

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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GREENSBORO N. C., WEDNESDAY, OCTOBER 12, 1910. VOLUME LXII. NUMBER 41.

EDITORIAL COMMENT.

A Lesson in Language. Thus Col. Harris in the Charlotte Evening Chronicle: "Psychology says a tree falling in the forest does not make a noise if there is no auditory nerve to hear. The crash is as silent as a caterpillar walking on a sponge. Try it sometime and see for yourself." For once in our lives, Colonel, we are caused to blush at your napping. (Was it the great Homer also that nodded?) Now, psychology is right. There is no sound, or "noise" without an ear to hear. Of course there is not. Sound is one of our English words compounded of two elements—wave vibration and an auditory nerve. There can be no more sound, or noise, without an ear to hear, than there can be a wireless message without a sensitive plate to receive it. Marconi might shock the whole atmosphere, and shoot the ethereal dome through with radiant vibrations, but unless there were somewhere sensitive plates to receive there would certainly be no "message."

Our English language is full of these implied terms, or words that require "a double" to give them sense or meaning. Husband, wife, son, daughter, mother, are such words. Neither has a meaning without its implied "double." Husband implies wife; father implies children. Take away the implied term, and you have no such word at all. Husband, father, without their doubles disappear altogether and you have a wholly different word—man. So when you use the term noise, or sound, you imply two distinct and separate things—a wave in the air and an ear to interpret that wave. Unless there is an ear to interpret, the thing does not become sound, it simply remains and goes on as an air wave. "Try it sometime and see for yourself"? Might as well try sometime to think of mother without thinking of child. Mother, without child, dear Colonel, is meaningless, and instead we say woman or lady. Sound without ear, dear Contemporary, is meaningless, and instead we say air wave, or disturbance in the atmosphere. A tree falling in a forest no more creates

sound, unless there is an ear to hear it, than whiskey creates drunkenness unless there is somebody to drink it, sugar sweetness without any tongue to taste it, or poison death with no form of life to absorb or consume it.

Herein is the very fullness of our language and the glory or the shame of our lives. Our human speech, and the lives we live, involve, imply, take into themselves their "doubles," those other and outer elements which make or mar, exalt or debase, carry to high heaven or to lowest hell. And life, like language, has meaning in proportion to the kind, quality, character of elements implied, taken up, absorbed into itself.

A Tribute to the Dog. A railroad friend of ours who punches tickets and pulls the bell cord between Greensboro and Goldsboro for a living, and looks up and reads the fine things in literature for pleasure, pastime and profit, asked us recently if we were familiar with Ex-United States Senator Vest's eulogy on the dog. Replying in the negative, he wished we would get hold of a copy and read it, "for it is a gem, a classic." We have since found somewhat of the matter, and it is worth while.

A man by the name of Burden living in Johnson county, Mo., had a fox-hound named Drum. Now Drum was known as the fastest and "surest" hound in the county and no fox-hunt was considered complete in those regions without Drum. One day a man by the name of Hornsby, who had a family grudge against Burden, shot and killed his dog Drum. So famous was the dog, however, that in the court annals of Missouri the case lost the name of "Burden against Hornsby" and came to be known as "The Drum Case." Both Burden and Hornsby were men of means and the case was desperately fought, the best legal talent of the State being engaged on one side or the other. On what was really the final hearing no less than three of the lawyers employed afterwards came to be United States Senators. One came to be governor of Missouri and one is now a member of the Interstate Commerce Commission. It seemed from the talent

employed that the man who killed the dog was going to come clear and escape damages, until Attorney Vest, afterwards U. S. Senator Vest, arose and, without reference to the evidence in the case paid his immortal tribute to canine affection and fidelity. This oration was so overwhelming, so persuasive, so sweeping that before it was finished the foreman and all the jury were in tears, the judge was weeping and the audience was entranced. The lawyer for the defendant was advised to escape from the court house with his client, or else all would be hanged. It has been said by a competent eye-witness that Vest's eulogy on the dog is as perfect a piece of oratory as ever was heard from pulpit or bar. No wonder the State of Missouri made Vest Senator and kept him in the Senate as long as he would, and no wonder his name became honored and loved throughout this land. A man who could feel for a dumb beast as Vest felt for the dog, and who could speak immortal words of kindness and affection, even though that kindness and affection were manifest in a poor, defenceless, and driven brute, was worthy of honor, prestige and position.

