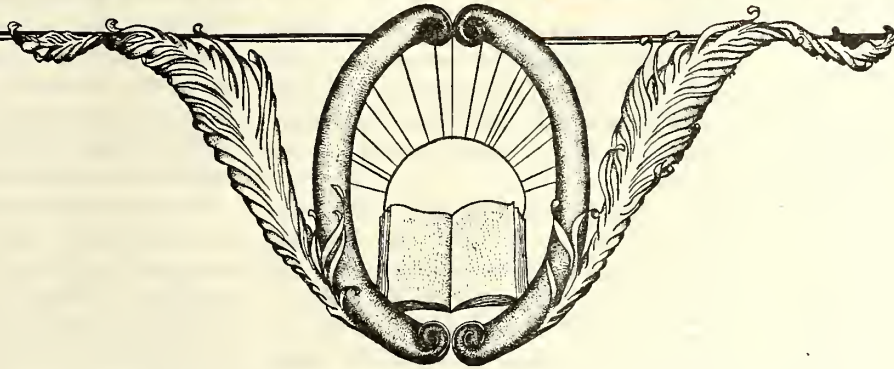


# The Christian Sun

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J. O. Atkinson, Editor.

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No. 21.

## HE KNOWS.

I can not always trace the onward course  
My boat must take;  
But looking backward, I behold afar  
Its shining wake,  
Illumined with God's life of love; and so  
I onward go  
In perfect trust that He who holds the  
helm  
The course must know.  
I can not always see the plan on which  
He builds my life;

For oft the sound of hammers, blow on  
blow,  
The noise of strife,  
Confuse me till I quite forget He knows  
And oversees,  
And that in all details with His good plan  
My life agrees.  
I can not always know and understand  
The Master's rule;  
I can not always do the task He gives  
In life's hard school;  
But I am learning by His help to solve  
Them one by one;  
And when I cannot understand, to say,  
"Thy will be done!"

Gertrude B. Curtis.



## NOTES AND PERSONALS.

—Rev. C. M. Dollar, Chr., of Malone, Ala., has an important notice in this issue for members of the Alabama Conference and churches.

—The Woman's Board for Home and Foreign Missions elected by the late session of the Convention is called to meet at the Christian church, Raleigh, N. C., today, Wednesday, 22nd.

—Pastor G. O. Lankford and his good people of Wadley, Ala., are expecting to dedicate their handsome and commodious house of worship at Wadley, Ala., the 5th Sunday in June.

—Our Alabama brethren are working along the right line, trying to awaken and to increase interest in missions. Their Missionary Rally at Wadley, Ala., embracing 5th Sunday in June should be largely attended.

—Among the A. B. graduates of the Randolph Macon Woman's College Lynchburg, Va. is Miss Virginia Ellis of Franklin, Va. to whom we return thanks for an attractive invitation to the commencement exercises June 6th-10th.

—Littleton College, Littleton, N. C., announces its annual commencement exercises May 26-29th, 1912. Wednesday, 29th, is graduating day. Rty. R. C. Craven of Durham preaches the sermon on Tuesday, 28, at 11 A. M., and Prof. R. D. W. Connor, of Raleigh, delivers the literary address at 11:30 A. M. Wednesday, 29th.

—To accommodate excellent Convention and other necessary matter we are encroaching heavily this week on our editorial space, that to which we have been constrained now for three weeks. We trust to get back to normal space and regular contributed and editorial contributions after this issue.

We congratulate Pres. Harper on bringing to a successful finish many material improvements costing \$1,500., which amount has been solicited and more than secured by correspondence, those contributing and the amounts, being as follows:

Mr. L. M. Clymer, Greensboro, N. C. \$100. Hon. E. S. Carlton, Richmond, Va. \$100. Capt. Willis J. Lee, Drivers Va. \$100. Mr. J. Beale Johnson, Cardenas, N. C. \$100. Messrs. W. W. and J. A. Kimball, Manson, N. C. \$50. Mount Auburn Christian Church, Warren County, N. C. \$50. Mr. Kemp B. Johnson, Cardenas, N. C. \$50. Mr. W. W. Tuck, Virgilina, Va. \$50. and the Francis Asbury Palmer Board of New York City \$1,000. The announcement of these gifts brings pleasure and satisfaction not only to the faculty and student body and villagers, but to the friends of Elon College scattered everywhere.

This coming, as it does, so quickly upon

the closing of the campaign for the Special Fund of \$50,000. is exceedingly gratifying as showing the spirit of those friends who are quick to realize the needs of the College and ready to assist personally in relieving those needs. Putting fire escapes in the buildings and a magnificent three-story porch on north side of West Dormitory are among the improvements for which this fund was solicited and expended.

## SUFFOLK LETTER.

The following is clipped from the Herald of Gospel Liberty, printed in that oldest and yet youthful religious weekly:

"There is an organized movement in certain cities to honor the dead by aiding the living. Instead of the mourners sending flowers, in memory, of the dead, give the money that the flowers would cost to some deserving charity."

I dissent from the movement, though I have often heard the criticism in many forms. "Flowers should be given while people are living." "Better give the money to some poor people." "Flowers are given for display." "I think they ought to give cost of flowers to the family." All of this sounds metallic to me. I can hear the clink of coin in it. It is in line with this commercial age. It leaves out sentiment, so important in human society. You could strip the flowers from the casket and the grave; you could remove the covering or the paint from the casket; you could leave off the mountings and the inner trimmings from the casket; you could remove the tombstone and monument, the brick or slate vault from the grave; but what would remain? A plain box, a rent in the earth, a mound unkept, a cemetery overgrown with bushes and briars. You would save some money and lose the heart.

The whole criticism is based on a money consideration, while it professes concern for the poor. There is so much charity that consists in suggestions of what other people ought to do. The better view of charity, is to give a "cup of cold water" yourself "in the name of a disciple." Those who claim that flowers should be given to the living and not to the dead, overlook the fact that flowers sent in to the home of the dead are for the living; while their criticism of the beautiful custom would destroy these fine sentiments that prompt the loving dead. Yea, flowers speak sweeter comfort than words, and help the broken-hearted more than money. God's flowers that bloom every year help the world quite as much as gold; and if God had known that gold was worth so much to the race He would have increased its

supply. We are more than men and women to be clothed and fed; we are the children of God, with sentiments finer than sunbeams and hearts more delicate than flowers, and these need help in a time of trouble. Sometimes the poorest friend can send a rose, but has no gold to give. Many of the flowers that hide the casket and the grave have cost no money, but are the product of hands and hearts that love the rose and the carnation; and they are gathered in sympathy and moistened with tears. There is nothing sweeter at a funeral than the flowers that crown the grave.

Now, as to the use of the money. In the first place, many flowers cost no money at the time. They are gathered from private gardens and yards and simply express friendly sympathy and love. In the second place, those who buy flowers and send them would not give the same money to the poor, as money is drawn out of men by necessity or love. In the third place, it would destroy legitimate business and rob men of the reward of honest labor; and if the money were given to the poor it would not do as much good. The business of the florist is an honest and worthy business and he not only sells flowers for funerals, but many other occasions and distributes flowers and cuttings in many homes. This beautiful business has vast proportions and employs and benefits more people than the distribution of the money spent for funerals would do good if given to the poor. It all goes to the industrious poor when flowers are bought and that is the best charity after all. Jesus usually bestowed His blessings in the form of self-help.

Now, as to extravagance, that cannot be justified in anything. To buy flowers when there is no ability to buy flowers is the same as buying clothes or horses or automobiles, or anything else. It is not the flowers, but the extravagance that is wrong.

God fringed the mountains and decked the meadows with flowers and crowned the orchards with their prophetic beauty. They line the path of infant feet, sweeten the air in garden and farm for the tiller of the soil, bloom on the window-sill of the cottage or the hot-house of the palace, and they find their true place on the heaving bosom of the young bride or upon the coffin of her dead mother.

W. W. Staley.

Own, if you can, one of those welcome faces  
That bring the sunshine to life's shadowed places.

—Nixon Waterman.

### EDUCATION AMONG THE CHRISTIANS, SOUTH.

"Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." This is a part of verse nineteen of the tenth chapter of Matthew and has done more through the misunderstanding our early ministers had of its meaning and application, to retard the progress of our cause than any other one thing. It is plain enough now to all Bible students that this was a part of certain specific instructions given by Christ for specific occasions, occasions of persecution of his followers, and that it does not have the nature nor the intention of universal law. Yet our early ministers were fond of saying to their congregations that it was their habit never to take a text till they had seen the white of the eyes of their congregation. If no special preparation was necessary for a particular sermon, none was necessary for the life-work of the man called of God to minister in holy things. The face of the great leaders in the Christian movement was set against education.

