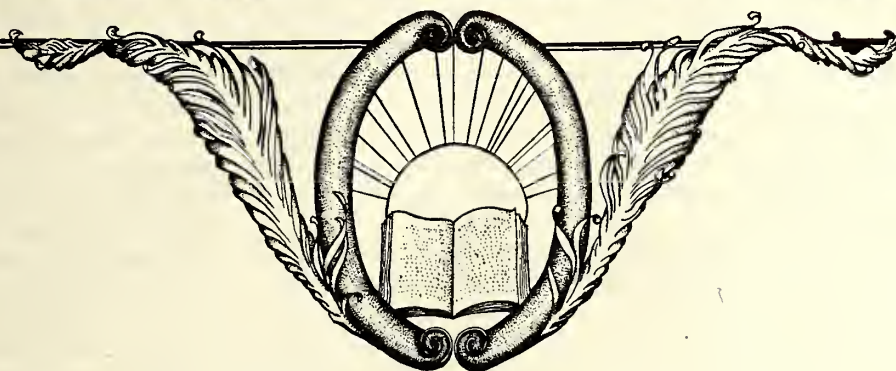


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J. O. Atkinson, Editor.

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IN GOD'S GOOD TIME.

In God's good time we'll see the reason why
To some He gives, to others must deny;
We will not think it strange, or wonder then,
Why different gifts He gives to different men.
In God's good time the feet we thought so strong
We'll find could not have run the journey long;
The willing hand had palsied e'er it wrought:
In mercy God denied them what they sought.
In God's good time, the will that was most weak
We'll learn was stayed by Cross it did not seek;
The careless heart had trifled all its days:
In mercy, God with shadows spread their ways.
In God's good time we'll thank Him for our share
Of burdens, that to others were no care;
Of tasks, most irksome, which He bade us do;
Of crosses, borne alone the whole life through.
In God's good time no sigh will seek release
For that which now we deem would grant us peace;
We'll know that, had we cast ourselves the lot,
The path had led where peace abideth not.
In God's good time we'll understand the pain,
Which now we feel, was big for us with gain;
That, had we travailed less, the child of strength
Would never from the soul have leaped at length.
In God's good time, with all life's lessons learned,
The purpose in this training then discerned,
We will not think it strange, or wonder then,
Why different gifts God gave to different men.

—[John A. Howell.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

A PURPOSE.

The Christian Church has a very definite and a very well defined purpose for its *raison d'etre*. Hear ye it:

The purpose of this church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to the Lamb of God who taketh away the sin of the world.

The purpose of this church will be summarized in the conversion of the world, and the union of all Christians. In pursuance of this purpose we would dispense with the non essentials of church dogma and doctrine which stir up strife and set brethren at variance, and offer the following as a working basis for the church:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

On this platform of five planks we of the Christian church stand for the achievement of a purpose which seems to us worth while and worthy of all acceptance.

WHY THEIR GROWTH.

Many do not understand why Socialism as a system grows, and gains adherents so rapidly. Here is the reason: Socialists sow down the earth with their literature. Victor Berger, Socialist Congressman from Milwaukee, Wis., was asked recently why his party was so successful. Here is his reply: "We put nine-tenths of our campaign funds into literature. Furthermore, there are three hundred men in Milwaukee who get up every Sunday morning in the year at five o'clock for the purpose of placing this literature inside the newspapers found upon the front porches of their districts."

What is the result? At a recent socialist conference every man present testified that he had been first attracted to socialism through something he had read.

How many church members have ever gotten up at five o'clock in the morning to distribute their church literature? There is power in the printing presses.

POLITICS AND RELIGION.

Don't give all your time to politics and none to religion. Don't read your political paper an hour every day and then say, on Sunday morning, you haven't had time to study the Sunday school lesson at all. Don't neglect your Bible for your political hand book, nor your church duties for your political manipulations. Don't discourse in eloquent and heated and fluent fashion about your political party, and then say you cannot utter an intelligent sentence to others about your religious experience.

Why these don'ts?

Because politics does not build character; religion does. Politics does not help you conquer your temper, tongue, and appetite; religion does. Politics does not make you love your neighbor as yourself; enough religion does. In the hour of gloom and bitter disappointment politics does not bring you hope and courage and good cheer; religion does. In sickness and in death politics does not bring comfort and peace and consolation. Religion does. When time is done and we pass through the portals of the grave politics will not survive; religion will. No man can carry his politics to another world; every man can carry his religion, or, rather, the right sort of religion will carry every one there.

Do not go wild. "Now abideth faith, hope, charity," three elements of religion. But politics does not abide. It is not eternal. Religion is.

In the heat of politics, don't forget your religion.

We agree with The Presbyterian Standard in this sentiment:

Elders, deacons, and church members who through the year have been too busy or too delicate in health to brave the night air for the weekly prayer meeting, now with impunity listen by the hour to some political spell-binder repeating what they have read substantially in the daily paper. Men who are afraid to talk to God in public prayer, or to their friends about the power of God in human souls, will without embarrassment or hesitation teach a crowd the most approved methods of finance, or the only reasonable system of tariff.

This difference in their course of action is not due to the fact that politics is a magician that can loose the tongue, or a health restorer that can guard against sickness, but it is due to the fact that out of the abundance of the heart the mouth speaketh.

These men have simply more politics than religion. If you can manage to reverse the conditions, you will find the

effects reversed. What a blessing it would be to the Church, and to the world also, if men would become as enthusiastic over the affairs of the other world as they are over the affairs of this.

College News.

Plans are being made for the new Graded School Building to be erected here this summer and it is understood that a very commodious and handsome building is to be constructed. The old school building will be removed when the new one is completed.

Mr. C. B. Riddle, who has been traveling in Western N. C. and Tenn. is spending a few days here.

The Summer Sunday School was organized with a large attendance the first Sunday following commencement and the following officers were elected: Supt. T. J. Green, Assist. Supt. J. C. McAdams, Secretary, Miss Mary Morris, Treas., W. T. Noah, Pianist, Mrs. J. R. McNally. Prof. Lawrence was elected as Summer Teacher of the Citizens Bible Class.

The Dormitories and College Building are now undergoing thorough cleaning, painting, etc. The work is being pushed forward and the hope is to have everything in first class shape when college opens next September.

The prospects for next year are very bright for the College. The interest taken by the old students is marked and everything is being done to make next year the "largest yet." Requests and applications are coming in every day and never have the alumni, friends, and students joined hands in such a united effort.

President Harper is in Eastern Virginia in the interest of the College and sends encouraging reports. Dr. Wicker has also made a short trip to Liberty and near by points.

Mrs. Avent of Jonesboro and Mrs. Saunders of Durham have spent some time with their parents Rev. and Mrs. C. A. Boone here.

Mrs. T. W. Chandler and son of Virginia, are spending several weeks here with Dr. and Mrs. G. S. Watson.

Miss Myrtie Cox has left for Columbia, S. C., where she has accepted a position.

Prof. N. F. Brantock and family are spending the summer at Mebane.

Mrs. M. A. Atkinson expects to be in Raleigh several days visiting her parents.

Dr. Atkinson filled the College pulpit on Sunday and preached a most inspiring sermon.

Mrs. W. C. Smith is in the hospital at Salisbury, where she underwent a successful operation on last Friday and at this writing is doing well. A. L. L.

THE LARGER LIFE.

(By Hon. William Jennings Bryan, at Calvary M. E. Church, New York, Sunday morning, April 21, 1912.)

The one thought which I desire to impress upon your minds this morning is set forth in the subject, as announced, "The Larger Life." I did not come to speak to you as a minister: my work is along other lines. I will not attempt to put my work in the same class with the work of the minister, nor to assert that it approaches the minister's work in importance. Our work is to a great extent determined by environment. Our lives are not largely of our own choosing. The freedom that we have to decide in what part of the vineyard we will work, is not an unlimited freedom. But though my time is devoted to work which I think is important, though less important than the work of the minister, I can not withhold from the minister such assistance as I may be able to render in the form of testimony. I know of no moral principle that is binding upon the minister that is not binding upon the layman; and I am so much opposed to the idea of monopoly that I am not willing that the ministers shall monopolize the joy that comes from service in the Christian life. And so this morning I desire to turn your attention for a few moments to what I believe to be a growing understanding of Christ's work.

