

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.

Train Manners. Why is it that people of good breeding, at home and elsewhere, are positively thoughtless, not to say rude, when traveling by rail? It is certainly a mystery, but painfully true. We saw this in a newspaper today, "If the railroads could be compelled to furnish the passengers seats there would be relief to a suffering public." Our observation is that if the public could be forced to have some manners and common courtesy in traveling, many more passengers could get seats than do. No longer than yesterday this writer on entering a car was told by a man on the platform that every seat in the car was taken, and the car filled to overflowing. We had not gone three seats from the door before we found three men occupying six seats—on two of those seats not a person, just three pairs of number 10 shoes and a valise or so. People asking for seats, standing in the aisles, out on the platform—yet gentlemen (?) with their big feet propped up on nice cushioned seats beside their traveling bags. And yet when I requested to sit among those bags and number 10's, the courteous (?) owners seemed to think I was encroaching upon what belonged to them and that they were granting me a great favor to allow me to sit down because they must needs take their feet off the seat and place their traveling bags in the racks, or under the seat, where they belonged.

What sort of a gentleman would prop his feet up on a pushed seat in his own home, while others stood about and longed?

But even worse than this. You can hardly enter a car but that there is here and there a seat vacant save for a traveling bag. Now the likelihood is that the owner of that bag is comfortably seated with a companion a few seats away, or in another car. He does not care one moment that you are put to all sorts of inconvenience to remove his baggage, or find a seat elsewhere. He is a gentleman (?) and so must monopolize

a seat or so with his belongings which to him are far more important than your personal convenience or comfort. (For my own part I never hesitate one moment to take a seat occupied by somebody's suit case.)

How many seats must a railroad company be compelled to provide for the ordinary passenger? How many seats does the ordinary passenger occupy at home, when others want seats?

Why, we would like to know, do people have one code of morals and manners at home and another when traveling?

But, and here is the strangest phenomenon of all, why are the gentle ladies so ill-mannered when traveling? Especially uncouth are they to their own sex. A lady may walk the full length of a car, and in that car a dozen ladies may occupy as many double seats, but never a one of them will offer even the unoccupied seat to the new-comer. Never. We have seen, time and time again, two men get up and give a standing lady passenger a seat when just across the aisle was a double seat occupied by one only, but never once did the seated lady show the first courtesy to the lady standing. A lady traveling who has the advantage has no mercy on another lady who is traveling, and shows her not the first courtesy.

Train manners are a study. People tolerably genteel, and usually courteous, at home, not infrequently leave their manners behind when they board a railway train. They abuse the company for every least inconvenience, but never think once of the inconvenience they themselves are causing to their fellow passengers.

By the way, will some prophet in Israel arise and tell us why the golden rule, "Do unto others as you would have others do unto you?" does not apply in the case of an individual in his relationship to a railroad company? A railroad company is made up of individuals after all.

Score Another. Governor Hughes of New York has won his victory. It has been a long, desperate, bitter struggle. It was a case of morality against money, and money is hard to down, especially when plentiful and in the hands of wicked and designing politicians.

The whole story cannot be told here. The outline is something after this fashion. When the Legislature convened Governor Hughes was fully convinced that the time had come for New York to enact a law prohibiting race track gambling. But all of the governor's influence in behalf of the anti-gambling act did not avail. By a majority of one he lost. The legislature adjourned. The governor reconvened it in extraordinary session. One member in an up-state district dropped out (by death or removal, we have forgotten). Governor Hughes went into that district and canvassed it in behalf of a member who favored his policy. The member was elected. The Legislature met. Last Thursday when the vote was to be taken Senator Foelker had to crawl from a sick bed and be carried a journey of sixty miles (so weak and distressed in body and mind that he seemed on the verge of utter collapse) to cast his vote. But by that one majority the law passed and in a few minutes thereafter the governor had attached his signature and the Agnew-Hart anti-race-track gambling bill had become a part of the statute law of New York State.

In bitterness, boodle, and determination our fight in North Carolina for the shutting up of saloons and whiskey dives seems to pale into insignificance beside this New York fight against race track gambling. The great reason assigned in New York against the anti-gambling act was that it would hurt the breed of horses and throw thousands of fine horse-breeders and horse jockeys out of employment.

Governor Hughes was of opinion, as he put it, that New York needed a better breed of men more than a better breed of horses; and that men thrown out of the occupation of gambling could find occupation in honest industry.

Just this observation: Society is its own worst foe. And there never was a law enacted for man's moral progress and improvement but that it was enacted through bitter conflict, much effort, and trying sacrifice. In every society are found men, all too often a majority of men, who will do all in their power to enslave and enthrall themselves and their fellows. Society comes to high moral ground only through trial, effort and sacrifice.

A DESTRUCTIVE CRITIC OF 2908.

(To the Reader of 1907.

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

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

On seeming to be roused from a semi-consciousness, and supposing that a thousand years had passed from the time I fell asleep under the dreary chanting about the mistakes of the Bible, I seemed to be walking among the fancied alcoves of my library, now increased by the additions of a thousand years, and coming across the following correspondence I give you the letters, believing that it may be interesting to the reader to observe how the reasoning of the future destructive critic (writing in 2907 of our times in the spirit in which the destructive critic of 1907 writes of Bible times) will make the conditions of our generation to appear.

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

J. J. Summerbell.)

Dayton, Ohio.

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TWENTY-FOURTH LETTER

Kinkade, New Zealand, 30, 6, 2908.

My Dear Grandson:

In my last letter I revealed to you one of the causes of the decline of the reputation of the higher critics; that is, that the great authority among them, Harnack, in 1906 and 1907 published a book, as the result of his enormous lifetime labor, in which he confessed that the "fundamental Christian tradition" took its "essential form during the years 30-70 A. D., and on the soil of Palestine; more particularly in Jerusalem; and made other admissions very injurious to our theories. In this letter I will relate some of the other great disasters to our cause in those years. Considering these things, it is not strange that there are so few higher

critics in 2908; that is, of my kind.

In 1907 Rev. R. J. Campbell preached in the City Temple, London, England. He emphatically approved the opinions of that class of higher critics of his day, who were not as learned and candid as Harnack. He wrote a book on what he called "New Theology." He was a very famous man; but he was persecuted. To show this, I quote the following from a telegram, which I found in a newspaper of the period:

London, Nov. 28.—The Rev. R. J. Campbell, pastor of the City Temple, provoked angry interruptions from his congregation while preaching in the temple today. He asked his hearers if they really believed the story of Christ feeding the multitude in its literal sense.

"The feeding of the multitude was not a feeding of the body, but a feeding of the soul with the bread of life," he said. "It is a beautiful symbol, but the beauty is destroyed and the teaching ruined when it is sought to reduce it to a physical plane." The clergyman was interrupted by cries of "No!" but he asked to be allowed to continue.

Could there be any better proof that R. J. Campbell was a persecuted man (like all of us higher critics) than the fact that his own congregation would interrupt him when he was overthrowing the Bible? It was cruel. And that was not the worst of it: for Campbell knew that Jesus did not break real bread. And although Campbell knew, his congregation would not accept his knowledge. That shows how ignorant they were, as well as cruel.

That Mr. Campbell was right, when he taught his congregation that Jesus' feeding of the multitude was a "feeding of the soul with the bread of life," appears plainly from the narrative. Although 1907 was an ignorant age, as I have previously shown you, possibly Mr. Campbell had at his command the gospels giving the history. We read that there was a "lad" there (John 6:9) who had five loaves and two fishes, which Jesus blessed and distributed to the thousands. You know children are renowned as telling truth. Hence it is probable that the "lad" had five barley loaves of truth, and two fishes of truth, which Jesus expounded to the five thousand men reclining on the grass. "And when they were filled," you remember at the command of Jesus they gathered up the fragments "which remained over," and they filled "twelve baskets with broken pieces" of truth. Jesus did not want anything lost. It is all so plain that anybody who contradicts Mr. Campbell evidently has a bad spirit, or is ignorant; probably both.

In another newspaper, the "Congregationalist" of Nov. 30th, the same

year, I found other clear proof that R. J. Campbell was a persecuted man; because, according to the report of that paper, which was edited by a clergyman who accepted the conclusions of the higher critics, and therefore is to be fully trusted in his statements, Mr. Campbell used the following language:

"The religious press champions no cause that really requires enamping. I feel it may be said that there is no more rotten institution in this country today than that portion of the press which is supposed to represent religion."

Of course, Mr. Campbell was speaking of English newspapers; that is, religious newspapers, so-called. Now it is reasonable to infer, from this extreme language of Mr. Campbell, that the religious newspapers were not with him; else he would not so have denounced them. And they must have been persecuting him. And this, in the very age of triumphant higher criticism! Would not this account for the interruptions by his congregation?

But there is another fact we may arrive at, accepting the statement of Mr. Campbell; which we must do, seeing that he accept the conclusions of the higher critics of the age, and therefore was both learned and truthful. He stated that there was "no more rotten institution in" the land than the religious newspapers. By this you see how degraded was the age. The word of Mr. Campbell must be accepted, that the religious newspapers were "more rotten" than saloons, "more rotten" than brothels, and "more rotten" than gambling dens. It was a dreadful age.

And seeing how dreadful was the age, the intelligent reader can easily see how sweet was the spirit of Mr. Campbell. He only denounced the newspapers; he did not suppress them. His spirit was remarkably gentle for such an unenlightened generation, and one so "rotten."

But in studying this subject, you must not suppose that the "Congregationalist," which printed the report, was "rotten," for it was published in America, at the headquarters of higher criticism, and its chief editor accepted the opinions of the higher critics. Therefore the report must be considered reliable.