James O'Kelly, our great peerless leader, according to his own statement a stranger to classical education, in his celebrated Apology, makes it plain that he is unfavorable to education, where he ridicules "the great college, distinguished by the name of Cokesbury. There the two celebrated names (Coke and Asbury) as it were, to be immortalized. This was held forth to the people as one of the greatest charities in the world! The sons of ministers were to be educated gratis. This," declares Mr. O'Kelly in sneering tone, "would relieve their widows besides flaming ministers were expected to come of her. Great care was to be taken of the students with regard to their morals and literature.-----I never did approve the step," continues our great champion of religious freedom, "because I thought it did not belong to our province. Moreover, I feared it originated in vanity and lucrative motives. I say, I feared so. When the religious feelings of the people were from time to time cogently addressed, both in public and private, to display their charity, I was backward, because of unbelief."

In the hostility or sceptical attitude towards education on the part of Mr. O'Kelly and the other leaders of our Church is found the chief reason for the relatively slow progress of our cause. This statement is acquiesced in by MacClenny, the most reliable historian of the early Christians that has yet risen among us, and it is amply sustained by the unmistakable verdict of events that have transpired since we began in earnest to make pro-

visions for the education of our people. The fatal misunderstanding of the verse in Matthew has retarded our growth nearly a century. How men who were the close biblical students that we know O'Kelly, Haggard, and their compeers were could so blindly overlook the great chorus of witnesses in the Bible itself against such a position is almost inconceivable to us to-day. They must have known that the great leaders in all the crises of the Church of God have been men of great learning and scholarship. They knew of the excellency of the education of such leaders as Moses and Samuel and Elijah and Daniel and Paul. And if they had only taken counsel of that knowledge, how differently situated we would this day have been as a people! As it was, they planted and watered, but other ecclesiastical bodies got the increase. It is satisfaction to us, however, to know that they did not labor in vain for the Master's cause.

In the year of O'Kelly's death 1826 a notable event took place. Elder Daniel Wilson Kerr, who had been ordained by O'Kelly and who had travelled with him, took out articles of incorporation for the Wake Forest Pleasant Grove Academy, which was located in Wake County, North Carolina, Twelve miles north of Raleigh on the Oxford road. This Academy later became Wake Forest College, according to the belief of many sincere historians, but others are inclined to think that this is not true. The fact that the name and place agree is strong suspicion that the present Baptist College in this state did spring from seed of Daniel W. Kerr's sowing. Nine years later Elder Kerr had Junto Academy incorporated in Orange County, near Mt. Zion Christian Church, where he taught a successful academy for both sexes, giving thorough preparation in all branches of classical learning and preparing for the State University. In the year 1849 Elder Kerr removed his school to Pittsboro, N.C., where in the following year he died, having won for himself the distinction of being the pioneer of his Church in two great realms, religious education and religious journalism.

It is true that Elder Kerr instituted these schools of his own initiative and that their prestige was due to his excellence as a teacher and as a man, yet to him and to those of his time and cause they had a denominational significance. He felt that he was rendering his Church a great service in establishing and maintaining these schools in the face of opposition and persecution. As proof that his schools were regarded as denominational enterprises in his day, I quote you a couple of letters from Kerr to the Editor of the Christian

Palladium, dated May 12, 1841, and published in that periodical June 15, of that year:

"Brother Marsh: Enclosed I send you an advertisement of my Academy, which I would be glad if you would insert three or four times in the Palladium, if it be not incompatible with the nature and design of the Palladium to do so.

\* \* \* \* \*

*Junto Academy.*

"Conducted upon the true principles of Christianity, without any secretarian influence or bias. This institution, situated in a very high and healthy portion of North Carolina, in Orange County about twelve miles north-west of Hillsboro, the county seat of Orange County, has been in successful operation for five or six years. The course of instruction pursued in this Academy embraces Latin, Greek, and English literature, with all other branches usually taught in institutions of similar kind. The prices for tuition are, in the Classical department \$12.50 per session, and in the English department \$8.00 per session of five months. The subscriber is prepared to accommodate 20 or 25 students with good board and good out-rooms at \$7.50 per month, each student furnishing his own lights.

"D. W. Kerr."

So reads the first of the two letters. The second of the same date reads as follows:

"My dear Brother Marsh,—I have taken the liberty to forward the above advertisement for publication, from the fact that those who read the Palladium are for the most part liberal-minded and free from sectarianism; and again from the consideration, that there is in this section a strong and tremendous combination of sectarian bigots to prostrate my Academy, and they are using every means in their power, except those of openness and truth, for the accomplishment of their nefarious purpose. *Will not the Christians sustain me?* If you find time, and space in your valuable paper, will you not say a few words upon this subject in an editorial?"

"D. W. Kerr."

To this request of Elder Kerr's Editor Marsh had the following editorial in the same issue of the Palladium:

"Yes, Brother Kerr, with pleasure I will recommend your Academy to the favorable notice of the readers of the Palladium. Its pages will, I trust, always be open for such notices; and its patrons will not consider it derogatory to its religious character to have it bear to them the *glad tidings that a Literary Institution, of high character, free from sectarian control, exists*, and has been in successful operation for five or six years among our Brethren in

*North Carolina.*—I hope Brother Kerr will be amply sustained in this commendable work. Our brethren and friends, who are not so remotely situated, and have sons and daughters on whom they design to bestow the blessing of education, without having the mind contaminated with the poison of sectarianism, will do well to treat Brother Kerr's notice with that attention its merits demand: *it is our duty to give him our patronage and influence.*

“Joseph Marsh.

The next educational leader of prominence among us was Elder John R. Holt, who in 1843 was ordained an elder in the Christian Church by a presbyter whose chairman was Elder Daniel . . . Kerr. Elder Holt had studied for a few years at the University of North Carolina, but did not graduate, leaving before taking his degree to marry and begin his work as a teacher. He first began to teach at New Providence Christian Church near the present town of Graham, N. C., in 1842. He taught here also in 1844. Then he conducted a school at his home in Alamance County until about 1851. In 1849 he was chairman of the Committee of the N. C. and Va. Christian Conference which provided for a Seminary in the town of Graham. This school was not opened until 1852, with Elder Holt as principal and Elder A. G. Anderson as associate. In 1856 Elder Holt retired from the Graham Institute and taught in Chatham County and later in Randolph. He was succeeded in Graham by Rev. W. H. Doherty, Yellow Springs, Ohio, in 1857, which date also marks the incorporation of the school as Graham College. During the Civil War the school was so depleted that its doors were closed, the building and other property being sold to defray a small indebtedness, the remainder of the proceeds of the sale being invested in Confederate money, which of course was worthless after the war was over.

Two leaders of education came forth just after the war in the town of Graham in the persons of Revs. W. S. and D. A. Long. The former began to teach in a small brick building in 1865. Later he and Rev. D. A. Long acquired the property owned by the Graham College and removed their school to it. In 1873 Rev. D. A. Long purchased the property and became president of the school which he had incorporated under the name of Graham Normal College. In 1883 Rev. D. A. Long became president of Antioch College, O., and Rev. W. S. Long succeeded him in Graham, remaining president there until Elon was founded and the Graham Normal College ceased to be.

Dr. W. B. Wellons, in addition to his other great labors for the Church, was also instrumental in bringing to a high degree of efficiency two educational institut-

ions,—Holy Neck Female Seminary and the Suffolk Collegiate Institute. In 1853 Dr. Wellons introduced a resolution in the Eastern Virginia Conference, calling for the raising of \$2,000 in shares of \$25 each for the erection of a Female Seminary in the bounds of the conference, the school at Graham supplying the denomination's needs for the preparation of young men. He was charged with the duty of raising this money and soon succeeded in securing eighty-one shares. The agitation then began for the location of the school in many places. The feeling in this regard became so intense, that as a Conference enterprise it was abandoned, the congregation at Holy Neck building a Seminary of their own, which attained a high degree of excellence and which was a marked success until the Civil War, after which it did not revive. The Suffolk Collegiate Institute arose under the leadership of Dr. Wellons, and was incorporated in 1872, and as it admitted both young men and young women supplied the place of the Holy Neck Female Seminary. In 1874 Dr. Wellons became professor of Mental and Moral Philosophy in this school, which position he held till his death in 1877. In 1875 he became president of this Institute. Prof. V. S. Kilby and Prof. P. J. Kernodle did the church time service in this institution, which closed its doors after many years of signal service in 1896, Elon College in its preparatory department having rendered the need for it no longer imperative.

From what has been said it appears that the first educational institutions among us were dependent entirely upon individual initiative. The ones mentioned are not to be supposed to have been the only ministers and laymen among us who instituted schools with view of helping the church and its enterprises. Rev. W. G. Clements, Rev. C. A. Apple, Rev. P. W. Allen, and others did excellent work in this direction. Rev. E. W. Beale was for a time president of the Suffolk Collegiate Institute and Rev. W. W. Staley was a professor in that institution. Time forbids the mention of other worthies, seed-sowers they of the harvest later reaped in the foundation of the College where we are now met, disseminators of educational sentiment among a people who needed such a sentiment before their work could be unified in a great denominational enterprise.

