F. M. Carlton ..... 5.00  
 Durham, N. C.

**Children's Day Offering**

- Popes Chapel, N. C., 2.75  
 1 doz. pictures ..... 2.40  
 by Rev. S. B. Klapp  
 Offering at an entertainment given by the Orphanage children during Elon College Com. . . 5.35  
 On support of the Brown children ..... 120.00  
 by the Wachovia Laon and trust Co. Guardian, Winston-Salem, N. C.  
 On support of the Mitchell children ..... 60.00  
 by Alamance Insurance and Real Estate Co, Guardian.  
 Amt. 19th week, 1908 ..... \$219.36  
 Total ..... \$739.83

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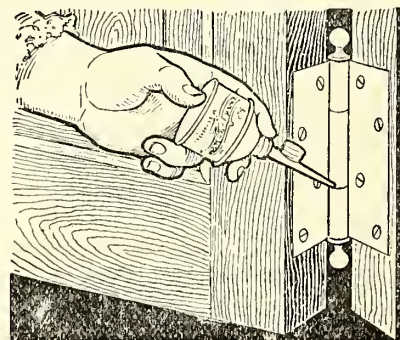
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Elon College, N. C. June 3, 1908.  
 My Dear Children and Friends:

The past week has been a busy and happy time for the children—they rushed to get their work up and have everything in order so they could have the time to see the Commencement. Many visitors have added to the pleasure of the children. Children of Institutions like ours, appreciate company just the same as children of families and any little special attention is specially remembered. They will often repeat what Mr.— or Miss— said to them. Surely the cup of cold water is not without reward!

We were very glad to welcome so many visitors during Commencement and appreciate their many kind words about the work.

On Wednesday, 4:30 p. m. by request of Chairman Board of Trustees, Dr. Atkinson, the children gave a brief entertainment to a Chapel full of folks. The songs, recitations, and drills seemed to be enjoyed by the friends present. The children were glad to meet and talk with the visitors.

The boys are planning now for great things. Everton Morris has a new calf to attend—he has named him "Ned". Say boys how is that for a yoke of oxen,

“Nick and Ned”? William Brown and Everton Morris are happy and talking “Farming on a large scale.” We are thankful to friends, schools, and churches for their liberal offerings.

Following donations received since last report:

William Jones, Pocomoke, N. C., 1 pk. peas; from Apples Chapel Church, Henry Kernodle, 1 bu. wheat; Preston Christmon, 1 bu. wheat; J. F. Broughton, Garner, N. C., watermelon seed. Box of Hats, by Mrs. G. W. Kernodle, Greensboro, N. C. Mrs. N. C. Weatherly, 2 hats; Miss Selma Lamb & Co., 1 hat; Mrs. Rosa Hammer Carter, 1 hat; Meyers Dept. Store, 1 hat; Shiffman Bros., 1 hat; Harry Belk, Bros., 1 hat; The Ladies Emporium, 1 hat; Miss Mary Carson, Prop. Mrs. J. F. West, 1 hat; Mrs. G. W. Kernodle, 3 hats; Ruth Howard, Lena, Roy and Iris Kernodle, 11 fans; Ballance & Co., Greensboro, N. C., 1 5lb. box candy kisses, by J. M. Saunders; Elon College, N. C.

All these donations are useful and help us in our living and enjoyment. Just wish you could see our 12 girls with new hats when the beautiful Sunday comes. Thanks to Mrs. G. W. Kernodle for soliciting, and the good friends of Greensboro, for giving. Our girls are happy. With much pleasure and best wishes to all,

Yours for the work,  
Uncle Jim.

Mt. Clinton, Va., May 27, 1908.  
Dear Uncle Jim:

We see the number of Orphans is increasing and are glad you have such a nice comfortable home for them. We enclose 25 cents. We have just read an account of Mrs. Walter's death. Were very sorry to hear of it. May the Lord comfort the bereaved ones.

Your loving nieces,  
Jessie and Eula Wampler.

Yes, we have quite a little family now girls. Wish you could come to see us.

Lineville, Ala., June 1, 1908.  
Dear Uncle Jim:

Enclosed you will find my dime for June. Wish the little cousins were here to eat green apples with me.

Your niece,  
Hurd Mitchell.

