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EDITORIAL COMMENT.

Crowding Out the Sabbath.—There never was a time when men needed to give more heed to the Sabbath than at present. Ours is the busiest and most nervous of all ages. People live, act, eat, and sleep in a hurry. Business is transacted in immense volume, and by busy brains and hands. Men have to stir, or get left in the scramble. This is the age of corporations, and the strain is strenuous.

Under such conditions, the wisdom of appointing one day in seven for relaxation from mental strain and physical effort was never more apparent. The great Jehovah foresaw this age from the beginning, and appointed one day in seven for man's rest and spiritual refreshing. The spirit is more than the mind, the soul greater than the body. This, as well as that, must have time and opportunity for growth, development, and power. Do not deny the soul the privileges of one day in seven assigned it by His wisdom "who breathed into man the breath of life and he became a living soul." The deadliest foe of the soul is the desecration of the one day set and sanctified for its peculiar use and needed service. "Remember the Sabbath day to keep it holy," is not the least of the commandments, and is economic as well as moral and religious.

Sunday School and Church.—Let the faithful Sunday school superintendent and teacher be not discouraged. The work seems to move slowly. Little seems to be accomplished. Sometimes results hardly seem to compensate the effort and the sacrifice. And yet the rewards are great.

The time has come, in the course of events, when the Sunday school is almost the sole dependence of the church for recruits. Few indeed come into the church other than through the Sunday school. Watch your revivals and the converts. Now and then one is reached who is not in the school, but that is rare indeed. The vast majority of converts are from Sunday school pupils. These have been caused to think about the Master. "What think ye of Christ?" is the burning question of the time.

And a vast majority of those out of the Sunday school simply do not think of Him at all. You must get people to think about Christ before they will accept Him as their personal Savior.

If one wishes to test the worth of a Sunday school, let one observe a church that has no school. The spiritual life of such a church runs low indeed. The church may exist, but its growth is slow indeed, if it has any growth at all, and its progress is backward rather than forward. The greatest factor in the religious life of a community, especially in rural districts where there is preaching once per month, is the Sunday school. All honor and all praise to the officers, teachers, and workers who make the Sunday school what it is and labor to carry it on. They are doing God's service.

World's Sunday School Convention.—Last Sunday, May 22, was Sunday school day throughout the world. The World's Sunday School Association was in session in Washington, D. C., and churches in every clime throughout the world echoed the precepts of the great Convention. People of fifty-one nationalities were gathered at Washington, and ten thousand delegates marched in line down Pennsylvania Avenue and around the capitol, it requiring an hour for the column to pass a given point. Practically every nation on the globe, and every State in the Union, had representatives there. Every Protestant Church in Washington was occupied last Sunday, and open air meetings were held, by the Sunday school workers. In a brief period Saturday \$65,000 was raised for mission work.

Such a gathering shows something of the importance and influence of the Sunday school work. We little reckon, as we meet in our schools from Sunday to Sunday, what a factor this work is in the world, and what it is doing for the building of human character and the shaping of human destiny. The great Convention at Washington will send out a stream of inspiration and information to the Sunday schools of the world which will count in the years that are to come.

Tact is a Christian grace.

THE TRUE AIM FOR US ALL.

When one reads Methodist history, and finds what unseemly strife, what contention, what struggle there have been among men over questions of authority and precedence in the church, strife and contention and struggle not at any one period merely, but almost all along, he feels that what Methodists as a body need above all is not so much a form of government as a new spirit, the spirit of the lowly Nazarene. If all had this spirit, the spirit that makes men self-forgetful in their thought for others, the spirit that makes men in honor prefer one another, the spirit that seeks, not the place of greatest honor, but the place of best service, there would be little difficulty over questions of polity and government. All would recognize Christ as the only Head of the Church and all men as brethren, and there would be no need of the assertion of "authority." There would be conferences and prayer for divine guidance, there would be mutual agreement, and clearness and harmony of vision. The difficulties that now vex men would vanish, and all would become effective laborers together with God.

The unification of Methodists without this true Christian spirit would only bring on again wars that have already been fought and bring up issues that have been laid away.

We are satisfied that there should be far more concern about the spirit, and perhaps less about the form of church organization. The latter is important, but it would become less important if there were more concern for the former.

In a universal devotion of men to Christ is to be found the only way to a real union of Christians. The differences between denominations are insignificant in comparison with the difference between the spirit of Christ and the spirit of the world. How to escape the spirit of the world and become filled with the spirit of Christ is the problem for us all.

The spirit of Christ is high and mighty and true. How shall we attain unto it? It is only by sitting daily at the feet of Jesus and learning of Him that we can hope to realize the noblest discipleship and develop the noblest spirit.—Our Church Record.

FROM THE FIELD.

Berkley Letter.

We began a revival in Main St. Christian Church May 2nd, assisted by Rev. M. W. Butler, of Newport News, Va. The interest was good and the congregations held up well for two weeks. Bro. Butler's sermons were mostly to the church and full of the spirit.

On Sunday afternoon, May 8th, we had a special sermon for men only. Bro. Butler chose for his subject on this occasion, "Fools of the Bible," and spoke straight to the point of how men "play the fool" in forgetting God when they meet with the enticements of this world. There were eight conversions and six have united with the church. We have also received four others into the church during the past few weeks, Bro. R. F. Hurdle and wife and Bro. A. R. Evett and wife coming by letter from Berea Christian Church, Norfolk Co. Some others expect to join in the near future.

Our Sunday school enrollment is now the largest in the history of the church. This is the result of better organization. Just recently we organized two Adult Bible Classes according to the International plan and applied for our certificates. One of these classes is known as the "Ladies' Bible Class," the other as the "United Bible Class," for men. Already we feel the difference in the life and interest manifested.

Just here I would like to suggest as Superintendent of the Adult Organized Class Dept. in our Eastern Va. churches, that if any one will write me at Berkley, Va., inclosing a stamp, I will send them all the information needed whereby they may organize a class and secure an International Certificate. Bro. Supt., if you are anxious to see your school take on new life, suppose you try this plan. The class pin and the handsome certificate bearing the International Seal framed and hung up on the wall where the class meets will make the young people come oftener and do more than ever for the school that thus honors them.

In closing I wish to state that during the week following the third Sunday in April it was my privilege to be with Bro. Peel in a meeting at Ivor, Va. This makes the third year in succession that I have had the privilege of being with those good people in revival work. I know of no place where all denominations work more harmoniously than there. This time it rained nearly the whole week, yet there were several conversions and one united with the church.

M. L. Bryant.

Raleigh.

Many interesting things have happened at our house since my letter in March. On the 13th of April we received a substantial pounding from the good people of our congregation. Doctor M. T. Morrill visited our home on the 23rd and preached for us on Sunday following. Doctor Morrill preached an excellent sermon, and his visit was appreciated. We hope to see him in the South again. He will find a welcome at Raleigh and will receive an invitation to preach at the Hillsboro Street Christian Church.

Rev. E. K. McCord came to our home on May 5th. He remained with us two days and delivered two lectures at our church. Bro. McCord is a good speaker and brought us a great message. We enjoyed every moment of his stay with us.

Doctor J. O. Atkinson came to assist in revival second Sunday night in April. He preached for us every evening through the entire week except one. Dr. Atkinson was at his best. His sermons were logical, convincing, beautiful. He made a great impression on our Raleigh people. The influence of the meeting is being and will be felt in a number of ways. The church has been somewhat revived, six souls converted, some to unite with the church, seed sown for a future harvest, almost every home touched by some or all of the sermons. The Doctor did a faithful week's work. We thank him for it and truly hope he will be in a position to assist us in the future.

There is a better spirit and greater activity in the work here than there has been since I took charge one year and a half ago. Both the church and Sunday school are growing in strength and influence. The Aid Society is doing the best work in its history.

We have organized a Christian Church Improvement Society for the financial, social, and spiritual development of our Church. It is doing splendid work. Bro. Chas. H. Stephenson is President, W. B. Mann, Vice President, J. T. Holt, Sec., T. J. Pearce, Treas. The success of this Society is assured in the selection of its officers; then it is backed by the Church, Sunday school, and Laides' Aid Society. The work of the C. C. I. S. will be heard from through The Christian Sun and otherwise.

L. F. Johnson.

Portsmouth Letter.

250 SHARES OF \$10 EACH FOR THE COMPLETION OF NEW CHURCH.

Mrs. J. L. Barksdale 1/2 share ..	\$ 5.00
E. J. Brickhouse 1/2 share	5.00
C. D. West 1 share	10.00
M. W. Hollowell 1 share	5.00
Rev. J. L. Foster 1 share	10.00
J. W. Powell 1/2 share	4.50

Horace Savage	1.00
Portsmouth S. S. & Church 100 shares	88.75
Mrs. Sue Clark Barrett 1 share ..	10.00
J. H. Barrett 1 share	10.00
Mrs. C. R. Fulgham 1/2 share	5.00
W. M. Smith 1/2 share	5.00
Dr. J. P. Barrett 1 share	10.00
Mrs. M. J. Lee 1 share	10.00
Col. J. E. West 5 shares	50.00
B. L. Nichols 1 share	
Rev. H. H. Butler 1 share	10.00
Mrs. Thomas Saunders	1.00
Hersey Woodard 1 share	10.00
T. E. Brickhouse 1/2 share	5.00
T. W. Butt 1 share	
F. L. Portlock 1 share	
Rev. N. G. Newman 1/2 share	5.00
W. Thomas Smith 1/2 share	5.00
J. B. Harrell 1 share	10.00
Rev. J. O. Cox 1/2 share	5.00
L. M. Clymer 1 share	
Mrs. L. M. Clymer 1 share	
Prof. W. P. Lawrence 1 share	
Rev. C. H. Rowland 1 share	
Rev. M. L. Bryant 1 share	10.00
Dr. J. O. Atkinson 1 share	
J. J. Hall 2 shares	8.00
C. E. Hanbury 1 share	10.00
Dr. J. W. Manning 1 share	10.00
Capt T. R. Gaskins 1 share	10.00
Berea (Norfolk) S. S.	7.67
G. W. Nurney 2 1/2 shares	
Lyman Brothers 1 share	
shares	70.20
Rev. M. L. Bryant 1 share	10.00
Mrs. Kate Ives 1 share	10.00
Elkanah Harrell 1/2 share	5.00
Rev. M. B. Barrett Window	45.76

This gives us a total of 148 shares that have been taken and leaves 102 to be raised. The time is drawing near when this money must be in hand. \$5,000 of our loan is still held up on account of this deficit and seems will not be available until the money is raised. We beg the brethren to help us out at once. We have bills that are urgent, but unable to meet them. It would be greatly appreciated if those who have subscribed to the Barrett Memorial fund would send their money to Rev. R. H. Peel, Windsor, Va. There is a balance of \$54.24 due on this window.

