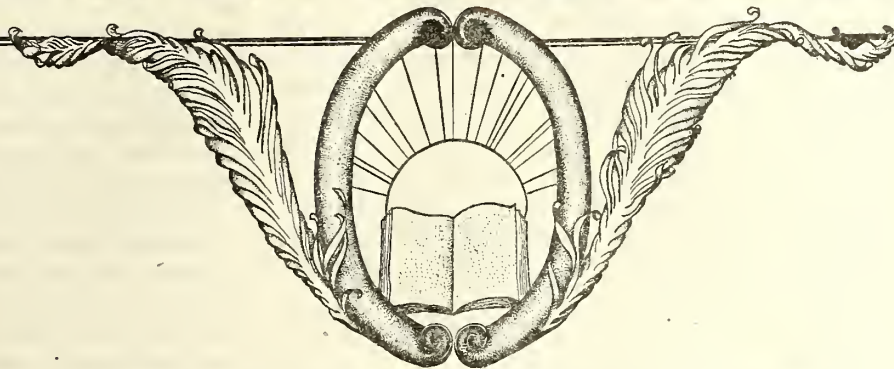


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J. O. Atkinson, Editor.

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No. 23.

SECRET PRAYER.

It was David Livingstone's habit every birthday to write a prayer. On the next to the last birthday of all this was his prayer: "O divine One, I have not loved Thee earnestly, deeply, sincerely enough. Grant, I pray Thee, that before this year is ended I may have finished my task." Says R. E. Speer: "It was just on the threshold of the year that followed that his faithful men, as they looked into the hut at Ilola, while the rain dripped from the eaves, saw their master on his knees beside his bed in the attitude of prayer." He had died on his knees in prayer.

Samuel Rutherford was a man of prayer. Prayer brought the Saviour near to him. When confined in jail for conscience' sake, he records in his diary: "Jesus came into my cell tonight, and every stone flashed like a ruby."

Stonewall Jackson was a man of prayer. Said he: "I have so fixed the habit in my mind that I never raise a glass of water to my lips without asking God's blessing, never seal a letter without putting a word of prayer under the seal, never take a letter from the post without a brief sending of my thoughts heavenward, never change my classes in the lecture room without a minute's petition for the cadets who go out and for those who come in."

James Gilmore, the pioneer missionary to Mengolia, was a man of prayer. He had the habit in his writing of never using a blotter. He made it a rule when he got to the bottom of any page to wait until the ink dried and spend the time in prayer. That kind of habit drives prayer right into all the chinks and corners of our lives like the mortar that holds the building stones together.—Selected.

EDITORIAL COMMENT.**Clean Money.**

The Charlotte Evening Chronicle says that at least two banks of that town "furnish clean money for personal use on request. The United States ought certainly to keep all its money clean." We are inclined to think that it is not the United States, but the banks that are to blame in this matter. Our understanding is that the Government redeems its paper, or gives new for old and worn currency on demand.

By the way, we wonder if The Chronicle ever observed the great difference in the matter of clean money, and foul, worn, filthy money in different sections of the country? We have. In the North and East, in New England in particular, you seldom find any currency except that which is new, clean and crisp. Whether of a bank or of an individual, if you ask change for a five or a ten you are more than apt to get your change handed out in currency almost as if just from the press. In the South, on the other hand, the crisp notes are the exception, and the worn, torn, germ-ridden notes are the rule. Can the esteemed Chronicle explain, and then in behalf of our good South, remedy this to any extent? Are our banks to blame? If not, who then?

How to Vote.

We do not commend the source, but we do commend the counsel, of Father Fagan, a Chicago Catholic priest, who said recently to a company of young men: "I would not have you all vote one way. We do not want a Catholic political party in this great country. Vote for a Republican, if you believe him to be a good man. Vote for a Democrat, if you believe him to be a good man. Above all, be good men to your selves."

That is good advice indeed and we wish all Catholics and Protestants alike would practice it. If we vote for and elect good men we may expect good measures to be adopted and enacted. No party or platform can rise above or be superior to the men who are put in office. This was Christ's method of dealing with the social and political situation. He did not interfere with platforms and measures, but He went to work to make all platforms and measures better by making a better race of men. You may count on the right sort of men to do the right sort of law-making and law enforcing.

The Titanic.

Senator Smith of the Senate Investigating Committee laid before Congress on May 28 the results of his finding in the deplorable Titanic disaster. The cause of the calamity, and the chief blame, are

laid upon the dead Captain Smith who went down with his ship and who refused to heed repeated warnings of danger from floating icebergs. Captain Lord of the Californian steamship is chargeable with failing to heed the cries for help and therefore for unnecessary loss of life. The thanks of Congress and an appropriation of \$1,000. for a medal are given Capt. Arthur H. Rostron, of the Carpathia, for his heroic service in rescuing 716 persons out of a total of 2,233. Senator Smith condemned "antiquated shipping laws and over-ripe administrative boards and asked that all nations get together in shipping reforms. "New Laws," said he, "will best testify our affections for the dead."

It sometimes requires some awful calamity to puncture over-ripe and top-heavy human pride and self-confidence. Maybe this deplorable disaster after all will work out for us greater safety and security in ship building and in sea going. If so those unfortunates who went down will not have died in vain.

ELON COLLEGE NOTES.

The Baccalaureate Sermon by Rev. J. F. Burnett, D. D., Sec. American Christian Convention, was delivered at Elon College at 11:30 o'clock, Sunday A. M.

Dr. Burnett had come all the way from central Iowa to deliver his message to the members of the Senior Class. His coming had been looked forward to with genuine pleasure by all those who know his power as a pulpit orator. Dr. Burnett chose as his text Tim. 4:16 and spoke in part as follows:

"The successful life is one that recognizes its unity. Paul understood the unity of life and said "this one thing I do. There are two words of the text that should be especially emphasized: Thyself and Heed. There is a personality of whichever normal life is fundamental success. The word take heed ordinarily means to listen, to look, but in this connection it means to grip, to grasp, to hold. The illustration is that of a farmer who is inexperienced and when he is about to begin a furrow an old experienced farmer, says: Young man, the surface of the ground is uneven; get a firm hold upon the plow handles. That is the philosophy of the text and the advice of the good and wise Paul, and I have come to vocalize and emphasize in the most practical way the sound advice of this old Hebrew.

There are two spheres in which this personality may find opportunity of expression. One of these spheres is the world of flesh and things into which we are born without any conscious knowledge on our part, and the other is the

world of spiritual virities into which we are born with our full knowledge and consent. Our birth into this world gives us a right to appropriate all the blessings of the world, and the same is true of the birth into the kingdom of spiritual life.

There are three great laws which must be applied to life in both these spheres if life is to reach its best. The law of suppression must be applied to all the functions of the soul, which lie beneath the spiritual birth-line, such as combativeness, acquisitiveness, self-esteem and others of like character. The law of cultivation must be applied to all the nobler qualities of life and to those born with our birth into the spiritual kingdom. The law of impartation must be applied to all the powers of life by which we are made capable of serving the law of freely giving because of having freely received is absolute and universal. It is the law of God in all things."

A great audience heard Dr. Burnett with pleasure and profit. At night President Harper delivered the baccalaureate address, which appears in full elsewhere. There are already many visitors present and a fine promise of a great commencement.

A. L. L.

THE SUFFERINGS OF JESUS.

One of the greatest mysteries of the earth is that of the sufferings of Jesus.

Peter forbade Him, but Jesus would not follow Peter's counsel.

Women wept as he bore his cross; but the angels did not help him carry it.

Why did he not have his disciples suffer in his stead; thus making a vicarious offering? No; he "trod the wine-press alone." Such things were to come on his people, and he went before them. Our heavenly Father knew our sorrows, and gave a captain of salvation, perfect though sufferings, to be a merciful high priest.

But why God's Son?**** Our Sons must die, and God spared not his own Son.

Why a heavenly sufferer?**** Because heaven sympathises with us.

See him, O sinner,**** The wild beasts howl around him. So you may oppose Him.**** Satan is in stern struggle with him. So you may be.**** He is crowned with thorns. So memory of your sins may pierce your aching head.**** See him nailed to the cross. So you may be bound, and cast out.

If you reject Christ, you must fight your battle alone; for your drinking companions will not help you, nor romping sinners, nor cackling critics.

But Christ is the tree of life, whose leaves are crushed to heal your wounds and bruises.

J. J. Summerbell.

**PROGRAM SUNDAY SCHOOL CON-
VENTION OF THE GA. AND ALA.
CHRISTIAN CONFERENCE**

Oak Grove, Troup Co., Ga., June 14-16

First Day.