When I began this letter to you I thought I could reveal to you the calamities that came to the cause of the higher critics in 1907 and 1908; but when I came to meditate on the "rotteness" of the English religious press and the sufferings of Mr. Campbell, I felt that I could not at this time further relate our calamities; and I went into the most retired alcove of my library and

wept profusely. I do not know how soon I can recover my usual composure and extraordinary dignity, and go on with this sad history. But I must soon tell you of the irritating defeats our advocates met with in that "rotten" age. I am sure you will excuse the painful brevity of this letter, when you recall that I have been investigating the martyrdoms we suffered in 1907 and 1908.

Your affectionate grandfather,
Higher Critic.

RESOLUTIONS OF APPRECIATION.

The following action was taken by the Board of Trustees of the Christian Biblical Institute, at Defiance, Ohio, June 20, 1908, relative to the retirement of Dr. Lester Howard from the faculty, his resignation having been tendered to the Executive Board, March 15th, 1908:

"Whereas: Rev Lester Howard, D.D. has expressed a request to be relieved from the duties that for fifteen years he has so faithfully fulfilled in the Christian Biblical Institute, and his resignation has been accepted by the Board;

And whereas: Dr. Howard is soon to go from us to other fields of labor—

Therefore, resolved: 1. That we as the Board of Trustees of the Christian Biblical Institute express our great regret that he is to sever his connection with the Biblical School.

Resolved: 2. That we hereby express to him the great appreciation of this Board for his faithful and fruitful services during the years he has been officially connected with the Christian Biblical Institute.

Resolved: 3. That we recognize in Dr. Howard a loving Christian Brother, a consecrated servant of Jesus Christ, a worthy and talented instructor whose services as a member of the faculty have been invaluable.

Resolved: 4. That we express our heart-felt appreciation of Dr. Howard's loyalty and devotion to the Institute, as also the sacrificial offering of his life during these past fifteen years to the cause of Christ in the education of the young men for the ministry of the Christian denomination.

Resolved: 5. That we congratulate the North Christian Church of Fall River, Mass., in securing the services of Dr. Lester Howard as their pastor and teacher, and that we commend him to the brethren everywhere as a valuable acquisition to the Christian forces in whatever field he may labor.

Resolved: 6. That these resolutions be spread upon the records of the Board; and also be published in the Herald of Gospel Liberty, and in the Christian Sun;

and that the Secretary be and hereby is instructed to send copies to the above named papers.

Respectfully submitted,
Geo. W. Morrow,
James McAllister,
Adelbert C. Youmans, Com.
S.S. Newhouse, Secy.

NEWPORT NEWS LETTER.

Since my last to the Sun there has been much in the work here to indicate its substantial and permanent character. Although, outside of pulpit ministrations and duties at church, pastoral work was abandoned for nearly six months, yet the interest has not only been maintained but advanced. The Sunday school has steadily grown, prayer meetings have been well attended, expenses all promptly met, congregations kept at normal with harmony throughout the membership. The Sunday school last month averaged one hundred and nine and previous month one hundred and twelve. Prayer meetings last month averaged thirty. This report is given for the benefit of the members and friends of the C. M. Association under whose auspices the work is conducted as one of their missions. The figures given are not large but the report will show at least the character of material in the organization, and all things considered will probably compare with our other mission points.

Next Sunday will be Children's Day, and on Tuesday, the 16th, the school will picnic at Ocean View.

The attention and kindness of our people here during our long siege of sickness and bereavement, were unbounded. I could call the names of several ladies of the church each of whom did a real sister's part, while my own brothers in the flesh could not have been more considerate and kinder than some of the brethren. To them, and friends abroad who have so tenderly remembered us, including some former charges, I desire to here express my sincere appreciation. My interest in them has been intensified and my love if possible for them strengthened.

I have been thrown, recently, with some of the people of Brother M. L. Bryant, of the Berkeley Church, and Brother Cox, of the South Norfolk work, and find these brethren greatly beloved and respected by the people of their charges and communities. They are both hard workers and their work seems to be progressive. To Brother Bryant and some of his people I am indebted for personal kindnesses recently. I missed so much my old friend over there, Deacon A. S. Eley, who some weeks ago was called to his reward. During my ministry I have

known but few, if any, more faithful and useful men in their church than was Brother Eley. I found his widow bearing up beautifully by divine grace under the sore trial. How lights and shadows chase each other in our lives. The old landmarks are passing, scenes along life's pathway are changing, and while the battle rages here God's saints are passing home to scenes of peace and circles long broken. How pure our hearts should be kept,—how clean our mind; how busy our hands. If every Christian should do well his part there would still be left many aching hearts, hungry souls, and fields unoccupied, waiting for the encouraging word, the light to break the darkness, and soul-satisfying truth.

Murdock W. Butler.
Newport News, Va., June 5, 1908.

CHURCH DEDICATED.

Dear Dr. Atkinson: Yesterday was a good day for us at Enigma. The weather was ideal. Our new church was well filled and at 11 a. m. we dedicated it to the Lord. The service was conducted by the writer. The church building was completed and furnished, with exception of bell. We had purchased organ, but it had not arrived. We secured one for the present. The church at Columbus, or rather, the Ladies' Aid Society, made the church here a present of three nice lamps, which light the church beautifully. After the dedication we proceeded to organize the church. At the close of the organization we turned over to them the church property worth about \$1,500. We took no collection as we were prepared to meet all obligations.

More anon.

Fraternally,
H. W. Elder.

June 8, 1908.

STATE SABBATH CONVENTION.

The third State Sabbath Convention of North Carolina will be held at High Point October 20th and 21st, 1908.

It is expected the opening address will be made on Tuesday night, the 20th, by His Excellency the Hon. Governor R. B. Glenn on "Law Enforcement." Judge J. C. Pritchard is expected to address the closing session on Wednesday night, the 21st.

Now that prohibition has won a glorious victory, we appeal to all classes in the State to unite in a mutual effort on behalf of the Sabbath day. Let us make North Carolina the banner State in the Union of this the greatest nation in the world.

Rev. W. H. McMaster,
Field Sec. N. C. Sab. Asso.

NOTES AND PERSONALS.

Rev. P. H. Fleming, Burlington, is assisting Pastor L. F. Johnson in a series of meetings in our Greensboro church. Rev. J. W. Patton, of Elon, occupied Bro. Fleming's pulpit last Sunday.

Dr. J. U. Newman occupied the pulpit of the Graham church last Sunday, the pastor, Rev. Leon Smith, being at his home in Georgia on a month's leave of absence.

Rev. P. H. Fleming moved his family to Burlington last week. Mrs. Fleming and children have resided during the past school year. We regret to lose this good family from our community.

Rev. D. E. Millard, D. D., Portland, Meh., sends a beautiful contribution that goes straight to the heart. "Good Society" is its topic. Find and read it. It comes from a man ripe and rich in years.

Rev. J. W. Harrell, Portsmouth, Va., writes that the Sunday schools of the Eastern Virginia Convention should raise \$500 for missions this year. The Sunday schools of that Convention are leading our forces in practical mission work, and setting other conventions a fine example.

It is a pleasure to present this week the excellent and timely baccalaureate address delivered by President Moffitt to the graduating class at Elon College at the recent commencement. Dr. Moffitt, following the philosophical injunction of the Latin poet, Horace, "Carpe diem," made an address that his hearers will not forget, and that Sun readers will peruse with profit.

We learn with deep solicitude of the continued critical illness of Bro. W. C. Iseley, Burlington, N. C. His life has been despaired of the past week more than once. Bro. Iseley is a leading member of our Burlington church, a member of the Board of Trustees of Elon College and a most estimable man and esteemed citizen. We trust that he may be spared.

The Burlington News of June 10th had this note of a last year's much esteemed Elon graduate: "Prof. H. M. Loy, of Jacksonville, N. C., is in the city, having come to Alamance to spend his vacation. Prof. Loy is the principal of the graded school at Jacksonville, and was re-elected for another term, and to show their appreciation of his services the trustees increased his salary for another year without any request for same coming from him."

Sunday School Conventions will claim attention shortly. Are your school se-

lecting delegates who will attend? And are speakers preparing addresses that will help, and prove worth listening to? The time is short now. And the opportunity to do good and accomplish much through the convention is unlimited.

Rev. H. W. Elder is a church builder. Read his note telling of the dedication of a \$1,500 church at Enigma, Ga., last Sunday. That building was begun but recently, yet before the day of dedication it was all paid for. Bro. Elder puts his heart, and his willing hand, into the work and simply sweeps all before him when he starts. He is nothing less than a Georgia cyclone when it comes to sweeping away difficulties from church building.

Prof. W. A. Harper makes a most timely suggestion in his article in this week's paper, "Teacher-Training and Our Sunday School Conventions." If we are to have efficient Sunday schools we must some how have efficient teachers. There is no place better fitted to begin them in our Sunday school conventions. Therefore we should discuss this subject of teacher-training before all our conventions this summer. It is to be hoped that the program builders of the conventions will bear this good suggestion in mind. Have some competent one to discuss at the convention "Teacher Training."

Have you noticed what an array of talent is being enlisted in the work of the Sunday School Teacher Training Course to be issued in book form in the early fall? Our Greensboro Convention took the initiative and set the ball to rolling. Here are the men who are now engaged in preparing the course: Prof. W. A. Harper, Chairman, Prof. W. C. Wicker, Prof. W. P. Lawrence, Committee in charge; contributors to the volume, Rev. N. G. Newman, Holland, Va., Rev. J. J. Summerbell, D. D., Dayton, Ohio, Rev. J. U. Newman, D. D., Elon College, Rev. P. H. Fleming, Burlington, Rev. J. W. Harrell, Portsmouth, Va., Dr. Emmett L. Moffitt, Elon College, N. C. The committee might have sought the country over and men more suited to the several tasks assigned could not have been found. Such names are a guarantee of literary and theological excellence, and the book they prepare will be of wonderful weight and worth in our Sunday schools. Such a book will mean a new epoch in our Sunday school work.