The time of the opening has at last been definitely fixed. The program is now being arranged for the first Sunday in June. The windows are all in and every thing on the ground and will be in place in due time. We extend a cordial invitation to all to visit Portsmouth on that day. There will be three services and a visiting brother to speak at each.

Remember we need your help at once. Send in your donation and have a part in the offering on the opening day.

J. W. Harrell.

Barnesville, Ga.

Rev. B. F. Young, pastor of the Christian Church, and Rev. J. M. Martin, pastor of the Baptist Church, have just closed a gracious revival meeting at the Aldora Cotton Mills just in the outskirts of Barnesville, Ga., in which thirty-one souls confessed Christ, fourteen going to the Christian Church, thirteen to the Baptist Church, and four to the Methodist Church. One of the sweetest sights I ever witnessed and one which I feel sure was well pleasing to our Heavenly Father was these two men of God in the little lake back of the Cotton mills baptizing the candidates at the same time. Also fourteen joined the Baptist Church by letter, thirteen the Christian Church, and two the Methodist Church. These who joined the Methodist Church were received by Bro. Hamby, the pastor. Bro. Young, of the Christian Church, did the preaching, being filled with the Holy Ghost. He preached with great power. We were all of one mind and one accord, so the Lord blessed us and we feel sure the Lord will continue this union work. We have a fine Sunday school, of which your humble servant is the superintendent, and together, with four teachers and all the new converts, have gone to work. Bro. W. O. Talent, superintendent of the cotton mill, is a consecrated Christian man, a devoted member of the Baptist Church, and employs only steady, sober men, all of whom have great love and respect for him. Like a mighty army moves the Church of God. Brethren, we are treading where the saints have trod. We are not divided, all one body we, one in hope and one in faith and one in charity.

Onward Christian soldiers!

E. R. Carswell.

Newport News Letter.

For the past two weeks I have been engaged in revival services with Rev. M. L. Bryant at Main St. Church, Berkeley, Va., where I was formerly pastor. It was a real pleasure for me to get back for a few days and mingle with old friends and workship with them again. Bro. Bryant and his excellent wife are strongly entrenched in the confidence and affections of the church and community and justly so. I suppose Brother Bryant will report his meeting.

We found time to go across to see Bro. J. W. Harrell and his new church at Portsmouth. The building is nearing completion, and will be one of the best church buildings in the Southern Christian Convention. Rev. C. H. Rowland was with him in revival services. We also called to see Rev. McD. Howsare of the Memorial Temple, Norfolk, and found him very fully alive and optimistic in

his new field. Every field has its own peculiar difficulties and problems. Time, faithful and skillful service, with faith in God, will bring to pass. Rev. Daniel Keys, the new pastor of South Norfolk Church, was with us one evening at Berkeley and I am told he is pleasing the South Norfolk people generally.

After three weeks' absence from home, I am back in routine duties. Congregations here last Sunday were good and our Sunday school had one hundred and thirty-one present, which was a little above normal for us here.

Murdock W. Butler.

May 10, 1910.

Holy Neck.

The third Sunday was the "Big May Meeting" at Holy Neck. Public dinner had been dispensed with by recent vote of the church, yet the crowd was large and the meeting a success. The annual mission offering was taken and amounted to \$256.30, the largest we have yet taken. It seemed to be given freely and cheerfully, and the congregation was delighted at what they had done.

The annual memorial address was delivered by Prof. S. C. Harrell, principal of the Holland High School, and was very much appreciated and enjoyed by the audience. It was appropriate, and showed careful thought and study. Many visitors were present from Suffolk, Franklin, Whaleyville, Driver's, etc.

N. G. Newman.

Ingram, Va.

Last Sunday (1st inst.) was our Missionary rally at Ingram. The rain kept quite a good many away, yet we had a house full of attentive hearers. The program had been well prepared for the Children's Day and the missionary rally combined, a credit to the faithful leaders, Miss Nannie Carlton, Mrs. Nannie Ingram, and Miss Myrtle Boyd. The recitations by the children were all good, and the essays were all very interesting. The music led by Miss Nannie Carlton was very good. I am glad to note that Bro. T. A. S. Boyd is very much improved. Dr. Kent is in N. Y. Bro. J. W. Carlton and wife are planning a summer visit to Indiana, the home of his nativity.

It is to be regretted that Danville, Va., has taken a backward step in this day of advanced civilization. It is to open up the whiskey traffic for the next two years.

S. B. Klapp.

Greensboro, N. C.

A Correction.

In The Christian Sun of May 11th, Page 5, appears an account of the mar-

riage of John H. Pickett and Bettie A. Cook. His name should be John H. Rickett.

A. W. Andes.

Wadley, Alabama.

Our special mission month is near at hand. Brethren, let's get ready for it, and make special efforts to raise our apportionments. We feel like the missionary rally the fifth Sunday will be a great help to us. Let all the speakers and delegates be present with prayerful hearts. It is while we pray that we live. We need more praying men and women, that we may do God's service in an acceptable manner.

The service was rained out at our last appointment on Saturday at Christiana, but we had a good congregation on Sunday and a good service. Our work is moving along nicely here.

At our last appointment at Rockstand we had with us Rev. J. H. Hughes, who preached well both Saturday and Sunday. Our work at this place is moving along very nicely. We have received since Conference two members, Brother H. O. Wallace and wife. Brother Wallace is a worker and is now Superintendent of the Sunday school, and is doing a good work. We have a good weekly prayer meeting in the Church, and a working church to keep it going. It is a pleasure to serve this people.

Our services were very well attended both Saturday and Sunday at Pleasant Grove. This church has a good membership. We have only one trouble in getting in all of our churches to work and prosper as they should, and that has been giving us trouble for a long time.

May the Lord hasten the day when all of the church will abstain from the use of whikey and rise up in one solid phalanx against the devil and all of his followers. We need more true Christian men and women to rise up against this thing called whiskey which is causing so much trouble all over our land. Pleasant Grove has suffered, as well as about all other church, on account of men who use too much strong drink.

Let us possess the pure and undefiled religion and keep ourselves unspotted from the world.

J. D. Dollar.

A Correction.

Since announcing in The Sun of May 11th that the Young People's Convention of the Va. Valley Central Conference would meet at Antioch June 8, 9, and 10, I have learned that, according to the minutes of the last session, the time is July 14, 15, and 16.

A. W. Andes.

—Renew for The Sun today, please.

NOTES AND PERSONALS.

—Elon College commencement next week—Sunday to Wednesday inclusive—Wednesday being graduation day.

—The young men and young women have the right of way now. This is commencement season.

—Rev. D. A. Long, D.D., LL.D., delivers the annual literary address at Elon next Tuesday at eleven o'clock A. M. A literary treat is in store for those who hear him.

—Miss Nannie Carlton, of Ingram, Va., leaves next Thursday for a trip to Europe for the summer. Miss Carlton promises to write of her trip through The Sun.

—The last report from Dr. Moffitt is the most hopeful. His physician is now optimistic. The patient was placed in a rolling chair yesterday and day before, and there are signs of general improvement.

—Rev. L. L. Baugher, Conshahocken, Pa., "I have been here (with the Gulf Christian Church) six years and my congregations are growing and the Lord is blessing us."

—Don't miss Dr. J. J. Summerbell on "Fools" in this week's Sun. It is fine, refreshing, wittily thought out, pungently expressed. The Doctor's pen drives home hard in this and is effectual.

—The address of Rev. M. P. Porter, now offering to assist in evangelistic services, is Norfolk, Va., R. F. D., Care G. F. Williams. Bro. Porter has been valuable and successful in revival work.

—We regret very much to learn of the protracted and serious illness of Bro. Duncan Cook, now News Ferry, Va., formerly of Franklinton, N. C. Hearts are anxious and prayers ascend for his recovery.

—Rev. J. P. Barrett, D.D., Editor of the Herald of Gospel Liberty, Dayton, Ohio, goes this week as a delegate of our church to the great Conference of Christian workers at Edinburgh, Scotland.

—In the May number of the Bible Student and Teacher, issued by the Education Committee of the Bible League of North America, Rev. J. J. Sumerbell, D.D., Dayton, Ohio., has a telling article aimed at the higher critics, entitled "A Dream of a Thousand Years Hence."

—Eleven young men and young women are candidates for diplomas from Elon College next week. Come to commencement and give to these bright and promising ones the benefit and blessings of your presence, and interest and good wishes.

—There is anticipation of a great occasion, and a most edifying one, at Elon

College next Sunday morning at 11 o'clock when Dr. A. W. Lightbourne, of Dover, Delaware, comes to preach the baccalaureate sermon before the class of young men and young women who are to graduate from the college next week. Dr. Lightbourne is a gospel preacher and his message will be heard with gladness.

—Among the very attractive invitations and commencement programs coming to our table is that of The Franklin Seminary, Franklin, Va., whose exercises were held May 17-20th. We are indebted to Miss Pattie N. Ellis for the remembrance, who was, we note with pleasure, salutatorian of the class. Our thanks and congratulations to Miss Ellis, who by the way, contributed an excellent article to The Sun some weeks since.

—Dr. G. Campbell Morgan is to be one of the speakers at the Northfield Bible Conference August 4, to 21, this year. Dr. Morgan's general theme is to be "The Divine Library." We regard Dr. Morgan as the greatest Bible expositor living, and it is worth any man's money and time, who can command either, to hear him. He teaches the Book in a most luminous and comprehensive manner.

—Have you read Dr. J. G. Bishop's recent book "A Biblical View of the Church"? It is a helpful volume, especially to young ministers. The book, a neat and attractive volume can be secured of The Christian Sun,, Elon College for 35 cents the copy, post paid. Dr. Bishop wrote and published the book not from financial considerations at all, not even especially to get out of it the cost of publishing, but from a conviction of duty and in the endeavor to be of real service to the church and to God's kingdom. It will be a pleasure to send a copy of the book to any one desiring it on receipt of 35 cents. It is certainly worth four times the price.