8:00 P. M., Preaching, by Rev. P. L. Dukes.

Second Day.

9:00 A. M., Convention opened by President of last session.

9:15, Enrollment of delegates and organization.

9:30, Why should men attend S. S.? Led by J. T. Cox, Lanett, Ala.

9:40, Why should women attend S. S.? Led by Mrs. A. A. Terrell, Columbus, Ga.

9:50, Why should young men attend S. S.? Led by Eddie Hill, Phoenix City, Alabama.

10:00 Why should young ladies attend Sunday school? Led by Miss Pearl Elder, Columbus, Ga.

10:10 Why should children attend Sunday school. Led by Miss Paralee Beggs, Columbus, Ga.

10:20 Class organization and its benefit. Led by Rev. W. L. Wells, Columbus, Ga. General discussion.

11:00 A. M. Preaching by Rev. W. L. Wells, Columbus, Ga.

Dinner.

1:30 P. M. 10 minutes song service led by J. A. Short, Chipley, Ga.

1:40 Teacher Training. Led by Rev. E. M. Carter, Chipley, Ga.

2:00 Should our Sunday school take some special missionary work to do? Led by J. H. Hallmon, LaGrange, Ga.

2:20. Preparation of lessons. Led by Miss Ethel Overby, Richland, Ga.

2:45 The necessity of regular attendance on the part of the officers and teachers of a Sunday school. Led by D. S. Hogg, Richland, Ga.

3:00 P. M. Round Table.

3:15 Business session.

Night Session.

7:45 P. M., 20 minutes for song service.

8:10 Giving.

1. Who ought to give, by H. W. Elder.

2. Why give, by W. L. Wells.

3. When give, by Rev. E. M. Carttr.

4. How much give, Rev. J. W. Short.

8:50 Fellowship meeting.

Third Day.

9:30 A. M. Regular Sunday Lesson.

10:30 30 minutes given to the recitations and exercises for students of different schools.

11:00 Preaching, by Rev. G. D. Hunt, of Wadley, Ala.

Respectfully submitted,

H. W. Elder, Com.

**HOME MISSIONS IN EASTERN N. C.
CONFERENCE.**

To the churches of this conference, let me say, we have many things to inspire us to greater efforts. God is opening up now fields to us. We need men and money to enter these open fields. Will the churches of the conference occupy these new fields? The brethren and friends at Apex, Wake County, N. C. have rented a hall and are calling for preaching. A brother at Norlina, N. C., proposes to give us a nice lot, if we will build a church house on it. Both of these places will very much strengthen our conference.

But some one says, "we have all we can do." We are not doing half what we can do with a strong effort, and at the same time, faith in God's guidance. A conference with nearly 4,000 members ought to raise not less than \$1,000.00 for Home Missions, \$500.00 for Conference Missions, and \$500.00 for Convention Missions. One is as necessary as the other. Let every church make a strong effort to double the amounts for which conference has asked. Last year our conference made a net gain of 175 members. This was not a big gain, but it is encouraging.

W. G. Clements.

WHAT SHALL WE READ?

I am sure that, in this age of multiplicity of reading matter, this is often a real question. Personally it is one that sometimes puzzles me.

But the phase of the question that assumes even an alarming aspect is that some people do not even seem concerned about it. I have made considerable observation along this line in my goings about and I know for a fact that majority of professing Christians do very little reading of a religious character. And, furthermore, I have observed that, in the average home where religious papers are taken and read at all that reading is done principally by the mothers and daughters, the father and brothers being usually too busy with reading papers, politics, business matters, and perusing the ever-present daily paper to more than glance at the church paper. In many homes the mothers are also busy with chickens and gardens and tiny embroidered frocks to read anything and the daughters with clubs and picnics and cheap magazine stories to care for more solid reading matter. Fortunately, however, in almost every community there are a few faithful women who are sufficiently interested in religious affairs to keep themselves informed and keep church matters going. I believe the failure on the part of men to read religious papers accounts in

a large measure for the often deplored fact that more women than men attend church and make themselves in some instances mostly responsible for the maintenance of local church work.

I often feel that, when our faithful editor so urgently admonishes our people to take the church paper it might be more effectual for good if he could persuade those who take it already to read it, and yet such a plea, however forceful, would reach only those who are already readers, and so as in so many other cases the responsibility of arousing more interest in religious reading lies heavily upon the pastor. Every thinking person knows that both our country and city pastors are already heavily burdened with work and responsibility and yet to rectify just such conditions as I have indicated is as much a part of his work as to preach and indeed is one way to relieve himself of some of his burdens in the sustenance of the work by securing a more hearty support in interest and sympathy on the part of the men of his congregation. If any one doubts the truthfulness of my statements and position, let him observe and investigate a little and he will be convinced.

I am now comfortably located for the summer at Boone, N. C., where the Appalachian Training School for teachers is located in the heart of the mountains, and I long every day, Mr. Editor, for your own or some other able person's power of description to give my friends some benefit, through that medium, of the beauty and grandeur of this mountain scenery. The forests are clothed in all their richness of spring green foliage and the flowers are so lovely in their wild profusion and mantle of color and variety. It is all so grand in its beauty and magnificence that no pen can adequately describe it—it just has to be seen to be thoroughly appreciated. It is all a wonder to me and a constant source of joy and inspiration, and increases day by day my gratitude to the great Giver of all good.

The little village of Boone is a simple mountain village, named for Daniel Boone, the frontiersman, and a large tree stands near the school grounds on which the hunter is said to have hung his game to dress it. It is very quiet here, 33 miles from the most easily accessible rail-road station. I expect to do some study and possibly some work in connection with the summer term of school here which begins June 4th, and lasts seven weeks. I am planning to begin regular teaching in the mountains in August.

I was more than gratified to meet so many of my before unseen friends at the

Convention at Elon College, and to greet again so many friends of college days. I thoroughly appreciated all your kind words and your hearty hand-clasps.

With earnest Christian love for all, I am

Your mountaineer friend,
Bettie Stephenson.

DEVELOPED VIRTUES.

It is a significant fact that the successful development of personal virtues which stand out conspicuously in many a life, has been attained under very adverse conditions and circumstances. It is stated by Paul that he had "learned" in whatever state he was, to be contented therein. The virtue of patient contentment did not become developed in the apostle during the days when his immediate surroundings were most pleasing to him. It required no effort for him to be happily contented at such a time. It was easy to be patient and tranquil then. There was nothing in an agreeable situation to induce a development of the virtue of patience, and its attendant contentment. That development came to him when he was undergoing the stress and struggle of adverse tides, during which he was determined to be contented with his lot, to be patient with his portion, to be satisfied when it was naturally easy to be dissatisfied. And there is the virtue of self-control. It is exceedingly easy for even a quick-tempered person to be self-controlled while he is unaffected by influences of an opposing and distracting character. If one could always be entirely free from harassing conditions, both internally and externally, he never could fully develop the virtue of self-control. He must be under due testing in order to have the right opportunity to so exert himself that he will remain self-mastered amid the trial. When others of like temperament would act furious under abuse, the self-controlled one holds himself firmly in check, however meanly he may be treated. He may feel very indignant, and he has a right to feel so, but he controls himself so well that no outburst of passion proceeds from him. This is a splendid type of true temperance. But it is a virtue which is exceedingly difficult for a great many people to develop into a model example. C. H. Wetherbe.

NOTICE!

The S. S. Convention of the Ga. and Ala. Conference will convene with Oak Grove Church June 14, 15, 16, original date chosen having been changed.

It is desired that each school send a full delegation.

The Convention calls for three cents per member to pay the one cent called for by the Y. P. C., and to defray expense of this Convention. It is requested that each school raise this small amount.

Delegates and visitors will arrive from Chipley, Ga., June 14th, 4:45 P. M. Those desiring conveyance from other points will notify secretary.

Brethren, take time to attend.

J. W. Short.

SUFFOLK LETTER.

One of the signs of progress in education is improvement in schoolhouses and comfort for the students and teachers. Separate class-rooms work out the problems of discipline as well as class instruction. The increase of numbers forced the consideration of this matter of class-rooms, and the extension and grading of classes demanded such facilities. The spirit of this feature of school progress is contagious, and hence, like good roads movements, it has spread all over the country. I presume no teacher and no community would be willing to return to the old method of hearing different classes in the same room with all grades present. The idea of return to old conditions would seem absurd, and it is almost certain that no such thought will ever disturb present educational conditions. The questions of heat, light, and ventilation come in for their share of value in connection with health and progress. Discipline is easy under convenient physical conditions, and the teacher can give attention to the lesson and class instead of the other students who need watching. The honor system of management has grown up under these improvements, and serves a better purpose in education than the scold and rod method.