Better wait till they are ripe, Hurd. But I guess you are too impatient for that.

Mt. Clinton, Va., May 26, 1908.  
Dear Uncle Jim:

I am sorry to say I have been careless again about writing. Our school closed some time ago but we drive six miles to Sunday-school every Sunday.

Suffolk, Va., May 25, 1908.

Dear Uncle Jim:

I was five years old the 18th of May and papa gave me a goat for a birthday present. I love to play with him, as he is so gentle.

Bring James to see me and I will let him ride. Enclosed you will find ten cents.

Your little nephew,  
Willard Samuel Holland

I know our boy would enjoy the goat Willard, as playing drive “Bill” or “Nellie” is his favorite game.

**Beware of Ointments for Catarrh that Contain Mercury,**

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co., Testimonials free.  
Sold by Druggists. Price, 75c. per bottle.



**ALTAR CHAIRS, SUNDAY School Seats, School Desks, Portable Chairs, Collection Plates, Communion Tables, Lodge Furniture, etc. Ask for big Catalog No. 60. E. H. Stafford Mfg. Co., Chicago, Ill.**



I enclose 25 cents for the Orphanage. Part of this I earned replanting corn and pulling weeds in the garden.

Your loving nephew,  
Ewell J. Argenbright.

Do you love to farm Ewell? Your little earnings will help buy food for our children here.

Roanoke, Ala., May 29, 1908.  
Dear Uncle Jim:

I suppose you think that I have forgotten the band but I hope my little mite will help out any time if late.

Uncle Jim, Perla Pate and I are the same age. She said that she was thirteen the 16th day of April, and that was my age and birthday.

Our school has closed now. I will be in the sixth grade next year. Well as it is raining I will have to close for fear I stay too long.

I send my dues for March, April and May.

Your niece,  
Flemmie S. Parker.

Well, Flemmie you and Perla should keep together in school too. Don't you let one get ahead of the other.

R. F. D. 1, Stanleyton, Va. June 1,  
Dear Uncle Jim:

I am longer than ever this time in sending my dues. I hope you will forgive me for not sending them sooner. Enclosed find one dollar for eight back months and for this month and next.

**RALEIGH AND SOUTHPORT RAILWAY COMPANY.**

Southbound—daily.		Northbound	
P. M.	A. M.	A. M.	P. M.
1:30	6:00	Lv Raleigh	Ar. 9:25
1:40	6:11	Caraleigh	9:10
1:44	6:19	Sylvaola	9:01
1:50	6:25	Barnes	8:33
1:57	6:32	Hobby	8:45
2:05	6:42	McCullers	8:40
2:10	6:47	Banks	8:31
2:20	7:00	Willow Springs	8:20
2:28	7:10	Cardenas	8:10
2:33	7:13	Varina	8:05
2:43	7:23	Fuquay Springs	8:00
2:50	7:30	Rawles	7:46
2:57	7:40	Chalybeate	7:40
3:02	7:45	Kipling	7:35
3:15	8:00	Cape Fear	7:20
3:21	8:08	Lillington	7:15
3:28	8:16	Harnet	7:06
3:33	8:21	Bunlevel	7:00
3:43	8:32	Linden	6:50
3:50	8:40	Carlos	6:41
3:54	8:44	Buckner	6:37
3:59	8:49	Slocomb	6:33
4:08	9:00	Carver's Falls	6:23
4:17	9:10	Tokay	6:16
4:30	9:25	ArFayetteville	6:00

JNO. A. MILLS, Pres. and Gen. Mgr.

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The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Itch, Rough and Pimpled Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 5c a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.  
JOHNSTON, HOLLOWAY & CO.,  
531 COMMERCE STREET, PHILADELPHIA, PA.  
**Ointment**

I hope this will find you and all of the little cousins well. We are so sorry to hear that Mr. Walters has lost his wife, for we all loved them both. Will close with much love and best wishes to you all.

From your loving little nephew,  
Willie Z. Smith.

Yes, Willie, we are glad to get your letter. Don't forget to write soon again.