—Felicitations and all good wishes to fortunate and happy brother W. T. Walters. Miss Sadie Louise Richards, Winchester, Va., is the bride. The event was celebrated at the bride's home, Rev. A. W. Andes officiating, Tuesday, May 17. The honey-moon is being spent at the World's Sunday School Convention, Washington, D. C. Bro. Walters is to be at Elon College for commencement next week and receive His Master of Arts degree. Rudyard Kipling said there was hope of young English gentlemen returning to England from India to live unless they married in India. Bad as North Carolina needs Bro. Walters, there is little hope of his leaving the Valley now that he is married there, and Winchester, now that he is building a church there. Wherefore we congratulate Winchester and the Valley. Bro. Walters is

a valuable man wherever he lives and labors. The best of good wishes to the good woman who is to be his helpmeet.

STANDING COMMITTEES OF THE EASTERN NORTH CAROLINA YOUNG PEOPLE'S CONVENTION.

Executive Committee.—Rev. Herbert Scholz, Rev. L. F. Johnson, Brethren T. J. Haskins, J. Milton Banks, K. B. Johnson.

Sunday School Literature.—Rev. J. D. Wicker, Prof. Geo. T. Whitaker, Rev. C. E. Newman, Bro. John Murray, Miss Leslie Pugh.

Organization and Expansion.—Rev. W. G. Clements, Rev. W. C. Wicker, Rev. C. E. Newman, Brethren, Jesse Franks, and D. I. Langston.

Music.—Rev. A. T. Banks, Rev. G. R. Underwood, Brethren Geo. M. McCullers, C. H. Stephenson and Miss Lula Crabtree.

Home Department.—Rev. L. F. Johnson, Brother E. M. Newman, Mrs. L. F. Johnson, Miss Ethel Clements.

Primary Work.—Mrs. Irene Johnson Cook, Mrs. W. Z. Atkinson, Miss Lillian Long, Miss Valeria Alston, Mrs. L. P. Perdue.

Teacher Training.—Rev. W. C. Wicker, Rev. J. L. Foster, Rev. G. J. Green, Rev. A. P. Barbee, Bro. R. C. Underwood.

The names of these committees should have been printed in the Minutes of the Convention, but they failed to get in. It is earnestly hoped that all members of these committees will be present at the next session of the Convention which meets with Amelia Christian Church, July 20, 1910.

Herbert Scholz.

Macon, N. C.

NOTES AND COMMENT.

—Mr. Bryan answers in his paper, The Commoner, that he is not a candidate for the presidency and will not be again. This will be a relief to many.

—Cook, Peary, and the North Pole seem to have quieted down and retired to private life. Whereat we rejoice, and the world is at peace.

—After much debate the U. S. Senate passes an appropriation bill carrying \$134, 000,000, which bill carries a provision that two battle ships of the "dreadnaught" class be built. We seem to have gone mad on the subject of ship building.

—New Orleans and San Francisco are in a race for the World's Panama Exposition to be held in 1915, to celebrate the completion of the Panama Canal.

The matter is now pending in Congress and it will be shortly settled, as to which of the two places shall have the show. It is claimed that over 60,000,000 people reside within 1,000 miles of New Orleans, while only 6,000,000 live within that distance of San Francisco. We cast our vote for San Francisco.

LOYALTY TO OUR PERIODICAL LITERATURE.

Notes of an Address Before the Southern Christian Convention at Suffolk, Va., April 23, 1910. By Rev. W. T. Walters.

In some denominations, their doctrines and forms of worship are strongly emphasized from the pulpit. It is not the policy of our ministers to do much of this, but to give their time to that which is more important, viz., preaching Christ and the importance of salvation. Hence in our church, more perhaps than in any other, there is need that we study all the literature that pertains to our principles and work. There is a great deal of ignorance among our people about ourselves. A member of the Church asked me a short while ago how Dr. Barrett was getting along at Norfolk. We know too little about what the church stands for and what it is doing.

How Show Our Loyalty?

(a) By taking our papers. Our papers are the property of our people and if we are loyal to our church we should show it by supporting its enterprises. It is hard to conceive of a man being loyal to a church when he does not take its literature and knows nothing of what it is doing.

(b) By reading our papers. As another speaker has this subject, I shall not give any time to its discussion.

(c) By telling others. If our papers are worth taking and reading, they are worth talking about and commending to others.

Why Loyal?

(a) The papers must be supported. No paper can be successful without subscribers and financial support. The paper needs your name on its subscription list and the price of your subscription added to its funds.

(b) Loyalty means better papers.

If our church papers are not as good and large as they should be today, it is because the Church has not given them the proper support. If they have too much space taken up with advertisements, it is because the church has failed to give adequate support through its subscription. If it fails to give full information from all fields, it is because of a lack of loyalty on the part of those who should contribute from those fields.

No editor can run as good a paper with a small subscription list as he can with the support and sympathy that comes through the cooperation of the whole church.

(c) Through its columns we talk to and hear from the whole church. How else are we to know what the church is doing? Through its contributors, we find out what is going on in all sections and along all lines of our work.

(d) We need the paper.

I said the paper needed our support and it does, but not as much as we need its information. If our editors do not publish papers that we need, they are not worthy of our support: but if they are what we need (they are), we should do what we can to extend their influence and circulation.

Results.

(a) Better Workers.

Any minister, who has tried to introduce new methods into his work, such as the Home Department, Teacher Training Work, or the Organized Class, in the Sunday school, or more effective methods in other branches of the church work, knows what a difficult task it is with those who do not read the church paper.

If the church is to do its most effective work in the great mission to which it has been called, it must make use of all proper and legitimate means for the advancement of the cause of Christ. Our experience is that the more a man reads his church paper the more he may be depended upon to take up advanced ideas and follow better methods. It is the source from which the worker learns wherein others succeed and wherein they fail.

(b) Better payers.

By a study of our church literature, we are enabled to see where our funds go and for what they are used. We can also see what others are doing and compare our work with theirs. A more thorough knowledge of our work and its needs will call forth a more liberal contribution from our membership.

(c) Better Christians.

Good reading is one of the most potent factors in the development of a good life. No one can read the papers sent out by our editors from week to week without imbibing some of the spirit of their contributors and having his or her life made stronger and better.

(d) It would mean progress along all lines.

We do not go backward, or stand still, or move forward slowly, as a denomination, because of either a lack of ability or means, but because of a lack of knowledge of our opportunities and responsibilities, with which we would be

enthused to attempt greater things and thus better fulfill our mission as a church.

How Secured.

In making an effort to secure this necessary cooperation and loyalty on the part of our people, three methods present themselves.

(a) Ministers.

Perhaps more subscriptions are secured or renewed through the influence of the ministers than by any other method. Every minister should be glad to do what he can along this line as it helps him in his work. Perhaps the most of us are more negligent than we should be about this. I for one do not feel that I do as much as I might in this way.

(b) Local committee or agent.

Another method which has not been very successful but which has produced some results, is the appointing of a local committee or agent in each church to solicit subscriptions. We tried this plan in our conference and met with some success.

(c) Travelling Representative.

The most effective method to increase the subscription list is to have a house to house canvass made by a representative from the office. People are not so much inclined to put him off from time to time as they are the pastor or the local agent.

In one of these ways or in all of them or by some other means the subscription lists of our papers should be increased. They are not receiving the support from our people that they deserve. The editors are trying to do the best they can for us and we should do the best we can for them.

CHURCH-GOING.

The mere fact of Church-going is a service rendered, not only to God, but also to your neighbor. Your place is filled; your link in the chain holds the chain together. What you make real by your reality becomes easier for others to realize. It is a good thing to understand this and utilize it deliberately; by so doing, it is possible to lift much of the routine of religious observance, so far as one's own purpose in it is concerned, to a plane far above the selfish; and to change the obligations of habit into an habitual sacrifice. To fail in them will then be to miss a happy chance of giving that little best which every single Churchman can contribute to the common stock: to fulfil them will bring with it the opportunity of learning that worship is an obligation, and that the true worshipper brings a double offering, giving what he can both to God and to his fellowmen.—Rev. Herbert N. Bate.

FOOLS.

This is a Bible word. Therefore be not shocked at its use in such religious literature as this periodical.

It is a word expressing an idea and condition recognized by civil governments; and we are taxed to support institutions for the feeble-minded.

But there are natural fools, and—other fools.

And the other fools are more of a hindrance to mankind, many times over, than the natural fools. It is the other fools that play the mischief with the world; not the natural fools.

Nevertheless, we must admit that the other fellows are, some of them, not fools all the time; and they can repent of their foolishness. It is a kind that can be repented of. When David said to God, "I have done very foolishly" (2 Sam. 24:10), his repentance was acceptable to Jehovah; and when he made that confession he was emerging from his folly, though he had brought such disaster on his kingdom.

My mother once told me of a feeble-minded young woman in New Jersey, now possibly three generations ago, who was attending a Christian protracted meeting, and was moved to repent and dedicate herself to the service of God. She was recognized as harmless and sincere; but the minister and brethren, on account of her mental weakness, did not encourage her to unite with the church; and her purpose in that direction was thwarted, although the other converts of the same meeting were received. She was baffled, also, when she asked for baptism, the minister assuring her that the Lord would not demand baptism of her; and he kindly encouraged her to live a Christian life without the public forms of obedience required of others. In a Christian spirit he explained to her that her mind was not perfect, and that the Lord did not impose the same commands on her as others. So days and weeks passed; and the meeting was drawing to an end.