The public school equipment has forced upon the church the wisdom, if not the necessity, of class-rooms for our Sunday-schools. Superintendents, teachers, and even pupils begin to feel that each Sunday school class should have more privacy and convenience for lesson work. A separate room for each class is the ideal plan; but where this is impossible some rooms should be provided and this would lessen the proximity of classes and confusion in the main room. The importance of this provision for better work in Sunday schools is apparent to any thinking person who is interested in the work; and there are many schools in town and country that could increase the efficiency of their schools without very great cost to congregations. Many congregations have torn down churches that might have been converted into good Sunday school adjuncts to the new church; and many

churches might make additions to the rear of the church for Sunday school use.

There can be but one objection to such improvements and that is the cost; and yet the cost is the least difficulty. The enlistment of the community in real Sunday school interest is the herculean task that confronts most churches. Very few Sunday schools equal in numbers the church membership, and members of the church make better house-provision for their domestic animals than for their Sunday school children. No community is too poor to house its people in comfortable and convenient church buildings as no farmer is too poor to build cribs for his corn. If the community has the people it is a loss to leave them without church accommodations. The sooner the church awakens to a sense of the necessity and of her obligation to provide Sunday school equipment equal to public school equipment, the better it will be for our country. In almost every church community there could be found one or two men who pay as much tax to support the public school as the whole community spends on the Sunday school. The church can never do her best with such odds against her. Every school should set as its goal class-rooms for classes and the whole community proud of and interested in its school. The average school is a shuffle of feet, a jargon of voices, a confusion of ideas, a glance of eyes, and the absence of spiritual quiet and meditation. It should not be so. The school is worthy of conveniences, comforts, spiritual assistance, and quiet. The class needs a few moments of devotion. The teacher needs the eye, ear, and heart of the class. The half hour ought to be holy. Pray for it. Work for it. And the class-rooms will come and we shall get closer to the Bible and to Jesus. W. W. Staley.

—The whole country laments the death of Wilbur Wright, the noted aviator and inventor of the aeroplane. He died at his home in Dayton, Ohio, in the early morning of May 30, of typhoid fever. With his brother, Orville, Mr. Wright had made one of the very notable inventions of this century and, though the aeroplane is not perfected, it is assured and the inventor's name will go down among the great and the illustrious in history.

—Count Tolstoy once said:

"All happy families resemble one another; every unhappy family is unhappy after its own fashion."

Is not this true of individuals also. Happy souls are much alike, unhappy ones dissimilar and unhappy after their own fashion.

NOTES AND PERSONALS.

—Third Church, Norfolk, has had a "Note Burning Celebration." That was fine. The faithful there have contributed generously to that end. We should love to have attended that celebration.

—Elon College turns out this time a talented class of seventeen regular graduates who will face life's problems well equipped for efficient labor and useful employment. Here is wishing that every one of the seventeen will reflect credit and honor upon their alma mater. And they can if they will.

—Miss Alice True, one of our faithful missionaries in Japan, writes: "The entering class in the Girl's School has ten pupils. There are other applications. The school has exceeded my expectations and gains ground every year. Mrs. Fry has been very fortunate in being able to get teachers of ability and experience."

—There be people in the world who say that converts to Christianity in foreign lands are few and far between, and that missionaries are not doing much. That is talk from sheer ignorance. Bishop Thoburn says he can remember when the Methodists in pagan India numbered 13. Today they number 262,836 and the annual average increase is 12,500. This illustrates something of that growth which is everywhere manifest in heathen lands.

—Mr. Clarence Poe was united in marriage to Miss Alice Aycock at Raleigh on the evening of May 29th and immediately left for New York from whence they sailed for Europe Saturday, June 1. Mr. Poe is widely known as the distinguished editor of the Progressive Farmer and author of several very popular books, while Miss Aycock is daughter of the late ex-Governor C. B. Aycock, and is said to be worthy in every way of her distinguished late lamented father.

—So our friend, Isaac London, editor of The Siler City Grit, besieged now by superstitious "friends" who have sent him no less than six letters calling on him to pray "the chain prayer," copy nine times and send to as many friends, and not to break the chain. London needs to say the prayers all right, and we have no doubt he will say them, but his attempt to kill this nefarious superstition will not avail. We have tried it and know. That prayer chain fake absolutely refuses to die.

—Greensboro has certainly come into her own in the matter of a daily newspaper. It is no more than patent fact to say that the news service of the Greensboro Daily News is of the very best, certainly equalling, if not surpassing, that of any daily in the State and Bro. Phil-

ips is likewise doing great work on the editorial page. The News has certainly enjoyed rapid growth in every particular the last few months and its continued improvement and excellent service must be a source of gratification to all who are contributing to its success.

—A former Sun subscriber and reader. Rev. Wm. Williams, colored, formerly of Raleigh, now of Xenia, Ohio, writes: "My church at Xenia has adopted the form of Government issued by the Southern Christian Convention. Please send me copies. You may think it strange for a negro in the North to think that he is a part of your Convention, but I am a Southerner. The greater part of the people I preach to are from North Carolina." We are pleased to learn from other sources of the good work this good man is doing in Ohio, but we are not surprised, for in his walk and labors in the State; was a useful and highly respected Christian citizen. We wish him continued success in the good work he is doing in Xenia, that success which his talent and consecrated merit entitle him to.

—From The Durham Sun of May 30 we copy this gratifying note:

"Dr. W. H. Boone, who has served the city so faithfully for the past year, and has done everything in his power to make the city a more healthful place, has announced that he will not be a candidate for re-election. In taking this step Dr. Boone states that his outside practice has grown into such proportions as to need the larger part of his time and that he cannot attend to both and do either justice."

Dr. Boone is the son of our townsman, Rev. C. A. Boone, and is a graduate of Elon College, who as "Will" Boone, made many friends here in his college days. We are informed that there is no more successful and busy practitioner in Durham and that he stands in the forefront of his profession, a fact which will be gratifying to his many friends among Christian Sun readers.

—From the Suffolk correspondence to the Norfolk Virginian-Pilot, May 29:

"A thirty-thousand dollar fire here tonight destroyed the mammoth storage warehouse of Holland-Beamon Company, fire breaking out at seven o'clock. At 9:15 it was under control, but the warehouse and its content were destroyed, and it was only by the most strenuous work with the entire fire-fighting apparatus out that adjacent property was saved. The storage warehouse, property of C. E. Holland estate: \$1,500 worth of peanuts, \$11,400 worth of hay, \$3,600 worth of feedstuffs, fertilizers to the amount of \$3,500, grain to the amount of \$1,500, \$100 worth of plaster is the estimated loss.

As far as W. S. Beamon of the company could tell to-night, the loss is only about 50 per cent. covered by insurance."

At which severe loss we extend sincere regret, and sympathy, to our fine friends, Will Beamon and Herbert Holland, whose splendid business ability and great energy had, within a few years, created this large and successful enterprise. Fine fellows these whose genius will give beauty for ashes and will not be obscured or impaired by this severe, but temporary, reverse.

—As is the custom at Elon College, the President of the College, and his good wife, Prof and Mrs. W. A. Harper, entertained the members of the graduating class at their home on Thursday, May 30, from 8:30 till 11 P. M. This scribe and his wife were honored with the privilege of being present. It was a delightful and happy occasion. Miss Pitt at the piano and Mr. Campbell with cornet and a gentleman from Mebane with the violin dispensed becoming and enlivening music. Lady members of the college faculty, assisted by Mrs. Chandler of Virgilina, Va., and Miss Watson and Mrs. J. O. Atkinson of Elon helped in the receiving and the serving and all the while glad company of us proceeded to have a good time. There were refreshments dainty and delightful, there was a contest of wit and a trial of mental acumen merry and amusing, there was talk and social converse varied and refreshing and seventeen of the handsomest, happiest young women and young men that we have mingled with in many a merry day. It was indeed a happy and wholesome evening and we are still feeling mighty good toward President and Mrs. Harper for allowing us to be there.

—Dr. J. M. Buckley, Editor of the New York Christian Advocate for the past thirty-two years, and in our judgment the ablest and best informed religious journalist in this country, has declined to serve longer as editor of The Advocate and handed his resignation to the Methodist General Conference at Minneapolis, Minn., May 27. We will certainly miss the able and lucid editorials of this great-scholar and thinker and personally very greatly regret that he retires from the editor's chair. We always read Dr. Buckley's editorials to great profit.

The Senate celebrated Decoration day, May 30, by passing the annual pension bill, a measure which carries an appropriation of \$165,162,500, this being an increase of \$13,000,000 over the amount the House appropriated.