The first organic effort after an institution of learning for the Church as a body was put forth in the N. C. and Va. Conference in the year 1849. The conference this year met with the Hanks' Chapel Church and provided for the establishment of a Seminary in the town of Graham, N. C. and made Elder John R. Holt chairman of the committee to put that decision into

practice. The first session of the school was opened July 7, 1852, under the name of Graham Institute. This institute, after many vicissitudes of fortune and several changes of name, was discontinued upon the foundation of Elon College in 1890. During its entire history it had the approval of the N. C. and Va. Conference and two or three times was about to be purchased by that body, but for some reason the sale failed of consummation in each instance. The first school in another of the Southern Conferences under Church control was the Suffolk Collegiate Institute, founded by Dr. Wellons in 1872, and it was owned by a joint stock company and not by the Eastern Virginia Conference. The Holy Neck Female Seminary was a Church institution, built by a single congregation, but the Conference had no control of it.

The Southern Christian Association was formed in 1847. It became the Southern Christian General Convention in 1856. The title of our body now is, The Southern Christian Convention. The first real movement toward the establishment of a general educational institution of the higher sort for the various conferences composing this body was made at Morrisville, N. C., in 1882, during the sixth session of this body. The plan as outlined set forth in a preamble the reasons for the establishment of a college and affirmed the belief of our people “no less in the special qualifications and preparation of the men whom we license to preach than . . . in the divine call given them for this sacred position”—a doctrine which O'Kelly and his compeers would have strenuously repudiated—and then in sixteen articles provided for a joint stock company to build the College and control it. The plan was a bad one and the agent appointed to raise the money being called to the presidency of Antioch College, the movement in that form went to its long sleep.

The desires for a College, however, did not go to sleep, but kept fermenting in the hearts of the brethren until it brought forth fruit worthy of the great church of which we are a part. In 1886 this body met at Mt. Auburn Christian Church, Warren Co., N. C., and recommended the establishment of a Theological Department in one of our secondary schools. The Suffolk Collegiate Institute was chosen and Dr. W. W. Staley was made the teacher of that department. There is no mention of the action taken four years before to found a college through a joint stock company. The failure of that movement had cast a temporary gloom over the ardor of the advocates of education among us.

But behold a new day was about to dawn. The darkness was that which normally pres-

Continued on page 12.

## FROM PONCE, PORTO RICO.

Dear Readers of The Sun:

We have very good news to write you. Perhaps some of you have already heard it. I feel very much like writing it all in capital letters and underscoring each word several times.

It is this, at last, that very-much-talked-about Ponce church house is being built. Work began April 10, 1912.

I told several of my friends here in Ponce that when work actually began on our lot I thought I would be capable of climbing to the house-top and shouting out that "the building going up was the Christian church." But that would not have looked quite proper, especially here in P. R. where women are supposed to "keep their places." But I will do even better, by just "climbing," to the (Christian) "Sun" and shouting to all who will lend me an ear.

That building has been talked about for ten years. Can anyone blame us for rejoicing that the waiting time is almost over? The corner-stone was laid Sunday, April 28, with appropriate services. In spite of threatening clouds and showers earlier in the day a good crowd gathered at 4:30 P. M. The program was as follows: Opening remarks, by D. P. Barrett. Hymn. Prayer by Rev. E. E. Wilson, of the Methodist Church. Scripture reading by Bro. Hernandez of Salinas. Hymn. Rev. P. W. Dewey of the United Brethren Church then gave us a splendid talk which after hymn, "Iglesia de Cristo," was sung. Then the stone was put in place by Contractor Francisco Forres and a box containing a short history of the Ponce Church, names of the present members, a Bible and a copy of "Principles and Government of the Christian Church," two of Ponce's daily papers, a copy of each of the Evangelical papers printed on the Island and "The Christian Sun," "Herald of Gospel Liberty," "Christian Vanguard," "The Christian Missionary." Names of the architect, B. L. Nichols, of Norfolk, Va., Engineer Don Blas Silva, also names of Contractors Francisco Forres and J. Romas, of Ponce was placed in the stone by Pastor Barrett with appropriate words and sealed by the contractor. Then a hymn was sung and the closing prayer offered by Bro. Bernier of the Baptist Church. Then we received, my husband, members of our church and I, with glad hearts, congratulations from fellow-workers of other denominations.

The stone was made possible by a gift of ten dollars from the Christian Endeavor Society of Bro. C. H. Rowland's church, some months ago and five dollars

from Contractor Forres. The words, "Iglesia Cristian, 1912," are neatly cut and plain to all who pass. Bro. Wilson took a snap-shot of the stone the day following. We hope to be able to send one with this letter, also other views of the building, when husband took this A. M.

We are deeply indebted to Bro. Nichols for his help. "A little bird" must have told him just what we wanted, for the building could scarcely suit our needs better.

We hope to have the dedication as soon as the building is finished, which will be in August. Work began April 10, just one week after Bro. Morrill left Porto Rico for his home in Dayton, Ohio.

A window in memory of our little Reginald will be placed in the front of the building, the fund for which was begun by Mrs. W. W. Staley a short time after he left us. It will cost about one hundred dollars, over fifty of which are now in the treasury and I expect relatives to finish the sum needed.

Our Mission Board has raised \$6,000. for the building and the sidewalk is provided for, but the fence and furniture are not provided for yet. The order for furniture should be in now or I very much fear we will not dedicate the church in August. It will have to come from the States and sometimes there are long delays in transportation.

We have already asked a church and Christian Endeavor society to furnish our pulpit and the necessary carpet. We have faith in those two sources and we surely expect a favorable answer from each.

Now who will volunteer to help furnish the chairs which will cost about four hundred dollars, plus freight? I am sure that some individuals can and will give ten dollars and several C. E. societies will be glad to help us and maybe several Sunday schools will want to have a part.

Now do not think that we did not begin this asking first at home, for the C. E. Society of our Ponce church has already done its part. There was a little over five dollars in the fund and by giving up refreshments for our social which we expect to celebrate this month they were able to buy a nice wall clock for our new church and so they voted to buy the clock and have one social without "dulceies," etc.

Different classes of our Sunday school are taking their parts and gladly, and we hope that all who help will do it gladly. Somehow I feel that our Southern brethren will stand by us. We expect the same of the North too for we know well that the Porto Rican work has some warm

friends up there; they have proven it.

Miss Mishler left for her home in Ill. March 27. The work in Santa Isabel is left without a pastor. Bro. Hernandez goes over from Salinas each week and husband goes as often as he can leave this end of the field.

Bro. Morrill's letter last week said, "We must drop Bro. Pedro Roman." That means stop weekly services in five different points. We know very well the feeling of our missionaries in Japan. For we are having the same experiences in the work in P. R.; going back when we have the opportunities here and should be making rapid strides forward.

Borrowing an illustration from our Secretary, We are cutting the boy's limbs off in order to fit him with the material on hand, instead of providing more material and clothing the boy properly.

Our work has grown in the past eleven years so that it is positively impossible for two men and one helper to keep it up. Bro. Hernandez has his hands full with the Salinas district. Bro. Roman is doing well in the Arus district, but he must quit. He only got \$20.00 per month with which to pay house rent, clothe himself, wife and one child. It was impossible for him to live on that sum and now the Board says they cannot even spare that. Well, the Mission Board isn't to blame, I wonder who is?

Eva. O. Barrett.

Ponce, P. R., May 6, 1912.

## THE VISION OF OUR YOUNG PEOPLE.

The prophet Joel said, "Your old men shall dream dreams, your young men shall see visions." It is true for it becomes them. It is natural for old men to dream, but youth cannot dream, for "it sees heavens, figures, it has a gift and faculty for the turning of clouds into letters, and storms into speeches and all nature into a sanctuary of learning." It will be a dark day for the Church when our young people shall see no more visions, when they become ox-eyed, and look down only to take another mouthful of grass.

It is a blessing, and great advance to any nation or Church, when the young people see some brighter things. When David advanced to meet the giant, Goliath, he had a vision of a dead giant, and a victorious army, for he said, "This day will the Lord deliver thee into mine hand and I will smite thee, and take thine head from thee." It is a good day when the young people see dead giants, and victorious armies, and are not "disobedient to their heavenly visions."

Our visions are in terms of things known. Isaiah saw the Lord as a King on his throne, as he had seen earthly kings, and he saw himself a loyal subject. Amos saw a plumbline in the hand of God measured by the same plumbline. Joshua saw the Captain of the Lord's hosts, and it revealed to him, his leadership of the Lord's people. Peter had a vision of a sheet let down with clean and unclean beasts in it, and learned that God could cleanse the Gentile world. David saw a giant Philistine, and in his vision he saw the great giant slain by his own hands. Belshazzar saw a hand writing on the wall, and he had a vision of his own doom.