(Begun on Page 5.)

resolved that a committee be appointed by this conference to correspond with the editor of the Christian Palladium on the subject of union between the Christian Church represented by this conference and that in connection with the Palladium." On this committee were appointed Elders Thomas Reeves, Daniel W. Kerr, Jesse K. Cale, and Thomas Lynch. Note that it was Kerr's idea and his motion, but some one else is put forward. But further as soon as he got home he wrote under date of Oct. 15, 1840 to the editor of the Palladium and laid the matter of union before him. His letter and Brother Marsh's response to it appeared in the Palladium of Nov. 16, 1840. The copy of the Palladium containing the response did not reach Elder Kerr until Jan. 5, 1841. He replies immediately, and his second communication and Brother Marsh's response appears in the Palladium of Feb. 1, 1841. At the end of Brother Marsh's response, Bro. Kerr was asked to give a history of the Southern Christians. He does so and it appeared in the Palladium March 15, 1841, and in the Christian Sun by reprint Nov. 9, 1844, but in this reprint he is so modest that he does not suggest that he was the author of it. Brother Marsh in issue of the Palladium June 1, 1841 in an editorial calls upon the brethren of the north at the approaching conference to approve or disapprove of what he has said to Bro. Kerr in regard to the proposed union. Kerr's conference in 1841 met at Apple's Chapel, Guilford Co., N. C. Respecting the proposed union the following motion prevailed "That there be a union with such northern conferences as have sanctioned, or may sanction it, by the committee of correspondence and Brother Marsh, which terms will be considered as forming of said Union." Writing under May 12, 1841, published in Palladium June 15, 1841, Elder Kerr laid down the following terms of union: "That we shall retain our distinct individuality as a church, and transact our ecclesiastical affairs, receive and administer the ordinances in a manner suitable to our own rules, convictions, and belief, and not at any time be molested or interrupted therein." Brother Marsh in the same issue accepted these terms and added "you will also, if practical, send messengers to our conferences and conventions, etc. And should you at any time choose to dissolve the union, it will only be necessary to cease to act with us; and each can let that brotherly love continue which now exists between us." This union was shortlived however, because of the stirring times soon to follow. In 1844, at the New England Convention held in

Lynn, May 14, 15, 16, strong abolition resolutions were adopted. These resolutions appeared in the Palladium June 12, of same year, and in the Christian Sun of August 9, of same year Elder Kerr replies to them citing scripture to prove the admissibility of slavery and adding "The Borealis of the north cannot frighten and bewilder us. To the New England Convention we say farewell. we have no desire to be united with you."

This episode in Elder Kerr's life has been given in detail from the authentic records, not alone for its intrinsic value as history, but also and primarily to exemplify his manner of leadership, or rather pushership. The idea of the union was his—he did all the work, but he got his brethren interested in it by making them believe he was their agent, their mouthpiece, their Aaron. This was his method, and a very effective method it was. He brought things to pass, and that is all the best of us can do. Perhaps he adorted it from intellectual contemplation that it was the most certain way to accomplish his ends, perhaps it arose from the modesty and generosity of his nature—for he was both modest and generous and unselfish to a fault.

As an expounder of the word, Elder Kerr had no equal in the church in his day and his had but few since. As has already been stated he was a proficient Hebrew, Greek and Latin scholar. His editorial in the Christian Sun of June 21, 1844 on the translations of the Bible put him to the forefront as a biblical scholar. His lively imagination and his realizing power gave him peculiar power in exegesis. His power as a preacher was the power of Moody and of Spurgeon, the power to resurrect the skeleton scene described in the language of the sacred writings, to make it live and move and have a being. He was not as some people understand that word, he was not oratorical in his delivery, but he was dramatic and convincing. Rev. Solomon Apple, writing of him in the Christian Sun of Feb. 21, 1844, says "On some occasions he displayed great ability, and captivated his hearers by his eloquence. I wrote a paper\* some 30 years ago designed to give my estimate of his preaching. At the time I wrote, my impressions were very favorable, and in reference to two sermons that I heard him deliver I expressed the belief that I scarcely ever heard them surpassed. One of these sermons was remarkable for the lucid exposition of the doctrine of grace. The other sermon was noted for the powerful effect produced on the congrega-

\*It is very much to be regretted that this paper has been lost.

tion. In the whole course of my life\*\*, I have never seen such a change in a congregation from one sermon. It was no uncommon occurrence to see even the irreligious perfectly captivated by his lively and soul-stirring utterances."