Use sticky flypaper in the house. Swat all the flies that escape it.

ALABAMA LETTER.

At Pleasant Grove the third Sunday instant, and Saturday before, we were greeted by good congregations and two inspiring services were held. The work at this point is moving upward now. Congregations are larger than we have had in six months and the interest seems to deepen all the while. The Sunday school has been re-organized and is making commendable progress. The Ladies' Aid Society is well attended and moves forward very satisfactorily. At this point we are hoping and praying for a gracious revival this summer.

The writer was at Langdale the past Sabbath. A good day was enjoyed. Sunday night, Bro. J. L. Hawkins was ordained to the office of deacon. In this service the writer was assisted by Rev. G. M. Holder.

South of Langdale about nine miles is the little town of Blanton, at which place there is some probability of a Christian church's being organized in the not distant future. This writer preached there last Saturday night and Rev. G. M. Holder has preached there twice. He has been instrumental in launching a Sunday school there of about thirty, or more members. There isn't a single church in the place, but the people are anxious for one and we believe the time isn't far when the Christians will have an opportunity to establish a church at this place.

Rev. G. D. Hunt reports his work at LaGrange as being more hopeful than for several months. This is doubtless one of our most important centers. We hope to see the church here continue to take advanced steps in the building up of a stronger work.

The Wadley church will entertain the Mission Rally embracing the fifth Sunday in June. On Sunday, at eleven o'clock during this meeting, the church building will be dedicated. Rev. J. O. Atkinson, D. D., Elon College, N. C., will be present during the rally and will preach the dedicatory sermon. This means that we are to have something worth while, for those who know Dr. Atkinson are fully aware that he is thoroughly consecrated, a profound scholar and thinker, and an orator almost without a peer. So, get ready now, brethren, to attend the Mission Rally. Watch the columns of The Sun for the program. It will appear soon.

G. O. Lankford.

Wadley, Ala., May 30, 1912.

WITH GLAD HEARTS.

One morning recently while standing in one of the business houses of Wadley, Bro. W. V. Childers, of Pleasant Grove Church entered the store and notified the

writer that Bro. R. L. Fetner, of the same church was outside and that they wished to see me. These brethren had come to make the heart of their pastor and their pastor's wife glad, for a genuine pounding was on hand from the church of which these brethren are members and from friends in that community. They brought us corn, flour, syrup, meat, etc., just such things as we needed—and also several dollars in money. For all of this our hearts are glad. Brethren, we deeply appreciate that which you have done. A blessing of the Master be upon each contributor.

G. O. Lankford.

A Birthday Celebration.

Deacon J. A. Fogleman was somewhat surprised and yet delighted Easter Sunday when his children, grandchildren, and a number of his friends gathered at his home. It was the occasion of his seventy-first birth-day. A bountiful and well-prepared dinner was brought together, and all present enjoyed it to the fullest extent. The writer was glad to be one of the fortunate ones, and Bro. Fogleman was happy to see his friends, children and grandchildren having such a good time. He very graciously thought of our better half at home who could not be present, and when we were about to ask leave of absence, Bro. Fogleman was missing, but was seen a little later coming from the smoke-house with a fine ham which he placed in our buggy with the request that Mrs. Cox cut into it when I was away from home. May the kind friendship, and sweet influences of that day's gathering never be forgotten, and when such reunions cease with us below, may we live such lives of service here that we shall meet in Father's house above.

L. I. Cox.

(Delayed in publication.—Editor.)

—For the seven thousandth time let us say, though it will not be heeded, that we do not and cannot publish any article without having the writer's name. We have now an obituary, brief, well-written, readable. The only fault about it is that we do not know who wrote it and so it must go as many other thousands have gone, to the waste basket. We will withhold the name when desired, but the name we must have.

—Of 450 candidates for the ministry in the So. Presbyterian Church, 192 came from country churches, 171 from towns, and 87 from city churches. Of these candidates, 321, or nearly 75 per cent., came into the church before they were sixteen years of age, and 115 between fifteen and twenty.

HOW TO KEEP WELL.**THE DRINK HABIT.**

Get the drink habit. It will cure your "spring fever" and make a torrid summer feel mild for you—if you drink Adam's pure, unadulterated ale. Your sluggish feeling each spring is due to winter accumulations of waste in the body which should be removed. Flush them out with not less than two quarts of water every day. Then keep them flushed. Don't permit these sluggish conditions of the body, if you have to drink three or even four quarts of water and eat nothing but fruits and vegetables. Have an internal spring housecleaning for a week and see how much more easily you can do your work.

WHAT TO DRINK.

Don't drink anything and everything just because it resembles water. Be discriminating. It may be the purest, sparkling water from a mountain spring, or it may be a dilute solution of sewage and deadly bacteria. When encountering a strange water, ask, "Whence came you?" If it is a city public supply it is usually safe. City waters are analyzed monthly and when found polluted the fact is published and the cause of pollution removed. If it is the well with the old oaken bucket or any other open topped well, beware. Analyses show that these old family wells—the open top kind and those that are not walled up water tight with cement, covered and drained around the top—are more than twice as likely to be polluted as city waters, and the State rarely analyzes these wells.

ABOUT "MINERAL WATERS."

Don't waste your money on "mineral waters." They may contain certain salts, minerals, odors, tastes, and colors, either originally or by adulteration, but for five or ten cents your druggist will give you enough salts and minerals to make a barrel of "mineral water." Ninety-nine per cent of the so-called "mineral waters" are a hoax—a snare and a delusion. Why put these "minerals," of which you know little, into your body, of which you know less? The chief virtue of such waters rest in the fact that these "minerals" are usually harmless, and people drink so much of this water that their systems are flushed out and cleaned and they feel good. That is perfectly natural. They would have felt equally good—or better—if they had drunk an equal amount of any pure water, and they would have avoided the taste and expense. Man in his ingenuity has added many things to water, but as a rule these additions are useless if not harmful. No drink ever devised by man is more effective for the slacking of thirst than pure water.—*N. C. State Board of Health.*

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR.

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

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

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

VALUE OF A JUNIOR SOCIETY.

I would not under estimate the value of the senior society of Christian Endeavor, yet I venture the remark that this branch does not hold the great possibilities that are contained in the Junior and Intermediate Endeavor work. If every church in our land had an active Junior society, fifteen years from now that would have a militant force of church and Sunday school workers that would sweep this world for Christ.

Information as to methods of organization for carrying on the work of the Junior society may be had from the United Society of Christian Endeavor, Tremont Temple, Boston, Mass. Here is a great opportunity for service for young women of ambition and energy in our churches. Note some of the testimonials below as to what Junior societies have meant to boys and girls and the churches in which they worshipped:

Mrs. Charles Hutchison, Junior field secretary of Ohio, wrote to a number of Junior graduates asking them what Junior Christian Endeavor had done for them. The replies make interesting reading from every point of view.

"A church without a Junior society," says one, "is like a nation without schools." One might say, without trade-schools, without laboratories. "It is twenty years since I attended my first Junior meeting; and I can truthfully say that not a day has passed, since that time, that Christian Endeavor has not been a help to me in my daily life."

Another: "I gained confidence from the other children through Christian Endeavor training, and very soon I was able to do many things that older people will not attempt." This writer emphasizes the knowledge of the Bible gained through Bible drills and through memory verses learned in the society.

Many tell of the way in which the habit of prayer and Bible-reading has been formed; how fear was overcome, and how

they were taught how to do things for Christ.

One points out four things done in the Junior society that no other church organization does in the same way; first, the Juniors get a working knowledge of the Bible, are taught not only to memorize it, but how to use it; second, they are led directly into service through committee work; third, they are led to prepare and deliver little addresses which grow, of course, with growing intelligence; and fourth, they are taught to pray in public.

Once more: "Through the Junior society I joined the church at twelve years of age, and the Junior work has been the foundation of all my work as teacher in Sunday school and Christian Endeavor."

Finally here is an interesting extract: "Junior Endeavor helped me to pray in public. I was not accustomed to speak my prayers aloud, not even before my mother. But nearly every Junior is able to offer a prayer without being conscious of the people around him. * * * Junior Endeavor taught me to give my money freely. * * * Sunday school is important, but it is not like the Junior Society. The children do not take part in it; the grown-up people do that. Why is it that these Sunday school scholars do not want to teach classes later, and why do many of those that try fail? I think it is because they have been depending on older people to do the work, while they are in the habit of listening. Junior Christian Endeavor teaches us to listen and to work at the same time."

Wanted—Leaders Who Will Press Forward.