Misses Jennie Lee Williams and Maud Pritchard, representing the Y. W. C. A. of Elon College, returned Monday from the annual meeting of the State Y. W. C. A. at Asheville. "Our girls" report

a most excellent, and very largely attended meeting, about which they will write in next week's Sun. After a day at the college, Miss Williams went to her home near Suffolk, Va., and Miss Pritchard to her home at Chapel Hill.

The Atlantic squadron now in the Pacific has been ordered to assemble in the bay off San Francisco preparatory to starting on the long homeward journey about July 7.

The annual session of the Ontario Christian Conference meets today, June 17, at Stouffville, Ontario, Canada, for a several days' session. Rev. Drs. Burnett and Morrill, of Dayton, O., are attending.

There is no better sign of a wholesome and fervent religious life than the spirit of church building and church house improvement now manifested in many places. Read Dr. Staley's Suffolk Letter. It will give you a picture of the joy and satisfaction that come from such efforts. Others of our churches are to experience similar epochs in the not far distant future.

Rev. H. W. Elder is now engaged in a canvass for the Second Christian Church at Columbus, Ga. Bricks have been purchased and work on building is to begin at once. All of which means that in a short time the Second Church at Columbus will be complete, for Bro. Elder wastes no time in the great work of church building.

The National Republican Convention is in session, at this writing, in Chicago. It is practically certain that Hon. William H. Taft will be the nominee of the Convention for the presidency. There is much doubt as to who will be named for vice-President, though the indications point to the renomination of the present incumbent, Vice-President Fairbanks, of Indiana.

Prof. J. J. Lincoln has been a potent factor at Elon College not only in the class room and college work, but in the social and religious life. A man of singular piety, devotion and loyalty to his church, he identified himself thoroughly with the local church and was ever deeply interested in all that the church undertook to do for students and village. There was no one more punctual than he, in season and out of season, at prayer meeting, church service and Sunday school. His influence in the church here has been for good and the right and we shall certainly miss him there as he goes from us. He did not apply for reelection to the college Faculty and so is not to be with us next year. May God bless and use our good and loyal and congenial brother wherever he may go.

BACCALAUREATE ADDRESS.

By President Moffitt, to Graduating
CLASS, 1908.

It's only a coincidence that suggests the brief message I bring to you today. June 3, 1908, this very day, is the 100th anniversary of the birth of Jefferson Davis, the man who, at the age of 53, heard the voice of his countrymen calling him to preside over the destiny of his beloved Southland—the Confederate States of America—that Southland, in some respects unlike, but in most respects very similar to the one into which you go today well trained and equipped to help fight its battles and solve its problems. These battles will not be fought with sword and bayonet, shot and shell—our whole country, North and South, East and West, got enough of that in the days of Davis and Lee, and Lincoln and Grant, nearly half a century ago. Our problems have not all been solved, but these are now largely national, rather than sectional. It is true that occasionally a sectional note is heard in the voices of narrow-minded, prejudiced men, but their influence will be short-lived; and the time is not far distant when, even upon the eve of a political campaign, their sectional rant and rancor will be like the moan of some lost soul in a strange land.

But it is not my purpose today in referring to the 100th anniversary of President Davis, to recall any of the sad details of the great struggle through which he and our fathers passed, nor to urge you to any impassioned denunciation of the few prejudiced men who now and then see fit to take a fling at us because we are not able to see and do not care to see, and never will see the negro question just as they profess to see it. The great majority of the sons of those who fought with Grant are willing to leave the solution of the present day negro problem to us, who know the negro, and understand him, and are always his friends in time of need. The question of slavery has forever been solved—and so far as results are concerned, to the satisfaction of the South as well as of the North. Few, if any, of us would practice it ourselves or tolerate it to our neighbors. And, in fact, the more I study the lives and words and deeds of Davis and Lee and the host of others who stood with them, the more am I convinced of the purity of the motives and the honesty of the purposes that led them to take a sad farewell of the Union into which they had voluntarily gone, and to cast their lot with the Confederate States. As I see it now, and as our unprejudiced historians North, as well as South, are coming to see it, the question of negro slavery was

not the fundamental question involved in the act of secession. It was only coincident and subordinate to a far greater and more vital one—the question of "States' Rights."

Looked at as a question of whether or not the people of the Confederate States should be allowed to hold slaves, Jefferson Davis presided over a "lost cause." Viewed as a question of the sovereignty of the individual States, he presided over the events and incidents of one of the greatest victories the world has ever witnessed. For, as Dr. John Lord has said, in speaking of General Lee as one of America's great leaders, the South's cause was not lost. "The best of what Lee drew sword for is here in our actual America, and, please God, shall remain here forever. Decisions of the United States Supreme Court since secession, give a sweep and a certainty to the rights of States and limit the central power in this republic as had never been done before. The wild doctrines of Sumner and Thaddeus Stephens on these points are not our law. If the Union is perpetual, equally so is each State. The republic is an indestructible Union of indestructible States. All Americans thus have part in Robert Lee, not only as a peerless man and soldier, but as the sturdy miner, sledge-hammering the rock of our liberties till it gave forth its gold."

From Fort Sumter to Appomattox was just four years, lacking three days. During these four years of rigorous discipline and heroic schooling our forefathers learned much; they learned that slavery could not exist, but, even amid the clouds and storms and devastation of what the world commonly calls defeat, they never learned that the great fundamental principle for which they had fought and suffered so much—the principle of "States' rights"—was anything but right, even then in the hour of their surrender. And the few who yet remain have never had cause to change their minds on this question. In fact, they have lived to see the day when the majority of intelligent men of all parties recognize as Dr. Lord has said that "the best of what Lee drew sword for is here in our actual America, and, please God, shall remain here forever. If the Union is perpetual, equally so is each State. The republic is an indestructible Union of indestructible States."

As you take your places in the world, do not forget the men who first stood for this great bulwark principle of American liberty. From the freshman class to the senior class is just four years. In this time you have learned much, but I trust you have not yet learned to raise your voice in condemna-

patronage." In 1847 he was present at the act of secession. It was only coincident and subordinate to a far greater and more vital one—the question of "States' Rights."

tion of that great principle for which Davis and Lee and those who stood with them contended in those formative years of our country's history, and for which today the great masses of the American people, regardless of party affiliations, now stand just as strenuously. Whatever may be the spheres in which you move, cast the weight of your influence for the preservation of this principle in the administration of affairs.

Another suggestion of this centennial anniversary that may be of value to you in after life, is that defeat is not by any means always indicative of error. Oftentimes greatest movements are inaugurated by the minorities, and great reforms may come as successors to apparent futile efforts to bring reformation. Always remember to bring the best thought of which you are capable to bear upon every public question with which you may have to deal, and then take your stand on the side of what you believe to be right regardless of either minorities or majorities. Depend upon it, that if you are right the world will eventually find its way to your position; and, if wrong, you will eventually discover it, and feel thankful that your ideas did not prevail.

Accept defeat, if it comes, with cheerfulness, bow to the will of the majority with tolerance, submit to the powers that be with readiness, and the greater will be the glory when the hour of your triumph shall come.

As college trained men and women the world will expect more of you than of your less fortunate neighbors. Sir Wm. Hamilton was not far wrong when he said: "On earth there is nothing great but man; in man nothing great but mind." And General Lee was altogether right when he added: "In mind there is nothing great save devotion to truth and duty."

As I have already said, there are still battles to be fought, not only in the South, but in the North, East and West as well. In most of these battles all sections are equally interested, hoping and fighting together for the same general results. These are battles of intellects, and not of arms. They are to be fought out in the arena of debate—on the "stump," on the platform, in our legislative halls, rather than at Sumter, or Manassas, or Fredericksburg, or Appomattox. There are many problems to be solved—harder than any you have met with in your college career. You cannot solve them all, but you can help in their solution.

As you go now to your several tasks, go in the spirit of your fathers.

(Continued on page 13.)

FIELD NOTES.

As it is vacation now and the onerous labor and toil of college life is over for a few months, I desire to make a few brief statements in regard to my church work this year.

I have had the pastoral care of the church at Auburn, N. C., and Salem Chapel, all of the present Conference year; and took charge of Liberty Christian Church in April.

Auburn.—Although the church at Auburn may not be quite as strong at present as some of the sister churches, it is composed of a band of zealous Christians and faithful, earnest workers. They have an "ever-green" Sunday school, and are doing a great work in the grand mission of training the children and young people in Christian service—a work that is so beneficial to the church.

Liberty.—If I mistake not, the Christian Church at Liberty, N. C., has not had a pastor since the lamented Rev. M. L. Hurley died, who was their pastor at the time of his death, until the writer took the work in April. That church is not so strong in the number of its membership, but it is powerful in faith in Christ and in devotion to His service. This church, also, has a Sunday school that lasts all the year round. There are four churches in Liberty, representing four different denominations, viz., Baptist, Methodist Episcopal, Methodist Protestant, and Christian. Each church has services one Sunday in the month, and all attend each other's services. The people at Liberty do not believe in archaic, selfish spirit of sectarianism; but, on the contrary, they heartily agree with the Psalmist when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The pastors of the other churches, who reside in the town there, are present at our services frequently, and are very willing to assist me in the service. Bro. Frank, of the M. P. Church, kindly preached for me on last fourth Sunday evening.