There were other fools in the community; and one bright afternoon two or three young men were sitting in the forest in a secluded spot, near where a broad trunk of a tree projected almost horizontally over a deep creek. While they sat there engaged in some profane talk, the unfortunate Christian fool appeared and came to their immediate neighborhood. They became silent, and watched her. Not knowing of their nearness, she kneeled down by the leaning tree by the side of the water, and prayed to the Lord, confessing her sinfulness and her feebleness of intellect. She told the Lord she wished to be a Christian;

how she wanted to join the church, so as to be more helped by other Christians; how the brethren would not "take her in," because she was a fool; how the minister would not baptize her, because she was a fool; and, may be, he was right to refuse, since she was such a fool. But as she prayed, she told the Lord that she was not fool enough to be a sinner; and asked the Lord to help her. She told the Lord that because Elder — would not baptize her she "would have to baptize herself." She told the Lord she knew He would accept her, even if she was a poor fool. She wanted to be baptized like other Christians, and like folks that had good sense. She loved the Lord, and was going to serve Him. She was going to do the best she could. Then she walked out on the projecting tree trunk, away over the deep water, pronounced the formula used by Elder —, "On the profession of thy faith in the Great Redeemer, I baptize thee, —, in the name," etc., leaped into the water and was wholly immersed, and did not properly rise to the surface.

The other fools at first had been disposed to giggle; but as she went on talking to the Lord in her prayer, their merriment was quenched. They listened to every word, and their hard hearts were touched. They perceived the accuracy of her reasoning, the sweetness of her spirit, the perfect honesty of her purpose, and the loftiness of her Christian character. They were so touched that tears came to their eyes; but they sat, suppressing any noise or stir, lest she might hear them, until her leap into the deep water. Then they sprang to their feet, waited a moment, discovered that she must be tangled under the surface and in danger, then rushed into the water and helped her to the shore.

One of them began to remonstrate with her; that she ought not to have risked her life; that if they had not been there she would have drowned. But with her face all aglow with heavenly light, she replied:

"I thank you for saving me. I didn't know you were there; but the Lord did. He sent you there to take care of me: for I am such a fool."

They made no attempt to refute her belief; but with sobered hearts and profound respect they escorted her home and told her friends and others the story. The young men brought the matter to the attention of the church officers, demanding that the officials reverse their polity toward her. Convinced of their error, the brethren received her into church membership; but she did not ask for baptism, claiming that she had baptized herself all right. The minister ad-

mitted that her baptism was valid, under the circumstances; saying openly before the people that he had been the fool, to refuse her in the first place.

Because there are natural fools, and—other fools.

There were once five foolish virgins, who went forth to meet the bridegroom, with no oil in their vessels with their lamps. Possibly their forms were covered with silk, and their heads filled with philosophy. But they had not appropriately prepared for the great occasion. They thought only of the present, and to seem bright.

There was Job's wife (2:10) who was probably a woman of the same kind; not a natural fool, but one who valued too highly present prosperity; one whose character went to wreck in the midnight of worldly disaster, and whose light went out when material darkness was deepest.

It was the same kind of a fool, who one time after bounteous crops in his fields said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." That night his soul was required of him. * * * Have you ever noticed that many people get fully ready to live in this world, and then leave this world? Why do they not stay, where their treasure is? They must be fools to leave their treasure.

They are the kind of people spoken of by Jesus; foolish men, who hear the sayings of Christ and do them not. They are they who build their houses on the sand; thinking they know more than he did; that he was behind the times; that if he had lived in the twentieth century he would not have said some things he did. They think they are superior to the Scriptures that Jesus so loved and quoted. They build their houses on the sand: culture, wealth, literature, vanity, society, and worldly self-sufficiency. They build their houses on the sand. But when the storm comes they fall. Oh! what fools they are! There are natural fools, and - - - other fools. They are the most idiotic fools, who make themselves fools. The natural fool can sometimes be instructed and made useful. But the man that makes himself a fool is a fool in the end.

Such a fool is that man who "hath said in his heart, There is no God," as stated in Psalm 14: 1.

But what is the meaning of such a Scripture passage as that? Is it possible that it may refer to the learned philosopher who with his lips admits that there is a God, but in his vain logic cannot work a miracle? that cannot answer prayer? that cannot wipe away the mourner's tear? that cannot create a clean heart in man, nor renew in him a

right spirit? Some philosophers foolishly argue, in substance, that God is in fetters as to the creation he made ages ago; that he cannot adjust the machine; that he did not speak by prophets. They reason, virtually, that God is a deaf and dumb factor in a universe, in which "the morning stars sang together and all the sons of God shouted for joy."

Such philosophers are logically heathen men (Ps. 115), whose god is not silver and gold, but yet the work of their own foolish reasonings. Their god has a mouth, but he speaks not; he has eyes, but he seems not to see the vanity of his worshipers; he is supposed to have ears, but he seems not to hear the self-praise of those who assume more influence over his kingdom than they think their god exercises. He has a nose, this god, but he cannot smell the incense of prayer. He has hands, but he cannot put them forth to save his creatures, being himself eternally balanced on the pedestal of his infinity, isolated from all touch with creation; and this balanced god cannot stretch forth his hand to write a message to his children, so far away, without logically toppling off of his infinity. He has feet, this god has, but he cannot step, for he might smash something; having the rheumatism of infinity. A finite man can walk, and leap, and run; but the philosopher's god cannot. Neither does he speak through his throat; this god. * * * Such a god is only a heathen god; as certainly the creation of the philosopher's head, as the marble idol is the work of the sculptor's hand. * * * Far be it from me to call the philosopher a fool; I would not do so; but * * *

There are natural fools, and—other fools.

But he is a wise man, who builds his house on the rock; who believes in Christ and keeps his commandments. His life is based on spiritual truth, which is eternal. The Christian, humble, obedient, trustful, childlike, is the man who makes of life a success. He is a wise man. J. J. Summerbell.

Dayton, Ohio.

MEMORIALIZING THE IMMORTALIZED.

This is the season for memorial services. The trees have put on their becoming summer foliage, the earth has laid aside its robes of winter and is now covered with its favorite color suited to summer use, and is figured with many rich flowers which are attractive and pleasing to everyone who loves to behold the handiwork of God. These annual services are attended with increasing interest by all who desire to keep in remembrance their departed friends and

loved ones, and each year will continue to add greater attention because so many more pass on before them every year, to the other side. Nothing seems more suitable, then, than to meet, speak, sing, and strew flowers on the spots where dear ones, of other days, are sleeping the last sleep. They sleep never to awake until called to judgment by the resurrection trumpet. It is true, it produces a sad remembrance of a happy past—but a delightful hope is entertained of meeting beyond the changes of time in a deathless world where eternal health and happiness will reign supreme, and where the light of that bright day shall never grow dim.

Memorializing the immortalized is a duty we owe to ourselves and to them, and during this lovely month of May which is so full of blossoms, many are glad to take part in this right. Flowers, flowers from every hill top, valley, woodland, mountain and field in variegated beauty are blooming in splendid array. From ocean to ocean, and all around this world they adorn it most beautifully, and many hearts are made glad and happier by them. Many tender hands have been gathering flowers today—piling them up in rich profusion to work them into different designs such as crosses, wreaths, crowns, crescents, and into their favorite, twisted garland to place upon the mound where lies the mortal remains of their dear ones. Such a tribute of respect is all that you can do for them. See that every grave has some flowers placed upon it. Of course these flowers can do no good—only to show respect and to perpetuate loving remembrance. These natural flowers will very soon fade and crumble into small parts of dust—but in eternal day the tree of life will bloom on forever, and the inhabitants of heaven will enjoy perennial youth.

During this season many million graves will be decorated. The silent abode of so many friends of other forgotten years will look beautiful and fresh with kind attention. The form which has been absent so long, the voice which has not been heard for many days or years, and the once active foot prints which have not been seen for months will all appear fresh as the imagination surveys the scene. There may be some graves with no one left to care for them. Forget them not, put a few flowers upon them, and pay respect to the unknown one.

These flowers will be placed by willing hands and loving hearts. Because they are suitable—nothing more beautiful, lovely, and appropriate, fully meeting the demands of the occasion, and lending a sweet influence which cannot otherwise

be given. They are suitable because they remind us of Him who said: I am the rose of Sharon, and the lily of the valley. Because they are emblems of the resurrection in which we all must take part. Let them, then, be a very pleasant reminder not only of the present, but of a happy past and a great future.

The large cities in our own and in other lands are attracting much attention—each country feeling a national pride in its large and populous cities. The largest city on this globe is the city of the dead. The silent city. Away from the active mart of everyday life no disturbing noise is heard—no rushing of the clattering wheels of the fire engine, no flying sparks from the iron-bound hoof of a horse, no busy, anxious throng quickly walking the crowded streets, not a word is spoken by the inhabitants, and none are seen walking the quiet and lonely streets. Great hosts are going daily to this great city, and they go to return no more. They are going to join the numberless caravan that moves to the silent city where each shall take his rest in that solemn abode. The inhabitants all speak the same language—the language of silence. All languages blend into one. All sorts and conditions of people meet there upon a common level—no distinction, no favoritism.

Then after this silent city shall give up its inhabitants, we are hoping to be received into the heavenly city, a celestial home, fifteen hundred miles square, where we shall be the children of God, crowned with fadeless splendor and immortal life. To this beautiful city Jesus invites all to come. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." J. T. Kitchen.

RALEIGH & SOUTHPORT RY. Co.
P. M. A. M. STATIONS. A. M. P. M.

4:15	8:00	Lv. Raleigh	Ar. 10:50	7:25
4:25	8:10	Caraleigh	Lv. 10:40	7:10
4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. June.	8:05	4:10
7:25	11:10	Ar. Fay'ty'v' Lv.	8:00	4:05

J. A. Mills, Pres.

Raleigh, N. C.

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J. O. Atkinson, Editor and Publisher.

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

THE BREAD OF LIFE.

Jesus said unto them, I am the bread of life.—John 6:35. Golden Text, Sunday, May 29.

To get bread for the body is easy. Any man can make a living. God has provided man with earth's bounty and plenty. This is not the occupation and the business of man. To live a life, that is man's one occupation, and should be his chief concern. And even here Christ offers the feeding, "I am the bread of life." He is that upon which if a man's soul feeds there shall neither be waste, hunger, nor famine. This Bread is offered freely also. It is God's most precious and priceless gift to man, and should be man's most precious and priceless treasure.

Our Savior showed with what ease and infinite capacity he could feed the hungry multitude. He opened his mouth in blessing, and the miracle was wrought. His bounty simply multiplied itself a thousand fold. By the gift of his goodness the few small fishes and loaves were bestowed. By the same gracious favors and infinite bounty the many could as easily be bestowed.

That which supplied the field for divine favor here was human need. The multitudes were in great need. Our Savior felt the hunger of the multitude. The power of their want pressed upon Him. The pity of their plight possessed Him.