He (or, of course, she) may be the least obtrusive of Endeavorers, quiet, gentle, unassuming; but he brings things to pass. Things are accomplished in that society. Above all, the true leader follows his Leader. You know the game the boys play, called "follow your leader." Through thick and thin over hill and dale, through hedges and over walls, they go, as they follow. So, metaphorically, the leader, Christ. He runs "in His steps." He seeks Him always in the quiet morning watch and he is seldom at a loss where or how to go during the day.

Dear friend, is your society ailing? I hope not; but, if it is, this is one trouble, I am confident; you are leaderless. The remedy is to find a leader, or many leaders; to be yourself the leader who shall follow the Leader. Write up this requirement high, and keep it in view until your society takes on new life and power.—F. E. Clark.

NOTES ON C. E. TOPIC, JUNE 16.

Subject—"The Duty of Being Pleasant." Psalms 133:1-3.

"I've made it a practice to put all my worry down in the bottom of my heart, then sit on the lid and smile."

The above quotation from Alice Hegan Rice author of "The Cabbage Patch," seems a pretty good text to use in connection with the scripture lesson for this meeting. It indicates that worries can be kept down and cheerfulness kept up. If it is possible to do so, then it is our duty to do it. Note that the topic is "The duty, etc." Cheerfulness is a habit; so is being grouchy. Either can be cultivated, and, like most wrongs, grouchiness is the easier to develop.

Too many people endeavor to excuse themselves for mean dispositions by laying the blame on the Lord. True, all people are not born alike, but our dispositions and habits are largely a matter of early environment, training rearing, and the process of our own cultivation of that which is best or worst in us. It is just as fair to say that an inclination to get drunk or steal is inherent in us, as it is to say that our disposition is a matter of nature.

Look pleasant and be pleasant, even when you do not feel that way. It is not easy, but it is the right thing to do. Some one says, "Why act a lie?" My friend, you act a much bigger falsehood when you speak crossly to one whom you love because you are mad about something with which he is not connected. You act that which is supremely false when you cause him to feel that you are mad at him, and hurt him unnecessarily.

Visitors to Japan tell us that Japanese parents cause their girls to practice smiling before mirrors, and thus a pleasing countenance is cultivated. Oh, if we could have a mirror thrust before our faces when we have scowls upon them, would it not have a wholesome effect? There are men who actually feel that in their homes they must put on a mean look, a nasty disposition and a general air of both fault-finding and importance. The members of that household may attend the man's wants, fear him and obey him, but none of them will admire, respect or genuinely love him.

Did you ever go down the street with your head thrown back, a smile on your face, a gleam in your eyes, and a hearty "Good morning" for every one you met? Try it sometime and you will find that pier. It has been well said, "Keep sweet the whole day will be sweeter and happy until ten o'clock, and the rest of the day will take care of itself,

Thoughts From Others.

"If you can't be a sun, don't be a cloud."

Cheerfulness is like money well expended in charity: the more we dispense of it, the greater our possession.—Victor Hugo.

"If that man is a prominent Christian, then give me an everyday heathen with a good temper!" said a young man emphatically the other day. His criticism was fair and deserved. The ill-tempered Christian is responsible for making religion despised, just as far as he can manage it, which is sometimes pretty far, alas!—Forward.

The time to be cheery and bright is when other folks are down in the mouth. It doesn't take much grace to take sunny views of life when everything goes well. The time when it takes a whole heart full of love to see the bright side is when shadows lie thick everywhere and the way seems shut up with a thick, black-brier hedge. If you can be cheery then, you are in just the right place and doing the work God wants you to do.—Edgar L. Vincent.

It is a poor excuse for gruffness to say, "I am always sincere, and cannot seem pleasant when I do not feel that way." We have no duty to display to the world our disagreeable moods; but we have a very positive duty to conceal them. If we do fall into the sin of feeling disagreeable, the least that we can do is to confess it to God and hide it from our friends. God wants us to add to the joy and beauty of the world, as a life-habit.—The Sunday School Times.

Some day when you feel so depressed that it seems impossible to be a cheerful Christian, try repeating the following lines by R. W. Gibson:

I am happy today and my whole heart sings,
The world is so full of such beautiful things!
Work and friendship and beauty and love,
Nature below and God above.

For Daily Reading.

- M.—A merry heart, Prov. 15:12-14.
- T.—Suppressing unpleasantness, John 16:1-4.
- W.—Cheer in trial, Acts 27:21-25, 36.
- T.—Songs in captivity, Acts 16:22-25.
- F.—A singing heart, Eph. 5:18-21.
- S.—The soft word, Prov. 15:1, 2.
- Sunday, Topic.

—Major Hemphill, better known as the "Deacon," has severed his connection with the Charlotte Observer and has become a member of the editorial staff of the New York Times. Major Hemphill is one of the most distinguished journalists in this country.

TO WHOM THIS MAY CONCERN.

"To the United States Fidelity and Guaranty Company:

This is to certify, That the books and accounts of Mr. Jasper N. Hess, Agent, were examined by an auditing Committee of Board of Trustees January 4-6, 1911, in the regular course of business and we who reported, found them correct in every respect, all monies or property in his control or custody being accounted for, with proper securities and funds on hand to balance his accounts, and he is not now in default.

He has performed his duties in an acceptable and satisfactory manner, and no change has occurred in the terms or conditions of his employment as specified by us when the bond was executed.

Dated at Dayton, Ohio, this 20th day of January, 1911.

Signature of employer, The Christian Publishing Association.

Signed by Netum Rathbun, Secretary, Official Capacity."

Before the above was signed by Secretary it was approved by the President of the association, O. W. Whitlock. The Auditing Committee consisted of James S. First, W. W. Staley and E. L. Goodwin, all competent men, considered experts in accounts. J. N. Hess.

Dayton, Ohio.

(From The Christian News Letter, Flora, Ill.)

RALEIGH CHRISTIAN CHURCH BUILDING FUND.

Dear Friend:

We need your subscription as soon as possible. The fund is growing, but not as rapidly as it should. Your mite would encourage us. May God put it into your heart to help us now. The outlook for success has never been brighter than at present. I trust that all of us will fully realize our privilege in the matter and that all will respond.

Standing of the fund:

| | |
|----------------------------|------------|
| Reported May 15th | \$7,120.77 |
| Miss Ratie Hurdle | 1.00 |
| Mrs. Bettie Banks | 1.00 |
| H. E. Davis | 1.00 |
| M. C. Upchurch | 1.00 |
| E. P. Peseud | 5.00 |
| Holmes Arendell | 5.00 |
| J. Sherwood Upchurch | 5.00 |
| Amount | \$7,139.77 |
| 369 subscriptions. | |

L. F. Johnson, Pastor.

—General William Booth, of London, the venerable founder and head of the Salvation Army throughout the world is pronounced totally blind from the effects of an operation for cataract which was not successful.

DANGERS OF SPITTING.

"Ninety-five per cent. of our consumption," says the North Carolina State Board of Health, "comes from careless spitting, coughing and sneezing," particularly on the part of the consumptive, but also from people who are apparently healthy. "Spit is frequently laden with deadly disease germs, particularly that of consumptives.

"When one coughs, spits, or sneezes, a great multitude of tiny drops of spittle are violently expelled from the mouth and nose. The largest of these drops can be readily seen. A large number of smaller droplets can be found if a mirror or piece of glass is held before the face when coughing or sneezing. A tremendous quantity of still smaller droplets are discharged in the form of an invisible spray or mist, which floats about in the air for some time. Scientists have found that when a man coughs, spits, or sneezes in a large hall or room where the air is quiet, these tiny, invisible germ-laden droplets will float in the air for a distance of 25 to 100 feet. These tiny droplets, in the form of mist or spray, may be breathed in by other people, or they may settle on objects with which they come into intimate contact, such as food and clothing. Viewed in this light, such conduct is at least impolite. Furthermore, it is dangerous to the public at large to have careless people actually coughing, sneezing and spitting germ-laden matter into their faces even if it is invisible and in the form of fine mist."

—The North Carolina State Board of Health, through its brilliant and wide-awake Secretary, Dr. Rankin, is sending out chunks of wisdom and tons of good advice in behalf of public health and sanitation, if the people will only take this advice and apply this wisdom. We picked up these items from the last week's bulletin, for instance:

The presence of flies means the presence of filth. It may be in the kitchen, in the cuspidor, in the uncovered garbage can, anywhere. At least it is nearby. Remember your visitors and callers may know about this, too.

When you are feeling dull and stupid and have a headache, try a good big dose of fresh air. It will generally do you good.

A death decreasing rate is the best evidence of sanitary progress in a community.

A decreasing death rate is the best evidence of sanitary progress in a community.