Salem Chapel.—This is one of the oldest churches in our Conference, and, I believe, is the oldest church in the community in which it is located. It has a large and loyal membership; and although a good many of its members live some distance from the church, they are very much devoted to their church and are very zealous for the cause of Christ in general. Owing to the inclemency of the weather, and to almost impassable roads, the people could not get to the church so well during the winter; but since the spring opened we have had very large congregations at every service. On account of the fact that the

people live some distance from the church, it is next to impossible to carry on Sunday school out there during the winter. We organized one there on the first Sunday in April, and when I was there a month later the enrollment was somewhere about sixty-five (I have forgotten the exact number). They now have a very flourishing school, composed not only of the members of our church, but also of the people of the other denominations of the surrounding community, and of the non-church members. Last Sunday, June 7th, was the memorial day services at Salem Chapel. Rev. Jas. L. Foster was with me and preached two very able sermons,—one at 11 a. m., and the other in the afternoon. He also conducted the communion service, and made a few very appropriate remarks in the cemetery just before the children proceeded to place the flowers,—our tokens of friendship and love for the dead,—on the graves. Bro. Foster had a large and appreciative audience, and everybody was delighted with his sermons. They were soul-stirring sermons, delivered in a most eloquent manner. The pastor was congratulated several times on being so fortunate as to secure the services of Bro. Foster for the occasion. There were people in attendance from far and near. Acquaintances, friends, and relatives who had not seen each other for some time met, and we had a general reunion of friends and relatives as well as divine services in which the Holy Spirit was manifestly present. One feature of the service was especially impressive. That was when the children took the flowers and marched out of the church to the cemetery, and, after prayer by Bro. Foster, placed a bouquet of flowers on each grave. After Bro. Foster finished his last sermon, he took a collection for the Christian Orphanage. He may not have secured as much money as he has at other places; but he was sowing seed in productive soil, and I believe they will spring up and eventually bear much fruit in the near future.

I have full and appreciative audiences at all three of my churches at each service; and my ardent prayer to God is that they may prosper and receive many accessions during the present year.

R. P. Crumpler.

HENDERSON LETTER.

The corner stone of our church was laid Wednesday afternoon, May 27th, under the auspices of the Grand Lodge of Masons of North Carolina. Rev. J. W. Patton, of Elon College, was present and delivered the address. Bro. Patton made a fine impression on the people of Henderson, and especially the Masonic order,

which is composed of representative people. In his able address he clearly defined the sphere of the fraternity and that of the church, declaring that the fraternity did not extend beyond the moral realm. The church alone had to do with the spiritual. The pastors of the town had a part on the program and the church choir assisted in the singing. The exercises were pronounced by some to be the best of the kind they ever attended. We believe our cause was helped by the occasion in the estimation of the public.

We are now shingling the church and hope to hold the first service in the new building in July. Since last report the following has been received:

W. A. Newman	\$ 10.00
C. D. Horton	10.00
Reggie Renn	20.00
John Cooper	10.00
Sidney Cooper	15.00
Mabel B. Newman	10.00
Wilson Holland	2.00
Kennith Edwards	5.00
Mrs. W. C. Hight	5.00
E. M. Moss	3.00
James Cooper	5.00
S. S. Whitten	5.00
Owen Davis	4.00
T. M. Pittman	2.50
Bailey Owen	25.00
A. C. Zollicoffer	15.00
Amt. to date (building fund) ..	1,782.07
Uncollected pledges	543.00

We have spent about \$3,500 for lot and on building. To complete building (unfurnished) will take \$1,000 more. I feel safe in saying that we shall have when completed the second prettiest church in Henderson.

The fourth Sunday evening in May the services at the hall were turned over to the young people. A nice program had been prepared by the ladies of the church. Our hall was filled and the program nicely carried out. This was known as the Orphanage day exercise. It being the anniversary of our monthly S. S. offering to the Orphanage.

The fifth Sunday in May, Union Church (Virgilina) observed as memorial day. The exercises were in the grove by the cemetery of the old church about one mile from where the church is at present. Rev. W. C. Wieker was present in the morning and preached a beautiful and appropriate sermon. The graves were decorated with an abundance of flowers. In the afternoon the audience was entertained by a church history by Bro. J. R. Tuck and a program of recitations by several young ladies. Some five or six hundred people were present. There was talk of making the annual memorial service perpetual. A committee was appointed to solicit funds to erect a tabernacle for the convenience of

funerals and the annual memorial service. The history of the church prepared by Bro. Tuck will be published elsewhere in The Sun.

C. E. Newman.

AMONG OUR ALABAMA CHURCHES.

Monday after the fourth Sunday in April Rev. C. W. Carter and myself started for the Southern Convention at Greensboro, N. C. That night we spent in the sitting-room at La Grange, Ga., waiting for a belated train, which made its appearance next morning at about 5 o'clock. So we reached Atlanta in time to wait six hours there, but left at one o'clock p. m. of that day, arriving at our destination about 12:30 that night. We were met at the depot by Bro. L. M. Clymer, who very kindly cared for us the remainder of the night. I saw nothing of much note on that trip except the weariness of it.

On arriving at the church next morning I was made glad, for here I met many of my brethren in the Lord. Some I had seen, many I had never seen, but felt like I knew them all, for they are my brethren and co-workers in my Master's vineyard. Much good to our cause will be the result of this Convention. I reached home Saturday before the first Sunday in time to fill my appointment at Beulah. Although worn out, I was glad to meet my congregation and we had a good service.

Sunday at 11 A. M. Rev. C. W. Carter preached for us. We had a fine service and a large congregation. The second Sunday and Saturday before I was with the brethren at Antioch. Memorial services were held on Saturday. Rev. T. H. Elder being present preached for us on that occasion. We were glad to have "Uncle Tom" with us and hear him preach again. He looks well but is quite feeble most of the time. Sunday we had a fine service, and an inspiring congregation.

On the third Sunday we held a very sweet service at McGuire's Chapel. Good crowds both days and much good must come of such services. Sunday we took steps to re-organize the Sunday school. I was to preach on Sunday afternoon at Sardis, in Clay Co., but sickness in my home prevented. Will preach there next third Sunday afternoon. Fourth Sunday we met at New Hope, and rendered to our Father such praise as we were capable of rendering. We were glad to have with us here Bros. T. H. Elder and W. I. Manning. This is their home church and all were glad to greet them again. We had a fine service at New Hope.

We held our District Meeting at New Hope Church embracing fifth Sunday in May, which was a grand success in every

way. Good attendance, good order, and good services. Our cause is looking upward in this part of the country. I think my work is in good condition, and I trust we may have gracious revivals all over our country during this pastoral year.

God bless the church.

G. D. Hunt.

HISTORY OF UNION CHRISTIAN CHURCH (VIRGININA, VA.)

J. R. Tuck.

About the year 1830 Rev. Mr. Fuller, of the Christian Church, began preaching in the home of Richard Tuck, Sr., on Blue Wing Creek, Halifax Co., Va., and his followers were known as Fullerites. In 1834 Lev. Lewis Craven took charge of the work and organized a church in a schoolhouse on the same premises. In summer the congregations were too large for the schoolhouse, so the minister preached from the porch of Mr. Tuck's to the congregation assembled under the shade of an apple grove in the yard. Mr. Craven was pastor till about 1840, during which time the congregation was moved to a schoolhouse on the farm of Paul Tuck, Sr., now owned by George Allen. In the winter they worshiped in the schoolhouse and in the summer under an arbor in the grove where a church was later built, the land having been given by James Sanford. During a revival service about 1840, Mr. Craven, while preaching, broke a blood vessel in the lung. He was taken to the home of Paul Tuck, Sr., where he died a few hours later. At his request, his body rests beneath the spot where his last sermon was preached. In recent years a stone slab with inscription has been placed at his grave.

The pastors in their order of service, are, as nearly as can be learned, as follows: Solomon Apple, who served the church several years, during which time the first house of worship was erected of logs; Rev. McCaulley, who served two years; Rev. Tinnin, four years; Rev. McCaulley, serving a second term; B. M. Hopkins, several years; Rev. Patterson Allen, one year; Rev. Jno. N. Manning, six years; Rev. Alfred Apple, a number of years; Rev. J. W. Wellons, four years. During the pastorate of Bro. Wellons the church experienced the greatest revival in its history. There were a hundred conversions and some sixty united with the church. Rev. M. L. Hurley served ten years; Rev. S. B. Klapp, thirteen years; Rev. T. W. Strowd, two years; Rev. J. W. Holt, one year. Bro. Holt in the year 1899 began agitating moving the church to Virginina. He was succeeded by Rev. J. W. Patton, and in the year 1900 the church was torn down and

rebuilt in the town, but not completed till 1907. Following Mr. Patton, Rev. T. W. Strowd served one year and was in 1904 succeeded by Rev. C. E. Newman, the present pastor.

The leading families in the church during its early history were the Joneses, Menifees, Tucks, and others, and their descendants have comprised a good portion of the membership to the present. In the middle history the Elliotts, Buntens and Sanfords were among the most active members, together with Deacons M. H. Murray and A. G. Melkins. The leading members of the present are two well known to need mention. The church has sustained a great loss recently in the deaths of Robert Sanford, F. J. Apple, R. T. Wilkins and the late lamented Solomon E. Tuck. The present deacon board are John A. Bray, John H. Overby, M. D. Gregory, H. L. Jones, and Alfred Hayes. The present membership is about 150. The church owns two lots in Virginina and together with the building these are worth \$1,500. In addition to this the old church lot, donated by James Sanford, consisting of one acre, is kept up by the church as a cemetery.

The past history of Union should be an inspiration to the present membership. The church came into existence as a result of an effort on the part of people struggling for greater religious freedom at a time when the broad principles for which the Christian Church has stood for more than one hundred years were misunderstood. Among her membership have always been some of the most influential men and women. Her influence has been felt in many states. Scores from the church militant have passed to the church triumphant. May we one and all so live that when our name is called we too shall join that innumerable throng of the spirits of the just made perfect.

Virginina, Va.

A PLEASURE NOT TO BE MISSED.

The teacher of a certain school received the following note explaining the absence of one of her pupils the day before.

"Plese excoose Henry for absents yesterday. Him an' me got a chance of a ride to a funeral in a charriage, an' I let him stay to home as he had never rode in a charriage an' never went to a funeral, nor had many other pleasures. So please excooze."—Sacred Heart Review.