And all this is written, and space given to it here, not that we may magnify the name of Senator Vest, for he is gone where our speech can neither hurt nor help him; nor to exalt the dog above the rightful place assigned him in God's creation; but we write to magnify and honor and exalt, as best we may, human kindness, human affection, human interest and concern for all, even for the lowliest and the humblest of the dumb beasts and brutes about us. God made these forms of life and it all becomes man, the highest and holiest of His creation, to treat with cruelty and unkindness, the needy, defenceless and dependent creatures about him. The creatures, if treated right, will teach us immortals lessons of affection, generosity and gratitude that we much stand in need of. Space forbids further comment about Senator Vest's wonderful "Dog Oration," but we are going to append here, because we cannot help it, the last two short paragraphs of that wonderful peroration:

Continued on page 9.

FROM THE FIELD.

Holy Neck.

The annual protracted meeting at Holy Neck, Nansemond Co., Va., was held the week following the 1st Sunday in September. Rev. H. E. Rountree of Waverly, Va. preached faithfully and well. There were fifteen professions, two reconsecrations and twenty-one joined the church.

N. G. Newman.

Happy Home.

The work at Happy Home Church is in a good condition. We had a good revival. We have a good Sunday school, said to be one of the best in Rockingham, with Brother W. D. Wall as Superintendent. Bro. Wall is able to be at his post of duty again, having been very much disabled by having cut his foot just before harvest. This church called this writer as pastor for another year, with an increased salary. They were thoughtful of the fact that it costs preachers more to live now as well as the laity, and that the salary should be in proportion to other things. This is a good church with a large congregation.

New Center.

We began our revival here the fourth Sunday in Sept and closed on Thursday evening. The congregations were good all the time. A splendid revival in the church—said to be one of the best here in several years. The church is in a good condition. Some six or eight professions and two accessions to the church and others are expected to join soon. This is a good church in a good condition. This writer has been called for another year. Bro. S. F. Dawson was with me in the revival and did some good preaching. Sermons were well received by the congregation. Rev. W. W. Lawrence and Rev. H. A. Albright were present and did good work in the altar and congregation.

Keyser.

I was in Keyser the fourth Sunday in September and found both church and Sunday School in good working condition. Our revival is announced to begin here the fifth Sunday in this month. I have served this church four years and I will say that this is a good church and an easy people to serve.

Spoon's Chapel.

I went to this church on Monday after the third Sunday in September and preached until Thursday evening. Here we had a very good revival—having no ministerial help and practically broken down and not able to continue the meeting closed just as the interest was

at its height with about 40 to 50 asking for prayers. This church has been neglected. I think with good care this could become a self-sustaining church. There are some good people in this church and community and they should not be neglected. We have too many neglected churches. This should not be. This is a great mistake to organize and build churches and then neglect them and let them die.

S. B. Klapp.
Greensboro, N. C., Oct. 3, 1910.

CONFERENCE NOTICES.

Notice.

All ministers, delegates and visitors who expect to attend the Eastern Va. Conference which meets at Main Street Christian Church, Berkely Ward, Norfolk, Va., Nov. 1st to 4th, will please notify the pastor, Rev. M. L. Bryant, 33 Poplar Ave., Berkley, Va.

Notice.

Those who expect to attend the Western N. C. Conference that meets with the church at Hank's Chapel, Tuesday after second Sunday in Nov, will write W. O. Farrell, Pittsboro, N. C., how and when they will come. The following trains on S. A. L. R. R. will be met first and second day of Conference:

No. 38 which arrives at Pittsboro 11 a.m.
" 41 " " at Pittsboro 5:45 a. m

Brethren please attend to this matter.
G. R. Underwood, pastor.

Notice.

Preachers and delegates to the Eastern N. C. Conference that meets with the church at New Elam on Tues. after 1st Sunday in Nov. will write W. A. Drake, at Merry Oaks, N. C., when and how they will come. The following trains on S. A. L. R. R. will be met on the first and second days of Conference, at Merry Oaks.
No. 38 from South 11 a. m., and No. 41 from North 5:15.