Wherever there is human need there is a field for divine favor. Human inadequacy supplies the beginning of Divine strength. Because the supply was inadequate, and because the need was great Jesus saw a field for divine favor.

And there never was a hungry soul, desiring and needing to be fed, but that Jesus was as willing and as able as He

was to feed the five thousand with the few loaves and fishes. He is willing, and He is able. When the heart-hunger is as manifest and is expressed, as was this body-hunger for bread, then the Bread of Life is offered. He multiplies Himself in blessing to all who need and desire.

I am thinking of the many men and women who have taken Christ at His word, have made Him the bread of life to their souls, have fed on Him in thought, meditation, worship, conduct, until their souls have grown fat and strong. They are the mighty men and women in church and community whose lives count. They are the good and strong ones who love the church, fear God, serve well their day and generation. They are the very bed-rock of the community. They are the foundations upon which our society is builded, and rests. They stand for the best in religion, morality, and life.

And then I am thinking of the many thousands who have not taken Christ at His word. They refuse to think on Him. They regard themselves sufficient. Their souls they try to keep alive without bread. They stand for all that tears society down, keeps the prisons full, breaks up the home, destroys the virtue and morality of the community, and does nothing for the upbuilding of the church and God's kingdom. They seek to feed the body, but do nothing to feed the soul. They are simply feeding on the shadow, living on the husks of life, while the very substance and the real sustenance are without their knowing.

"I am the bread of life." Christ never spake truer words. And every soul that has ever put Him to the test knows full well how good and true those words are.

Is the reader of these lines seeking, day by day, to feed on this Bread of Life?

WAS THE CONVENTION WORTH WHILE?

That we had an interesting session of the Convention at Suffolk none will doubt. Harmony, fellowship, brotherly love prevailed. There was concert of action, unanimity of plan, wisdom in counsel. The president did his duty, the secretary did his duty, committees were punctual and faithful, and speakers were eloquent and powerful in speech and plea. And the Suffolk people entertained the Convention with a cordiality and a hospitality not to be equalled.

With all this said, one may yet ask, Was the Convention worth while? Has the work in our Christian Churches of the South been accelerated or retarded by the Convention session? The answer to that will tell whether the Convention was worth while or not. If our church

work, our Sunday school work, our mission work, our Christian Endeavor work, our educational work, are to go on just the same as before, with no improved plan or methods, then the Convention might as well not have been. We were together looking for improved methods, plans, systems. Did we find them? Did we adopt them? Are they now in force? Will they be put in force? We invite the brethren who were delegates to the Convention to tell through The Sun whether the Convention was worth while.

SPIRITUAL OUTLETS.

The sources of supply to the spirit are not its inlets but its outlets. The soul grows, develops, enlarges, not by what it takes in but by what it gives out. A man may not carry anything from this earth to another, but he may send on very much ahead of him. This is how he lays up for himself treasures in heaven. He lays up there what he gives here, gives, that is, of his life, service, substance to the furtherance of God's kingdom.

The Dead Sea is a dead sea because it has no outlets. It is destructive to life and bounty because it gives out nothing. It is a thing unto itself, and is, therefore, a dead thing.

The soul that seeks to give out nothing is practically a dead soul. It is destructive to the life and events about it, because it is dead. The life that really lives and counts must give itself. "No man liveth unto himself." Nay, verily. The soul does not live by taking in, but by giving out. To be contented with present effort, or past achievement, is dangerous and deadly. Contentment is another name for stagnation—the emblem of death and a source of further disease and danger.

The dearest soul is that which, like the Dead Sea, has no outlet, and so is destructive to all life with which it comes in contact.

THE PREACHER'S THEME.

Rev. J. H. Jowett, of Birmingham, England, possibly the most winning and effectual preacher in the English speaking tongue, delivered a notable address at the annual congress of the National Free Church Council, on the theme "The Ministry of the Word," the Council being made up largely of preachers. Dr. Jowett, noting with great regret that the preaching of today was not making the converts that preaching ought to make, plead with his fellow-ministers to "grapple with the big themes." Preachers of today are not using topics such as the Apostles used, viz., "the holiness and the love of God, the solemn wonders of the

Cross, the ministry of Divine forgiveness, the mystical indwelling of the Holy Ghost, the ageless life, our Father's house," etc.

From condensed reports of the address we judge it worthy of consideration.

Are ministers choosing as their themes for pulpit treatment in our time subjects that are large and lofty enough to engage their best effort and their hearer's interest and sympathy? It is no small or mean task preachers are undertaking to perform in the world, and it lowers the dignity of their calling, and deprecates the high position they occupy to announce and discuss, from their pulpits, low, small, or sensational themes.

Thus the New York Christian Advocate:

"When the Methodist Episcopal Church allows its ministers to deny, or to imply a denial of, the deity of Christ, to teach that Joseph was his father, and that Christ did not rise from the dead, but that the resurrection was merely a spiritual presentation which deceived the apostles and others into believing it was his body, and that the future life is a probationary state exactly as is the present state, its well-constructed system of government will not prevent its rapid decay."

The Advocate is right. The Methodist system of government has proven itself very strong, but it could not stem a tide like that. And the ministry of a church that teaches such doctrine may expect nothing but dissolution and decay.

NORFOLK LETTER.

The Third Church Sunday school made another "high-water mark" yesterday by having 94 present, 4 new scholars.

Revival services were begun yesterday and will continue for two weeks at least. Rev. D. A. Keys, the pastor, is doing the preaching.

A letter received this morning from Bro. Hanson brings the information that Mrs. Hanson is a little better, just able to be up, but still suffering. It is still hoped that Bro. Hanson will be able to get here by the 1st Sunday in June, but it is not certain.

Bro. Howsare of the Temple being in Washington, Rev. M. P. Porter preached for him both morning and night. I hear that he gave two good sermons and that they had a good day. Their Sunday school had 17 new members. They had 205 present.

South Norfolk had a fine day also. Their Sunday school had about ten new scholars including three in Home Dept.

Portsmouth is beginning to reap some

of the fruits of its efforts for the Sunday school. They had 21 conversions in the school yesterday with ten additions to the church. They have had twenty-six conversions since the meetings began. A large number of them have been adults.

J. W. Manning.

WORLD'S SUNDAY SCHOOL CONVENTION.

The Sunday school is not dead. It is a living institution. It is a dynamic force. If you doubt this, attend a World's Convention.

Leaving Suffolk on May 18th, we came to Norfolk by boat to Washington. The trip was pleasant. The night was beautiful. A few rifts of silver lined clouds, a clear moon light, and the rippling waters actually made Rev. H. E. Rountree and a few others talk of sentimental things of other days.

The Convention sessions began in Convention Hall at 2:30 P. M. Thursday, May 19th. Rev. F. B. Meyer, D.D., of London, called the Convention to order. The Convention sermon was delivered by Dr. Meyer. It was a great sermon. The theme was, "Religion of the Child." The text was taken from Psalms. He said in part: The child is more marvelous than all the other created things of God. Child discovered in Christ. Christ discovered the child. He passed the care of the child on to the church. God's greatness not too vast to be on visiting terms with man. There are two types of religion: one of the head, the other of the heart. The heart religion is the only kind worth while. We must go deeper than church or creed. Must go to the spirit of Christ. By this we conquer. Christ cannot educate a child into the kingdom—must be born into the kingdom. The church needs three things: (1) The Child. (2) The Teacher. (3) The Spirit of Christ.

The evening session was devoted to welcome addresses by President Wm. H. Taft, John Wanamaker and others, and responses by many speakers.

Convention Hall will seat 6,000 people. It was estimated that fully 10,000 were turned away at the Thursday evening session. It was my good fortune to get a seat in the Hall and hear the addresses. Washington ought to have a larger Hall for Convention purposes. Congress should make an appropriation sufficient to erect a large Hall which would accommodate 100,000 people. Many visitors were unable to attend any of the opening sessions for lack of proper accommodations. I think this great country could well afford to have a great Hall in Washington to accommodate the peo-

ple on great occasions, if we have to reduce the number of our battleships. The Sunday school is a greater force than battleships for peace.

I. W. Johnson.

Washington, D. C., May 20, 1910.

A LESSON FOUND BY THE WAY-SIDE.

The other day as I was strolling through the woods I came to a shady spot where nature seemed to say, Sit down and behold the beauties that are before you. And while sitting there in the dense forest I noticed two trees that seemed to be about the same age.

One of them was bent over, and as I began to look to see what had ruined the beautiful form of the tree, I discovered that a limb had fallen from another tree, and lodged in its boughs. As I began to look with a more curious eye, I saw while the tree was young and tender that the cruel limb had fallen upon its promising branches, thus bending it over for life. The limb that was hanging in the tree was about decayed, and the tree itself, though many times larger than the burden it was bearing, was wearing the mark received in youth, the impression made while young and tender.

And while standing there listening to the birds sing their merry roundelay, what a picture of life did I have, as I began to think of the many who were traveling through life, cursing, swearing, gambling, stealing, and taking the name of God in vain, I decided, as never before, that the impression made while young was the most lasting and powerful. But I changed the scene and saw that if the limb had been removed from the tree when it first fell upon its boughs, it would have been as beautiful a form as the one standing by its side.

Now, as we travel along the journey of life, why not look a little closer for the influences which sap the usefulness and beauty out of our young man-hood and woman-hood? When we see the cruel hand of danger reaching out to bend some precious one down, let us, as true soldiers, rush in and rescue the helpless one.

Carl B. Riddle.

Broadway, N. C.

—Mrs. "Stonewall" Jackson, relict of the great Southern Cavalier, attended Salem Female commencement this week and of course received royal welcome. When she bowed her thanks to the audience, the band played "Dixie," veterans present raised the "rebel yell," old men cried and the crowd went wild. The old days are past, but how sweet and stirring their memory still.

**THE CHRISTIAN ORPHANAGE
DEPARTMENT.**

CHILDREN'S CORNER.

The Band of Cousins.