Elder Kerr was not only a leader on the floor of conference and in the pulpit, but also a pioneer in the field of Christian education. He was a scholar and had the scholar's love for instructing others. He was during the most of his short, but eventful life, a successful and widely known teacher. In 1826 we read that "the Wake Forest Pleasant Grove Academy, situated on the Oxford road, 12 miles north of Raleigh, N. C., was incorporated\*, with Elder Daniel W. Kerr as principal. Twelve years later he was principal of Junto Academy, formerly called Mt. Pleasant, which was incorporated in 1832." This school was situated in Orange County, about 300 yards from the present Mt. Zion Church, founded by Elder Kerr while teaching at this point, on Kerr's own farm, in his front yard in fact. It consisted of three log cabins. The center one, a one room frame building, 24x32, was used for recitation purposes. The two on either side were dormitories for boarders, one for young men and the other for young women. The curriculum offered prepared for any of the colleges or universities and boldly declared that strict attention was given to moral training also. Kerr on May 12, 1841 sent an advertisement of his school to the Christian Palladium. It appeared in the issue of June 15, and with it a very complimentary notice from its editor, Brother Marsh. In a private letter to Brother Marsh, which however, was published at the same time as the advertisement above mentioned, Kerr spoke of there being "in this section a strong and tremendous combination of sectarian bigots to prostrate my Academy, and they are using every means in their power, except those of openness and truth, for the accomplishment of their nefarious purpose." This combination of sectarian bigots had so much influence that in 1849, perhaps before, Kerr removed the Junto Academy to Pittsboro, where he taught a male academy until his death the next year. With him his school died. The

\*\*Brother Apple was then about 70 years of age.

\*The N. C. State records gives us this and the next fact. For putting me on the tracks of this and the next place of information I am indebted to my colleague, Prof. P. J. Kernodle, who will shortly publish an account of the lives of Christian ministers in the Southern Church.

enemies of his school were the enemies of his church, he calls them sectarian bigots. Yet he was the educational pioneer who endeavored to establish a school for intellectual and moral training for the Southern Christian Church. But for his efforts and those of others like him, Elon College, the pride of our people, a blessed and noble institution sprung forth as if by magic, would not be today. Tho he failed, he succeeded far better than he hoped.

(Concluded next week.)

**A WORD AFTER THE BATTLE.**

The people have spoken. We now know the expressed will of the people of North Carolina as to the liquor traffic. The vote was large; the majority of forty-three thousand is decisive. It is not confined to any section of the State. This expression of the will of the people is the product of a generation. It is the matured thought of the religious, business and social life of the State. If it were the result of high tension agitations I would be fearful as to the future; but for many years there has been a growing desire among North Carolinians to do this very thing. It is no one man's victory. From the great and good governor of the State down to the smallest child that carried a banner or uttered a prayer the glory of this victory belongs. No man in this generation has done more unselfish work for his State than Robert B. Glenn, who, at a great sacrifice, and under tremendous physical strain, gave practically four

months to the campaign. And I desire to pay tribute to The News and Observer, whose one clear note as a bugle call, rallied the forces from the mountains to the sea. It takes first rank in North Carolina as the militant champion of civic righteousness. And our religious papers and a large majority of the secular papers fought the fight of good soldiers. I cannot enumerate all the forces that made for this great victory. God bless our women—it is their triumph, their reward, their deliverance.

The real leaders were the ninety-eight county chairmen, with their secretaries, campaign committees and precinct workers. They were the men behind the guns.

And what of the victory? Our forces must not go to sleep. While frequent meetings are neither desirable nor necessary, the organization in each precinct, town and county should be kept intact as a fighting moral force in the community. The Anti-Saloon League is absolutely non-partizan and must remain so.

And in its non-partizan capacity, it has a great work to do in the selection of the men who shall make and enforce the prohibition laws of this State. I counsel our friends that there be no unseemly boasting over the election, but only that thanksgiving which comes from a recognition of the power of God in and through men. We are all North Carolinians. To our opponents of yesterday, both in and out of the business, we must show the fellowship and spirit which has moved us in this fight. A better day is soon to come in this State. Ours is the first State in all the Southland to overthrow the liquor traffic by the vote of the people. North Carolina, that has led in so many great struggles for liberty and the supremacy of right, is still in the front, calling her sister commonwealths to join her.