The best spring tonic—spring air and pure spring water. Take it every day.

Don't make a junk shop of your stomach.

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT
OF THE SOUTHERN CHRISTIAN CONVENTION.

Members of the Board.

Mrs. C. H. Royland, Franklin, Va., President.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President.
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Mrs. W. F. Walters, Winchester, Va., Treasurer.
Mrs. W. A. Harper, Elon College, N. C., Corresponding Secretary.
Miss Bettie Stephenson, Boone, N. C., Superintendent Young Peoples' Societies and Cradle Roll.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

THE OPPORTUNITY BEFORE US.

As may be seen from the proceedings of the Woman's Board for Home and Foreign Missions of the Southern Christian Convention (published in last week's Sun) a call has been made for \$2,000. to be raised by the women of the Convention during the coming biennium. At first thought these figures may seem a little startling, and rather large, for those heretofore unaccustomed to any organized effort along this line and whose strength has not yet been tested; but on reflecting and calculation it will be seen to be easily within our reach. For instance, to raise \$300. will require a membership of only 250 in the local societies of a Conference; to raise \$150 will require only 125 members, and so on through the apportionments. Now let each Conference Board (and where there is no Conference Board, the members of the General Board) get to work and secure enough memberships to insure the amount asked for or even more; for with the united efforts and prayers of all of our sisters we can do more than is asked for—the question is, Will we do it? God help us each to answer that we will do our part. We may not as individuals be able to do any great things towards redeeming the world from sin to Christ, but by a united effort we may do much toward hastening His kingdom to come. This call for \$2,000 does not include Specials, which some societies are supporting and which are commended to all for creating interest and enthusiasm.

But the raising of this amount is not all that is aimed at. Our people as a whole, are woefully ignorant of and sadly

disinterested in missions. We want to get awake to the conditions and needs of those who have not the light. We want to catch the spirit of Jesus Christ, that we may grow more like Him. If we had more of this spirit, when the many calls for help came we would respond with more alacrity, and not so many calls would be passed by unheeded.

Our people need to think about missions, to study missions, to pray for missions, then giving to missions will only be a welcome medium of showing our interest and love for the work. Let us all to the opportunity before us.

(Mrs.) C. H. Rowland

AN APPEAL TO THE WOMEN OF THE SOUTHERN CHRISTIAN CONVENTION.

"Lift up your heads and look." was Christ's first message on Christian service. Narrowness of vision is as obvious today, in some places, as when Christ spoke thus to His disciples.

Let us women of the Christian Church obey the Master's command, "Lift up your heads and look," to see what He would have us do.

A missionary organization is one mouth-piece through which He sends His message to the church and to the women of the church. Let us wake up to our responsibility and our obligations to the work which we are just beginning, for the women and children of heathen lands and to the missionaries who have given themselves to God for service, that we will say, by the help of God we can do something and we will.

We should feel it a privilege to have a heart and hand in this great work of evangelizing the world, and should pray more earnestly that we may be used of Him to push forward this missionary movement.

There is no doubt if our women would read more missionary literature God would be glorified by a consecrated host who are today "at ease in Zion."

It is not enough to give your names and pay your dues to your society when one is organized in your church, but you should study missions and catch a wider vision of the pitiful conditions in heathendom, and a broader conception of the great plan of salvation.

By all means, attend your missionary meetings every opportunity; they will become a source of sweet spiritual uplift to you and cause you to have a warmer feeling of fellowship toward your fellow-

beings, which includes your heathen brother and sister, and a closer intimacy with God.

Here are some thoughts from a clipping showing "What a missionary society means to you," if you attend. "It may mean a change from household cares to a social hour, a friendly hand-shake, a drawing nearer to our sisters in Christ, and in closer touch with your dear Saviour and His blessed work." "It may mean that you will be one more at the meeting and that your presence may cheer, strengthen, and inspire others to be present, that you may be encouraged and inspired by them to lend a helping hand in the work."

"It may mean that you will step out of self, for awhile at least, and think of others, and what you can do to brighten their lives or bring them to a saving knowledge of One altogether lovely."

"It may mean that you will never attend a meeting and go home feeling sorry that you have passed an oasis in a desert, or stopped for draught by a wayside spring, been refreshed and gone on your way rejoicing."

"It may mean that the Society is the channel through which your little bark sails out to home and foreign lands, laden with your efforts, your money, your prayers, which will aid in brightening dark lives, relieving the suffering, raising the fallen and rescuing the perishing through the gospel of Christ Jesus our Lord."

Mrs. M. F. Cook.

News Ferry, Va.

AN OPEN LETTER TO THE WOMEN OF THE SOUTHERN PRESBYTERIAN CHURCH.

(Just at this time, while our women are struggling to organize Missionary Societies and help bear the burden of our Missionary work the following is apropos—Editor Sun.)

By One of Them.

We cannot, if we would, ignore the fact that we have a share in the responsibility that rests on our beloved Church, for the raising of the foreign Mission Debt, but—what are we going to do?

"Pray," you say. Yes, pray as we never prayed before for anything outside of our personal affairs, that is, pray more earnestly, and with stronger faith; but while prayer moves the Hand that moves the Universe, we cannot study God's methods without seeing that He means us to do as well as to pray.

Well what are we to do? Go round begging people to give? No.

Give the value of our winter hats? Well, that is a good suggestion, especial-

ly for those whose hats cost ten dollars and over. but, dear friends, there is something else that we can do, and the writer earnestly believes that God is calling us to do that very thing—the practice of habitual self-denial especially in dress.

There are many who are obliged to deny themselves many things, but the denial of which we speak is the deliberate doing without something which we are abundantly able to get, and putting that money into the Master's Treasury—just now on that debt.

The rich are called to this as well as those who are comfortably off, and can you not see how quickly we could do our share, if we acted on this plan?

Let us illustrate: Here is a handsome coat suit valued at thirty dollars, or thirty-five. You could get it, and you would enjoy it, too—texture, finish and all, but—that Debt hanging over our Church—you would not enjoy wearing it! You find one at twenty, or twenty-five and while it is not as handsome, you take it, and you have ten dollars to put on the Debt, and, somehow, you wear a smile in your heart that makes up for the lack of style in your suit. This is, of course, but one of the many forms of self-denial possible to use if we are ready for them.

Oh, friends, let us try this. Let our Mission Circles be also Self-Denial Leagues.

Under God there is no more effectual means of building up and strengthening Christian Character than in the habitual practice of self-denial.

There is no merit in it. It is not to be done as a practice, but it is the glad giving up of a lesser good for a greater. The quiet expression of our love to the Master. Church's burden we have borne.

David set us a good example when he said: "Neither will I offer burnt offerings unto the Lord of that which cost me nothing."

No, dear friends, here is an opportunity for us to prove the sincerity of our love to our Church, and our sympathy with those who have borne the weight of this responsibility.

Let us do it cheerfully and without letting our left hands know what our right hands are doing.—Presbyterian Standard.

NORFOLK SOUTHERN RAILROAD COMPANY.

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The Norfolk and Southern Railroad will operate a personally Conducted Tour from stations in North Carolina to Washington, D. C. via Norfolk, and N & W S B Co., June 10th.

The purpose of the Tour is "educational"

Excursion to Richmond, Virginia, via Southern Railway, Wednesday, June Twelfth. Leave Gibsonville 7:55 A. M. \$3.50. Leave Burlington 8:12 A. M. 3.50. Leave Graham 8:17 A. M. 3.50. Leave Mebane 8:35 A. M. 3.25. Leave Chapel Hill 9:20 A. M. 3.25. Rates in same proportion from all other stations. Returning, leave Richmond 8:00 P. M. Thursday, June 13th, 1912. Take advantage of this first opportunity and visit the historical capitol of Virginia. Ask your agent for full information, or write, J. O. Jones, Traveling Passenger Agent, RALEIGH, N. C.

and a prominent Educator from the principal points on its lines will assist The Norfolk Southern Railroad and will be in personal charge throughout the trip.

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Farmville, 23.40 D
Greenville, 23.40 D
Washington, 23.35 D
Goldsboro, 23.85 N
Kinston, 23.85 N
New Bern 24.95 D
Beaufort, 26.55 D
Oriental, 25.95 D
Fayetteville, 27.20 N
Lillington, 25.80 N

Note "N" Tickets sold for "Night Express" trains Nos. 6—16 June 10th.

Note "D" Tickets for day trains June 10th.

Rates in same proportion from intermediate stations.

The above rate includes Railroad and Steamer fare, all meals, hotel accommodations, side trips to Virginia Beach, Navy Yard at Norfolk, Mt. Vernon and Arlington in Washington, sight seeing trip in Washington and stateroom and storeroom berth between Norfolk and Washington.