Prof. D. Jennings Sipe, who has been in the insurance and real estate business at Wilson, N. C., changes his address to Greensboro, N. C., where he is engaged with the Southern Real Estate Company.

THE CHRISTIAN SUN.

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

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Four Months50
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

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

POWER IN PRAYER.

It is an old, old theme, Prayer and its Power. Any one will advise it, none will speak against it, yet, strange as it may seem, few will practice it—persistent, penitent, pleading prayer. We rejoice in its achievement, are delighted with its conquest, exult in its triumphs. It always thrills us to hear others tell of how powerful prayer is, of what transfigurations are attained through it, and of the changes in heart and soul wrought by it. But, are not all too willing for others to enjoy those changes, and satisfy ourselves with the thought that there is power in prayer—for others, but as for ourselves we will go on in the same old indifferent way?

On any other grounds how can it be explained that so very, very few test the power of real prayer, and drink to the depths of its savors and sweets? A distinguished divine (Dr. Horton) recently declared in a notable address: "Prayer is a lost art." We do not agree with this utterance, though in explanation of it these words are added, "Our prayer meetings are empty, and I am not surprised, for a prayer meeting is often a dreary infliction. We have lost the art of praying. We want something more today than men who are good at praying." Then, to illustrate his position, and further set forth the power of prayer, the same notable address relates how the Mauretania, the greatest ship now afloat was built by prayer. "The naval architect who constructed it would not put in a single piece of that great ship without definitely asking God to aid him, and he would not receive any part of the machinery without having the consciousness that it had also received the divine acceptance. Thus the

greatest ship in the world has been built by making prayer a working-principle of life."

Now does not the very example used contradict the theory of the divine that "prayer is a lost art?" Prayer is hardly a lost art as long as there are men who build ships with a heart of fervent, penitent prayer.

The contention here set forth is, not that prayer is a lost art, but that so few of us believe sufficiently in the efficacy of prayer to make that efficiency apply to ourselves. Theoretically we believe in prayer. It rejoices our hearts to know that the greatest ship in the world was built in prayer; we respect, esteem, revere the man who achieved such results in prayer. But, do you and I achieve our results in prayer? Do we walk daily in the conscious power of prayer? Do we attribute results attained by us to a constant, daily, zealous prayer? That is the side that comes home to us. We take an intellectual delight in prayer, that is, we love to hear beautiful prayers, and are edified when we hear that in the case of others, as in the builder of the Mauretania, prayer has prevailed. But aside from this intellectual feature, are we really interested in earnest, zealous, contrite prayer? Not only our head now, but is our heart in prayer? Have we a new and added power that we know has come from prayer? This is a privilege which all may share. Have you shared it, reader? Have I? If not, why not? We could fill these pages with illustrious examples of the power of prayer for others. Has not our time come? Are we to have no part in this exalted and sublime power of penitent, persistent prayer?

GREAT IN SERVICE.

No one is great except in service. Since our Savior spoke th words, service has measured the man. "He who would be greatest among you let him be servant of all." That was fundamental, so philosophy, and science, and thought laid hold of it and made it the universal standard. No man's greatness is assured until his service is rendered and is manifest. This explains why many great men only become great years after they are gone. Their service was not seen and felt in full force.

No amount of advertising, no supply of publicity, no quantity of praise and popularity, make one great and give him a place of permanency. Service alone measures the man and secures his safety. The masses may overwhelm you with praise, strow palm leaves in your path, and deafen you with hosannas today; tomorrow those same masses will shout

themselves hoarse with your ignominy and condemnation. Only those who feel the weight of your worth in service will embalm you in their hearts and give you place in the shrine of their souls.

This is the standard set nineteen centuries ago. Our Savior established it, and the ages since confirm it. Service to God and to fellowman is the only road to security and to safety.

TRAVELLING AGENT.

Mr. S. M. Atkinson, till June a student at Elon College, is travelling now in behalf of The Sun and Book Depository. Mr. Atkinson is no stranger in the field now being the third summer he has engaged in the work. It will be his endeavor to put The Sun into as many homes as possible where it does not now go, to call on subscribers for renewals, and to place Bibles, Testaments, and other good religious books, a splendid selection of which he carries with him, in the homes he visits. Whatever assistance is given him will be greatly appreciated not on his account merely, but on account of our publishing interests. Owing to the recent ruling of the postal authorities our subscription list was considerably reduced. We wish to make a mighty effort to restore it this summer and fall to its former proportions. A help in this direction means very much both for the home and for the church paper.

THE VICTOR.

The good, and not the bad, will win out. Truth, and not error, will triumph. Justice, and not oppression, will finally conquer. Righteousness, and not unrighteousness, will surely reign. Peace, and not war, will ultimately prevail.

The reader knows this already. It is only repeated here to emphasize and encourage. Often the heart grows sick at the sight of sin in high places. The good is so modest, and the bad is so boisterous, that we fear sometimes that the bad is putting the good to flight. Error is so rampant, and so obvious, we fear lest truth shall be crushed to the earth to rise no more. We suffer an injustice that we are powerless to right or remedy. And we dread lest injustice shall reign forever.

Not so. The eternal years belong to the good and to God. Vengeance and vindication belong to Him also. In His hands are the keys to the vaults of time, and eternity. And in His own good time and way He swings wide the door, lets in the free air, floods the darkness with an overwhelming light.

No, error, injustice, unrighteousness cannot prevail. The good God has willed and decreed it otherwise.

SUFFOLK LETTER.

May 31, 1908, was a great day in the history of Mount Carmel Christian Church, Isle of Wight County, Virginia.

The church was organized in 1870, though a mission Sunday school had been conducted by Major I. W. Duck in the neighborhood several years prior to the church organization. The church had about twenty-five charter members. The present membership is about three hundred. Only four of the charter members are now members of this church and the pastor, Rev. H. H. Butler, is one of them. It is a compliment to pastor and congregation that one of their own members should now serve them so acceptably.

A few years after the church was organized they erected a good house which served their purpose for thirty years. About three years ago the congregation decided to erect a more commodious and modern house of worship. The old house was sold and the present building was erected and furnished with modern oak pews. The cost was about \$4,000, and all paid. Beautiful stained glass windows turn the light into the main-auditorium. Carpets, organ, and all necessary furniture complete the interior.

A well-kept cemetery, enclosed by an iron fence, adjoins the church, and many of those who first worshipped there now sleep in its sacred dust; and among them the lamented Major Duck, whose name and life are enshrined in the hearts of that people.

The church has had only three pastors during the thirty-eight years of its history: Rev. Mills C. Barrett, Rev. John T. Kitchen, and Rev. H. H. Butler, the present shepherd. The congregation is a very large one. The church will probably seat four hundred.

The day named above was the day for the dedication of the new church. A beautiful rain had fallen the day and night before. The fields were smiling upon the people as they went to church that day, and the people smiled upon the fields. God's sunshine had followed God's showers and grateful hearts went up to the temple of God to worship. A great congregation filled the house and a greater congregation filled the grove. Horses, buggies, carts, carriages, automobiles, and people crowded the outer and inner courts of the Lord. The choir was in best voice and best preparation, and filled the new sanctuary with sweet praises. On the platform Revs. N. G. Newman, R. H. Peel, I. W. Johnson, and — Johnson, and this reporter sat with Pastor Butler, who seemed happy, as he looked out upon that sea of human faces aglow with gladness. All these ministers took some part in the solemn and de-

lightful services. This scribe had been requested to preach the morning sermon and dedicate the church. Rev. I. W. Johnson, a Mount Carmel member, preached a fine sermon at half past two in the afternoon. His family and neighbors must have felt proud of him that day as they listened to his eloquent message.

Between the forenoon and afternoon services came an Eastern Virginia dinner. I do not know how many partook nor how much they partook; but it was somewhat like the meal which Jesus spread for the five thousand. Christianity spreads the best table the world has ever seen. The ancient feasts among the Jews have their counterparts in eastern Virginia dinners. The social enjoyment, the religious associations, the sacred memories that cluster around the old church, the big trees, the old well, the quiet graveyard, make volumes in our souls and furnish age with heart-treasures that enrich life's ending day with more than sunset glory. You have missed much if you have not been in the country and if you have not felt the tide of past years flooding you with memories too sacred for pen or type. That day was an epoch in that vicinity and in the history of that people.

Out of that little mission Sunday school of forty years ago this great church has grown and Maj. Duck lived to see this new temple nearly finished before he went to his reward in his ninety-third year.

What the world needs is men who are willing to start the little Sunday school, to labor and wait till God's blessing brings the fruit of larger intelligence, increased numbers, and a love and liberality that will build the house and fill it with worship and with work.

When the crowns are set upon the heads of the faithful, those who have planted the banner in new places will be among the crowned.

Long live Mount Carmel and those who worship in this new and beautiful temple.

W. W. Staley.

ELON COLLEGE NOTES.

Everything is quiet around the college now. We who are here continually bethink ourselves of Goldsmith's Deserted Village. Still for the studiously inclined—for him who craves the opportunity for the uninterrupted pursuit of the literary life, there is no more propitious spot under the vaulted canopy of the sky than the cool and shaded walks and the sequestered nooks and vales of Elon College.

Mrs. Carrie Moffitt and Miss Maggie

Moffitt, of Florence, S. C., but who for the future will make their home in Jacksonville, Fla., have been visiting their nephew and cousin, Dr. E. L. Moffitt, and his family this week.

Dr. Moffitt and Prof. Kernodle, alumni of Trinity College, attended the commencement exercises of their Alma Mater the past week.

Rev. W. C. Wicker has been called to the bedside of his mother, who is ill at Sanford, N. C.

Prof. John Mack Walker, of the chair of Mathematical Sciences of the Georgia Military College, Milledgeville, Ga., is visiting his sister, Mrs. W. A. Harper.