May God bless every man, woman and child that has contributed to the coming of this better day in the State we all love so well.

Jno. A. Oates, Chmn.

# Helms' Babyoline

FORMERLY HELMS' CROUPALINE

AN EXTERNAL REMEDY

For Croup, Colds, Whooping Cough in children—Colds, Soreness in Chest and Cold in Head in adults. Physicians prescribe it and get the best of results. Don't take any substitutes, as they are not as good. Sold by all druggists. 25c for two-ounce box.

**J. D. Helms, Manufacturing Chemist.**

10 S. Elm St., opposite McAdoo Hotel.

Greensboro, N. C.



**THE OXFORD.**

Seldom do women have the opportunity of choosing from so large and beautiful a variety of shoes as the new Oxfords which we display this week.

New two-eyelet Patent Leather Ribbon Ties, New Tan Copper Brown Ties in Russia Calf and Golden Brown Kid, New Kid Ties; all the new effects are here at prices that will tempt you to buy several pairs.

Accept this as a cordial invitation to visit our store or send us your Mail Orders. Either will have our prompt attention.

FOSTER SHOE CO.

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**"The Oxford Teachers' par excellence"**

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**THE CHRISTIAN SUN,** 111 College, N. C

**MARRIED.****Stephenson-Cobb.**

In the afternoon of April 21, 1908, the home of Mr. and Mrs. E. T. Cobb, High St. Franklin, Va., was the scene of a pretty marriage. The contracting parties were Mr. W. Jasper Stephenson, Smithfield, Va., and Miss Mayrue E. Cobb, Franklin, Va. The home was beautifully decorated, and the pale shaded lamps added to the color scheme. Only a few relatives and friends were invited. Immediately after the ceremony the happy couple left for their future home Smithfield, Va. The wedding presents were many and useful. Their many friends wish for them a long, useful, and happy life.

C. H. Rowland.

**Rudd-Rudd.**

At the residence of the bride's father, J. H. Rudd, Esq., near Benaja, N. C., Mr. A. L. Rudd led to the marriage altar Miss Lelia May Rudd. Mr. Rudd is rapidly advancing as an employee of the Southern Railway, and has headquarters at Winston-Salem, and the bride's charms caused us to extend congratulations for the prize he had captured.

This writer in the presence of a few friends, spoke the words that made their husband and wife.

May Heaven's blessings attend them in their voyage over life's eventful sea.

C. C. Peel.

**DIED.****Brower.**

Mrs. Lura Lorette Brower, wife of R. F. Brower, daughter of Rev. and Mrs. S. H. Way, died Monday, May 18. She was a beautiful type of Christian character, a loving wife, a kind mother. She was faithful at home and true to her church.

She leaves to mourn their loss an aged father, mother, a young husband and four small children, five brothers, D. R. Way, Buffalo, N. Y., C. T. Way, Charlottsville. O. W. Way, High Point, N. C., two sisters, Mrs. Netta Northerett, of High Point, N. C., Mrs. Emma Way of Sanford, N. C.

The burial was at Pleasant Hill cemetery. We extend to the sorely bereaved husband and little children in this dark hour our deepest sympathy.

A. Niece.

**Carper.**

On May 27th I was called to preach the funeral of Elizabeth Margaret Carper, wife of Deacon John W. Carper, at Palmyra. She was born July 28, 1848

and died May 25, 1908. She leaves a kind husband, two sons, five daughters, and seventeen grand children, and a host of other relatives and friends to mourn their loss. Sister Carper united with the Christian Church at Palmyra more than 20 years ago under the preaching of Rev. J. H. Barney, and has been a faithful member of the church and a devoted Christian ever since. We have reason to believe she is happy with the Lord.

A. W. Andes.

**HOLLAND ITEMS.**

The quarterly meeting of Holy Neck Christian church, the third Sunday in May was (as we learn from those who attended) very large. Holy Neck has long been noted for its large congregations at its quarterly meetings (third Sunday in May and August) and last third Sunday we learn was no exception to the rule, or usual custom. Many young people (and old ones too, irrespective of denominational predilections) go, expecting to have a good time socially, as well as enjoy the religious services, as well as meeting friends, whom in all probability they would not meet for years, if ever again in this life. Then, the people of Holy Neck church are noted for their hospitality. They not only wish to be happy themselves, but they enjoy seeing others happy, and they do not deem it a sacrifice but rather regard it a pleasure to make others happy. The people at a distance have long since learned this as the characteristic of the Holy Neck church and people, hence the large congregations at the May and August meetings.