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THE CHRISTIAN ORPHANAGE.

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

Officers of the Orphanage.

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

Amount brought forward.....\$1,166.34
 Dues.

Holt Gerringe10
 Gilbert Gerringe10
 Ava Andrews10
 Hannah E. Apple10

Monthly S. S. Offering.

Liuville, Va. 1.32
 Rose Hill, Ga. 1.09
 Wake Chapel, N. C. 2.73
 Hayes Chapel, N. C. 1.00
 Greensboro, N. C. 3.43
 Happy Home, N. C.47
 Wakefield, Va. 1.61
 Winchester, Va. 1.39
 Ebenezer, N. C. 1.52
 Apples Chapel, N. C. 1.06

Special Offering.

E. E. Parker, Norfolk20.00
 Mrs. I. W. Pritchard 5.00
 Essie Woodell10
 A. C. Davis10
 Mrs. Mattie Gunter25
 Mrs. Luey E. Watson 1.00

On Debt of \$660.00.

Mrs. Alice Gibson Mills .. 2.00
 Miss Celestia Penny 1.00

Amount 11th week\$45.47
 Total \$1,211.91

Elon College, N. C., May 29, 1912.

My Dear Children and Friends:

We are grateful for the report this week; and there are some nice donations which we hope to get in next week. The fact that distresses us most is this, that we fail to cancel our \$1,000 mortgage on June 5th, 1912, when due and will have to continue to pay interest. Oh for fifteen friends who will give us \$50.00 each at once and thus pay off the mortgage! Who will help us?

Also many of our Sunday schools have thus far failed to report the Monthly Offering for 1912, and we are falling short in our support and accounts are accumulating against us with our larger family.

It's no small work to care for 51 children on so small an income when we have to build new accommodations and buy new equipment as our work grows. In some of our most successful Orphanages the general income goes for support of Orphans. The repairs, equipment are paid from interest Special Endowment fund, new

buildings provided for from individuals and Associations and Conventions. Will not our liberal and able friends consider these opportunities? We are not so much poorer than others, but just have not gotten in the way of giving as others. We need to pay debts, buy land, build a "Babies' Building," etc.; but we will not till we consider these blessings to ourselves and dependent children. We earnestly solicit for the sake of our Orphanage the \$50.00 individuals or churches, just so we can get fifteen more and thus hold the offering of the five already obligated; also many more \$1.00 friends on the debt of \$660.00. Then the "Home Coming Week" we had hoped much from this and so had Miss Jessie Massey, who suggested, but only a few have responded. The "Old Cousins" seemingly have forgotten the "Corner." We are grateful to Sisters Gibbons and Penny, "Old Cousins," for their response this week.

By the time this letter reaches the readers the Annual Meeting of the Trustees will be over and the commencement will be in the past and Elon will be quiet for the summer, but the Orphanage never takes vacation- Yours for work.

Uncle Jim.

Brown Summit, May 25, 1912, N. C.
 Dear Uncle Jim:

I want to join the band of cousins. I am two months old. Mamma carried me to church today and I didn't cry at all. Rev. Mr. Cox told mamma at his last appointment that I was one of the sweetest little babies at church at all. I want to visit the Orphanage when I get older.

Well, I must close, for I fear my letter will be too long. Enclosed find ten cents for the orphans.

With love to you and the orphans.

Your little niece,

Eva Andrews.

Well, I guess since you are so good, Eva, your mamma can take you visiting, so be sure to come to see us. Thanks for your dime.

Brown Summit, N. C., May 25, 1912.
 Dear Uncle Jim:

I want to join the band of cousins. I am afflicted and can't do much, but I am willing to do what I can. Enclosed find my dime for the orphans. With love to you and all the cousins.

Your loving niece,

Hannah E. Apple.

We appreciate your interest in our Corner, Hannah, and trust we may get another letter from you soon.

Rosemont, Va., May 27, 1912.
 Greetings to Uncle Jim and the Cousins:
 I think the "home coming" week idea

for the "old" cousins a fine one. It has been quite a long time since I've written to the Corner—in fact I haven't written since you've been our "Uncle," but I've been interested in the grand work you and your faithful wife are doing with the help of others. We enjoyed so much having you visit us at Rosemont Church and explain to us about the Orphanage work. I'm sure if people knew more about it, they would contribute more.

At the next meeting of our Woman's Missionary Society we are expecting to pack a box of clothing for the Orphanage. I have two dear little girls: Elizabeth, nearly three and one-half years old, and Lucile, eighteen months old. When they are old enough I want them to become Cousins also.

I enclose \$2.00 for the Orphanage work, and intend to give \$1.00 each year in the future. With love and best wishes to all.

Lovingly,

Alice Gibson Mills.

Thank you for so kind a letter and liberal offering. Yes, we hope many "old cousins" will yet respond.

Raleigh, N. C., May 24, 1912.

Dear Uncle Jim:

Hope I am not too late to share in the "Home Coming Week" with the other "old cousins."

Miss Massey's suggestion was a very thoughtful one, and one that we trust will mean much for the Orphanage.

You will find my dollar enclosed. With best wishes for you, "Aunt Myrtle," and all the cousins. Sincerely yours,

Celestia Penny.

Thank you, faithful "old cousin," for kind words and big dollar; all count.

—The General Educational Board of New York has offered \$50,000.00 to Meredith College for women at Raleigh, N. C., on condition that the friends of that institution raise in bona fide subscriptions by June 30, 1912, \$100,000.

—The great commonwealth of Alabama suffers the shame and humiliation of having a governor whose chief concern seems to be the protection and care of saloon keepers and rum dealers. This man Governor O'Neal, travelled all the way to Philadelphia recently to be with and deliver an address to the National Wholesale Liquor Dealers' Association. He must have felt quite at home amongst the liquor "dealers," for whom, and for whose business, we are told he has a special fondness. We have an idea that the sobriety and virtue of Alabama will assert itself at its next election and rid the State forever of the executive who has brought its fair name into such ill-repute.

AMONG THE CHURCHES.

Spring Hill Church.

Annual Memorial services of Spring Hill Christian church were held Friday, May 17th, 1912. The services were simple, but impressive. Dr. J. P. Barrett, the second oldest pastor of the church now living, was present and delivered the address, after which others made short talks. Dr. Barrett succeeded Rev. Mr. Apple in the year 1877 and was pastor two years.

Spring Hill has a history of one hundred years or about. It was one of the first churches in the early history of the church, and one of the few surviving the Civil War. It is needless to say that its memorials mean much to both the old and the young even of our present congregation.

It was a great delight to the writer to have Dr. Barrett present, and we judge from the many hand-shakes, the flowing tears, and the happy smiles, that fond recollections of the past were renewed and our coming together was worth while. Though mingled with sadness, sacredness, and solemnity, the occasion was a most delightful one. We hope we may be able to have Dr. Barrett with us again in the future.

H. E. Rountree.

Hayes' Chapel.

Last Sunday was memorial day at Hayes' Chapel, Wake County, N. C. The weather was fine, the congregation good, the music inspiring, and everything passed off in excellent order.

Hayes' Chapel is on the upgrade. The members seem to be encouraged. A good Sunday school and an interesting Wednesday night prayer meeting are doing much good in the town and community.

Bro. A. P. Barbee started, under the direction of the Holy Spirit, a work there last year that is now bearing fruit to the honor and glory of God.

Bro. Neil Rowland, of Tex., was with us Sunday, and preached a strong gospel sermon Sunday night to a crowded house. The people at Garner always turn out to hear him.

W. G. Clements.

Columbus, Ga.

I want The Sun readers to know something about the progress of our work at Rose Hill. Rev. W. L. Wells has been in charge, as pastor, since Nov. 1911. He is a worker and is loved by his people. A protracted meeting of two weeks is just over and the whole church seems to be revived. Bro. Wells was disappointed in not getting help, but he held up wonderfully, conducting every service. We received eight members and are expecting

others who seem to be so deeply interested in the work. This may not seem so much to anyone unfamiliar with the work and location, but we count it the most successful six months since the organization of the church. Bro. Wells not only looks after the work of his church and community, but he goes out to private homes and becomes familiar with the lives of the sinful, helping them, with God's grace to know what it is to trust in Jesus. His most wonderful work is along this line. We have received twenty-one members since Nov. 21 and hope to continue the work throughout the year.

Member.

Shallow Well.