Mrs. Weatherly is visiting her daughter, Mrs. J. T. Cobb, who has been quite unwell for the past few days.

Mrs. W. L. Smith is now recovering from a continued spell of sickness. Her many friends hope to see her out again soon.

Miss Lizzie Rich, Faison, N. C., is a guest in the home of Rev. and Mrs. J. A. Patton.

The local Masonic Lodge has elected the following officers for next year: Worshipful Master, J. W. Patton; Senior Warden, J. O. Atkinson; Junior Warden, E. L. Moffitt; Secretary, P. J. Kernodle; Treasurer, W. A. Harper.

The officers and teachers of the summer term of the Sunday school are: superintendent, J. W. Barney; assistant superintendent, J. M. Saunders; secretary, J. T. Kernodle; treasurer, Miss Mamie Tate; organist, Miss Alma K. Newman; teacher of the Senior class, J. C. McAdams; of the Intermediate class, Miss Mary Watson; of the Primary class, Mrs. P. J. Kernodle. Last Sunday 78 were present, and the exercises were most interesting and inspiring.

Already reports of new students are reaching us. Every mail brings an inquiry or two about cost, courses, etc., from prospective students. A few hard lies at the right place now on the part of the brethren and old students will count for much when the registration begins next September. Send names and addresses to President Moffitt.

Sunday evening the 8 p. m. passenger train to Greensboro was wrecked in front of Mrs. Clendenin's, by jumping the switch. For several hours all traffic was blocked. No one was seriously hurt, thanks to the slow speed at which the train was running. The engineer and fireman were bruised badly, but considering the fact that the engine turned completely over, their escape was miraculous. Both stuck to their post of duty.

W. A. H.

Argo Red Salmon is sold everywhere by reliable grocers.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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The Band of Cousins.

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

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

Total Reported Last Week\$789.83

Monthly Dues:

- Annie Pearl Way\$.10
 Claudie Way05
 Allie Way05
 Perla Pate10
 Hettie B. Davis05
 Sallie Matt Marshall20

Monthly S. S. Offerings:

Catawba Springs, N. C. 1.88

Special Offerings:

- Rosemont Ch., Norfolk, Va. 6.00
 Salem Chapel, N. C.50
 H. Haizlip50
 Mrs. Matt. Marshall50
 J. A. Strader50
 Mr. and Mrs. H. F. Samuel .25
 Sallie Samuel10
 Basket Collection, by Rev. R.

P. Crumpler, pastor..... 3.11

6 Pictures, by Rev. J. W.

Harrell, Porstmouth, Va. 1.50

13 Pictures, J. L. F. 3.25

Amt. 20th week, 1908 —\$ 18.64

Total\$808.47

Elon College, N. C., June 10, 1908.

My Dear Children and Friends:

The past week has been quite rainy, well suited for part of our crop, but a little wet for cotton and melons. The children are now enjoying many vegetables from the garden. It really looks unreasonable to see the quantity (before cooking) which is necessary for 32 well people. By the time our readers have this letter we will have made our first wheat harvest; our wheat is not so heavy as we had hoped for. We will have some very nice oats.

We had a very pleasant trip first Sunday in June to Salem Chapel; large audience, memorial service, etc. The people there later will do more for the Orphanage. They had not studied their relation to the Orphanage. We shall expect a

hearty support in the future.

Many of our pastors can render great help just now by making a talk about the Orphanage, advising with the Sunday schools to send the monthly offering; and in selling the Orphanage pictures and sending in the money for those already sold. How many will help now? Give us many letters for next week.

The following donations have been received: A Friend, Raleigh, N. C., 5 ets. each for the children (\$1.25); J. R. Jones, Sanford, N. C., 25 yds. unbleached goods; Sanford Christian Sunday School, 25 yds. unbleached goods, by J. D. Gunter.

The children are very thankful for this kind remembrance. This bolt of nice cloth from Bro. Jones and the Sanford Sunday school will help greatly. We do not know, but if this cloth is a sample

of what is made at the big mill at Sanford, we are not surprised at the growth of the mill.

Let all our friends kindly remember that this is a dull financial season and give us your little helps when you can. Love for the work.

Uncle Jim.

Dearmanville, Ala., June 4, 1908.

Dear Uncle Jim:

I will send my letter for June. I am well and hope all of the cousins are too. Well, Uncle Jim, papa and myself got to go to the district meeting at New Home and we certainly did have a nice time. I sure did enjoy myself. It was the first time I ever was at New Home and hope I can go back some day. So I will close for this time. Please find a dime.

Your little niece,
 Perla Pate.

LOW SUMMER RATE

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hearty support in the future. Many of our pastors can render great help just now by making a talk about the Orphanage, advising with the Sunday schools to send the monthly offering; and in selling the Orphanage pictures and sending in the money for those already sold. How many will help now? Give us many letters for next week. The following donations have been received: A Friend, Raleigh, N. C., 5 ets. each for the children (\$1.25); J. R. Jones, Sanford, N. C., 25 yds. unbleached goods; Sanford Christian Sunday School, 25 yds. unbleached goods, by J. D. Gunter. The children are very thankful for this kind remembrance. This bolt of nice cloth from Bro. Jones and the Sanford Sunday school will help greatly. We do not know, but if this cloth is a sample of what is made at the big mill at Sanford, we are not surprised at the growth of the mill. Let all our friends kindly remember that this is a dull financial season and give us your little helps when you can. Love for the work. Uncle Jim. Dearmanville, Ala., June 4, 1908. Dear Uncle Jim: I will send my letter for June. I am well and hope all of the cousins are too. Well, Uncle Jim, papa and myself got to go to the district meeting at New Home and we certainly did have a nice time. I sure did enjoy myself. It was the first time I ever was at New Home and hope I can go back some day. So I will close for this time. Please find a dime. Your little niece, Perla Pate.

Glad this little girl likes to attend church and hope she will be useful in S. S. and church.

Walnut Cove, N. C., June 3, 1908.

Dear Uncle Jim:

I send my dues for May and June. We are going to have memorial services at Salem Chapel next Sunday, June 7th.

With love to you and all the cousins, I close.

Your niece,
Sallie Matt Marshall.

Uncle Jim enjoyed his visit to memorial services at Salem Chapel very much. Hope you did, Sallie.

Windsor, Va., June 4, 1908.

Dear Uncle Jim:

Our school has closed and I have time to write. We had three teachers. I loved them all so much. Hated to say good-bye. I loved all my school-mates, especially my desk-mate.

I now enjoy playing with my doll. Sister Violet has two little pigeons. They are sitting. They are so pretty. Are white and blue.

Hope you and all the cousins a good time this summer. Find 5 cents. Good-bye. Your little girl,

Hettie B. Davis.

Would love to see the pretty pigeons, Hettie. Don't let your letters be so far apart.

Sanford, N. C., June 5, 1908.

Dear Uncle Jim:

Enclosed please find my dues for June. Hoping you much success, I close. With best wishes,

Your nephew,
Ollie Way.

Money O. K., Ollie. Many thanks.

Sanford, N. C., June 5, 1908.

Dear Uncle Jim:

I am having a good time now playing with my little kitten and dolls. Hope the children are having a good time at the orphanage during their vacation.

Enclosed my dime and best wishes.

Your little niece,
Annie Pearl Way.

May the playtime refresh you so much, Annie, that you may be ready when work time comes again.

Dear Uncle Jim:

Enclosed please find my dues for this month. I am having a lively time playing horse with my calf. Brother drives the cow. Guess the boys are proud of their calf. With love I close.

Your nephew,
Claudie Way.

The boys have two little calves now and enjoy playing with them very much.

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.



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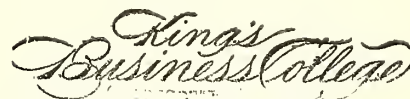
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Southbound—daily.		Northbound	
P. M.	A. M.	A. M.	P. M.
1:30	6:00	LvRaleigh	T t Ar. 9:25 4:30
1:40	6:11	Caraleigh	t 9:10 4:20
1:44	6:19	Sylvaola	9:01 4:15
1:50	6:25	Barnes	8:33 4:07
1:57	6:32	Hobby	8:45 4:00
2:05	6:42	McCullers	t 8:40 3:56
2:10	6:47	Banks	t 8:31 3:50
2:20	7:00	Willow Springs	t 8:20 3:40
2:28	7:10	Cardenas	8:10 3:33
2:33	7:13	Varina	t 8:05 3:30
2:43	7:23	Fuquay Springs	8:00 3:20
2:50	7:30	Rawles	7:46 3:13
2:57	7:40	Chalybeate	7:40 3:07
3:02	7:45	Kipling	7:35 3:02
3:15	8:00	Cape Fear	7:20 2:46
3:21	8:08	Lillington	7:15 2:41
3:28	8:16	Harnet	7:06 2:32
3:33	8:21	Bunlevel	7:00 2:26
3:43	8:32	Linden	T 6:50 2:16
3:50	8:40	Carlos	6:41 2:09
3:54	8:44	Buckner	6:37 2:05
3:59	8:49	Slocomb	6:33 2:01
4:08	9:00	Carver's Falls	6:23 1:51
4:17	9:10	Tokay	6:16 1:44
4:30	9:25	ArFayetteville	Lv 6:00 1:30

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DANIEL WILSON KERR.

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

(Concluded from last week.)