Christ was a master in addition. He came not to subtract, but to add. We are told that he came "to bring life and immortality to light." Had the people been in darkness? Yes, there was a dispute when He came as to the answer that should be made to the searching question: asked by Job: "If a man die shall he live again?" Christ answered the question. He came to bring immortality to light. But He came also to bring life to light, for the world had had but a poor conception of life. Man's vision, even of his existence here in this world, had been but a limited vision. Sometimes the Christian has placed too much emphasis, relatively, upon the future and not enough on the present. People used to read the Bible to find out what is said of Heaven; now they read it more to find what light it throws upon the pathway of today, for they have learned that where Christ spoke once of the world to come He spoke ten times of man's present relation to his fellowmen. People used to search the scriptures and then retire from society and in seclusion seek to prepare themselves for future bliss; now they are coming to understand that to walk in the footsteps of the "Man of Galilee" they must go about doing good.

But we not only have the testimony of Paul that Christ came to shed a new and

brighter light upon life, as well as upon immortality, but we have Christ's own words—the highest possible authority—that He came "that they might have life, and that they might have it more abundantly."

If we were in the midst of a great agricultural community where everybody lived by farming—where the surface of the earth was cultivated and made to bring forth all that was necessary to meet man's physical needs; and some one should come a stranger, and tells us that we are but scratching the surface, unconscious of hidden wealth; tell us that down a few feet in the ground we could find a vein of coal that would furnish us the heat for steam, and that we could convert it into light and motive power, we would be grateful to him for making known to us the larger wealth that we possessed, but possessed in ignorance. And, possibly, if we did not become too busy mining the coal and too absorbed in the enjoyment of the new wealth that it would bring, we might erect a monument to him, when he was dead, to show that we appreciated the service he had rendered.

And if, after we had for a while enjoyed the additions that this stranger had made to our possessions, another came and said, "You have discovered only two elements of your wealth; there is a third. Go down just a little farther and you will find a mine of gold, a mine of which everyone of you can draw enough precious metal to purchase everywhere and always whatever else you need for your welfare;" would we not feel grateful to the second stranger who thus multiplied our wealth still more? I know of no better way of illustrating what Christ came to do. He threw a brighter light upon existence and revealed to us a larger life.

Man first learned of his physical possessions; he was absorbed in the pleasures that came through the body. But long before Christ appeared man had learned that the mind possessed a wealth greater than the body's store. Before the beginning of the Christian era man had learned that the delights of the mind are of a higher order and more permanent than the joys that the body can bring. But Christ came to tell us that there was yet an unexplored field; that there was yet a depth which man had not found; he came to reveal to man the larger, broader, deeper, higher joys of spiritual life. And Christ, when He revealed these new possessions, did not withdraw that which man had learned to know before. When Christ said, "Seek ye first the Kingdom of God and His righteousness," He did not add that we must take this as a substitute for all other things. He did not ask us to compare that

which He would give with that which we had before and calculate the difference in value. He said, "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you."

Is there any excuse for not leading the larger life? Is there any excuse that any man can give for not being willing to make use of all his powers? Shall we allow the materialist to speak of being "more liberal" than we are, when he refuses to consider the most important element in life? I resent the charge of narrowness that the atheist brings against the Christian. The Christian is in a position to enjoy every good thing that an atheist can enjoy, and, in addition, those larger, better things that an atheist can not enjoy. I hope the time is not far distant when the egotism of those who think they are stronger than Christians in mental power, will vanish and when they will no longer assume a superiority over those who allow Christ to lead them into the larger way.

What is there that Christ would take from us that has value in it? Does He deny us the food that we need? No, the Christian is at liberty to eat; aye, not only at liberty, but it is his duty to eat enough to lift his body to the maximum of efficiency. If his passion is service, how can he render the largest service unless the instrument of service is in good order? All that Christ would deny to us in the form of food is excessive food, food that instead of helping, harms; the kind of food that burns the stomach out and makes man old while he is yet young. If Christians find that instead of looking for something to eat they are traveling from one watering place to another trying to improve their digestion they can not blame Christ. It may be because they pay too much attention to the body and not enough to the soul. Christ requires no physical concessions that are not for our good. There is not a good habit that Christ does not allow. He only prohibits those habits that decrease our strength, and reduce our capacity for work—habits that waste our bodies and make them unfit to be temples of the indwelling of His spirit.

So, in the intellectual world, what is there in the range of science, or history, or poetry, or art that Christ forbids us to enjoy? All that he asks is that we shall remember that all these things are means to an end. Where will you find more learning than in the Christian world? Where will you find higher art than in the Christian world? Where will you find sweeter poetry than in the Christian world? All that Christ asks is that we shall train the mind for usefulness—that we shall not glory in our minds merely because we en-

joy intellectual pursuits, but because a larger mind can do a larger work—because a more extended vision can be of greater assistance to those who rely upon the educated to see in advance coming dangers and warn against them. All these things are but the means we use for the development of that which is highest in the life and best in man.

Christ does not restrain our activities along any line of legitimate work. On the contrary he furnishes a higher incentive and a larger purpose. In domestic life, in business life and in political life—everywhere, the Christian is free to satisfy every worthy ambition, every noble impulse. The only injunction laid upon him is that God shall come first and all other things afterward. But this one injunction does not fetter effort; it simply directs one's energies. It is the compass by which we steer if we would sail the sea of life in safety.

There are no happier homes than the homes of Christendom, and the happiest homes in Christendom are those in which God is enthroned, and in which His will is the supreme law of the household.

Nowhere is business more successfully conducted than in Christian nations; nowhere does it rest upon a more substantial basis. And in the Christian nations no business men build more surely than those who daily live as in His presence.

Materialism can not deal successfully even with the material things of life. A spiritual viewpoint is necessary if one would see clearly; no one is farsighted who does not see farther than the eye can reach. Faith is a spiritual extension of the vision, and no one can afford to be without it. Faith also is necessary if one would resist the temptations which, if yielded to, drag men down. In order to successfully withstand the insidious allurements that beset life's way we must understand that wrongdoing automatically recalls upon the wrongdoer; that God is not mocked, and that no human effort can prevent a harvest according to the sowing. One is sure to fall if his only restraint is the fear of being defected by others. There are too many chances for escape from the vigilance of others to make the fear of being caught a sufficient barrier to wrongdoing. No outer guardian can take the place of the inner monitor—the voice that bids the "wicked flee when no man pursueth."

Nowhere does Christ enlarge one's conception of life more than in the conduct of public affairs. Those who exercise authority have special need to give weight to the things that affect the heart. Only when one knows the heart can he judge men and only when his heart is knit to the hearts of his fellows can he enter into the

spirit of brotherhood. A condescending service is not sufficient; man is not fit to serve unless he recognizes that he is serving those who are attached to him by undissoluble ties, and only when he understands Christ's measure of greatness does his ambition become helpful to others as well as to himself. In no other walk in life is it more necessary for one to be guided by conscience than in public affairs, for nowhere else is one watched more constantly or subjected to more continuous criticism. The fear of exposure operates nowhere else more powerfully. In the bearing of great responsibilities he is strongest who has trained himself to measure up to the responsibilities imposed upon him by his Creator, for this being the greatest of responsibilities, responsibilities less weighty are more easily discharged.

Christ is not only a guide and a friend in all the work that man undertakes, but his name can be invoked for the correction of every abuse, and the eradication of every evil, in private and in public life.

There is no nation in which the reviving, regenerating influence of Christ's words and life is not sorely needed—no nation where we can not quote with propriety the lines,

"I know of a land that is sunk in shame
Of hearts that faint and tire,
But I know of a name, a name, a name,
That can set the land on fire."

We spend a great deal of our time taking care of our bodies, and yet it is the body that is subject to sickness—it is the centre of disease; it is the thing that causes us most of our trouble. Not only do its pains bring us grief, but its passions and the temptations that come through them darken our lives. And, yet, how we sometimes worship the body! How we pamper it and how we try to adorn it. Christ did not object to man's making every proper use of the body, but He warned us not to spend all our time taking care of it. He pointed to the birds and beast about us—how God cares for them. He reminded us that even the flowers are more beautiful than man arrayed in all his glory. He constantly tried to turn our thoughts from the things that engross our attention if we think only of physical life. He tried to direct our thoughts toward the higher and more exalted things. Compare, if you will, the spiritual joys with those that are either physical or intellectual. Look back over your lives and count the happy days. Are they the days when your bodily wants were satisfied or the days when your minds were exulting? No, the happy days were the days that you recall because they marked and measured some unselfish contribution to the welfare of others. These are the things that bring us joy. "It

is more blessed to give than to receive;" nobody disputes it who ever tried it. It is only those who have not tried who do not know it to be true.