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

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

Reported last week\$896.79

Dues:

Nannie Benton\$.10
 J. Newman Denton10
 S. E. Denton, Jr.10
 Esther Emily Farmer05
 Margaret Saunders05
 Beulah Stewart10

Monthly S. S. Offering:

Waverly, Va., 4 months ... 11.32
 Pleasant Grove, Va. 6.00
 Oak Grove, Troup Co., Ga. 4.10
 Mt. Hermon, N. C. 3.00

Special Offering:

S. S. Convention, Ga. and Ala. Conference 15.00
 A. V. Priddy, West Manchester, Ohio 5.00
 Mrs. H. Y. Rush, West Milton, Ohio 1.50
 "Amt. which found its way into the Mission Treasury A. C. C." by Rev. J. G. Bishop 6.00
 Amt. 18th week 53.42

Total\$949.21

Elon College, N. C., May 18, 1910.

My Dear Children and Friends:—

Uncle Jim is in such a rush to get to the train will have to make this letter short. We have a splendid combination report this week:

We are very grateful to the S. S. Convention of the Ga. and Ala. Conference for so liberal donation, through Miss Iseley, and just think of it, Bro. Priddy way out in Ohio was the first to send us \$5.00 on our manure spreader. We need just nineteen more friends like him and our spreader will be paid for. Thank you, Bro. Priddy. Thank you, Bro. Bishop, for the \$6.00, and hope many times six dollars will drop into your treasury and thus help our needy work. Our Sunday schools also have a nice report this week. All donations carried over until next week. Let everyone rally to us next week.

Yours for service,
 Uncle Jim.

South Norfolk, Va., May 16, 1910.

Dear Uncle Jim:—

I want to join the band of cousins.

I am a little afflicted girl eight years old. I have never walked like other little girls do. But on the 23rd of April, the Sunday school gave me an invalid's chair which I appreciate and enjoy very much. Bro. J. O. Cox had the pleasure of presenting the chair to me. I love Bro. Cox and his good wife. Papa wanted to respond to Bro. Cox's remarks, but was too full to say anything. I have been to Sunday school every Sunday since except one, and it rained that day.

Enclosed you will find 10c. for one month's dues, and may God bless you and the little orphans.

Beulah Stewart.

And you are so happy, little Beulah, that you want to make some one else happy too. You are welcome, dear, and may the chair be a great blessing to you.

310 Douglas Ave., Port Norfolk, Va.

May 11, 1910.

I am a little girl seven years old. I started to school last November and went until March, when I was taken with the measles, and it lasted me nearly two weeks, and I never have gotten entirely over it, so had to stay at home on account of my eyes being so weak. I feel lots better but am not near as strong as I was first. I go to Sunday school at Portsmouth Christian Church, and am on the blue side, and it is beating the red side bad. We have a fine school, nearly three hundred on roll. We are proud of it, too. I am afraid I have made my letter too long, so guess I had better stop. My mother is one of the Brinkley girls that wrote to the Corner a long time ago.

Enclosed find five cents for the band. Lovingly, your little niece,
 Margaret Saunders.

News Ferry, Va., May 8, 1910.

Dear Uncle Jim:—

I want to join the band. I enjoy reading the little cousins' letters so much. Mama gave me some little biddies. I am going to sell them and pay my dues. Mama has over 100 little biddies. It's raining today. I could not go to Sunday school. I enjoy reading William Staley Cheatham's letters so much. Enclosed find five cents.

Your niece,
 Esther Emily Farmer.

We gladly place your name among us, Esther, and wish you good luck with the hen and biddies.

Greensboro, N. C., May 17, 1910.

Dear Uncle Jim:—

Here I come with my dime for May. School will be out Thursday. I guess I will be busy this summer, taking care

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of Barbara and playing under the weeping willow tree. Barbara is my brother's child. She is my little niece. I will close with much love to the cousins.

Your niece,

Nannie Benton.

You'll be a nice little nurse, I know, Nannie, so help sister all you can.

Pine Apple, Ala., May 15, 1910.

We are enjoying life. Junior had his third birthday last Wednesday. Ten of his little friends helped him celebrate, and mama gave a nice treat. You know we were happy.

Mama cut off Newman's curls, and he wants to send Mary Lee one, she was the first to write him a letter, which he received nearly five years ago.

Love to one and all. We send our dimes.

Fondly,
 J. Newman Denton,
 S. E. Denton, Jr.

Thanks for the dear little curl, boys. Mary Lee I guess will want to dress her doll's head with it, but that won't do. Will have to put it away with Wm. Staley Cheatham's.

**OUR HOME FIELD—ITS RESOURCES
AND THEIR DEVELOPMENT.**

An Address before the Southern Christian Convention at Suffolk, Virginia, April 28, 1910, by Rev. J. W. Holt.

Our home field, in general, means the entire domain of the United States exclusive of insular possessions. In particular it means that part of our great country usually designated as the South or the Southern States. It stretches from Hampton Roads on the east to the Golden Gate on the west, from Mason and Dixon's line on the north to Mexico and the gulf on the south and embraces an area of about one and a half

million square miles of territory. The appellation, Sunny South, is often given to this section because of its mild and genial climate. The section bordering on the Gulf of Mexico has a semi-tropical climate and furnishes a resort free from the rigors of a northern winter. The resources of its field consist not alone in the productive capacity of a fertile soil which gives to the world annually thirteen million bales of cotton to clothe the human family, thousands of carloads of early fruits and vegetables, and an almost infinite variety of the necessaries of life, but from a moral and religious standpoint the resources of our home field are equally great. No section, perhaps, needs the enlightenment and uplifting influences of Christianity more than our South land, and no section is more susceptible to religious teaching. The southern people heartily assent to a simple gospel, and cling to a heartfelt religion. This is an asset that gives strength and durability to the church and religious institutions in our Southern land. No section of our great country is making more rapid strides in the field of development than the South. Education is sought and appreciated as never before. Religion and morality count in all the relations of life. Greater respect is shown to the principles of true religion everywhere. The development of the material resources of our country seems to be going forward with marvelous rapidity. This opens the way and makes possible great development in religious activity and church enterprises.

Among other resources appears the opening up of mines, mills, railroads, towns and cities—all of which are resources in the field of missions. A new town means a demand for more mission enterprise. More workers and more money become necessary to occupy the ground, and to teach the people. We must Christianize the village or the village will apostatize the town and the city. We need to get on the ground early and stay there,—grow up with the country and establish our cause from the beginning. Sacrifice and service are almost synonymous in pioneer work. If we are to possess this great southland for Christ and the Christian Church we must put our strongest and best men in this field of sacrifice and service until our financial strength can be increased sufficiently to make it remunerative. When the world was to be redeemed Heaven's best and ablest representative was sent to earth to reclaim that which was lost.

Never was a greater sacrifice made or nobler service rendered. As long as we of the Christian Church look for and hope for the conquest of our Home Field for Christ and the Christian Church as

the fruits of the labors of second rate or unrepresentative men, we may expect to be disappointed. Let us give to God's cause the best—"the first fruits,"—"we shall our barns be filled with plenty and our presses shall burst out with new wine." This, in my opinion, means more than the increase of material substance. If God had withheld from the work of redemption His only begotten and well beloved Son, He could not have consistently demanded the best—the first fruits of all our increase. Heaven's best for earth demands earth's best for heaven. Heretofore we have depended largely upon unemployed talent to extend our borders and build up the undeveloped resources of our Southern country, and the results have not been very satisfactory. The success that has come to our cause has been largely achieved by men whose hands were seemingly overflowed. This is true with regard to the Ga. and Ala. Conferences. It is true with regard to the other conferences composing the Southern Christian Convention.

Home Mission work under the auspices of this Convention, as Convention Home Missions, inaugurated at Berea, Nansemond Co., a few years ago, promises the successful development of our home field, more than any plan that has been adopted by us. Conference Home Missions are too local, and too feeble to accomplish much in the development of our home field. Already the work done by the Mission Board of this Convention has done much in bringing our cause to the front. Could a few thousand dollars annually be placed in the hands of this Board, points vital to the success of our cause could be occupied and built up.

The present session of the Convention should devise some plan for increasing our Home Mission funds and for engaging more of our best talent to work in this field. A country of great natural resources and opportunities is the only

field that promises much strength and support to any good cause. The next decade should see the cause of the Christians established in many places along the coast of the Gulf states. Members of our churches are going to this section every year, and we should have church homes there for them. Two or three, or at most, a few of our people in these localities should form a nucleus for a beginning. Zeal for our cause, and love for our principles, by only a few, ought to plant our cause in many places where we are at present unknown. As evidence of this fact I need only refer to the work of one or two brethren in the South.

The printing press should be made the instrument for introducing our cause in sections where we are but little known. Concise statements of our doctrines, principles, government and history should be issued in attractive leaflet or book form and scattered widely throughout our whole Southern country. No cause, however meritorious, can succeed in this age of the world without the aid of the press. The lack of literature has been our greatest hold-back in the past, and even now we are hampered in our work by a scanty supply of literature setting forth our position. The spoken word is often lost with its utterance, but the printed or written message remains to proclaim the truth long after the speaker or writer has passed away. If we have convictions we need the courage to express them, and the financial liberality to send them broadcast over the land. The Convention could do no better thing than to redouble its energies and contributions to the development of Home Mission work.

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Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

MORE C. E. SUGGESTIONS TO PROGRAM MAKERS.

Last week part of the matter of this department was put on another page of The Sun and may have escaped notice. It had something to say about the need of round tables and open parliaments on Christian Endeavor in the programs of our approaching Sunday school and Young Peoples' Conventions as a part of a progressive campaign of education among us. Last week we gave forty-two questions. This time we give fifty-one, ninety-three in all. Surely from both these lists any program maker can select twenty-five questions which will be helpful to the constituency of his Convention. The questions should be numbered and not more than a minute should be given to the answering of each. Other questions than those printed on the list and distributed through the audience should be permitted and encouraged, that is why we call it a Question Box and Open Parliament. The questions this week are as follows:

- Who should be President?
- Should the President hold any other office?
- What kinds of campaigns should the President launch?
- What should the President do at and for the Business Meeting?
- What is the function of the Executive Committee?
- What is the duty of the Information Committee?
- What kind of social should be avoided?
- Where can Social Committees get good suggestions?
- When, Where, and How Often, should socials be held?
- What duties have the Social Committee aside from preparing for the Socials?
- How to make Christian Endeavor socials which are definitely Christian endeavor?
- Can a young people's Society be a Christian Endeavor Society without the Pledge?
- Is there any valid reason against signing the Pledge?
- Does withdrawing from the Society release us from the Pledge?
- Should young people be urged to join

the Society until they fully understand the Pledge?