But the enterprise for which he is most noted and the institution which forever entitles his name to fame among us is the Christian Sun. From 1833 at Kedar, Mt. Auburn, Warren Co., and particularly from the time the 1st copy of the Christian Palladium fell into his hands in 1840 until Feb. 17, 1844, when the 1st issue of the Sun appeared, he labored constantly on the idea of a religious paper for his conference. Here as in the matter of the union with the northern church, he was the power behind the throne, he furnished the ideas but made others believe they were theirs, and so the Christian Sun came into being. At the conference referred to in 1833 resolutions prevailed to the effect "that efforts be made to establish in N. C. the printing of a paper to be entitled the 'Christian Intelligencer,' and that the treasurer be and is hereby authorized to pay out of the treasury if there be a sufficient surplus, \$50.00 to the support of said paper, and that Brothers Elijah Lewelling, Thomas Reeves, D. W. Kerr and J. P. L. May be, and that they are hereby appointed, an Editorial Committee, to conduct the printing of the same." The matter slept until May 14, 1842, at a called session at Union, Orange, now Alamance Co., called especially to consider the establishment of a church paper. At this session a motion prevailed "that a monthly periodical newspaper be established amongst us, to be denominated, The Christian Sun." Motions also prevailed to appoint 12 men as a Southern Christian Publishing Committee, and to make the Christian Sun auxiliary to the Christian Palladium. This committee met on the same day as the conference and unanimously elected Elder D. W. Kerr editor. For the next year nothing was done. But at the conference held at Pleasant Grove, Randolph Co., N. C., Sept., 1842, Elder Kerr reported that he would soon begin the publication of the Christian Sun and the conference authorized him to begin as soon as he thought advisable. The minute reads: "It was left discretionary with him as editor when to commence it." On Feb. 17, 1844, the January number of the Christian Sun made its appearance, with Elder Daniel W. Kerr, Junto, N. C. editor, and Dennis Heart, Hillsboro, N. C. printer. It was a sixteen page paper and was to appear monthly. The price was \$1 per year in advance. So far as known, the file is not complete, the Christian Sun has been steadily shedding its rays of light from

that day to this without suspension. To Daniel W. Kerr belongs the honor of having launched the enterprise as well as of having conceived and engineered idea. With infinite caution did he plan and labor and agonize and wait before he began it, and when he did begin it, so firmly did he establish it and so deeply did he root it in the hearts and affections of our people that they have ever since defended and supported it, until today it is become one of the most influential religious journals published in the Southern States.

Elder Kerr received no pay for his services. He supported himself by preaching and teaching and gave his spare time to the paper gratis. He proved himself an able editor, a skilful wielder of the sword of the spirit, and a staunch defender of the Christian Church and faith. His 1st editorial was on "The Name Christian." He chose high themes and wrote on them with a master's hand and grasp. The following are the themes of the editorials of the 1st volume of the Christian Sun: The Name Christian, Eternal Things, Repentance, Christian Union, Second Advent, The Bible the Only True Guide, Abolition and the New England Convention, The Christian Religion a Spiritual Religion, Translations of the Bible, The Christians in Va. and N. C., The Christian Church, and The Va. and N. C. Christian Conference. His editorials are long, but never tiresome—never too long. He knows what to say, what not to say, and how to say it. He writes as one well-versed in his subject and his burning words carry conviction to the heart and life. He was an able editor and a good. His policy as editor was to allow any communications of whatsoever nature to appear over the true name of its writer. In this way hurtful things occasionally occurred and for them he was criticised. His reply was that truth will be supreme, and error can do no permanent harm nor have any considerable existence. This error, if error it be, was due also to his generous nature, his willingness to be fair and upright and open-handed.

Elder Kerr began the Christian Sun as a conference enterprise, but before his death saw it become what it is today, the organ of the Southern Christian Convention. As early as August 2, 1844 the Eastern Virginia Conference in session at Antioch, Isle of Wight Co., passed the following resolution, "Resolved, That the Christian Sun, printed at Hillsboro, N. C., is suitably located, conducted in a Christian spirit, well calculated to be a general and lasting benefit to the Christians in this state and N. C., and merits our confidence and

at the organization of the Southern Christian Association (present S. C. C.) at Good Hope, Granville Co., N. C., and reported to his conference which met in Oct. of the same year at Pope's Chapel, Granville Co., N. C., that the committee appointed in 1846 to participate in the proposed Southern Christian Association had met with that body and transferred to them the Christian Sun.

In 1849, if not before, he removed to Pittsboro, Chatham Co., as has been said and there taught school. He moved the Christian Sun with him where it was printed by Mayor Alexander Dismarks. Of the Christian Sun as edited by Bro. Kerr at Pittsboro and of the last days of his life, Mr. W. S. Gunter thus writes in the Christian Sun of Feb. 21, 1884 "In August, 1849, I was elected clerk of the Superior Court of Chatham Co. and moved to Pittsboro, the county seat. Being to some extent impressed with a call to the ministry, in January, 1850 (I think it was), I entered the school of Rev. D. W. Kerr, who was then editing The Christian Sun and teaching school in the Male Academy of that place. The Sun had been removed from Junto Academy, in Orange Co., to Pittsboro.

"In March of that year Rev. Mr. Kerr was stricken down with paralysis. At his request I took charge of his school and closed out the session for him, teaching during the day and nursing him at night. He was entirely helpless, but his mind was clear. The Sun was then printed by Mayor Alexander Dismarks, Mrs. Kerr and myself preparing the matter to make up the paper, reading and correcting the proof sheets etc., at night. He remained in this condition for several months, when a second stroke of paralysis suddenly brought his end, dying in a few hours." The exact day was May 15, 1859.

At first Elder Kerr's remains were interred at Pittsboro, but in 1857 they were taken up and reinterred at Union, formerly Orange, now Alamance Co., N. C., where a plain marble slab, but for its day a very excellent and costly one, marks the spot where all that was mortal of him, who did so much to entitle him to the grateful remembrance of a noble people, awaits the resurrection morn. To lose such a man at such a time in the very zenith of his power and usefulness, was a great blow to the cause in the South, but those who took up his works encouraged by his example and inspired with a lofty hope for the future, have carried our banner forward and advanced our interests much more rapidly than Elder Kerr, with the large vision and consuming hope that possessed him, ever dreamed to be possible.

Elder Kerr was married early in life to Miss Rebecca Barham Davis who was a woman of scholarly attainments and liberal culture. She was a helpmeet to him in deed and in truth—helping him in his school and in all the numerous labors of his life. After her husband's death she removed to Graham, N. C., and taught school. A sister of Dr. W. S. Long, first President and founder of Elon College, was one of her pupils and bears ample testimony to the excellence and thoroughness of her instruction and the charm and winsomeness of her gracious manner. In 1860 the conference at Pleasant Hill, Chatham Co. appropriated \$20 to her. She died at the home of a relative whose name was Richmond, near Hurdle's Mill, Caswell Co., N. C. Her remains sleep beside those of her distinguished husband in the old burying ground at Union, Alamance Co. N. C. She died June 18, 1873, aged 67 years, 3 months and 16 days.

(Begun on page 5.)

1. Be sure your position on all public questions is such that you can maintain it with implicit confidence in the rightness of it. Until you can reach this point "sit on the fence," if need be, "while others go by."

2. Go to your tasks, whatever they may be, great or small, humble or exalted, with hope and cheerfulness, with a determination to win. Accept results philosophically: if you succeed, modestly; if you fail, heroically. In the one

case, the world will honor you; in the other, it will respect you.

3. In all things be frank with yourself, honest with your fellowmen, loyal to your Alma Mater, true to your country and faithful to your God.

Then, some day, perchance even at your hundredth anniversary, the world may pause to pay tribute to your memory.

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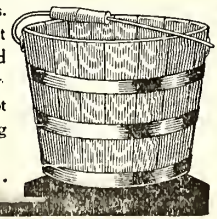
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DIED.**Barrett.**

Benj. E. Barrett was born Sept. 7, 1825. He died June 8, 1908, being eighty-two years and nine months old. He was a veteran of the Civil War, having served four years in Company A, Mahone's Brigade, after which he returned to his home and pursued the work of the farm, where he stayed until his death. His wife preceded him to the grave a little more than four years. Since that time he had been very feeble until the end came. He outlived all his brothers and sisters many years and many of his long, tried and true friends, but he still leaves to mourn their loss a host of friends who loved and respected him as a perfect gentleman.

Bro. Barrett was a member of Spring Hill Church about fifty years. And it is not to be said of him that he was merely a Christian, or a nominal Christian. He was considered in deed and truth a Christian. I have never heard anything of him contrary to the fact. There are men in the world who are classed with men, they look like men, and are called men, but in their life and all its different relations, they exemplify none of the traits of character or elements of good citizenship that go to make up true manhood. As a citizen he was exemplary, believing it to be the highest honor to face death, if need be, in the right. It is said of him that he was a perfect gentleman in every particular.

He followed Lee for four long years. It is said that he was punctual, prompt, gentlemanly, honest and upright, chivalrous and heroic in all his duties to his country, commanding the highest respect of both officers and companions. He escaped all injury in the war with the exception of a wound in the back of his head which was caused by an almost spent bullet.

After returning to his manse in Sussex Co., near Waverly, when the war was over, he resumed the work of the farm, there passing quietly and peacefully the balance of his many years.

During the time of his vows to his God and his church he tried to live consistent with all its teachings. He was, of course, limited in his information and thus necessarily limited in his personal usefulness for the growth of the church. But in all matters of principle he tried to emulate the Christ. No one I ever visited loved prayer and the reading of God's Word more than he. I was to see him not long before he died, and, with tears streaming down his careworn cheeks and his frame shaking with emotion, he said, "I am ready to go. I am waiting the call of my Master." Paul says, in his

second letter to Timothy, 4:6, 7, "I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge shall give to me that day; and not to me only, but also to all them that loved his appearing." This is the refrain of a long life of service and trial,—the expression of grace in divine willingness and submission to the will of the Lord,—the consolation of having fought the good fight and kept the good faith,—the glorious hope for the crown and all the eternal reward that God has for all those who love His appearing. This was the refrain of Paul's long and gloriously spent life. This was the end. This was the happy spirit which filled his life to an over-flowing when eternity was staring him in the face. This was also the end of our Bro. Barrett. Not a Paul indeed, but a man of a pure heart and an exemplary life, coming to the end with the same resignation that characterized the great preacher.