On account of old age and feeble condition I did not attend the meeting last 3rd Sunday. But learn the congregation was very large, and though the house is large, with an excellent seating capacity, it would not accommodate the people, quite a number being forced to remain out doors during the services. But it is probable some of those who remained out doors, were satisfied to do so that they might (as they term it) have a good social time.

But I have not mentioned the religious services. Many no doubt were there for the enjoyment of the religious services; as I know there are many devout Christians connected with the church there, as well as many who usually attend there on special occasions of other churches, and other denominations, devout people, who go to enjoy the religious services. Bro. Newman, no doubt edified and comforted all anxious souls, all who were there to receive spiritual enduement.

There were exercises in the evening,

called memorial services. Friends of deceased loved ones were there, to memorialize departed loved ones, by placing beautiful flowers and evergreens on their graves, as is their usual custom every year. Brother J. E. West of Suffolk was there by invitation, to deliver a memorial address, to comfort loved ones, who were there, and many of them were there to enjoy the rich, consoling words of the speaker. Bro. West is a young man yet, but has the most flattering prospect of a successful future.

The services at our church here were well attended yesterday, fourth Sunday. The sermons by Bro. Newman at eleven o'clock and at night, were strong, elegantly delivered sermons. The song service was excellent in all the services.

R. H. Holland.

**DURHAM LETTER.**

Dear Brother Editor: We take this means of communicating to the readers of The Sun our condition at present. We are filled with joy at the prospect. In one more month we will be in our church on Main Street. Since my last letter we have been moving on nicely. Baptized five candidates and received two into fellowship from Pine Plains, Bro. and Sister Pipkins. As many of our brethren know we have debt on our church that we would like to remove as soon as possible. We are therefore sending out solicitations for aid. We will be glad to receive from all The Sun's readers an offering for this purpose. Brethren and sisters come to our relief. A small donation from a great many will make the church membership in Durham happy. Since my last letter we have paid one hundred dollars on the debt. We are hoping to raise a nice amount by the first Sunday in July. We have prepared some nice envelopes for a memorial offering on that occasion. We are going to make a hard struggle to raise five hundred dollars on that day. We would be glad to raise more and I believe it can be done. We will have a memorial day on the first Sunday in July, 1908.

Brethren, the struggling membership at Durham of our beloved Zion desires the sympathy and love of all workers in the Master's vineyard. They have proven themselves loyal and faithful. Now let us hear from you. Send all offerings to A. P. Barbee, 206 Gregerson Street, Durham, N. C., and mention will be made through the Sun of all donations.

Sincerely yours in Christ's name,

A. P. Barbee, Pastor.

The cross, if rightly borne, shall be  
No burden, but support to thee.

—Whittier.

**FIELD NOTES.**

As I haven't written concerning my work since Conference, I give my field of labor as follows. Union Grove, Pleasant Ridge, Shady Grove and Shiloh. I am in my fourth year at Union Grove and my third at Pleasant Ridge. At Union Grove during my last year in college I took my initiative in pastoral work; consequently, my attachment to those people is especially strong. When I remember how they bore with me in my weakness and inexperience (and how they are still bearing with me, for my inefficiency is still in evidence), my heart fills with gratitude. And the Pleasant Ridge people were no less kind and helpful. But we are always glad to form new friendships. This I am having the delightful opportunity of doing at Shiloh and Shady Grove. These are two of our older churches, but not too old to be active; and I think I see signs of increased activity in the future. At Shiloh has been maintained a good school for about twenty years. This has meant much to the thought, life and culture of the community. But after Prof. Miller's death three years ago the school had no resident principal until Prof. Wright took charge last August. He has done fine work and revived considerable interest in the school as the large crowd at commencement on the 29th inst. and the high order of exercises attest. Last 2d Sunday was Memorial Day at Shiloh. There was a large congregation present, and the services were impressive. Memorial services were held at Shady Grove on last 3d Sunday and were well attended. I preach at Ether every third Sunday evening. Ether is a growing little town about three miles from Shady Grove, on the A. & A. Ry. It has a splendid school with Prof. Wood principal. We have over forty members within easy reach of Ether, and we expect to build a church there in the near future. R. L. Williamson.