And, besides, He brought the peace that comes with trust, the consolation that comes with a belief in immortality and the moral courage that comes with faith. Christ, I repeat, came to enlarge our lives, to give us more than we could have without Him, and the things we had. But not only did He increase the quantity of life and raise the quality of it, but He gave us the permanent things—the things that endure beyond the grave.

As man grows older he yearns to attach himself to that which is eternal. Monuments are reared to the dead that the living may know something of the life that has passed away, and generally these monuments vary in value and in beauty according to the size of the estate that the man left—not in proportion to the good he did or the service he rendered to society, but in proportion to the money that he collected from society. Sometimes we find a monument reared by grateful hands to one whom the world called great; but how many of our ninety millions of people will be known an hundred years after their death by any monument that marks their resting place? How quickly does the world forget us! The sea, closing over its victims, does not hide them much sooner than does the grave on the land. No, our physical presence on earth is not long remembered after we die.

Man can project himself a little farther into the future by the action of his brain. He may help people in an intellectual way, and they, conscious of the assistance they have received, may remember him for a while, for a generation. Or he may live in literature and leave upon the written page something that will inspire those who come after him. But, if you read the countless number of books that there are to be found in our great and growing libraries, you will realize how much has been said that might, without loss, have been left unsaid, and how little out of all the books you would reproduce if you are making a collection of things that people must know.

We exaggerate the influence of a mind over minds. We put too much of an estimate on the brain and not enough estimate on the heart. We say that it is wonderful that man's mind has been able to discover a means by which one can stand by the side of a telegraph instrument and through an invisible current that runs along the wire speak to people ten thousand miles away. Is that wonderful? The achievements of the heart are more won-

Continued on page 12.

NOTES AND PERSONALS.

—This week the Democrats are in session in Baltimore to adopt a party platform and to nominate candidates for president and vice president.

—His many friends will gladly welcome Dr. Manning back to Sun columns, and will read this week his exceedingly interesting Norfolk Letter with great pleasure.

—The Baraca-Philathea World-Wide Convention has been in session at Norfolk, Va., the past week. Hundreds of delegates were in attendance and enthusiasm was intense.

—Rev. J. F. Morgan is engaged with Rev. W. C. Wicker, pastor, in a revival this week at Palm St. Church, Greensboro. There were several conversions last Sunday.

—Greensboro First Church uses the duplex envelope system and has found it to be exceedingly gratifying in results, greatly increasing all collections and putting the finances of the church on a sound basis.

—The editor left Wednesday for Wadley, Ala., where he is to attend a missionary rally and the Alabama Conference Friday and Saturday following, and on Sunday dedicate the new and handsome Wadley Christian church. He will be from his desk a week or ten days.

—Rev. C. C. Peel, Business Manager, is on a trip of two weeks from Sanford to Henderson, N. C., representing The Sun, looking for renewals and new subscribers. If he calls, brother, help him out and your kindness will be greatly appreciated.

—Rev. P. H. Fleming, D. D., has resigned his work at Greenville, Ohio, to take place in August. Dr. Fleming has made many dear friends in Greenville, and his people there received his resignation with marks of emotion and deep regret.

—Rev. Warren H. Denison is to be installed as pastor of the Memorial Temple, Norfolk, with appropriate exercises next Sunday, June 30, at 3 p. m. Several visiting ministers are to take part in the exercises and a large attendance is expected. Dr. Denison has started well in his new field.

—The republicans after a stormy convention in Chicago last week renominated President Taft and Vice-President Sherman as their standard bearers in the coming campaign. Quite a large per cent. of the delegates refused to vote and later met and renominated Ex-President Roosevelt as a Progressive, to run on an independent platform. Mr. Roosevelt accepted conditionally.

—Suffolk Church has begun a campaign for funds with which to build a Sunday school annex. Already members of the Sunday school are busy raising their part of the funds for this good cause. Our Greensboro First Church is engaged in a similar campaign, the Philathea Class of the school being the prime movers. It is proposed to make an addition to the present building costing some \$10,000 when completed. Of this amount the Philatheas have pledged to date \$1025.

—Evidently the distinguished gentlemen of the Farmer's Bank of Nansemond, Suffolk, Va., are pulling for the three million dollar mark in their footings, as on June 14th in their statement to the Corporation Commission they show a balance of \$2,916,731.46. As the boys say, "this is going some" on a capital of \$20,000. The deposits on the day named amounted to more than two million dollars. Our compliments, gentlemen, and best wishes.

—Here are our heartiest congratulations to Mr. John Call, Chapel Hill, N. C., who on Wednesday p. m., June 19, led to the marriage altar Miss Sallie Irene McCauley, daughter of our noble and amiable friend, Mrs. R. S. McCauley, of Orange County. Miss Sallie was a student in Elon College the scholastic year 1910-11, and made a host of friends here. She is organist in her home church at Damascus, and is a Christian woman of fine attainments. Our best wishes are extended.

—Possibly no religious utterance the past six months has had wider comment and attracted greater attention than the lay sermon by William Jennings Bryan in a New York Methodist church some Sundays since. We reproduce in this issue the discourse, which is really a straight out sermon with the "Larger life" as a topic, and "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" as a text. The first few paragraphs may not attract you, but read on to the end and you will get something worth while. When we read such deliverances as this from Mr. Bryan we wonder more and more why in the world he does not quit politics and enter the ministry—where he seems to belong.

—Comments a contemporary:

"The North Carolina Christian Advocate tells the story of a farmer whose family had to carry water from a spring about a quarter of a mile away. His wife, after thirty years of this work, ventured to utter a complaint which set the head of the house to figuring. The farmer could scarcely believe it when he found that his wife, in toting water

from this spring, had walked twenty-four thousand miles; and as soon as he realized what his carelessness in this respect meant, he had a well dug right at the house."

But what we want to know is, why in the world did that farmer not figure a little before he allowed his poor dear wife to wear herself out carrying that pail of water. Some of us figure accurately, but we figure too late.

—How is this for a Sunday school report? We take it from Our Church Bulletin, issued quarterly, by Greensboro 1st Church:

The growth of the Sunday school during the first half of 1912 has been almost marvelous. The enrollment for the first six months of the year was 283. The average attendance has been as follows: six months, 128; first quarter, 116; second quarter, 142; month of May, 162. On February 11th the number present, 171, was the highest in the history of the school, but on May 12 this was surpassed when 175 answered the roll call. For the first six months of last year the average attendance was 91.

The teachers have been loyal and faithful and to them and the organized classes is due credit for the splendid record.

SUFFOLK LETTER.

In some congregations they have what is called "Mite Boxes" for receiving offerings for the Lord; and there are many professed Christians who say, when solicited for contributions to benevolent causes, "I cannot give much, but I will give the widow's mite." The meaning of this use of the word "mite" is that the gift shall be very small. This use of the word fails to interpret the meaning of the Scripture, but it does interpret the mind of the giver. The meaning of the Scripture is that the widow's gift was very large for "she of her want did cast in all that she had, even all her living". This is a good example of wresting the Scriptures to human practices.

There are two parts to this gift of the widow. Estimated in the light of the coin itself it was a very small gift. It was the smallest Jewish coin and she cast in two mites. The smallest offering she could have made would have been one mite; but she gave two. The offering corresponded to two pennies of our money, as the penny is our smallest coin. The offering was small, and does not derive its value or significance from the coin itself. Comparing money with money, this widow cast in the least offering, for "many that were rich cast in much."

Estimated in the light of her possess-

ions, the widow's offering was very great, for it was *all* she had. It was a spontaneous gift on her part and it expressed the feeling of her heart and not the judgment of her head. All studied contributions to Jesus Christ are small compared with the spontaneous offerings of love. Love uses no arithmetic. Love is a fountain without a meter. It is a spring gushing up from the heart. It does not count its own life dear. It loses itself in its own object of affection. This widow lost sight of self in the one desire to give into the Lord's treasury. Christ gave himself to save sinners, and this widow gave all for salvation. She most beautifully represents her Savior in this gift. No other has given so much as she and perhaps no other ever will.

It is time that illiberal, stingy, close-fisted, grudging givers should stop reflecting upon the most whole-hearted liberal giver of all history. "Mite Boxes," so called, should be burned up for there are no real "Mite Boxes." "I will give the widow's mite" should be expunged from human language, as it soothes consciences unenlightened by the Spirit of the Lord.