There are a great many young people who feel that they have so little to inspire them to visions, and no encouragement to make their visions a reality, and they are ready to give up. David, the shepherd boy, had as little to inspire him to visions as any one on record. He was the youngest son, and was expected to be servant to his older brothers. He was shut off with a few sheep, and had very little advantage, but it did not shut off his visions. No doubt he had visions of a great Shepherd; of a master Musician; of a victorious Warrior; of an enthroned King; and of a Man of God. But before his visions could become realities, there were lions and bears to be slain, and the harp was to be mastered, giants were to be conquered, a jealous king was to be defeated, and a depraved nature was to be cleansed. This is not a fancy picture, but a picture true to life.

We would not have our young people visionary, but we do desire that they shall see visions. Visions of influence and usefulness; visions of wealth and commercial power; visions of authority and honor; visions of goodness and spiritual service. All have their visions, but what we want to know most, is how to profit by them. There will be troubles to those who endeavor to be obedient to their heavenly visions, but troubles are not peculiar to young people, for all have their troubles, but young people have their peculiar troubles. What is the use of trouble anyway? Why the hard pillow, the hard crust, the hard struggle? Why not everybody be well, and no deaths—no heart aches, and harvests chase each other without fatiguing toil? It is easy enough to explain a smile, or a success, but who can explain a trouble?

It is a common occurrence for us to be looking around to see young people who are not profiting by their visions, and then publish their short-comings. It is neither pleasant nor profitable to humiliate young people. It is not our purpose to

try to make the impression that all young people are bad. There are times in every person's life that are critical, and if they are not helped, and inspired will prove to be their undoing. The best in a young person has its beginning, not in ancestral fortune, but in a righteous purpose. The heart is the soil of all noble deeds. "Keep thy heart with diligence, for out of it are the issues of life." The triumph of living is a healthful, wholesome, uncontaminated life. To be at the best, is to be whole; uninfected by defilement.

The vision is often forgotten because of home troubles. The home is the most powerful test of one's character. Public life is often a very different thing from private life. The home is the tent we pitch to rest in. It is a political safeguard. The safety of the state depends upon the character of the home. The home institution is the foundation of the right kind of civil government. The same storm that upsets the boat in which the family sails will sink the state and nation. It is the good home, parental guidance, training, and guarding which saves and strengthens the young for the hard battles of life.

It is true that many inherit fortunes, and have good home training, but every young person must have self-respect before he can profit by his visions. The world is looking to every person for his own rating. He stamps the value upon himself and will never pass for more. The way to have self-respect is to deserve it. Every one must respect his appearance, his ability, his conscience. The Scotchman prayed that he might have a good opinion of himself, for he said, "I want to set the example for others to like me."

Again there must be self-confidence to make visions a reality. Self-distrust is the cause of most of the failures. The belief that all the ability that God has given can be used for good, must burn in every heart. David believed that he could kill a giant, and the work was done with a sling-shot and a stone. Self-confidence that does not inspire faithful actions is egotism and makes one contemptible.

It is also necessary that there shall be concentrated and consecrated energy. Decide what ought to be done, and then do it or die trying. No one can be a failure who pursues a worthy object with all of his powers. There must be one overmastering idea, and one unwavering aim. "Too many are like Douglas Jerrald's friend, who could converse in twenty-four languages, but had no idea to express in one of them."

Many young people have failed, and

have gone a long way in sin. If you have failed, and we all have to confess that we have come short of known duties, it is manly to stand up and confess it. You may have a new chance to redeem your character. I speak to you today, in the name of Christ and ask you to come to Him that He may help you to make your visions a reality. "I can do all things through Christ which strengtheneth me."

C. H. Rowland.

Franklin, Va., April 29, 1912.

(Prepared for The Southern Christian Convention at Elon College, May 3, 1912.)

### ALABAMA LETTER.

The past month, with more sunshine and better roads, has witnessed increased activity in our church and Sunday schools, congregations being larger and the interest in all services more thorough.

On Saturday before the second Sunday instant Rock Springs church held their annual memorial service. Notwithstanding the unusually busy time on the farm, a good congregation was in attendance and a day of delightful worship and inspiring service was enjoyed by those present. Flowers were abundant, the music appropriate and uplifting, dinner bountiful and delicious, and a whole-hearted fellowship was in evidence on every hand. The memorial sermon was delivered by the writer.

At our last regular appointment at New Harmony, Rev. J. H. Hughes was present and preached for us both Saturday and Sunday. His sermons were clear, forcible and eloquent. The congregation enjoyed the same very much. At this point the work seems more encouraging at present than for several months. We are hoping and praying for a great revival here during the summer, a revival that will not die with the falling of the autumn leaves, but one that shall last.

The Sunday school Convention of the Alabama Conference will be held at New Harmony on Wednesday after the second Sunday in July. We want every school to be represented and every pastor present. Let us make this session count.

The Commencement exercises of the Wadley High School began last Sunday and closed Wednesday night. The commencement sermon was by the writer. Rev. W. A. Sutton, of Ashland, Ala., delivered the literary address. The exercises by the school were of the highest order. Our town has enjoyed this week an educational uplift by the same.

G. O. Lankford,

Wadley, Ala., May 17, 1912.

**SUNDAY SCHOOLS and  
CHRISTIAN ENDEAVOR.**

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

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

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

**ONE WEEK'S WORK OF AN A. B. CLASS.**

Here is the record of the activity of a Bible class in Boston for one week:

Sixty-five members began the week well by being present at the regular session of the class in the afternoon, while forty-two of the men had been to the morning church service. In the evening, sixty of the men sat together at a special service and they sang a song as their contribution to a Sunday-school program.

On Monday night four of the men went to a mission in the city to help in the service, and four more of the men went to the neighboring city of Lawrence to perform the same service.

On Tuesday evening ten of the men helped to conduct a mission service and on Wednesday night fully half of the members were present at a church social.

Thursday night the class held a temperance meeting, and on Friday evening twenty-five of the men were present at the regular church prayer-meeting and many of them gave testimony as to the power of the Holy Spirit in their own lives.

On Saturday night several of the men assisted in a city mission service.

During the week the class made a generous contribution to the fund being raised to defray the expenses of Men and Religion Movement in Boston, and ten dollars were given to a poor and needy family the father of which has been disabled for some weeks by illness. This is about an average week of the activities of this class, which may surely be numbered among the classes that "do things."

**THE RESULTS OF AN "INCREASE MONTH."**

The leaders of the Adult Department of Sunday-school work in Alabama determined to set aside a certain month as an "increase month" all along the line in

that state. Every county and district Adult Department officer was asked to organize at least one class during the month. The result was that the month thus chosen stands out as a record breaker in the history of the Adult Organized Class Movement in Alabama. Fifty-two new classes from twenty-six counties were reported. The value of an "increase month" or three months is that it gives a certain definiteness to the work and sets many people to "doing something" within a given time.

**THE MECHANICS OF THE MEETING.**

As to the mechanics of the meeting, the methods of carrying it on, these may differ in different societies, and even in the same society from month to month. Its distinguishing peculiarity is the calling of the roll in some form or other, and I think for most societies there is no better way than to make this the feature of the evening, and have each one who responds to his name respond with some brief prayer of consecration, a word of testimony concerning his desire to serve the Lord in the days to come, or a verse of scripture which expresses his thought of renewed allegiance. The response to the roll-call may be infinitely varied. We never have just the same history to thank God for in the past months, or just the same way to express our allegiance for the future, or, even if we do use the same words week after week, it matters little if they express our hearts's deepest feeling.

I think, however, that this roll call should always be conducted in a most solemn and serious manner. It should always be preceded by prayer; at least one and perhaps several brief prayers should be offered that the names as they are recorded on the secretary's book may also be recorded in the Lamb's book of life above, and that the responses may be no formal service, but a general renewal of covenant vows. The secretary should not always begin at the same end of the alphabet, but sometimes with the A's, sometimes with the W's, and sometimes in the middle of the alphabet. As the secretary begins to read the names, I think it is a good plan for him to say as is done in some societies, "let us now renew our covenant with God." After a few names have been read and responses given, a verse of a hymn may be sung, for there are many appropriate ones in our usual collections. There can be seasons of prayer interspersed through the hour, and in many ways the exercises can be made as varied as it is impressive.—Francis E. Clark.

**NOTES ON C. E. TOPIC, JUNE 2, 1912.**  
Subject—Fidelity; Christian Virtues VI. (Consecration meeting). Rev. 2:1-10.

**Leader's Talk.**

The closest application of our topic to the lives of Endeavorers surely relates to their fidelity in keeping the pledge. The more one goes over the clauses of the pledge the more convinced does one become that every point is necessary to the well-rounded Christian life. There is need today for every Christian definitely to promise his Lord to strive to do whatever He would have him do; there is need for daily Bible-reading and prayer; there is need for clear-cut testimony for Christ; there is need for regular attendance at the meetings of society and church, and for participation in Christian service. Fidelity in these directions will make the kind of men and women that will be a power in the land.

And for this high standard we must stand firm. During one of his great battles a message came to the Duke of Wellington that a certain regiment was sorely pressed, and that unless re-enforcements were sent, it must give way before the enemy. The Duke replied, "Stand firm." "They will be crushed." said the officer. "Stand firm," returned the Duke. "You will find us there." was the answer as the officer galloped away. And the regiment stood firm until the legions of France marched over it and annihilated it.