His body was buried in the old family cemetery on the farm now owned by Bro. J. L. Cox. Peace be to his ashes and eternal rest to his soul.

H. E. Rountree.

Waverly, Va.

Holt.

On June 6, 1898, Mrs. Caroline Z. Holt, widow of C. W. Holt, passed from labor to reward. Mother Holt was born Nov. 11, 1835. Her maiden name was Kirkpatrick. On April 30, 1856, she was united in marriage with G. W. Holt, and to this union were born eleven children, eight of whom are living—three with father preceded mother to the grave.

In early life she joined the Presbyterian Church, and lived in its communion for some years. After her marriage, she moved her membership to New Providence Christian Church, Graham, N. C., and later to the Burlington Christian Church, of which church she was an interested and faithful member when death came. For something like seven or eight years, she had been in poor health, and hence unable to attend regular church services, but her interest in the church's welfare and her own spiritual life seemed to deepen as years and bodily afflictions increased. I rarely ever called, that she did not get the Bible, or have some one else get it, and ask that I read and pray with her. It was always a pleasant service. Her life impressed me as one of hopeful resignation in Christ Jesus. It is a great thing to be a good mother, and to be permitted to rear a good and noble family. The funeral services were con-

ducted from the church by the writer, her pastor, Rev. Mr. McKeever and Rev. Mr. Snipes taking part. The attendance was very large. The music was tender, sweet and comforting. The interment was in Pine Hill cemetery. It has rarely been my privilege to see a more beautiful floral tribute than the one which followed the earthly remains of Mother Holt, borne by little girls—her granddaughters. May the God of consolation comfort the bereaved ones.

P. H. Fleming.

HOLLAND ITEMS.

My health has been so very poor for several days, I have not felt like writing at all, even if I had had matter of sufficient interest for publication in the Sun. Though very weak and feeble from age, my health is not such as to keep me closely confined to bed or sick room. My appetite is very poor, so that I can scarcely eat at all. I eat but very little when in my best condition, but always try to eat a little when I can. But it would be folly in me, a man of my extreme old age, bordering on my ninetieth year, to expect much of health, or worldly pleasure here. My highest satisfaction now, and most cheering hope is of a happier state of existence after my worldly sufferings are over.

It afforded me much pleasure to hear through Rev. N. G. Newman and others who attended the closing exercises of Elon College of the splendid work done, of the large number of graduates, and how much they enjoyed their visit. It also gave me much pleasure to hear through the brethren who attended, that so many of the brethren who were there, and who live at a distance, enquired after me. Especially did I hear with pleasure that Rev. Bro. J. W. Wellons, one of the old veterans, whom I have known so long and so favorably, who has done so much faithful and successful work for our beloved church, was there, and enquired after me.

There were services at the Baptist Church here last Sunday. The newly chosen pastor had another minister of his church with him, who also preached at night.

I read with much pleasure the article of Prof. W. T. Lawrence on the life work of Rev. John R. Holt. I remember seeing him but once and that was at our first General Convention, held eight or ten miles from Graham, N. C. (I do not now recollect the name of the church). I had read of him through the Christian Sun, but had not had the pleasure of seeing him. But must say, I only saw him to admire and love him. He preached but once during the Conven-

tion—a man of superior gifts—education and talent—whilst I had neither, and had just entered the ministry, was appointed by the committee to preach three times.

The Ladies' Aid Society of Holland Christian Church will hold an entertainment on Tuesday evening, June 16th, at 8 o'clock. Miss Troutman, of Newport News, an elocutionist of gifted powers and possessing a charm of personality rarely seen, will render some of her best selections. Admission 25 and 15 cents. Refreshments will be served.

R. H. Holland.

MEMBERSHIP IN NATIONAL RED CROSS.

Open to all Reputable Americans, Young .o. Old,—The People, not the Government, Furnish Red Cross Support.

It is true that the federal government, in 1905, by act of Congress, re-incorporated the American National Red Cross and it is under governmental supervision as to accounts and expenditures. This is a guaranty that all funds will be accounted for and properly applied. It is not true, as many suppose, that the government furnishes funds. It does not. There are few salaried officers and most of the executives give, not only of their time and service, but of their private means for the good of the cause.

Hon. William H. Taft, President of the American National Red Cross has publicly urged the patriotic duty of membership. The Japan Red Cross has 1,300,000 members and nearly \$5,000,000. available funds. France, Germany, Austria, Russia and Italy are in like case, relatively, as to membership and finances. The United States (more prosperous and, on occasion, more generous than any of the 44 nations signatory to the Geneva and Hague Red Cross Conventions) has less than 10,000 paying members and practically no resources applicable for emergencies.

The Red Cross is the greatest humanitarian organization the world knows, or ever has known. Its flag is the only one held immune from attack in time of war. It aims to avert, or to mitigate, suffering from war, pestilence, famine, earthquake, flood or fire and its record makes one of the brightest pages in the history of civilization.

Membership in the American National Red Cross has been thrown open to all respectable Americans, irresponsive of age or sex. Thousands have already joined. Membership costs but one dollar (\$1.00) and insures enrollment at Washington, a Red Cross badge, the Quarterly Bulletin, a magazine devoted to Red

Cross interests, and the first year's dues. The yearly dues are one dollar. Life memberships, \$25.00.

If you send one dollar to Hon. W. H. Taft, 341 War Department, Washington, D. C., you will be enrolled at once as a National member and the badge and Bulletin sent you.

For further information, or a copy of the Charter and By-laws, together with other explanatory literature, write to Mr. E. R. Johnstone, National Registrar, 341 War Department, Washington, D. C.

GOOD SOCIETY.

The value of good society cannot be estimated too highly, since people instinctively copy the manners of those with whom they associate. Many a youth has been ruined by vicious example, and innocence cannot long exist with those who associate with the profane and vulgar. The young man or young woman who would be wise and virtuous—and so of real value to the world—must avoid evil companions and seek good society. By which I mean he or she should cultivate the acquaintance, not of the rich, the proud, the fashionable, but of the wise, the intelligent and the good.

In nearly every community there are persons of piety, intelligence and culture, from whose conversation we can get information, and who are not unwilling to impart of their knowledge to those who seek instruction. The society of such is always safe. "Evil communications corrupt good manners," while a teachable spirit and a model deportment will ultimately achieve success.

Says Philip Hamerton: "Of all intellectual friendships, none are so beautiful as those which subsist between old and ripe men and their younger brethren in science or literature or art. It is by these private friendships, even more than by public performance, that the tradition of sound thinking and great doing is perpetuated from age to age."

So, then, I would advise the young, if they wish to be wise and respected, if they desire elevated enjoyment rather than groveling indulgence, to seek the society of the good, and, by associating with the best people to "covet earnestly the best gifts." Solomon's counsel is both wise and safe—"My son, if the wicked entice thee, consent thou not." "Take out the weeds from some wild spot,

Remove each stone that shows,
Plant seeds of friendship good and deep,
And tend the plant that grows."

D. E. Millard.

Portland, Mich., June 8, 1908.

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THE SUNDAY SCHOOL.
SECOND QUARTER, LESSON XII.

June 21, 1908.

Review.

Golden Text.—But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. John 20:31.

While the lessons for this quarter cover the larger half of the Gospel, they include a very brief period. Lessons 3-10 extend over only fifteen days, and the last lesson must be placed within the next month.

Lesson I. Jesus the Good Shepherd. The discourse was occasioned by the healing of a blind man and the treatment of him by the Pharisees. The topics to review: (1) God has us down as fine as hair. (2) The gathering of the sheep into one fold.

Lesson II. The Raising of Lazarus. The true life begins with this lesson, Jesus the personal Savior and friend.

Topics: (1) Trouble is no respecter of personal friends. (2) God's partnership with men. (3) The easiest thing in the world is to die.

Lesson III. Jesus Anointed at Bethany. This lesson is the distinct sensing and sounding ahead of the heavy air and thunderings of the terrific storm that breaks in Lessons VII and VIII.

Topics: (1) The Master, a social person. (2) The remembrance of Judas.

Lesson IV. Jesus Teaches Humility. This is the center-point of the Christian's experience.

Topics: (1) The supreme moments of life. (2) The proof of love is its sticking qualities.

Lesson V. Our Heavenly Home. The discourse was uttered immediately after the institution of the Lord's Supper, and is the center-point of the Christian's gaze.

Lesson VI. The Mission of the Holy Spirit. The presence of the promised Holy Spirit will ensure a higher knowledge and blessedness than that of the disciples in their earthly companionship with Jesus.

Lesson VII. Jesus Betrayed and Denied. Topics: (1) Love walks into death. (2) Peter and his weapon. (3) The denial.

Lesson VIII. Jesus' Death and Burial. The cross is the center-point in the true perspective of life. If a man is unsteady here all the rest of his thinking gets unsteady, too. With the cross in central place riveting one's eyes all else falls into right place.

Lesson IX. Jesus Risen from the Dead. Jesus did die; great blessed central truth; but he rose again. The bright

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light of the third morning now shines with resplendent glory over the blackness of the cross, forever transfiguring it into rarest beauty.

Lesson X. Jesus Appears to the Apostles. To prove it was true that Jesus rose from the dead, John tells how Mary and the disciples and Thomas saw him several times.

Lesson XI. The Risen Christ by the Sea of Galilee. The marvelous, masterful calmness of Jesus is brought out

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strikingly by this lesson. This is the great teaching of his inner life.

Lesson XII. Review. The chief use of a review is two-fold. It tests our memory. It fixes anew on the mind what we have learned.

Lesson XIII. Temperance Lesson. The frequenters of the saloons and bar-rooms like darkness rather than light. The bar-rooms so often have doors that prevent you from looking in as you pass, while the other stores are wide open.
G. W. T.