Two lessons are manifested from this incident. None is so poor that he may not make great gifts to the cause of Christ. It is not the quantity of the gift, but the relation it sustains to the possession that determines its size and value. Small givers often lose their opportunity by underestimating their ability to give.

The second lesson is the damage done the cause of Christ by copying the form of Scripture instead of the spirit of Scripture. Those who give little, when able to give much, really copy the form of this widow's donation, but grossly reflect upon its spirit.

No liberal-hearted modern Christian with all the intelligence and prosperity of Christian civilization has come up to the ideal of this poor widow; and it is time for Christians no longer to stultify themselves by talking about giving the "widow's mite."

W. W. Staley.

NORFOLK LETTER.

Some time ago I surrendered my "pen" to Bro. Hanson. Now since he has left us, I will take it up again, for this one time at least, I will not promise to inflict a regular letter on your readers.

The first Sunday in June Bro. Hanson closed two years of work as pastor of the Third church. They were two years of successful work, years that will tell for the future. The church met all its obligations during the time and paid \$3,000 of debt—left the church free from debt of any character. The membership more than doubled, growing from 54 to about 115.

He proved himself a good student, a deep thinker, and a strong, popular preacher. Mrs. Hanson was a very popular "preacher's wife." She was active in Sunday school and church work generally, in the choir and Ladies Aid Society. She will be greatly missed. It has never been my pleasure to be associated with any one as my pastor that was more universally popular and loved, by so nearly every one who knew him, as was Bro. Hanson. We hated to see them go, but when he felt duty calling, we had to submit. The very best wishes of a large circle of friends will follow them wherever they go.

Rev. Henry Spencer Booth, of Knoxville, Tenn., who for nearly 15 years was pastor in the Methodist church, sometime ago, becoming dissatisfied with the government of the church, in about the same way that Jas. O'Kelly did, left that church. He has since been studying the Christian church and her principles and wants to join with us in work and holding up its standards. The Third Church extends him an invitation to spend a month with us and see mutually what the results would be. He has been with us two Sundays now, and is proving himself to be a very popular man with our people. He is a man of broad experience, a ripe scholar, a fluent and eloquent speaker, an author and literary writer, of considerable ability. It is not usual for a stranger to enter a field as such and in so short a time know the people and have a popular hold on them as he has here.

At the Temple things are moving. Dr. Denison is here and at work, and thus explains it. He with his wife and two little girls arrived on Saturday before the second Sunday. They have made a very favorable impression. He has been preaching fine sermons, to large crowds, the largest the church has seen in many years, is the report. Have had conversions and accessions each Sunday since coming here and that is encouraging.

The 2nd Sunday, his first here, was the occasion of the annual missionary offering. The offering for the day amounted to about \$600 dollars. So you see the old Temple is not dead yet. I believe God has great things in store for that people yet, under the leadership of this capable preacher and leader.

Thursday night at the church was held a reception for Dr. and Mrs. Denison. There was a large number present. An appropriate program was rendered. Deacon J. J. Pitt and wife assisted in receiving. Cream and cake were served to all those present.

The Temple Sunday school, and that of Bro. Harrell's people in Portsmouth are arranging for a joint excursion and picnic to Yorktown.

The Third church will picnic at Va. Beach Friday, 28th.

The reports from the 4th church Lambert's Point are very encouraging. Bro. Garman is in the right place. The church and Sunday school are having a splendid growth. They are now planning to build a new church, that they may be able to accommodate the crowds that are attending.

It is with profound regret that we have to note that Rev. M. L. Bryan has not been improving as rapidly as it has been hoped that he would. In view of this, he felt it best to resign as pastor of the First church. His resignation was placed before the church yesterday in the form of a letter read to the church at the morning service. It has not yet been acted upon. Bro. Bryant and his devoted wife have the deep sympathy of a large circle of friends in this great affliction.

Say, did you know Ponce church building is nearly completed? Did you help build it? You didn't? Too bad! You might help furnish it yet—They need furnishings. Try it. You'll feel better.

J. W. Manning.

A HEATHEN TEMPLE GATE.

(From a leaflet entitled "Seen Every Day.")

Through the lattice work on either side one sees hideous idols. On the outside of the gate jinrikisha men hang sandals as offering to the gods that they may become swift runners. Owners of horses offer to the gods hair from their horses' tails that through their horses good luck may attend them. Across either side are strings of paper representing prayers. Passing through the gate, one sees huge stone dogs which are thought to possess curative powers. People with all manner of diseases rub these images, believing that they will be healed. They are a most fertile source of contagious diseases. The temple itself a few feet beyond, crowning a bluff and overlooking the river and the city is one of the famous temples of Sendai. Before it hangs two lanterns used at times of festivals. The devotee pulls the rope which hangs in the center, this rings a bell which calls the attention of the gods. Then he bows and claps his hands several times and tosses a few coins into the money chest and goes away.

Our sympathy should be sincere and active for missionaries born and educated in a land where God is worshipped, whose love for Him makes it necessary to witness such vile profanity constantly. But how much greater should be our pity and deep interest in a people, endowed by nature with keen intellect and almost incomparable genius who know nothing of the world's Creator and the soul's Savior.

**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.

THE A. B. C. IN THE COUNTRY.

There is still a lingering idea in the minds of some that the modern organized Bible class is more adapted to the city and town than the country. This is a totally erroneous impression, for the evidence is that such an organization is especially suitable to rural conditions.

There are several distinctive spheres of service in which the Bible class may exert its influence in the country.

As yet it has an almost untouched field in which to work. It is true that many a rural Sunday-school is lamentably weak in its Adult Department, but there is an equal proportion of adults to children in the country as well as in the city, and an equal necessity for reaching them by the most approved methods.

The country Bible class may be an extensive social center. It is the case that thousands of village or country communities lack in organized social service, either denominationally or as communities. Outside of the social life of the home, there is very little provided for the community at large. The Bible class is preeminently suited to render this service by means of joint socials, picnics, sleighing, or skating parties, athletic contests, banquets and other means in which not only the members of an individual class may be interested, but the community as a whole.

The Bible class in the country may prove to be an effective evangelistic agency. Under this head, too, very little has been, or is being done for rural communities. The larger centers of population attract this form of Christian work. Some of the most successful city classes are successful because they send out bands of members for evangelistic work in the surrounding localities, but the country Bible class itself is equally well qualified to render such a service.

Finally, the Bible class in the country can materially help the Sunday-school with which it is connected to a larger, fuller life and to better methods and plans.

In a word, no field of activity is quite so prospectively rich as the field in the rural districts in which the Bible class may operate.

Progress Reported.

The International Sunday-school Association in its last report, shows the Christian denomination to be in the lead in the number of organized classes, having 6,643 classes reported to date with a membership of 146,167 and the Presbyterian third with 2,234 and a total membership of 52,015.

Pennsylvania as a state leads with 3,818 classes; Ohio is second with 3,593 and Illinois is third with 3,205.

Use the Uniform Blanks.

Pursuant to the direction of the Southern Christian convention, Rev. A. W. Andes, secretary of the Young People's Convention, has had prepared blanks for reports of Sunday school organized and teacher training classes and Christian Endeavor societies.

All secretaries of Sunday school and young people's conventions are urged to get these blanks and use them in getting reports this summer. The price is 2 cts. each. Order as many as you have schools in your conference. Address Rev. A. W. Andes, Harrisonburg, Va.

Plan to Attend Your Convention.

You should begin making plans to attend your Young People's convention. Organized classes and Christian Endeavor societies should be now ascertaining who can go as delegates. If much distance is to be covered the railroad fare of the delegates should be paid by the class or society sending him. Let's have big and enthusiastic conventions.

The programs of the several conventions will be published in this department. Officers are urged to send them in early.

NOTES ON C. E. TOPIC, JULY 7.

Subject.—"The Christian Virtues: VII, Honesty." Rom. 12:9-17.
Consecration Meeting.

Honesty is a bigger word than many people believe it to be. It means something more than to refrain from cheating or not to yield to the temptation to steal. Honesty means always to do right—it is the golden rule. Dishonesty is the easiest way. Honesty means that one should not only be fair to others but likewise fair to himself. There are many people who do right with reference to big things but are dishonest in the little things. It is in life's little things that test of our Christianity comes.

To-day there is a great need of honest,

upright, God-fearing men. More honesty in politics and government is needed, honest men are wanted in business and the professions. We fear that our standards of living and honesty are getting too low and they must be lifted.

Quotations on the Topic.