Let us hear our Master's command. "Stand firm: quit ye like men; be strong."—R. P. Anderson.

**Thoughts from Others.**

If some one says that he has confessed Christ once and thinks that is enough, let me ask him if he has not received any blessing during the past month which he wishes to consecrate to God, or whether some intellectual material, or spiritual gift has not come to him which he would lay upon the altar of sacrifice. I am sure that no one can live in the right world and experience God's goodness and constant care, without having something fresh and new each month to give back to the Giver of all good gifts. Certainly the consecration service once a month is none too often.

"Bishop Usher, whose sacred chronology is printed in the margin of most of our Bibles, was one time preaching to a great audience in London, when a messenger from the despotic King James commanded his immediately coming to the palace. The preacher replied: "I am engaged in the more important business of the greater King. When I have finished my duty to him, then I shall come." This same spirit, even in attenuated form,

applied now would send us to many a prayer-meeting on evenings when we regard an invitation to a social as more imperative. Which is the greater, God or our society leaders?"

The test of fidelity is trifles. Anybody can be faithful to the great trust or on the great occasion. The need is for Endeavorers that will be in their place every Sunday; that do small duties with as much zeal as greater ones. The Sunday school needs scholars and teachers of the present-every-Sunday kind; the pastor needs parishioners that are in their pew rain or shine. Youth is the time to make fidelity one of the chief stones of character.

Every time we do a thing carelessly, failing to put our highest thought and our greatest skill into it, we are lessening our ability to do good work. This is the penalty that unfaithfulness to duty carries with it. But whenever we put our best into our work, exercising care in the slightest detail, we are adding to our powers. This is the reward of fidelity to each opportunity.

Some one has said that he is glad God did not say, "Good and successful servant," for some of the most faithful have been failures from a worldly standpoint. In the truest sense, plain faithfulness is the highest success. It wins God's approval, and there are no limits to His power to use one that gives absolutely faithful service.

#### For Daily Reading.

- M.—In business, Prov. 20:10.  
 T.—In home-life, - Tim. 3:1-13.  
 W.—In God's service, Num. 12: 1-8.  
 T.—In little things, Matt. 25:22, 23.  
 F.—As servants, Tit. 2:9-15.  
 S.—The reward, Jas. 1:12.  
 Sunday—June 2, The Topic.

#### ABOUT CHRISTIAN ENDEAVOR.

Dr. Fallows says: "For many years we have had Christian Endeavor societies, junior and senior, after having tried other organizations of young people—all of which fell to pieces. We like Christian Endeavor because it emphasizes loyalty first of all to the Lord Jesus, and to the things which awaken and nourish the Christian life."

A Pastor says: "After our years of experience with our Christian Endeavorers, with whom we meet regularly, though not always taking part, we are glad to encourage and foster this helpful agency in building up our young people in the knowledge of the Word of God and in the ways of the Kingdom, that they may grow in grace and in usefulness in our Church and in the Kingdom of our Lord."

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#### Andrews.

William Murphy Andrews died at his home in South Burlington, N. C., May 9th, 1912, at the age of 76 years, 5 mos. and 26 days. He was married three times and leaves to mourn his death three brothers, four sons and two daughters. He was a soldier in the Civil War, Co. E., 13th regiment, N. C. Volunteers and served from beginning to the close. He fought in nearly all the important battles in Va. and at Gettysburg, Pa., He was twice wounded, and was several times promoted. He professed religion more than thirty years ago and joined New Providence Christian church and was faithful until death. Funeral by Rev. J. W. Holt, assisted by Revs. A. B. Kendall and J. F. Morgan. Interment at New Providence with Masonic honors. God bless the bereaved.

J. W. Holt.

#### Goodwin.

Joseph Hal Goodwin was one of North Carolina's best boys, a true member of the M. E. Church at Dunn, N. C., was formerly a student in Elon College, and was good, kind, studious, and loved both by the students and faculty.

He went from Elon College to a business college in Raleigh, N. C., where he made rapid progress in his studies, after which he went to his home in Dunn, N. C., and there studied dentistry under his father, Dr. J. C. Goodwin, and began to practice some, and was very successful, and decided to go to Richmond, Va., to a dental college where he stayed until he was almost ready to graduate, when his health gave way and he came home and went to a sanatorium to try to regain his health.

He left there and came to his grandmother's, Mrs. J. B. Long's, to stay a while with his uncles who loved him, as Jonathan loved David. But he was advised to go to Asheville, N. C., where he could breathe the pure mountain air and get the treatment that is so highly recommended for consumptives. He went

and stayed until the summons came February the 21st, 1912.

Everybody seemed to love Dr. J. Hal Goodwin, he was so kind, courteous, and good-hearted. People were always attracted toward him. He always carried sunshine and cheer wherever he went—May God bless his grief-stricken mother and afflicted father and sister and may they be fully prepared to meet him in the sweet by and by. He left bright testimony behind him when his dear mother followed him down to the river and saw him there battling with the last enemy. She said, "Son, Jesus will be with you." His last words on earth were: "I know He is with me."

Oh, how sweet to depart with that blessed assurance that "He is with us."

J. D. Wicker.

#### Scott.

John Thomas Scott was born Aug. 8, 1856, and died May 6, 1912, in the fifty-sixth year of his age.

He was married Oct. 3, 1875, to Nancy Jane Craven. To this union were born eight children—three sons and five daughters.

Brother Scott professed faith in Christ about seventeen years ago, and was a beloved member of Pleasant Ridge Christian Church. He had been in poor health for six years, but was patient and submissive in all his afflictions. His family and friends have the comforting assurance that all is well with his soul. He was deservedly popular in his community and his friends were many.

The funeral was conducted in the church of his choice by the writer, and his body was laid to rest in the cemetery. The whole community from far and near came to attend his funeral, and the floral offering was beautiful and abundant.

He leaves an aged father, wife, eight half-brothers and sisters, two sons, five daughters, and sixteen grand children who feel deeply an irreparable loss.

T. E. White.

## WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT.

### Members of the Board of Woman's Missionary Societies of the South- ern Christian Convention.

Mrs. C. H. Rowland, Franklin, Va., Chmn.  
Mrs. L. F. Johnson, Raleigh, N. C.  
Miss Bettie Stephenson, McCullers, N. C.  
Mrs. H. W. Elder, Richland, Ga.  
Mrs. J. O. Atkinson, Elon College, N. C.  
Mrs. W. H. Carroll, Burlington, N. C.

This Department is edited by Mrs.  
C. H. Rowland, Franklin, Va., to  
whom all items of missionary inter-  
est and matter for the Department  
should be sent.

### TWO SOCIETIES ORGANIZED IN THE GA. AND ALA. CONFERENCE.

We learn through Mrs. H. W. Elder that two societies have been organized in two of Mr. Elder's churches, one at Enigma, Ga., and the other not specified. This will be glad news to our people for it shows a widening in the field of organization and no doubt, marks the beginning of a great missionary activity in that part of our beloved Zion. Let other churches catch the spirit. Would that all the churches of all of our Conferences might go and do likewise. Do not delay the matter longer, but organize at once.

### LARGER FORCES FOR THE HOME- LAND.

By John M. Moore.

Two-thirds of the people of the United States have no personal connection with any religious organization, only about one-fifth belong to any evangelical church, and two-thirds of that one-fifth do not contribute to the support of the Church or perform any Christian service in the name of the Church. In other words, two-fifteenths of the people of America do all for foreign missions that is done by our country. We need more territory in cultivation if we would increase our harvest. Intensive farming is well enough, but neglected fields indicate sluggishness upon the part of those who own them. Were the vast resources of the undeveloped portion of our American people brought under the direction of the Christ Spirit, the missionary propaganda would have such re-inforcement as to insure the evangelization of the world in any generation. The interests of the Non-Christian people call for the enlistment of larger forces in the home-lands.

Dr. Josiah Strong was right when he said: "He does most to Christianize the world who does most to make thoroughly Christian the United States."

Dr. Richard S. Storrs said: "The future of the world is pivoted on the question whether or not the Protestant Churches of America can hold, enlighten and purify the peoples born and gathered in its domain." If these great thinkers are right, and no man can disprove their statements, the leaders of the churches may look well to their plans, methods, and forces for Christianizing the American people. "Distance lends enchantment to the view," may he said of missionary work, while "Familiarity breeds contempt" is eminently true when frequently the Church looks upon the field at its very door. Many persons are inclined to think of missions as those religious agencies which the Church sets off and sets up and operates independently of its local activities. Missions of the Church seems to mean something altogether different from the mission of the Church. When missions become the multiplied efforts to carry out the mission of the Church, place, locality, and peoples will have little to do with missionary zeal. The one question will be, How can the evangelization of the world be best and most quickly accomplished? Every genuine effort put forth to extend the Kingdom of Christ in whatever community is an effort to give the Gospel to all the world. The support of the home pastors, the home Sunday-schools, and the home colleges is support of foreign missions, for out of these home institutions must come the men, the money, and the spirit for all foreign work; and unless the home institutions are strong, full of faith and good works, the field will suffer.