Brethren please take notice.

G. R. Underwood, pastor.

Notice.

Delegates and visitors who purpose attending the Ga. and Ala. Conference which will convene with the church at North Highlands Oct. 25-27, will notify the undersigned not later than the 20th instant. Remember that the first session will open at 7:30 p. m., Oct. 25. It is desired that delegates from all the churches be present at that time and that they remain until the close of conference. Come with that intention, and let us make the most of this annual session possible. All trains bringing del-

egates that arrive the 25th before 6 p. m. will be met at the Union Depot. Central of Ga. trains arriving after that hour will be met at C. & R. Junction. Brethren, don't fail to notify us what time you will arrive. This will save us and you unnecessary trouble.

G. O. Lankford,
2735 Beacon Ave.,
Columbus, Ga.

Windsor, Va., Notes.

During the month of September meetings were held at three of my churches—Johnson's Grove, Isle of Wight Court House, and Barrett's. Rev. M. L. Bryant was with me in all these meetings. His preaching was done in a plain and forcible manner and was used by the Holy Spirit to accomplish good. The Christian people were caused to rejoice, backsliders came forward and expressed their purpose to return to the Heavenly Father and serve Him and lost souls came seeking safety in Jesus Christ.

I think all the churches are in a better condition because of the meetings.

One new member was received at Johnson's Grove, six at Isle of Wight Court House, and nine at Barrett's.

We expect to begin a meeting at Windsor the second Sunday in November and expect Rev. C. H. Rowland to aid in the meeting. R. H. Peel.

Program District Meeting, Beulah Christian Church, Truett, Ala., Oct. 29, 30.

Saturday, 10 a. m. Call to order. Devotional services led by president. Enrollment of ministers and delegates.

10:30 What is the District Meeting to the Ala. Conference? By A. P. Hunt and Rev. C. M. Dollar.

11:00 Preaching by Rev. J. D. Dollar.

12:00 Refreshments.

1:30 p. m. Devotional services by Rev. B. H. Veazy.

1:45 The Power of Influence, by Rev. G. D. Hunt.

2:05 How can I best prove my loyalty to my church? by J. H. Hand, C. W. Culpepper, and Rev. J. W. Elder.

2:40 The age in which we live demands a growing life, by Rev. E. M. Carter.

3:00 Miscellaneous business. Adjournment.

8:00 Preaching by Rev. J. H. Hughes. Sunday, 9:30 a. m. Devotional services by Rev. J. V. Knight.

9:45 Sunday school.

10:30 The Baraca Work, by Prof. J. Denney. Short talks by the brethren.

11:00 Preaching by Rev. G. O. Lankford.

J. W. Elder,
C. W. Carter,
W. H. Cook, Com.

ELON COLLEGE NOTES.

—At a mass meeting of the citizens of the town of Elon College held last Thursday evening, it was decided to make this "cleaning up week" and every householder is requested to make his premises as clean and attractive as he can.

—W. P. Lawrence represented Elon College in an interstate college athletic association at Danville, Va., last Friday. The purpose of the association about to be formed among the colleges of these two States is to eliminate professionalism from college sports and to cultivate more intimate relationship between the colleges of these two States.

—Rev. J. A. Burgess of the Methodist Protestant Church preached an impressive gospel sermon to a large, attentive audience last Sunday morning.

—Mr. J. C. Stewart was the leader of an excellent Y. M. C. A. meeting Saturday evening. Miss Nellie Sue Fleming led the Y. W. C. A. Sunday afternoon, and Misses Affie Griffin and Sadie Fonville conducted the Christian Endeavor meeting in the evening which was largely attended and full of interest.

—News reached the College to-day (Monday) that Mr. J. B. Fearrington, a former Elon student, and now a medical student at the University of North Carolina accidentally shot himself a day or two ago while snapping what he thought to be an empty revolver. The ball took effect in the leg below the knee inflicting a painful but, fortunately, not a serious wound.