Business honesty demands that a man shall meet his financial obligations. He may be above reproach in this and yet possess little claim to Christian character. Christian honesty is satisfied only when one has met one's moral obligations, has rendered unto Caesar the things that are Caesar's, and unto God the things that are God's, even to keeping of the Christian Endeavor pledge.

The root of honesty is an honest intention, the distinct and deliberate purpose to be true, to handle facts as they are, and not as we wish them to be. Facts lend themselves to manipulation. Many a butcher's hand is worth more than its weight in gold. What we want things to be, we come to see them to be, and the tailor pulls the coat and the truth into a perfect fit from his point of view.

Do you try to convince yourself of the harmlessness of something your better nature condemns? If you do, you are dishonest with yourself, you are dulling your perception between right and wrong, and opening the way for dishonesty with others.

Adam Clark when a boy, worked in a linen factory. While employed with his master in the folding-room a shortage was found in one of the pieces. "Come," said the merchant, "it is but a trifle. We can stretch it and make out the yard." Taking hold of one end, he gave Adam the other. "Pull, Adam, pull," he commanded. "I can't," he replied. "Why not?" asked the master. "Because it's wrong." It cost him his place, but it was this inherent spirit of honesty that made him beloved, in later years, as writer and preacher.

There is no shorter-sighted policy in the world than lying. Instead of getting the advantage we expect, we get the fatal disadvantage of losing the most precious thing in the world, the confidence of others. There is nothing else valuable to a human being, no matter what his calling, as the confidence of his fellow men.

From the Pens of Others.

To withhold from a man what we owe him is the same as taking his goods from him.

To copy without credit what is not yours is as much stealing as if you stole a thousand dollars. The examination thief will be a bank thief if he keeps on.

When you are late in meeting an appointment you steal the other man's time; and "time is money."

It is worse to steal a man's reputation than his money. It is a good rule never to speak of a man unless you can speak well of him.

The shortest and surest way to live with honor in the world is to be really what we would appear to be.

Let honesty be as the breath of thy soul; then shalt thou reach the point of happiness, and independence shall be thy shield and buckler, thy helmet and crown. —*Franklin.*

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to take care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.

Daily Readings.

Mon.,—In business.....Prov. 11:1
 Tues.,—In money matters..Rom. 13:7,8
 Wed.,—Honest with one's self Jas.1:19-25
 Thurs.,—A faithful servantNum. 16:12-15
 Fri.,—An upright man2 Cor. 7:2
 Sat.,—Incorruptible Peter..Acts 8: 14-23
 Sun., July 7 Topic—

CHURCH ANNIVERSARY AND CONFERENCE.

With good weather last Sunday the all day services at the People's Church was largely attended and very enjoyable and profitable. Visitors were present from all parts of the country and from Wilmington and other distant points.

At the close of a delightful prayer and praise service led by T. J. Stevenson, the choir gave a half hour of music. The pastor then introduced Dr. W. W. Staley of Suffolk, Va., who preached a grand sermon from Luke 14: 16-24, on the making of excuses. "The greatest factory in the world," said he, "is the excuse factory, and it returns the least profit. This lesson is for the church, and not for the world. These men absented themselves from the engagements they had assumed. This is probably the reason for the weak condition of the church at the present time—failing to keep her obligations." Dr. Staley elaborated on the excuses mentioned in the text which he said embraced all the excuses that might be made against religion.

At the close of the sermon Dr. Lightbourne stated that the church still owed \$3500 of the \$20,000 indebtedness incurred in building the church and he asked for contributions. In a few minutes \$480 was given and pledged.

During the noon hour luncheon was served to a large number of persons in the assembly room.

The afternoon services began at 2:30 a.m. reports were read by representatives of

the various departments of the church. J. S. Collins, treasurer of the board of trustees, gave these statistics:

Amt. paid in before buildign	began \$ 4,580.66
Collection at Opera House, 1909	876.00
Collection at Dedication, 1910	6,017.31
Collection at 2d Anniversary, 1911	1,146.00

—————
 \$12,619.97

Running expenses since organization 6,661.06

Total amount raised.....\$19,281.03

Mrs. Walter Tassej read the report of the Lend-a-Hand Society, which contained the following figures. Receipts during the year \$724.75; expenditures, \$62.30; balance in bank, \$59.45. Since its organization this society has raised and expended about \$1800. The Sunday school, the Sunshine Society and the Knights of Honor all gave encouraging reports.

The consecration of one deaconess and four deacons was an impressive service and was followed by the ordination of two candidates for elder's orders in the Christian Church. The Presbytery of Ordination was composed of Dr. W. W. Staley, president of the Southern Christian Convention, Dr. M. W. Butler of Conshohocken, Pa., and Dr. A. W. Lightbourne of Dover. The Candidates were Dr. R. S. Stephens of Dover and W. L. Gennett of Bridgewood, N. J.

A number of persons remained at the church all day and supper was served at 5 o'clock.

The evening service opened at 7:30 with another half hour of song, after which the five Cardinal Principles of the Christian Church were explained. Dr. Staley took the first two, "Jesus Christ, our Divine Lord—its head;" Christian—its name." Dr. Butler explained the third, "The Holy Bible—its only creed." Dr. Lightbourne, the last two principles, "Christian Character—its basis and test of union and fellowship;" "The Right of private judgment as Christians—its policy."

At the conclusion of these addresses, further subscriptions aggregating \$550 were received, making \$1000. raised during the day. This makes a total of \$20,281.03 raised by this congregation since its organization.

New Conference Organized.

The new Conference organized here last Saturday will be known as the "Delmoravia and Pennsylvania Christian Conference."

It has four churches in its jurisdiction—the People's Church of Dover, Ebenezer Church recently organized near Felton, one at Tullytown, Pa., and one at Bridgewood, N. J. Two others will shortly join one at Washington, D. C., and the other at Conshohocken, Pa.—State Sentinel, Dover, Delaware.

TWELVE YEARS OLD.

The being who came to the earth, for a moment bringing heavenly surroundings with him, carols of angels, and shouts of glory to God and on earth peace, and was soon left to grow up like other children, to "advance in wisdom and stature, and in favor with God and men," did so grow until twelve years of age.

And what is the proper age at which openly to begin the service of God?

When a boy is twelve years old, if he has not committed himself to the service of God, he begins to learn sin rapidly.

Why should Protestants be more careless about the religion of the children than Catholics? Jews are not so neglectful of their children. To avoid training the children for God, is sin; for it is turning them over to the forces of evil, to train for the devil. It is in the power of parents to mould the minds and hearts of their children largely for righteousness and heaven, unless those children are heirs of some kind of depravity the parents should be ashamed of in themselves.

"Tis education forms the common mind:
 Just as the twig is bent the tree's inclined."

Joseph and Mary were true Jews, both had revelations from God; and when the boy Jesus was taken by them to Jerusalem when he was twelve years old, he naturally appreciated the temple, with all its divine associations, and lingered there. It was not an alien, or disagreeable place to him. He understood and enjoyed the habits of thought which it suggested. He knew the principles of Judaism, and became an interested listener and talker among the learned men who thronged the temple.

"He was twelve years old."

Through the preceding twelve years he had not been going to dances, playing "craps," attending theaters, and loafing around evil shops. Joseph and Mary trained him; and he "waxed strong, filled with wisdom; and the grace of God was upon him."

Therefore, at Jerusalem, when they found him in the temple, and told him how they had sorrowed at his loss, and had been searching for him, they ceased to reproach him, or imply any censure, when he reminded them of his heavenly parentage by his question, "Wist ye not that I must be in the things of my Father?"

It was not unnatural for him to be in his "Father's business." He was twelve years old.

J. J. Summerbell.

Dayton, Ohio.

—The University of London has voted 10 to 1 in favor of extending the franchise to women.

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

Members of the Board.

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Mrs. L. F. Johnson, Raleigh, N. C., Vice President.
Mrs. W. H. Carroll, Burlington, N. C., Secretary.
Mrs. W. T. 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.
Mrs. H. W. Elder, Richland, Ga.

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.

WOMAN'S WORK FOR CHRIST AND
THE CHURCH.