Christianity has suffered for her failure to develop and hold the fields which she has taken. Jerusalem, Alexandria, Smyrna, and Antioch have become entrenched cities of Christianity's mightiest foe. Rome was more concerned about her ecclesiastical imperialism than the establishment of the Kingdom of God, and as a consequence her lands have become mission fields for evangelical faiths. New England, the home of Puritanism, is fast becoming the abode of spurious faiths and unevangelized people and in less than fifty years will be religiously the dark spot upon the American continent unless it is reached by a new evangelization. Bohemia, the home of the Moravians, the greatest missionary body of Christians the world has ever known, is itself now a subject for missionary treatment. A failure to plant and maintain the Church in strength in every community of our own great nation will result inevitably in the decadence of the

Church's ability to continue a foreign missionary propaganda and to maintain its own power and influence in this country.

Stronger than any of these arguments in behalf of home missions is the unquestioned fact of the crying needs in every community in this land. It is not necessary to think of conditions in any other State or country or city than our own. Great masses of people, rich and poor, educated and illiterate, native and foreign, farmers and miners, negroes and whites, Indians and Orientals, highlanders and lowlanders, are not touched by the Church or the agencies of the Gospel, and the sanctuaries of our Lord never receive them for prayer and worship. Pastors that are shepherds, Bible scholars who can teach the way of life, evangelists who can win men to God, and missionaries who can take the Gospel and salvation to men are needed to day as never before in the history of America or the world. The Church must have in every community a ministry that can minister in religious things. The divine Master came at a time when He saw that it was important to send out His disciples in twos to take the word of life to the people. A time for our sending such missionaries of the cross seems now to be at hand. In this reading age the Christian propagandist will do well to place Christian literature by human hands in the hands of the people. Too much has the Church entrusted its mission to the mails or hoped to call the people to righteousness by the voice in public address. These means should not be neglected, but the human personal touch and the personal interview and instruction are now necessary to get a hearing for our Lord's Gospel in this clamorous age.

The home missionary is now as essential as the home pastor. The community visitor, versed in the Scriptures, experienced in salvation, trained in missionary methods, and equipped with Christian literature is a necessary forerunner of the public evangelist. The evangelist is the harvester, while the visitor is the seed-sower, the cultivator of the soil, who will prepare the way of the Lord by removing the weeds of evil-mindedness and planting the seed germs of Christian truth. The missionary only can aid the foreigner to re-establish religious habits in his new country. The missionary is to bring the miner and the factory operator to a knowledge of the true life as it is in Christ. The missionary is to be the nexus between the Church of the white people and the negroes, who need and desire instruction and direction. The mis-

sionary must be the means of teaching the red men salvation through the Gospel. With 285,000 Indians in America, 10,000,000 negroes, more than 1,000,000 foreigners in the Southern States, with the vast cotton mills throughout the South, and mines in many States, with a rapidly increasing population in the South and Southwest, called from other States by the vast industrial developments, the Churches of the South have opportunities and responsibilities at this hour which have seldom come to any people. Only a vigorous home mission policy can save the people, save the Churches, and save our present foreign missionary operations. Indifference to the home task will be hazardous to all the interests of the Church and to the evangelization of mankind. "Woe unto them that are at ease in Zion."—The Missionary Voice.

### EAST VS. WEST.

The custom of offering gifts enters very fully into the etiquette of Japan and all the other Eastern nations.

Often they are to entreat a favor as when a month or two ago the trustee of the church here thought we would better offer money gift to the head police to get him not to fine the evangelist because a fire (which did no damage to anything but stove and carpet) had started in the church the last of January.

The police had to exist without that gift and the evangelist was not fined, but that is another story.

When a person calls on you for the first time she brings a gift. Cakes are the most common. Once a Judge's family here surprised me by a box of chocolate drops, but Ishinomaki is not a center for that kind of affection so (alas!) we were surprised in that way only once. Every guest must be treated with tea and most guests with cakes, so these bags and boxes of cakes are quite useful.

But the intent of the gift is a little different than with you.

One of the first days in Japan a very poor family offered a present of quite an expensive box of cake.

On suggesting to the Bible Woman that it must have been an extravagant gift for them, she said, "But they didn't buy it. I'm sure it was given to them."

"But to give away a gift is not loyal. The accepting a personal gift means that you will use it for yourself. It is not just to the giver."

"Not if the giver wants and expects you to use it that way," said the Bible Woman who has spent all her life from the time she entered the Mission School at the age of seven, standing where the East and West meet

Eight years after, when home on furlough, with some Oriental viewpoints clinging to me, something of mine received from a Japanese fund, I, too, gave away.

American eyes said, "You have not been loyal to the giver." just as I myself had thought, eight years before.

East and West meet in this: that the intention of the one who gave the gift must be loyally observed. Here in the East the individual is only one of a family whose personal rights must always be subservient to the general good—his personal property everything. The maker of a gift supposes the recipient to have this common standard, and is pleased that you think the gifts valuable enough to give your friend, for you surely would not give him an inferior thing.

A Haverhill Training School classmate used to put the Western thought this way, "God gave me my individuality to take care of. He gave that task to no one else. It is my duty as unto Him to develop it."

Emerson's "Self-Reliance," from which you have kindled your soul afresh for duty many and many a time is not yet the standard in even the best society here.

"Great works of art \* \* \* teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. There is a time in every man's education when he arrives at the opinion that envy is ignorance; that invitation is suicide; that he must take himself for better, for worse as his portion. The power that resides in him is new in nature and none but he knows what that is which he can do nor does he know until he has tried. Not for nothing one face, one character, one fact makes much impression on him and another none. \* \* \* The eye was placed where one ray should fall that it might testify of that particular ray.

Bravely let him speak the utmost syllable of his confession. \* \* \* Who so would be a man must be a non-conformist. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital and speak the rude truth in all ways."

This is the voice of the West. "The nation is all. For it no sacrifice of personality is too costly. Women give it their chastity, men their honor. For it falsehood and oppression are justified. Under the Bushido morality parents could take the lives of children, masters of

servants; suicide was glorified and life was cheap." Dr. Motada has thus voiced the old ideals of the East:

With such varying standards, shall we say with Kipling:

"O East is East, and West is West, -

And never the two shall meet,  
Until they stand at God's right hand,  
Before His Judgment seat."

The "Poet of Hachiman" has said it even better:

"O East is East and West is West,  
But we have bridged the span—  
'Neath clan and race and yellow-face  
Is the heart of a fellowman."

(Miss) Alice M. True.

Ishinomaki, Japan.

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Elon College, N. C., May 15th, 1912.

My Dear Children and Friends:

Rain, rain, is the order of these days--the grass is growing, and we are late getting our crops planted. Before long we hope to have the warm sunshine and then we can get busy and rush our work and the Lord will make it grow.

We hear good news from many of our Sunday schools that they will take the "monthly offering" and thus add to our support. We are grateful for the many acts of kindness shown us recently and words of sympathy; these all help to lighten the burdens of life and cheer us on in the labor of love.

We are still looking for more than 300 friends to send us \$1.00 each towards paying off the \$660.00. Shall we hope in vain?

Are there not 15 more friends, Sunday schools, or churches that will give us \$50.00 each towards paying off our mortgage?

Think how much we need your help just now! On the 5th of June this mortgage is due and we will have to borrow and

pay off or renew and pay interest again. Will you help? Sorry we have not a large number of letters for the "Home Coming Week" in this report. Let us hear from you, "old cousin" Very sincerely,  
 Uncle Jim.

Kite, Ga., May 10, 1912.

Dear Uncle Jim:

We have not forgotten the Orphanage even if we have neglected to write. We would have liked so much to have visited you during the Convention. Papa was anxious to attend the Convention, but could not get off.

The new Christian church here was dedicated last second Sunday and it was a fine service. A Sunday school will be organized there next Sunday.

We are going bare-footed now and enjoying this pretty spring weather. We have lots of nice white sand here to play in, but we cannot keep from getting dirty when we play out of doors, even if we try ever so hard to keep clean. I guess you all have a big foot-washing there every night with so many barefooted boys.

Love from,  
 Ovid Stephenson.

Millard Stephenson.

Yes, indeed boys, that is true about the big foot-washing; they enjoy the bare feet, but are not always ready for the bath. Hope you boys will not wait so long next time.

Sanford, N. C., May 9, 1912.

My Dear Uncle Jim:

I will write my letter as it seems so long since I have written, as I sent twenty cents last time. I am glad some of the old cousins are writing again. I wish others would write. I have a lot of chickens, ducks, a cow and calf to attend to and then our commencement is the 23rd and the 24th. I am in a play, and my name is "Doris."

I will close with much love.

Your loving niece,

Pearl Way.

Hope "Doris" will do her part as faithfully and well as she has her work for the Corner.