What should be done with the signed Pledge Card?

Should every member serve on a Committee?

How often should Committees meet?

How many members should a Committee have?

Should any member be exempt from leading meetings?

For how long a term should officers be elected?

How often should business meetings be held, and how can the members be induced to attend?

How to get a C. E. Library?

Who should be Vice President?

Should the office of Vice President be abolished?

Should the Vice President be chairman of a committee?

What duties may be assigned a Vice President?

Why have two Secretaries?

What should NOT be in the minutes?

Who is the Society Historian?

How can the minutes help the business meeting?

Should the Treasurer be an expert in society finance or simply a cash register?

How can the Treasurer push the Tenth Legion?

Should there be a finance committee?

What is the best system of society finance?

Where does the Corresponding Secretary's work begin and where end?

How often should the Corresponding Secretary be elected?

Are non-church members eligible to active membership?

What should be required of a person seeking active membership?

When should names be dropped from the roll?

What are the duties of the Lookout Committee?

What is the advantage of a reception ceremony for new members?

Are membership contests helpful?

Why push Associate membership?

Why push Honorary membership?

Should the same person lead all meetings?

How can timid members be induced to take part in the meeting?

What are the most common causes of "Dull Meetings"?

What are the duties of the prayer-meeting committee?

How can an on-time policy be maintained?

What is the pre-prayer service?

From the Field.

Several have written for the two pamphlets on "Christian Endeavor—What It Stands For," and "Christian Endeavor—How to Make it Effective."

These pamphlets were written with the needs of our Church and field directly in mind. They ought to be practical. They are free. A postal card will bring them to you.

Mrs. C. H. Rowland, Franklin, Va., writes that the young people of our Franklin Church are much interested in Christian Endeavor. We are not surprised at this. Christian Endeavor, if properly worked, will work wonders in any community.

Rev. H. E. Rountree, the efficient general secretary of the Eastern Virginia Christian Sunday school Convention (for that is the title they there give their program makers), is now busy in preparing for that body's approaching session of July 19-23 in Norfolk, Va. Brother Rountree is efficient and he begins in time. Here is the letter he has sent to interested workers in his conference:

"The outline of the program for our coming Sunday school Convention which meets at Norfolk July 19-23, has been made out. We think the following subjects should be discussed and drilled into the thought of the Convention:

"Teacher Training. The Sunday School Teacher. The Organized Work. The Primary and Elementary Work. The Adult Department Work. Decision Day Necessity. House to House Visitation Work. The Temperance Movement in the Sunday School. Missions in the Sunday school. The Sunday School the Nursery of the Kingdom. The Sunday School and the Church. The Young Man Problem. The Boy Problem. The Necessity and Blessing of the Home Department. What a Superintendent Does.

"If you find any of these fitting your way of thinking, we will appreciate it to have you select a subject from these (which are but suggestive) which you will discuss with all the power that God will give you.

"This is by no means intended to limit you. If there should be other important subjects connected with the work (for these suggestions do not cover the field) which you would prefer to discuss, I hope you will feel at liberty to choose.

“Further:—Please do the Program Committee this favor:

“Make any suggestion you may have relative to the Sunday school work and this Convention which you would like to see done—which you believe would contribute to the success of the Convention. We do not want this program to be a “One Man’s” Program, nor even a Committee’s program, and it will not be if you will assist. We want to make this Convention the greatest yet.”

Brother Rountree closes this fine letter thus: “Yours for better Sunday schools, H. E. Rountree, Gen. Secy.” So are we all, but what about better Christian Endeavor; do we not wish better ones and more of them, and should not this session of the Eastern Virginia Convention give some space to that important phase of our work? We feel sure that Brother Rountree does not mean to leave Christian Endeavor out of the Convention.

We are glad to gather from conversation with Prof. J. T. Cobb and Mr. J. S. Truitt, president and secretary respectively of the Young People’s Convention of the N. C. and Va. Conference, that they are now busy with their program. They expect to get the consent of every speaker before his name is put in the program and then to insist that every speaker so honored make diligent preparation. This Convention will also give space to the Laymen’s Movement as well as to Sunday schools and Christian Endeavor.

Rev. J. F. Morgan is also busy with the program of the Young People’s Convention of the W. N. C. Conference. His plans are practically the same as those of Prof. Cobb and Bro. Truitt mentioned above. Brethren, we are upon better times in the matter of making programs and carrying them out.

Suggestions for Leaders.

We give here ten points, intended primarily for leaders of Christian Endeavor prayer meetings, but applicable to leaders of all prayer meetings. They are by Rev. E. A. Robinson and may be had on fine cards for 30 cents per hundred of The Christian Sun or the United Society of Christian Endeavor, Boston, Mass.

1. Be prompt in opening and closing the meeting.
2. Try to speak so that all may hear.
3. Stand, rather than sit, while reading the Scripture and offering prayer.
4. If possible, select hymns that bear on the subject of the meeting.
5. Use only a short Scripture selection (four to six verses).
6. Always announce the subject of the meeting.

7. Try to add a word of your own to the Scripture reading.

8. Be brief in opening, and, when necessary, remind others that they should be brief also.

9. Always repeat the number of any hymn that is called for.

10. Pray for the meeting before you come, and remember it in prayer after it is over; and the Lord will bless it to His glory and the good of all present.

Remember:—It is not ye that speak, but the Spirit of your Father which speaketh in you.—Matt. 10:20.

A Promise:—My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. Isa. 55:11.

C. E. TOPIC FOR MAY 29—A FEW SUGGESTIONS.

Is Ours a Christian Nation? Ps. 33:8-22.

The Scripture.—Have the Scripture read responsively by the Pastor and the President of the Society. Then give the Secretary five minutes in which to comment on the same.

The Leader.—The leader would do well to define “nation” and “Christian” and then the two together, “Christian nation.” He should then speak briefly of some of the marks of the Christian nation. His conclusion should be that the real test of the Christian nation is Christian citizenship.

Question Spurs.—To come in as voluntary participation:

How are nations Christianized?
Why would you call England a Christian nation?

Why would you call Japan a heathen nation?

Asylums as an evidence of a Christian nation?

Orphanages as an evidence of a Christian nation?

Homes for the aged as an evidence of a Christian nation?

Prohibition as an evidence of a Christian nation?

Honest politics as an evidence of a Christian nation?

How should a Christian nation serve other nations?

What part do foreign missions have in making nations Christian?

What part has the Bible had in making the U. S. Christian?

What are some un-Christian things in our national life? (To several.)

What can we do to make our nation more Christian?

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

A God-fearing Nation - - - Dent. 10:12



- Salvation from God - - - - - Ps. 3:8
Whom Fear? - - - - - Matt. 10:28
Let Every Soul be Subject - - Rom. 13:1
Whoso Resisteth - - - - - Rom. 13:2
To Whom Rulers are a Terror Rom. 13:3
When Be Afraid? - - - - - Rom. 13:4
Trust in God - - - - - Ps. 37:3
In the Lord is Strength - - - Isa. 26:4
Stay upon God - - - - - Isa. 50:10
In Mercy - - - - - Isa. 16:5
Righteousness - - - - - Isa. 32:16
How the City is Built up - Prov. 11:11
What Exalteth a Nation - - - Prov. 14:34
How the Throne is Established

- Prov. 16:12
Whosoever Will not Obey - - - Ezra 7:26
Pay Your Taxes! - - - - - Matt. 17:27
Unto Caesar—What? - - - - - Matt. 22:21
Put Them in Mind for What? - Tit. 3:1
Submit to Every Ordinance - 1 Pet. 2:13

Essay Work.—An essay or two on such subjects as: Our Constitution and the Decalogue; Our Christian Heritage; The U. S. and Universal Peace; The Christian Spirit in the Treatment of Immigrants; Christian Education in the U. S. Not over five minutes to any one of them.

Reading.—At the conclusion of the service, while the Endeavorers bow their heads, have the Pastor or some other good reader read Solomon’s prayer at the dedication of the temple from 1 Kings 8:22-61.

For Next Week:—In the Supreme Court.

- M., May 30, No Respect of Persons, Ps. 72:2-9, 13-17.
T., May 31, Righteous Judgment, Isa. 11:3-5.
W., June 1, Purifying Judgment, Mal. 3:1-3.
T., June 2, The Judgment Seat, 2 Cor. 5:9-11.
F., June 3, Self-Testing, 1 Cor. 11:27-34; 2 Cor. 13:5.

(Continued on page sixteen.)

MARRIED.**Winn-Gilliam.**

At the residence of Mrs. Julia A. Gilliam near Altamahaw, N. C., May 10th, 1910, Mr. Francis J. Winn to Miss Mattie Iola Gilliam. A beautiful home wedding in the presence of a number of invited friends.

J. W. H.

Walters-Richards.

At the home of the bride's parents, near Winchester, Va., Tuesday, May 17, 1910, at 8:30 A. M., I united in marriage Rev. W. T. Walters and Miss Sadie Louise Richards. The house was tastefully decorated for the occasion in spring flowers and evergreens. The ceremony was witnessed by immediate relatives and a few intimate friends. The groom is well-known in the church, having labored successfully in the Va. Valley Central Conference for the past five or six years, and for a while in N. C. previous to his coming here. At present he is located in Winchester where he is building a Christian Church. The bride is a daughter of Mr. and Mrs. A. B. Richards, and is an accomplished young woman, and well qualified to fill the position she now occupies. She is a graduate of the Valley Female College, and has won distinction in music and elocution. Immediately after the ceremony the happy couple were driven to Winchester, where they took the train for Washington, D. C., where they will attend the World's Sunday School Convention, after which they will visit the groom's parents, Mr. and Mrs. William Walters, near Burlington, N. C., and then attend the commencement at Elon College. They will return to their future home in Winchester about June 4th. May long life, abundant happiness, and great success crown this union.

A. W. Andes.

DIED.**Sutton.**

At Altamahaw, N. C., May 14th, 1910, Mr. Elijah Sutton, aged 62 years, 7 mos., and 2 days. A wife and five children are in sorrow because of his death. He was a worthy member of Bethlehem Christian Church. Funeral and burial services by his pastor, J. W. Holt.

Ferrebee.