A common center of interest or effort should be the aim of every individual Christian. The common center around which every individual Christian can labor, is the Cross of Christ. Around the Cross of Christ the great principles of salvation revolve. It is here that Christians receive the strength and inspiration to carry forward all the causes of the church. No permanent progress can be made, unless the fact is ever kept in mind that no lasting good is conferred in any manner whatever unless it has been accompanied by sacrifice in some form. This is the meaning of the Cross of Christ: sacrifice, so that life, eternal life, can come out of death. And in our work in this society, of not many months ago we must sacrifice something, our time and our little mite we should cheerfully give. God places a high estimate upon every human being who truly claims Him as their Father. The work of God's kingdom will be most advanced when every individual Christian recognizes his or her personal responsibility to win souls for Christ; then we mothers and sisters surely have our work to do in this cause, for in making our meetings interesting, and reaching as far out as possible we know that some good will be done; and we may not expect to see great results in a little while, so it behooves us to work on willingly, doing what comes our way to do, or we might say something to further this cause if it does not come our way, and if we should not find much at the offstart to encourage us, do not give up. Others in greater works than ours have met with disappointment.

But even through us, a little for the church will be of much good, and will also help us, and surely we need every help; for ours is a great responsibility, especially before us mothers for in the homes are sown the seeds of Christian characters. How true is the Spanish proverb: "We sow a thought and reap an act; we sow an act and reap a habit; we sow a habit and reap a character; we sow a character and reap a destiny." This is started in every life, and we should realize that every day we are forming and fixing destiny for time and eternity.

And upon the young ladies likewise depends a great deal, as to church and religious work. As the young lady leans so will her family lean in later life; and as we work in our society let us not forget the home work, for it is as one after all. So let us take courage, for who knows but that some day great things may be done by some member or more than one of our little missionary societies. Then let each one of us start out early in this year to do more than we have in the past, and aid in any way we can to further the cause of Christ, and give willingly all we can. In this way we have a personal interest in the salvation of every soul brought to preaching and teaching of missionaries in Christ through these efforts, or the any and every land where we contribute to their support, and that by this method, we in a practical way, every day, and every hour, stand side by side, and shoulder to shoulder with these special workers for the Master all over the earth.

Mrs. J. W. Hiller.

Columbus, Ga.

(Read before the Ladies Aid Society of the Rose Hill Church and published by request.)

ELON COLLEGE LETTER.

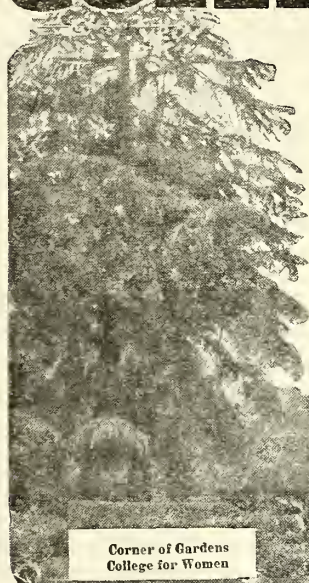
The strength of a College is in its constituency, its loyalty, its devotion, its determination, its endeavor on its behalf. Taken in the large sense this constituency includes not only the patrons of the institution, but its alumni, its old students, its faculty, its trustees, its student body, and, in the case of a denominational College, the ministry and the laity of the fostering church. In all these constituent elements of her constituency Elon College has been unusually fortunate—for loyalty, devotion, determination, and endeavor on her behalf have ever been hers for all these. It is due to these priceless influences that Elon has in twenty-two years taken her place among the best colleges in the land and been recognized by them as their peer.

But past effort will not meet present or future conditions. The maintenance of a college is a constant thing. This loyalty must continue, this devotion must be deepened, this determination must be steel-ed, and this endeavor must be redoubled, in order to go forward to greater heights of attainment. This is a growing age educationally. The colleges competing with Elon are increasing their attendance, improving their plants, and enlarging their endowment, and Elon must do likewise or lose prestige among her sister colleges. This we cannot afford and, I am persuaded, will not permit. I think I know Elon's constituency well enough to predict for her a future that is luminous with progressive achievement, in which her every need will be met as whole-heartedly, as cheerfully, as hilariously by her loyal friends as her recent needs have been responded to. There is no doubt of this end, as it appears to me, and I have no reason to regard this appearance as an image, but rather as perfect vision.

Just at present all the endeavor of the constituency should be engaged in giving the college its largest student body for next year. These two and one-half months till the opening of the 23rd session Sept. 4th are fateful months for the College. The success or failure of the ten succeeding months is wrapped up in them. It is possible for us to have a larger attendance than we had last year, which was the best we had so far had in our history, if the constituency rallies to our support as it did last year, and I believe it will. I have every assurance from ministry, alumni, student body, trustees, friends in every section that all possible effort is being put forth to influence prospective students for Elon. If this continues, and it will, we shall confidently expect to announce on Sept. 4th the largest opening in Elon's history.

In this connection, I may profitably state, what many have already learned, that the professors in the College have been relieved of the necessity to canvass during the vacation season. The trustees felt that the constituency would be loyal enough to obviate the necessity of this hardship for Elon's devoted faculty. The trustees also felt that three months devoted to private study and investigation would bring the professors with renewed powers of mind and body to their teaching in the fall and that their increased efficiency would do the college more good than their efforts in the field would in view of the willingness of the constituency to rally to the college in its endeavor to increase the attendance. This makes the need of loyal effort for students on the

COLLEGE FOR WOMEN COLUMBIA, S. C.



Corner of Gardens
College for Women

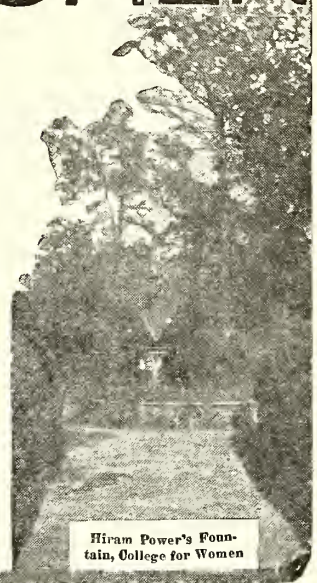
STUDENTS of the College for Women, Columbia, S. C., are selected with care, from the number of applicants, with a view to maintaining in the student body, the high ideals of intellectual, moral, social and physical culture for which this school has become noted.

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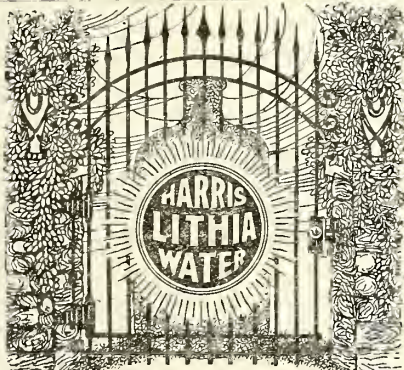
Discriminating patrons, desirous of securing ideal surroundings and influences in an educational home for young women—ideal whether viewed from Mental, Moral, Social or Physical standpoints—should write for catalog giving references, or call and inspect the beautiful grounds, comfortable buildings and extensive modern equipment for the best training.

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W. H. OVERTON, Secretary.

G. W. BRYANT, Director.

constituency imperative, and I believe the need will be royally met. The professors will make visits to localities where their presence is desired and the president will remain in the field as constantly as office duties will permit, but the real work is in the hands of the brethren, and I know no hands more capable, more willing, more serving the church they love than theirs. Every word spoken will count and will be appreciated. Help us, brethren, and we will try to show our appreciation by

our efforts for the church. I am now in Eastern Virginia and meeting encouragement on every hand.

W. A. Harper.

**DR. J. H. BROOKS,
DENTIST.**

Foster Building, - - Burlington, N. C.



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J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.

E. Moffitt, Secretary, Asheboro, N. C.

W. P. Lawrence, Treas., Elon College, N. C.

Amount brought forward\$1,311.86

MONTHLY S. S. OFFERING.

Lebanon, N. C.\$ 1.25
Rosemont, Va. 4.00
East End, Newport News 2.87
Oak Grove, N. C.50
Pleasant Union, N. C. 4.50
Wake Chapel, N. C. 2.00

SPECIAL OFFERING.

Miss Bettie Stephenson 1.00
(Old Cousin), Boone, N. C.
"A Freind" 20.00
Service on Farm 1.00

Amt. 21st week 38.73

Total \$1350.73

Elon College, N. C.,

June 19, 1912.

My Dear Children and Friends: We are sorry that the cousins are all sleeping this week—it's not often we are entirely blank in the Children's Corner. We have one "Old Cousin"—Miss Bettie Stephenson, who has since early girlhood been interested in the work of children and herewith sends her dollar for "Home-Coming Week" and a nice letter. Thank you, Miss Bettie, wish you a delightful stay in the mountains of N. C. One more week and the one half of 1912 will be in the past—what have you done to help the world be better and happier?