Continued from page 5.

cedes the birth of a new day. A Committee on Schools and Colleges, consisting of Rev. W. S. Long, Mr. J. W. Harden, Rev. J. P. Barrett, Rev. J. W. Holt, and Mr. F. O. Moring, had been appointed by the 1886 session of this body and that committee had a vision and a nerve. They knew the Church needed and wished a college and they determined that it should have it. They took the matter in their hands, as the representatives of the educational interests

of the Church, and proceeded to provide for the foundation of an institution of higher learning for the Christian Church, South. But hear their own report to the extraordinary session of the Convention in Graham in Sept. 1888 of what they had done: We held our first meeting March 28th, 1887, in the town of Graham. The propriety and importance of our establishing a denominational college was introduced and discussed, and at subsequent meetings held in Graham May 23, 1887, and June 10 1887, we leased the Graham Normal College property on terms which we deemed very reasonable.

"We then elected Rev. W. S. Long, with Rev. J. U. Newman, Capt. S. A. Holleman, Prof. H. J. Stockard, with such other teachers as they may deem necessary to do the work of the College, giving the Faculty the responsibility of the discipline of the School, reserving the right to advise with them on questions demanding our co-operation.

"The results of this effort are known to the Convention. The prospects of the College are hopeful, only we are in great need of new buildings and more room.

"At a meeting held July 3, 1888, we authorized the chairman to visit various places to investigate the advantages and ascertain inducements offered for location of the College. We agreed to pay his actual travelling expenses while thus engaged.

"1. We therefore ask the convention to determine upon the place of permanent location, and to take such other steps as may be deemed proper in order to establish upon a permanent basis an Institution of high grade for the purpose of promoting education, morality, and religion.

"2. We recommend that this Convention elect fifteen Trustees to take charge of the enterprise, and that the entire control and management of the College, the property it may acquire, and its business affairs, shall be entrusted to and exercised by said Board of Trustees" (This committee also at this time and in connection with the report submitted a proposed constitution and by-laws for the College, but we have not the space for them here.)

The Convention then appointed a committee consisting of Revs. W. W. Staley, W. S. Long and J. P. Barrett to nominate "fifteen names as suitable persons for a Board of Trustees of the College."

This committee the next morning reported the following names: E. A. Moffitt, J. M. Smith, J. H. Harden, F. O. Moring, S. P. Read, E. T. Pearce, W. J. Lee, P. J. Kennedle, J. F. West, E. E. Holland, W. W. Staley, J. W. Wellons, W. S. Long, G. S. Watson and M. L. Hurley.

The Convention then elected the following "Provisional Board for the College

work: W. S. Long, President; J. P. Barrett, Secretary; F. O. Moring, Treasurer; J. H. Harden, G. S. Watson."

The matter of the place of location was taken up. I quote from the printed record the account of this interesting matter. "Remarks in favor of the various locations were limited to five minutes.

"Hon. Mr. Caldwell spoke for Greensboro, offering 40 acres of land in the suburbs of that city, or \$2,500 in cash. Mr. Hagan also spoke for Greensboro. Mr. Summers offered \$4,400 including the 40 acres of land, for Gibsonville.

"Mr. J. A. Long spoke for Graham, offering \$2,760 unconditional (meaning anywhere in Graham), and \$250 conditional on the College remaining where it is; further that Bro. P. R. Harden offers a donation of four acres of land beside the present location.

"Mr. J. A. Turrentine spoke of Burlington, offering 5,200.

The Convention concurred in a resolution proposed by Rev. M. L. Hurley to the effect that the location of the College should be left with the Provisional Board who should visit in person the various localities making offers and their decision be final. Dr. J. P. Barrett was then elected Agent of the College.

The Convention adjourned and the Provisional Board got busy. Dr. Barrett, who was then editor of the Sun, said he could not find time to attend to the duties of Agent of the College and was succeeded in that capacity by Dr. W. S. Long. The Provisional Board visited all the places making offers for the location of the College, including that where it is now located which was then known as Mill Point. On Dec. 20, 1888, the decision was reached to locate it at Mill Point, the present Elon College, the offer being the 25 acre campus given by Hon. W. H. Trolinger, Haw River N. C., 23 other acres of land and four thousand dollars in cash by the citizens of the surrounding rural community. The General Assembly of North Carolina chartered the institution under the name of Elon College on March 11, 1889. The first shovel of dirt was removed for the foundation on May 7 of that year and thirteen days later the first brick of the present Administration Building was laid. The new College opened its doors to students Sept. 20 1890. Its subsequent history and progress, which have been made possible by this Convention and the constituency represented by it, are too well-known to need restatement here. The splendid response the Church has recently made to it in entering with whole-souled enthusiasm into a subscription of \$50,000 to pay for the West Dormitory, Central Power Station, and other minor improvements

made during the administration of its former president, Dr. E. L. Moffitt, is cause for universal gratitude and thanksgiving and rejoicing.

After this statement of the trend of education among us as a people, based on the original documentary sources as they are left to us, a few brief observations thereon would perhaps not be inappropriate. It has already been suggested that the failure of our great leaders in the genesis of our movement to appreciate the value of education as an aid to life and work greatly retarded our growth as a people. It has been estimated that as many as ten thousand were in the Christian movement at the death of O'Kelly in 1826. My investigation into the history of our cause has revealed the fact that until recent years we have lost more churches than we have retained. There was a time when we had strong congregations in practically all the central portion of Virginia and in the sections adjacent to the Potomac and the Chesapeake Bay. The Civil War of course did its work of havoc, but so did it in the case of the other denominations and therefore we cannot account for the loss of this magnificent territory from that source alone. We would go into a community; stir it mightily under the powerful preaching of the great evangelists that were numerous in our connection and then the Church would die for want of a minister who could really wear. It takes an educated minister to wear. A few sermons will do for the man whose congregations are the entire Church, but not for the man whose parish is of limited area and composed of the same persons for a long period of time. Such a minister soon grows stale with his congregation. Interest lags and the church dies. I am of the opinion that this explains our slow growth.

The College was founded in 1889, and opened its doors in 1890. At that time the statistical tables of our conferences, estimating the membership of the Georgia and Alabama brethren at 300, give us a total membership in the South of 8,042. That was ninety-eight years after O'Kelly left the Methodist Church and ninety-six years since the definite organization of the Christian Church. Twenty-two years have passed and we now have 21,022 members. These figures are eloquent as to the value of the College in the growth of our cause and prove in a positive way what our failure to grow previously had indicated negatively, nearly all that we needed with the great platform upon which we were standing was an educated ministry and laity to make the thrill of our principles electrifying to the en-

tire country and so insure our cause a vigorous and hardy growth. In our pulpits South are found 33 men who have taken their College degrees, whereas twenty-two years ago there were only three ministers in the Southern Christian Convention who had taken such degrees and only one of them was supporting himself by preaching, the honored president of this body. At that time we had only one church in a city and it was leading a precarious existence. We know the great work that is now being done in the cities of our territory. We did not enter the cities because we did not have a ministry that felt equal to the task and it was not equal to it because it had not been trained for it. One of our leading ministers a generation ago used to say that he always felt awkward when he had to stop to spend the night in a painted house. He was a good preacher and did a great work, but he was embarrassed by insufficient training for his high calling. Our early leaders had been adapted to the work of evangelizing in rural communities, but the great movement toward the cities had begun and we were not able to enter. Our members left the country churches and found church homes in other folds. Our educational experience has taught us that we must make adequate provision for the education of our ministers and laity, all of them, if we are to do our work worthily. We cannot trust the work of education for our people to the denominations nor to the State institutions. We must provide for our own institutions of learning, if our cause is to prosper.

A third great benefit has come of the founding and providing for Elon; it has taught us what our strength is, what we can do, revealed us to ourselves. For many years the Committee on Schools and Colleges of the Southern Christian Convention resolved that the munificence of our people would not provide nor sustain a College of high rank.

And when the desire for a College finally led to action on the Convention's part, looking to its establishment, the plan was for a joint stock company, because it was believed that the people wouldn't give the money outright for such a purpose. It was not until we had confidence in our people, confidence that they were willing to do their Christian duty in providing adequate educational facilities for our young people, that the College was possible. It was the first thing that brought us together unitedly and solidly and so has done us untold good. And during the years since the College began, though it has called for large sums of money, the Church has

not become poorer, but richer, and every enterprise of the Church has prospered. We were first led to honor God with our substance in a degree commensurate with our ability and our privilege by the sacrifice entailed by the foundation of Elon and obedient to the plain promise of Scripture God has brought us in return prosperity and enlarged opportunity of serving him. And we are not neglecting the opportunity. We have found our strength and we are using it wisely for the work whereunto we have been called.

W. A. Harper.

**NOTICE TO CHURCHES OF THE EASTERN VIRGINIA CONFERENCE.**

At the last last session of the Young People's General Convention held at Elon College in April, 1911, it was decided to hold the session of 1913, within the bounds of the Eastern Va. Conference time and place to be determined by the Executive Committee of the Y. P. G. C. The committee is now ready to receive and consider invitations.