Mrs. Hassie Paul Ferrebee was born March 24, 1878, and died May 9, 1910, age 32 years, 1 month and 15 days. She was the daughter of Mr. and Mrs. James S. Paul of Virgilina, Va., R. F. D. 5. Early in life she professed faith in Christ and united with the Baptist Church. On May 15, 1904, she married Mr. Willie Ferrebee of Stem, N. C. Their home was

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blessed with three children, Willie, Ruth, and Morado Kathleen. Seven days before the mother's death little Morado preceded her to the spirit land.

She leaves a husband and two children, a father and mother to mourn their loss.

At the request of the deceased her body was taken to the old homestead near Virgilina on Tuesday, May 10th, and on the following morning at 9:30 the funeral was from the home, conducted by the writer, and the burial was in the family cemetery in the presence of a number of relatives and friends. Many hearts are sad, but their sorrow is not without hope.

C. E. Newman.

Benjamin F. Gibson.

Looking at life from the earthly side, one of the saddest experiences which comes to one who has left the scene of his earlier labors is the frequent reports of the death of those with whom we associated in those earlier days. This has been the experience of the writer so many times since he left the South to live in Ohio.

Time and again the news has come of the passing of dear friends—going from labor to reward. Only those who know by experience realize what it is to leave loved ones, expecting to meet again, only to learn that we shall meet no more till in our Father's house we shall renew the sweet fellowship and live forever with the Lord.

One of the last sad messages thus to reach me was that of the death of my old friend and dear brother, Benjamin F. Gibson of Norfolk County, Va., who departed this life Feb. 19, 1910, in the sixty-second year of his age. This announcement takes me back for more than twenty-five years to the days when I was pastor at Old Providence, while I was yet just beginning the work of the

ministry. From that time we were devoted friends and fellow laborers in the Gospel. In many respects we were helpers one to the other. My last work with him was the organization of the Rosemont Church, only a short time before I left the South. Now as I look back over the years of our association there are many things for which I am thankful. One thing is I never knew him to speak unkindly of others; another is I can recall no instance of the least estrangement between us in all of these years; and another is I never knew him to lose control of his temper in all of those years of association. He was a deacon in the Providence church, and when the Rosemont church was organized, he united with it, transferring from Providence, and here he continued to serve as a deacon to the end of his life. My relations with him were necessarily intimate for many years, and I knew him only to love him as a brother. He had his failings, as we all have, but they were not in the line of the things I have mentioned. He was an humble follower of Christ, and, as I trust, rests with Him in Heaven. He leaves a family of a wife, two sons, a daughter and two grand daughters, who mourn, not as those who have no hope, but with the blessed prospect of a happy reunion in the life to come.

To write these lines awakens memories of the long ago, and begets an inexpressible desire to go back and live and die among the dear people with whom I began life's journey. God bless the life work and the memory of Ben Gibson, and may we all meet in Heaven.

An old friend, only a few days ago writing from Virginia, said: "Meeting for a few short days and then parting so soon reminds me of a lovely cloudless morning, when the beautiful sun comes forth in all of his glory, shining only

for a short while, and then goes away behind the dark cloud, and loneliness hangs about our pathway. So it is when I tell you good-bye, for I often feel that it may be the last time, and I feel sad because I know that some time I shall tell you good-bye for the last time on earth. But then I am cheered in believing that the next meeting will be in the upper and better home."

These are thoughts which comfort the hearts of Christians when they part for the last time, and what a comfort, for we are all passing away, one by one, to our eternal home. Let us diligently and prayerfully seek to be ready, so if the summons to come up higher should come to us as it did to our dear Bro. Gibson, so suddenly, we might be ready to go home rejoicing because Jesus saves, and saves forever.

May we all live as Paul exhorted Christians to live—"with open face beholding as in a glass the glory of the Lord," and so be changed, as he said, "into the same image from glory to glory, even as by the Spirit of the Lord." How delightful is the thought of living the Christian life here, even though it be burdened, though we be now and then in heaviness through manifold temptations, for, as John tells us, being the sons of God, we know that when He shall appear, we shall be like Him; for we shall see Him as He is." A glorious hope is that! J. Pressley Barrett.

Jones.

On May 1, 1910, Brother W. H. Jones, of Osgood, N. C., departed this life after a few hours' sickness. On the day before his death he seemed well and spent a part of the day in town. The next day, Sunday, he was taken with paralysis, and died at 10:00 P. M.

"Watch ye, therefore, for ye know neither the day nor the hour in which the Son of Man cometh." "Be ye also ready, for He cometh as a thief in the night." He was a native of Chatham County, N. C., and a member of Zion Christian Church, where his body was laid away to await the resurrection morning. He was 67 years old. He leaves a wife, four sons and two daughters to mourn their loss. May God bless the bereaved ones, and may they find comfort in that they will meet again.

S. B. Klapp.

Deavers.

Isaac Deavers was born May 9, 1833, and died May 7, 1910, aged 76 years, 11 months, and 28 days. For 34 years prior to his death Bro. Deavers was a faithful member of the church at Antioch, and during the latter part of his life served the church as deacon. He was



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Editor Herald of Gospel Liberty

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a quiet good man, loved by all who knew him, and will be greatly missed in the church and community. The deceased was twice married, his first wife having died about thirty-six years ago. To the first wife there were born seven children, of whom five are still living. To the second wife were born seven, six of

whom still live. In addition to these eleven children he is survived by his second wife and a large circle of relatives and friends. The burial services were conducted at New Election Presbyterian Church by the writer, assisted by Rev. H. A. Young of the Presbyterian Church. A. W. Andes.

(Begun on page thirteen.)

S., June 4, Secrets Uncovered, Heb. 4: 12-13.

Sun., June 5, Topic—Christ our Judge. Matt. 25:31-46. (Consecration Meeting).

Suggested Program.

1. Two or three songs.
2. Scripture Lesson.
3. Chain of prayer.
4. Leader's Remarks. Leader's prayer.
5. Essay Work.
6. Song or special music.
7. Voluntary participation, including answers to Question Spurs and reading or recitation, with brief comment, of Scripture References, interspersed with verses of appropriate songs.
8. Pastor's remarks.
9. Prayer.
10. Reading of 1 Kings 8:22-61.
11. Song. Offering. Mizpah.

SAVED BY A SONG.

Two Americans, who were crossing the Atlantic, met in the cabin on Sunday night to sing hymns. As they sang the last hymn, "Jesus, Lover of My Soul," one of the men heard an exceedingly rich and beautiful voice behind them. He looked around and although he did not know the face, he thought he knew the voice, so when the music ceased, he turned and asked the man if he had been in the Civil War. The man replied that he had been a Confederate soldier.

"Were you at such a place at such a time," asked the first.

"Yes," he replied, "and a curious thing happened that night, which this hymn has recalled to my mind. I was posted on sentry duty near the edge of a wood. It was a dark night and very cold, and I was a little frightened because the enemy was supposed to be very near. About midnight, when everything was very still, and I was feeling very home-sick and weary, I thought that I would comfort myself by praying and singing a hymn. I remember singing this hymn:

"All my trust in Thee is stayed,
All my help from Thee I bring,
Cover my defenseless head
With the shadow of Thy wing."

"After singing that a strange peace came down upon me and through the long night I felt no more fear."

"Now," said the other, "listen to my story. I was a Union soldier and was in the wood that night with a party of scouts. I saw you standing, although I did not see your face. My men had their rifles fixed at you waiting the word to fire when I heard:

"Cover my defenseless head
With the shadow of Thy wing."

"I said, 'Boys, lower your rifles, we will go home,' as it so touched me that I could not bare to give the command to fire."—The Christian Vanguard.

A PURE HEART.

"Blessed are the pure in heart: for they shall see God."—Matt. 5:8.

The pure heart loves truth. Because it is filled with love it rejoices not in iniquity but rejoices in truth. We understand what we must possess to have a pure heart within us.

First of all we must possess love; love for our brother, love for all humanity everywhere. And most important of all, we must love God.

"If a man love me he will keep my words."—John 14:23. Here we see, if we love God, we will keep His commandments.

Faith is another needful part in making up a pure heart. "And this is the victory that overcomes the world, even our faith."—1 John 5:4. By faith we may do many wonderful works. But without faith our works are dead. Then we see, without faith our heart is not pure.

Truth is also one of the fundamentals of purity. For without truth none can please God.

Holy thoughts must be in our hearts that they may be pure. "The Lord knoweth the thought of man."—Psalm 94:11. Then let us be careful that we keep our thought pure as God would have us do.

Now we may have all the above, and yet lack many things. We should have righteousness in our life, always doing the will of the Father. We should be innocent, blameless, honest, and good, that our hearts may be pure in the sight of God.

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4:23.

B. H. Veazey.

Wadley, Ala.

STARTING LIKE AN AVALANCHE.

"Nearly forty years ago Wen Hsiang, who was a Minister of the Tsungli Yamen (the Foreign Office), in reply to a person who was complaining of the slowness with which China was moving, said that once she began to move she would do so with the rapidity and momentum of an avalanche. And today we are witnessing the realization of his words. There are many forces, some of which have been working quietly but none the less effectively for years, to which this awakening may be ascribed.

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education—and by this I mean the diffusion of general knowledge, knowledge of men and of affairs of the world. It is a far cry from the time when high officials in Peking, to whom the wonderful performance of the Morse telegraph apparatus was shown and explained, expressed simply their opinion that China got along without it for four thousand years, to the present day when every official residence and department in Peking is connected with the telephone and every provincial yamen, or administrative office, is supplied with the telegraph service.

"Repeated defeats at the hands of the foreign Powers soon convinced our people of the futility of matching bows and arrows against modern guns and explosives, while our wooden junks went down before the onslaught of armored cruisers and battleships like wheat before the scythe. The inability of our former so-called modern army and navy to encounter those of other nations demonstrated to us clearly that modern weapons of war without the properly trained men to handle them and without scientific leaders to direct and control are of no more value than bows and arrows and wooden junks.—Wu Ting Fang.

A Correction.

Since announcing in The Sun of May 11th that the Young People's Convention of the Va. Valley Central Conference would meet at Antioch June 8, 9, and 10, I have learned that, according to the minutes of the last session, the time is July 14, 15, and 16.

A. W. Andes.

—Renew for The Sun today, please.