Beginning this week we are making our second quarterly appeal to our Sunday schools for a monthly offering. In 1911 some 80 or more schools made offerings, but about 50 contributed monthly. Surely if all schools would join in this offering it would mean several thousand dollars for the support of the Orphanage: and, friends, since you have delayed in making the monthly offering, will you not give us a special offering, try to make it \$5.00 and then come with the regular offering, whatever amount it may be? Please give us this help at once.

DONATIONS FOR JUNE 16.

Mrs. W. W. Staley, Franklinton, N. C., \$1.00 as a treat for children.

Woman's Home and Foreign Missionary Society of Rosemont, Va., Christian church, 1 box containing 45 yds. new

goods, 6 new dresses, 4 new undershirts, ½ doz. towels, 4 pair pants, 2 bodies, 2 boy's caps, 1 counterpane, 2 sheets, 8 pr. stockings, 2 new guimps, 1 new shirt waist, jabots, belts, belt pin.

We are grateful for donations and for useful gifts of all kinds. Yours,

Uncle Jim.

Boone, N. C.,

June 8, 1912.

Dear Uncle Jim,— Enclosed you will find my dollar as an "old cousin" offering, also my apology for delay in sending it in. Friends, it will not take any longer now than a little later to send in your dollar. Of course we all mean to do it, so just do as I am doing as soon as you read the next reminder from Uncle Jim, or better, right *now* put your paper down and write both your letter and check. (the latter anyway).

With every assurance of interest,

I am, hurriedly,

Your mountain cousin,

Bettie Stephenson.

Begin on page 4.

derful. The heart that is full of love for its fellows; the heart that burns to do some great good, the heart that puts into operation some movement for the uplifting of the human race, will speak to hearts that will beat ten thousand years after all our hearts are still. Man's greatest power is exerted when he touches the heart and through it reaches the endless generations of the future.

The heart is the great thing. "As a man thinketh in his heart, so is he." "Out of the heart are the issues of life." Christ came to make known to men the riches of the human heart, to show us how the heart, the centre of love, is also the centre of life. He simply gave us love as the rule of life, and then left us to apply it. No other teacher was ever so free from the discussion of details as He. He did not give minute directions as to how we should act in each particular case. He gave us one great rule, the new commandment. "Thou shalt love the Lord, thy God with all thy heart, and thy neighbor as thyself." It was not necessary to give anything more. If we live up to that rule we raise our lives to the plane He pointed out.

In one commandment Christ presents a condensation of the ten. He sets forth both our duty to God and our duty to our fellowmen. In earlier years Christians did not always give sufficient consideration to the second part of the commandment; today there are many who give too little consideration to the first part of the commandment; Christ gave to each part its appropriate place. Love of God comes

first—without it man can not understand his relations to his brother. The love of his neighbor comes second, but it is indispensable, for it is only through love toward his fellowman that man's love of God can be made manifest. The permanence of these new riches, the abiding quality of this newly discovered wealth—forget this not.

Our bodies will decay no matter whether we take pride in them or not; the seed of death is in them. I have now lived more than half a century. I used to think that a man was old at fifty; I have changed my views on the subject. I am satisfied that I was entirely mistaken. I have moved old age forward several years. It is still beyond me, and yet I know that the time is coming when I will not be as strong as I am now. I know that my bones will ache after awhile and my joints become stiff. And I know, too, that those about me will recognize that I can not do what I used to do. Even now, my good wife is cautioning me that pneumonia is more fatal as people get along in years. I know what is coming. I know that year after year with increasing emphasis she will say. "Do not do this, and do not do that; you can not stand it." I know that if I live long enough I will find my flesh wasting away. I will find my nerves less steady, and will realize more and more that I am not an exception to the rule—that I must soon pass through the experience that lies at the end of every life. It is pleasant for me to believe in a resurrection. I have no more doubt that I shall live again than I have that I live today. I have no more doubt that I shall in another world meet those whom I have loved than I have that I have known them here. I do not know just what kind of a body I am going to have—and I do not care. I have had seven already, according to the scientists. The scientists say that the body changes every seven years—if that is true, I now have my eighth. I had a baby's body, and then a boy's; then I had a young man's body, and then I changed again and again and again. I do not know what kind of a body God is going to give me in the next world, but I can trust Him, and I waste no time speculating. He can give me any of the bodies I have had if He wants to, and I will do the best I can to use it; but I know that He will give me the kind of body I need. There is an invisible something in a grain of wheat that can discard the body that we see, and from earth and air build a new body, so much like the old one that we can not tell the one from the other, and I know that, if that invisible something in that grain of wheat can pass unimpaired through thousands of resurrections, my spirit can clothe itself with a body suited

to its new existence when this frame of mine shall crumble into dust.

But I find nowhere in the Bible that Christ speaks of the physical perfections of this world being carried into the next. Neither do I know how much of my mind I can take with me or how much of the knowledge I have acquired. I worked pretty hard in school. My mother taught me until I was ten, and then I went to the public schools until I was fifteen; then they sent me off to an academy for two years, then to a college for four, and afterward to a law school for two, and then they said I was through; and so I commenced to study in the school of life—and I have been studying ever since. I have learned something of science, a good deal about history, a little of poetry—and lots of politics. I do not know what I can carry beyond. I do not know how much of the story of the stars I will need over there. I do not know how much that I have learned of the growth of the rocks will be useful to me there. I do not know whether the new songs will make me forget the ones I have learned here. I do not know much about the future. I am quite sure that there is a great deal that I

have spent much time on that I will not need there. I have a large accumulation of information on issues and men that I expect to leave; I am sure I shall not need it over there. I do not know how much of that which is intellectual in me will survive the tomb—and I do not care. I have such faith in the wisdom and love of the God, who made both the Heaven and the earth and am so well satisfied that He made earth more wisely than we could, that I am willing to leave Him entire freedom in arranging Heaven for me. It is enough for me to know that in our "Father's house are many mansions," and that He has gone to prepare a place for us. That is all I care to know. He did not tell us that we were going to carry any of our intellectual assets into the next world, but He does say that we are going to carry our moral worth—that we have on His authority. You remember where he gave an illustration of the Judgment day; and said, "And, then, shall the righteous shine forth as the sun in the kingdom of their Father." That is the only permanent thing that is promised. That is the only promise that I have read of anything that we could acquire here being carried with us. He does not say that those who have brought their bodies to a high state of perfection will glitter as the stars over there; He does not say that those who have ornamented themselves here with the richest apparel; that those who have expended their money in making themselves pleasing to the eye—He does not say that

these will carry their attractions into the next world. He does not say that those who have devoted themselves to intellectual pursuits, who have studied deep into the mysteries of the earth and the sky, who have dedicated their lives to the search of knowledge—He does not say that the learned shall blaze forth as the planets, but he says the righteous shall shine as the sun.

If Christ comes to give and take nothing away; if he comes to add and not to subtract; if He comes to reveal; if he comes to make us know how much richer we are than we thought; if He comes to give us, aye, and to multiply in us, the value of all we had before; if he comes to teach us how our bodies can be made stronger and better fitted for our work, and how our minds can be trained so as to enlarge our capacity for service; and if he comes to show us that the glories of the world into which the soul can lead us are above and beyond the riches of the body and mind—if He does all this, is there any excuse for not accepting Him? If he can add to the quality of our lives and raise the quality of our lives and then give permanence to that which is best in us, is there any reason why anyone should reject him?

This is the thought I came to present. Christ said, "I am the Way"—the only Way, "the Truth"—the highest Truth "and the Life"—the real Life. "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you." That is His promise, and if we accept it; if we conform our lives to it. He gives us the blessed assurance that, when the body has dropped back to the dust, and when the light in the brain has gone out, our virtues will remain—that "The righteous shall shine forth as the sun in the Kingdom of their Father."—*Bryan's Commoner.*

A MAN WHO HAD SUNDAY SICKNESS.

We first knew this man twenty-five years ago. He was then a stout, hard-working man. Indeed, he worked too hard; for when Sunday came he was so tired that he did not feel well, and told his family that he felt too unwell to go to church. This occurred so often that it came to be noticed that his sickness was a periodic one, coming every seventh day, and always on Sunday. Some of his friends humorously spoke of his malady as "Morbus Sabbaticus." After the family had gone to church, he would feel a little better, and would begin to bestir himself a little. But instead of reading his Bible or religious paper, he would run over his account books and sometimes post up the transactions of the

past week. Or he would turn to his political paper and read with great zest. The fact was, he had little interest in things religious, and he did not give himself a chance to become interested.