Twenty-one years ago, while Bro. Geo. R. Underwood was our pastor, the idea of holding memorial services was conceived in his mind. And for twenty one years we have been assembling ourselves on Saturday before the regular Sunday appointment in May to pay a tribute of respect, a tribute of love, in memory of those of our loved ones and friends in the great beyond. This we do by seeing that their graves are kept neat and in order, and by the placing of flowers upon them. Beautiful custom we think, and the sentiments expressed by this act alone, are well worthy of the time and expense of doing so. If we go no farther than the mere assembling of ourselves, and by these actions, we believe that it meets with the approval of the All-seeing Eye. But we go farther; we are not only taught by these mere actions, we are taught the Blessed Gospel of the Son of God, by His servants.

We were fortunate in having with us on this our twenty-first annual service, Dr. J. O. Atkinson, Rev. H. M. Eure, and David McNeill of the Methodist Church, and Rev. J. B. Willis of the Baptist church. Bro. McNeill assisted only in the devotional service. Dr. Atkinson spoke to us at the morning service, using as a basis for sermon Christ's farewell discourse to His disciples. This was a strong, powerful, and convincing sermon, showing that it was not for His, but for their good, that He was going to leave them; that He was going to prepare a place, a definite place for them, not somewhere, but that it was to be a definite, a fixed place, and that He would come again and receive them unto Himself. He showed that it was not for our good or not for the good of the departed loved ones that God might see fit to take from us.

In the afternoon Bros. Eure and Willis also made strong and forcible addresses; Bro. Eure spoke along the line of "The Short Duration of Life," showing how

needful and how necessary it is that preparation for the life to come be made in this life, citing the instances of the poor and the rich man in death, the one in peace and happiness, and the other in woe and misery.

Bro. Willis having never been in a service of this nature, expressed his appreciation of being present, and stated that the custom of our coming together in a memorial capacity was indeed a beautiful one and that if had his endorsement. He spoke of the beauty of the flowers and the language that they spoke to us, and the sentiments that they expressed, but after all, he urged that we scatter some flowers in their pathway in this life. Scatter some ray of sunshine, some sunshine of love in their walk in this life. From these addresses we derive benefit, and we feel that good is being accomplished by them.

J. Walker Kelly.

DIED.

Thompson.

Andrew J. Thompson was born April 7, 1836, in Caswell County, North Carolina, and departed this life May 1, 1912, at his home in Greensboro. When 36 years old he became a member of Union Christian Church, and a few years later was instrumental in the organization of Concord Christian Church, of which he was a charter member and deacon. Later he was one of the organizers and first members of the Reidsville Christian Church, and at the time of his death was a member and on the Board of Deacons of the First Christian Church of Greensboro. In the year 1859 he married Miss Martha C. Boswell, who for 53 years was his faithful and devoted companion. She, together with one son and six grandchildren, survives him.

For almost half a century the deceased was identified with the Christian Church and during that time he gave it his most loyal and devoted prayer and service. His was indeed a life full of good works. In his relations with his church, his community and his family he exemplified the highest and best in Christian character, the noble traits of patriotism and a tenderness and care in his domestic affairs that are rarely seen. His death came after a protracted illness, which he bore with a patience and fortitude that befitted the life he had lived.

The funeral services were held from his home, conducted by his pastor, and his body was laid to rest in the burying ground of Zink's Chapel, not far from his home. The lovely floral tributes from the official board and Sunday school of

his church, together with many others, were only faint evidence of the grief felt by all who had known and loved him.

In recognition of his faithful services to the church, the noble and splendid character that was his, and the consecrated life that was spent in the Master's work,

Be it resolved by the First Christian Church of Greensboro:

First. That while we mourn the death of our beloved brother and official member, we bow in humble and loving submission to the will of the Great Father of Spirits, who gave the life that He has taken and that we shall ever hold in grateful remembrance the life and character that he lived.

Second. That we extend to the bereaved family our sincerest sympathy, and that copies of this memorial and resolutions be forwarded to the bereaved, and to the Christian Sun for publication.

J. W. Truitt,
W. W. McKanghn,
H. V. Simpson,
Charles A. Hines,
Deacons.

Redmond.

Henry Lewis Redmond, the little son of Mr. and Mrs. J. L. Redmond departed this life Sunday morning May 12th 1912, aged eleven months and five days.

Henry Lewis was a sufferer practically all of his life. Everything was done it seems, that human hands could do to prolong his little life, but all in vain.

In spite of the tender care of a loving mother and the close attention of physicians, God saw best to take it. It was indeed hard for its loved ones to give it up. They loved it, but Jesus loved it best. The home is made sad, but heaven is made brighter.

The funeral services were conducted at Lan's Chapel near Roanoke Ala. by Rev. G. O. Lankford and the writer, and the remains were laid to rest in the cemetery near by.

May God bless and comfort the bereaved ones.

W. L. Wells.

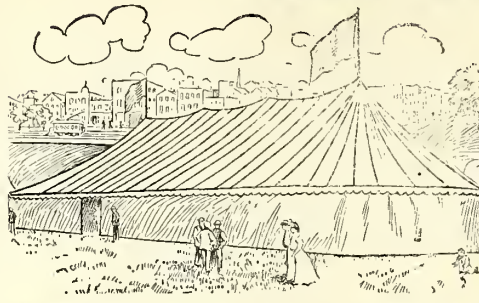
Reese.

Kindall Reese, the son of Mr. and Mrs. E. J. Reese died at the home of his father May 17th 1912, aged one year and seven months. Kindell was sick about ten days "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

The funeral services were conducted by the writer at the home of the bereaved and the remains buried in Pine Grove cemetery, to await the resurrection morn.

We extend our deepest sympathy to the bereaved and commend them to Jesus who

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can give comfort and bind up the broken hearts.

W. L. Wells.

Maples.

Walter G. Mapes was born April 12th 1853 and died May 12th 1912, age, fifty-nine years and one month. He was a native of New York City, but died in Norfolk. His remains were brought to Waverly for interment in the family square in the Waverly cemetery.

In the year 1879, his father, Geo. W. Mapes, moved to this community where he lived till 1904, when death took him from the home. Walter then moved to Norfolk with his mother where he resided till his death.

Many years ago he was converted and united with the Waverly church. His faith in God never faltered. His last words were characteristic, "I am trusting the Lord."

He leaves to mourn their loss a devoted and godly step-mother who was a mother to him, since his early childhood; two sisters, Mrs. Jesse C. Harris, of Waverly, and Mrs. Minnie Ashworth, of Norfolk; and many friends. Peace to his soul, and comfort to the bereaved.

H. E. Rountree, Pastor.

HOOK.

Isaiah P. Hook was born Sept. 2, 1839 and died March 29, 1912 aged 72 years, 6 months and 27 days. He was a member of the well known Hook family of Hampshire County W. Va. He joined Timber Ridge church in 1857 and remained a member until his death. Funeral services from the above named church by the writer in the presence of a large gathering of friends and relatives and the remains laid to rest in the adjoining cemetery.

He is survived by his widow and two daughters, Mrs. J. A. Wotring and Miss

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May the Lord bless and comfort the bereaved.

W. T. Walters.

Corbitt.

Truly "death loves a shining mark," for in the death of little Antoinette Corbitt, youngest child of J. E. and Nettie Savage Corbitt, earth loses one of its sweetest, fairest souls.

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J. M. Roberts.

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| " Caraleigh | 8:10 | 1:23 | 6:45 |
| " McCullers | 8:35 | 1:43 | 7:07 |
| " Willow Springs | 8:52 | 1:55 | 7:25 |
| " Varina | 9:04 | 2:05 | 7:35 |
| " Fuquay Springs | 9:14 | 2:12 | 7:45 |
| " Chalybeate | 9:35 | 2:30 | 8:00 |
| " Kipling | 9:40 | 2:35 | 8:05 |
| " Cape Fear | 9:53 | 2:46 | 8:18 |
| " Lillington | 10:00 | 2:53 | 8:25 |
| " Harnett | 10:08 | 3:01 | 8:33 |
| " Bunlevel | 10:14 | 3:06 | 8:38 |
| " Linden | 10:23 | 3:15 | 8:48 |
| " Lane | 10:34 | 3:25 | 8:59 |
| " Slocomb | 10:39 | 3:30 | 9:04 |
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|------------------|-------|------|------|
| lv. Fayetteville | 8:00 | 1:00 | 5:10 |
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| " Lane | 8:33 | 1:32 | 5:43 |
| " Linden | 8:45 | 1:43 | 5:54 |
| " Bunlevel | 8:55 | 1:52 | 6:03 |
| " Harnett | 9:01 | 1:58 | 6:09 |
| " Lillington | 9:11 | 2:08 | 6:20 |
| " Cape Fear | 9:16 | 2:13 | 6:26 |
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