**NOTICE.**

**Western N. C. S. S. Convention.**

Ministers and S. S. Superintendents will please take notice that the S. S. Convention meets 24th 25th and 26th days of July. Please cancel all appointments that will conflict and be sure and insist that your school be represented. The way to make this a banner S. S. conference is for each school to be a banner school. This only requires a school that runs twelve months of the year and sends a representation to the Convention with two cents per member.

E. L. Stack, Sec. and Treas.

Jonesboro, N. C.

**To Drive Out Malaria and Build up the System.**

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

**SPRING TIME.**

The time for gardening is here and you need garden tools. We can supply you at lowest prices.

**Poultry Wire.**

The best assorted stock in the county. Four different styles and weight.

**Come and See.**

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office.

BURLINGTON HARDWARE CO.

Prone 174.

**DR. JNO. H. BROOKS,**  
—DENTIST—

Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

**TEACHER-TRAINING COURSE.**

As announced in the Sun last week, the committee on a Teacher-training Course for the Southern Christian Convention had perfected its plans for the first volume of that course, subject to the acceptance of those who had been invited to become contributors to it. These acceptances are now in hand and we are able to announce them and to assure our people that the course is actually under preparation and will be in print as soon as consecrated hearts and devoted scholarship can do their work.

The contributors are to be Rev. N. G. Newman, Holland, Va., Dr. J. J. Summerbell, Dayton, Ohio, Dr. J. U. Newman, Elon College, N. C., Rev. P. H. Fleming, Burlington, N. C., Rev. J. W. Harrell, Portsmouth, Va., Dr. Emmett L. Moffitt, Elon College, N. C., and the three members of the committee. This first volume will contain lessons on the Bible, biblical history, Church history, Bible worship and customs, Principles of the Christian Church, Geography of the Holy Land and of the Missionary journeys, on the Sunday-school, on the teacher, and on the pupil.

This course when completed will mean a great advance in Sunday-school equipment and opportunity among our people. It means the dawning of a new and a brighter day for our Sunday-school work. Begin at once to arrange to use it in your school and for yourself.

W. A. Harper,

Chairman on Teacher-training for the Southern Christian Convention.

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## NEWS ITEMS.

A tornado passed over southern Nebraska and northern Kansas Friday last, destroying much property, killing about 25 persons and injuring scores of others.

An explosion occurred in the United States armored cruiser Tennessee off Point Huenene, Cal., June 5, killing six men and injuring eight others. A steam pipe burst.

Over 400 girls from all over the South met at Asheville—Kenilworth Inn—the past week to attend the annual conference of the Young Women's Christian Association. Elon College sent two representatives, who have promised to tell Sun readers of the great meeting.

LaFayette, Ga., June 5.—Willie Watson, aged 10, was instantly killed in a ball game here today. While engaged in a game with a number of his friends a bat slipped from the hands of one of the boys who was attempting to hit the ball and struck young Watson over the heart, causing instant death.

Two young men, Paul R. Dunn of Raleigh and Lee M. Sutton of Kinston, N. C., students of Washington and Lee University, while out rowing Sunday May 31 were drowned, their bodies being found Tuesday June 2. Four cases of drowning were reported of young men of this State Sunday p. m., May 31.

**SEA SHORE EXCURSION,**

Raleigh-Durham-Oxford-Louisburg-Henderson-Weldon, and Intermediate Points to Portsmouth-Norfolk, Va., Tuesday, June 16-18.

Round-trip rate from Durham to Portsmouth-Norfolk and return on this excursion will be \$3.00. Train will leave 9:45 a. m., arriving at Portsmouth 3:30 p. m., Tuesday afternoon, June 16th; returning, will leave Portsmouth Thursday, June 18th, at 9:00 a. m. Through coaches from Durham, Raleigh, Oxford and Louisburg, and vestibule reserved seat coach from Raleigh, seats fifty (50) cents extra in each direction. Coaches attached for colored people; children under twelve years half rate, under five free.

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