Recently we saw this man again. He is now confined to his bed with paralysis. His overworked nervous system at last collapsed, leaving him in a pitiable condition in which we saw him. For seven days in the week he lies helpless and laments his fate. Gladly would he go to church now, if he could. He sees how foolish he was in the days of his strength. If he could go back and begin life again with his present views he would pursue a very different course. The lesson he has learned at so great a cost cannot profit him here. Let us hope that it may do him some good in the great hereafter.—*Ed. Methodist Protestant Herald.*

THE ELHANAN TRAINING INSTITUTE.

Some five or six years ago I chanced to get in my possession a small pamphlet entitled "Answered Prayer," which told of a wonderful work that was being done at Marion, N. C. by Miss Mattie Perry. I decided that if opportunity afforded, I would see this work, and so last week the opportunity came.

Just one mile from the depot in the town of Marion, is located the Elhanan Training Institute under the management of Miss Mattie E. Perry, a woman who is a very devout Christian.

Fourteen years ago Miss Perry came to the town of Marion and found 46 open bars and distilleries. She having just received her college diploma, and in the vigor of her life, set to work to do away with these things and establish an institute or home for the poor and needy, the outcast and the forsaken. Long before North Carolina went dry the town of Marion was clear of whiskey and the institute was founded and caring for many homeless and helpless boys and girls.

Miss Perry came to Marion with one hundred dollars. Today she has property to the value of seventy-five thousand dollars, and all this she attributes to prayer.

We were shown through all the buildings and saw the institution in actual work. The school has sent ten Missionaries to the foreign fields and has several more now in preparation. Miss Perry is a wonder without any doubt. Some of the best people of the city told me that they had known her to have notes in the bank to the amount of three and four thousand dollars and two days before they were due would not have a cent of the money, but would be prepared to meet them when the time

finally arrived. Miss Perry told me of a few things of this kind in her life.

The institution never turns anyone away, but manages to care for them and train them to fear God and do His will.

Miss Perry is well posted on current events and is able to talk freely on almost any topic. To be in her presence is an inspiration; to see what she is doing is an uplift to any struggling Christian.

C. B. Riddle.

Newport, Tenn.

AMONG THE CHURCHES.

Oak Level.

The first Sunday in this month was a pleasant day at Oak level. Notice had been given that the sermon would be to the old soldiers. Nine of them were present. The day was fine, the congregation was above the average, the music inspiring and every body in good fellowship. I do not believe there's a better neighborhood in the State, the people are intelligent, industrious and social. The young men and young women of the community are of the highest type, showing they have been well taught at home and in the school room.

Amelia.

On the second Sunday the cause of the Chapel Hill church was presented to the people at Amelia. Their response was liberal. The sums given were not very large, but made up in numbers. The brethren and sisters are very much interestd in the Chapel Hill work. The church and community at Amelia show improvements on all sides. The congregation was good, and the music interesting. It was quite a pleasure to me to be with true and tried friends again.

W. G. Clements.

Salem Chapel.

The work at Salem Chapel is moving slowly; but I hope safely. The memorial services last first Sunday were very largely attended. The singing was good, flowers abundant and all the graves were decorated. Thus passed into history another day of interest at old historic Salem Chapel. The Sunday school is good, with Bro. John Strayder Supt. This is a church of great possibilities, with a large force of young people of intelligence in the church.

Ingram, Va.

Ingram is a church that never fails to work, yes, she works as the days go by. This is an active working church, meeting its obligations as they are due. This church wants to work, seeks work and does faithful work. Here we have a big hearted people ready to help the pastor in all the work of the church. They have a good

Sunday school with Bro. Henderson as Supt. A good Ladies Missionary Society, a good prayer-meeting and a large congregation. Some of our larger churches might well profit by the example of this little church. We are expecting Rev. Neil Rowland, an evangelist of Texas, to begin an evangelistic meeting here the 2nd Sunday in August with this good people of Ingram. With the help of the Lord and this great man of God we are looking for a great revival of religion. Unto this end let us all pray and work.

Happy Home.

We have filled all our appointments here so far. The work is moving slowly, as but few of the members are very active here in the work, and yet there are some few as faithful and earnest workers as I ever found any where, yes, some who are self sacrificing, hard working and always at work. This is a very large congregation and a very fine Sunday school with Bro. W. D. Wall as Supt. who has been so faithful for the last 17 years as the leader in both church and Sunday school. The Memorial services the 3rd Sunday in May were very interesting. These services are always attractive. This is another church with great possibilities. We are planning to begin our revival meeting the 3rd Sunday in August, (Dv.) So far we have the promise of no ministerial help except Bro. Roland at Ingram.

New Center.

I am very glad to say the work in this church seems to be moving on nicely. Our congregations are good. Sunday school with Bro. Lawrence as Supt. is good. We have good material in this church, and I am looking forward to a day of greater work in this church.

Christian Union.

This little church has gone through with quite a few draw backs in the last few years; but we think it is growing some in interest and in work. It has good congregations, a good Sunday school and some real good material, though a small membership. We have first put in an organ for the use of both Sunday school and church.

Keyser.

Here the work seems to be moving on in a reasonable condition. This is a small church, but other brethren help us here, and our people are interested in the work. I am using the fifth Sundays and Saturdays to hold our quarterly meetings this year. Our Sunday school is good with Bro. G. H. Keith as Supt. This is my sixth year as pastor and I feel profoundly interested in the work in all my churches. Yes, I love my people and pray for them daily, and by grace I am trying to live and labor

for their best spiritual interest. When pastor and church all work together in harmony, for the salvation of souls and the glory of God, the work is both easy and pleasant. I wish to say I have a good field of labor; good churches, and a good people to whom to preach. May God bless them all abundantly.

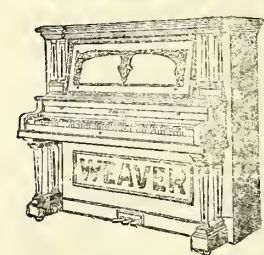
S. B. Klapp, Pastor.

Greensboro, N. C.

DREAD OF AN OPERATION.

N. Manchester, Ind.—Mrs. Eva Bashiore, of this place, says, "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I ever did. Cardui, I as sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

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MARRIED.

Wagner-Hayes.

Thursday night June 6, 1912., at the home of the officiating minister a pretty marriage took place. While Mrs. C. C. Jones played Meudelsolms Wedding March, Mr. Ralph Roy Wagner and Miss Ethel J. Hayes came to the marriage altar accompanied by the two sisters of the groom. Miss Jennie came in with the groom, on her right, holding in her hand a silver plate, in the center a white lily and in the lily the wedding ring. Miss Grace came in with the bride on her left, and presented the bride to the groom. All four stood in line while the ceremony was being read and the wedding ring placed on the bride's finger.

We wish the youthful couple a long and happy life. C. C. Jones.

Danforth-Faison.

At nine o'clock Wednesday morning June 12, 1912., at the home of the bride near Waverly, Va., Miss Gussie Beal Faison, daughter of Mr. and Mrs. J. J. Faison, was united in marriage, to Mr. William P. Danforth, of Petersburg, Va. The writer officiated. Miss Gussie, is one of Spring Hill community's most popular young ladies and will be much missed from the social circle and church work. The groom is a popular young business man of his city. Mr. and Mrs. Danforth, left on a bridal tour north. On their return in about two weeks, they will make their home in Petersburg. Much happiness to them.

C. C. Jones.

NOTICE TO CHURCHES OF THE EASTERN VA. CONFERENCE.

At the last session of the young people's general convention held at Elon College in April, 1911, it was decided to hold the session of 1913, within the bounds of this Eastern Virginia Conference, time and place to be determined by the Ex. Com. of the Y. P. G. C. The committee is now ready to receive and consider invitations.

A. W. Andes, Sec.

Harrisonburg, Va.

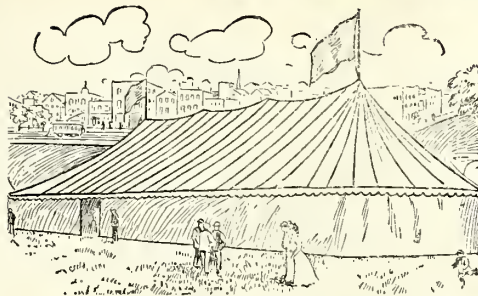
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" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
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" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
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