A. W. Andes, Sec.

Harrisonburg, Va.

**AMONG THE CHURCHES.**

**Raleigh Christian Church Building Fund.**

Standing of fund, May 1st	.....\$7,022.75
William G. Holiway	..... .50
James Lynne	..... 1.00
Netum Rathbun	..... 1.00
Rev. R. S. Stephenson	..... 2.00
S. S., First Sunday offering	..... 2.02
T. M. Tranks,	..... 5.00
Sheriff J. H. Sears,	..... 5.00
D. S. Farmer	..... 5.00
C. L. Woodall	.....50.00
Total	.....\$7,094.27

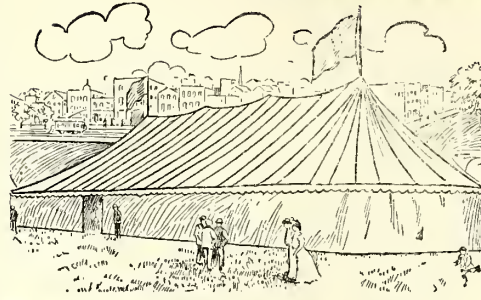
Dear Friends:

Please keep in mind that we are depending on you to be one of the one thousand persons to help us build a modern church in Raleigh. We expect to continue the appeal until we get the required number. Send in your subscription as soon as possible. Yours may help to get another. Thanks to all who are helping to make possible a good church in Raleigh. L. F. J., Pastor.

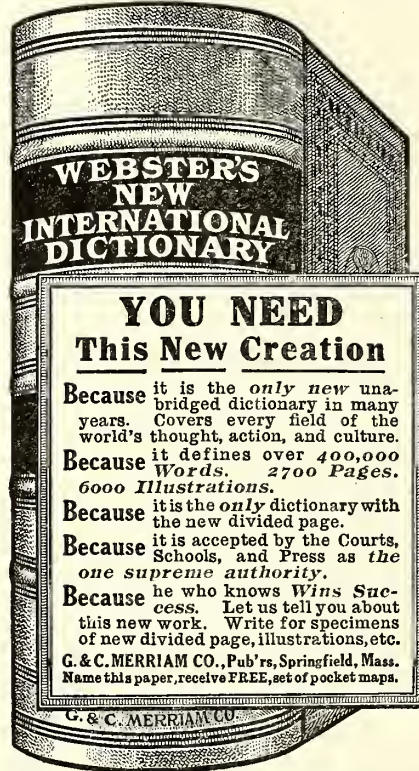
**Union.**

Our services at Union yesterday were attended by a very large gathering of people, and all seemed to enjoy the day. May meeting, the second Sunday, always brings out a large crowd, and friends from a distance come and renew acquaintance of other days. The afternoon exer-

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

cises were under the auspices of the Ladies' Aid Society and about a dozen new names were added to its membership.

Here death has removed since our last appointment our friend and brother, Gus. A. Garrison. We missed him in the congregation for he was usually present. We commend the bereaved to the love of our Heavenly Father. There are also some sick ones in this congregation. May they soon be well again. J. W. Holt.

**Long's Chapel.**

We had a very pleasant meeting at Long's Chapel the first Sunday in May. We had two services and all seemed to be glad that the spring-time had come and we were able to meet and worship together once more. Two members were admitted into the church. Death has taken so many from this community within a few months that we all felt sad on this account. Bro. Charlie Fitch and wife and Bro. Geo. King and wife have each

lost a dear little child within the past few weeks. In both cases death came after only a few hours of sickness making it very sad and both taken from homes almost in sight of each other. May God's grace be sufficient in this time of sorrow. J. W. Holt.

**Christian Light.**

The Township Sunday School Convention was held at this church Friday, May 10, 1912. The weather was fine, the congregation large, the music of high order,

the speeches interesting, the dinner splendid. More than twelve baskets full were left over. Our good Brother Chapin was the only preacher present except the pastor; he did good work in making talks of much worth to the attentive hearers. He is a lovable character. We hope he will be with us often. Several of the laymen made nice talks. Bro. Geo. McCullers, from Wentworth added a valuable asset to the music. Methodists, Baptists and Christians all worked in great love and harmony.

Christian Light is fast moving to the front. When they get their new seats, and the house painted, they will have a building for which the community will have a right to be thankful.

W. G. Clements.

**DIED.**

**Rountree.**

John H. Rountree died at the home of his father, Isaac, Va., April 23, 1912, aged 22 years, 11 months. He was the son of Mr. and Mrs. John Rountree. The deceased had been a great sufferer with rheumatism. He had not united with any Church, but he expressed a willingness to depart and be with the Lord. Heaven's blessings be upon the bereaved ones. Funeral was conducted at the home by the writer.

C. H. Rowland.

**Redmond.**

Henry Lewis, the infant son of Mr. and Mrs. J. L. Redmond, of Columbus, Ga., was born June 7, 1911, and died May 12, 1912. He had been a great sufferer the most of his short life, and since last December, and his death was expected at any time. During these months of anxious waiting human effort and strength were not spared; for, all the while, the hope of all looked beyond the clouds to catch the gleam of a star while love patiently and untiringly labored on—and lands, it is natural that father—now that he is beyond the reach of human hands, it is natural that father and mother, brother and sister should weep. Yet, while loved ones weep, he is in the land of unending song; as you wander through this vale of shadows, he roams triumphantly through the fields of celestial light. The Lord bless the sorrowing ones.

Funeral services by Rev. W. L. Wells and the writer. Interment in Lane's Chapel Cemetery, near Roanoke, Ala.

G. O. Lankford.

**Bray.**

Robert Fletcher Bray passed away May 12, 1912, in the thirty-sixth year of his

age. He had been afflicted all his life, and was a great sufferer. Because of his afflictions and kindness he was tenderly loved by his family and highly esteemed by his friends. Funeral services were conducted by the writer from Pleasant Ridge Church, and we buried him in the cemetery close by the grave of his father. He leaves an aged mother, four brothers, two sisters, a large number of relatives and friends who mourn his departure.

T. E. White.

Dr. J. U. Newman filled the college pulpit on Sunday last, taking his text from Isaiah 42:3—"A bruised reed shall he not break, and the smoking flax shall he not quench," and preached one of the most powerful sermons of the year.

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**ELON COLLEGE NEWS.**

Miss Emily J. Bryant, of New York City, a prominent member of the Christian Church of that city, and a writer of considerable note having frequently written articles for the Herald of Gospel Liberty and The Christian Sun, is spending a few days on the Hill as a guest of the West Dormitory. On yesterday afternoon she addressed the young ladies in their regular Y. W. C. A. meeting and made a most favorable impression.

President Harper attended a memorial service at Park's Cross Roads, Rev. L. I. Cox, pastor, yesterday and made memorial address?

Mrs. Genio Cardwell and children, of North Wilkesboro, spent a few days on the Hill recently visiting friends. They went from here to Morrisville to the home of Mrs. Cardwell's father, Rev. W. G. Clements.

Miss Ethel Clements spent Saturday and Sunday at home, and Misses Pitt and Barnes were highly entertained at the home of Mr. Jno. R. Foster, Burlington, N. C.

A. L. L.

A little girl called to her playmate: "Come on out." "I can't," was the reply. "Why not?" "Because my mother won't let me." The little girl pondered a moment and then said: "Well, then, why don't you go and ask your grandmother."—*Exchange*.

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RALEIGH & SOUTHPORT RY. CO.  
Southbound Daily.

STATIONS	A M.	P.M.	P.M.
l.v. Raleigh	8:00	1:15	6:35
“ Caraleigh	8:10	1:23	6:45
“ McCullers	8:35	1:43	7:07
“ Willow Springs	8:52	1:55	7:25
“ Varina	9:04	2:05	7:35
“ Fuquay Springs	9:14	2:12	7:45
“ Chalybeate	9:35	2:30	8:00
“ Kipling	9:40	2:35	8:05
“ Cape Fear	9:53	2:46	8:18
“ Lillington	10:00	2:53	8:25
“ Harnett	10:08	3:01	8:33
“ Bunlevel	10:14	3:06	8:38
“ Linden	10:23	3:15	8:48
“ Lane	10:34	3:25	8:59
“ Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

l.v. Fayetteville	8:00	1:00	5:10
“ Slocomb	8:28	1:28	5:33
“ Lane	8:33	1:32	5:43
“ Linden	8:45	1:43	5:54
“ Bunlevel	8:55	1:52	6:03
“ Harnett	9:01	1:58	6:09
“ Lillington	9:11	2:08	6:20
“ Cape Fear	9:16	2:13	6:26
“ Kipling	9:28	2:24	6:43
“ Chalybeate	9:35	2:30	6:49
“ Fuquay Springs	9:50	2:45	7:05
“ Varina	10:00	2:52	7:14
“ Williw Springs	10:09	3:02	7:25
“ McCullers	10:22	3:15	7:41
“ Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

A.M. P.M. P.M.  
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