—Misses Bessie and Linda Barnes spent several days with friends and relatives in Danville, Va., and Greensboro, N. C., returning home to-day.

—Rev. C. O. DuRant, pastor on the M. E. circuit in the northern part of this county but who resides with his family here and has three children in the College, has been sick a week from severe cold.

—At this time of year churches are calling pastors for the next conference year and several changes are being made as usual; often pastors being called from one field of labor to another. Perhaps churches prosper, frequently, by these changes, as they give variety and all sides of ministerial blessings to these churches.

W. P. Lawrence.

NORFOLK LETTER.

Norfolk has had a much needed rain. The threatening weather interfered with Sunday schools somewhat yesterday.

Next Sunday at the Third Church will

be "Cradle Roll Day" in the Sunday-school.

Bro. Hanson was at his best last night and in the closing series of sermons to young people he used the subject, "A Young Man and Jesus Christ." He gave us one of the very best sermons he has given since he came with us.

Bro. Swearingen is putting in some good work at the Temple. A decided interest is being manifested in the meetings, and congregations are growing. Yesterday was a good day. Bro. Swearingen addressed a large audience of men in the afternoon. At night the Sunday-school room had to be opened up to accommodate the crowd. There have been twelve or fifteen conversions to date.

Dear reader, did you ever "move?" We've "moved." So if this letter seems rather "scattered" and torn up, those of you who have "moved" will appreciate why. I suppose every one ought to have this experience occasionally. One never knows how well off he is until he moves. I didn't know I had half so many things until they all got scattered about and we began to load the wagons; and on the other hand, I did not know that so much of what I had was of so little value—a good deal of it hardly worth moving. But I suppose that we need to do the same thing for our minds and hearts occasionally. We need to move things around and see if there is not something there that we hardly know of—possibly something that might be put to use, possibly something that needs clearing out and making place for some new, modern, progressive, up-to-date ideas.

I have just built me a comfortable little home corner Newport and Conn. avenues in Colonial Place. I am in a few steps of La Fayette river, and if you will come down, Mr. Editor, we will go fishing. J. W. Manning.

GREENSBORO LETTER.

Rev. John W. Bolton, who has served the Walker Avenue Christian Church as pastor for nearly two years, has tendered his resignation effective the third Sunday of October. He will leave shortly thereafter for Gresham, Nebraska, where he goes to accept a call to the Wayland Christian Church. Brother Bolton announced some time ago that he would not be in a position to accept a call of our church for another year. Mr. and Mrs. Bolton came here from Britton, Mich., and during the two years they have stayed here have endeared themselves to many of our people and in their departure it will feel to them as though it were giving up friends of years. Mrs. Bolton has been especially

active in the church auxiliaries and is in every sense a devoted, energetic and consecrated worker, and she will be missed in the church almost as much as her husband.

On next Wednesday evening in lieu of the usual prayer meeting, a farewell service will be held, following which an informal reception will be given in the basement in honor of Brother Bolton and wife. It is hoped to make the service one of interest and profit and a large attendance of members is desired. Short addresses will be made by several of the members and by the retiring pastor. During the social hour light refreshments will be served.

To succeed Mr. Bolton as pastor, the church has called Rev. L. E. Smith of Alabama, a member of last year's graduating class at Elon College, now the pastor of the Graham and Ramseur Christian Churches in the Western N. C. Conference. The church considers itself fortunate in his having accepted our call. He is a man of unusual ability, a forceful speaker and of deep piety and consecration.

The Sunday School under the administration of Brother H. V. Simpson as Superintendent is doing splendid work. The attendance holds up well, and the fall months are bringing increased numbers. The Teacher-Training Class expects to conclude the first book before the New Year.

Rev. W. C. Wicker, of Elon College, will serve Palm St. Church during the next Conference year. He is doing a good work in this church and the charge is in a most healthy and promising condition. The Sunday School has a large and increasing enrollment, and on the last Sunday in September the attendance reached its high water mark, 156 members being present on that day.

A conference of missionary committees, pastors and others interested in the Laymen's Missionary Movement was held here last week. Both of the Christian Churches here, as well as nearly all other churches, were represented at the conference. Among those present and in charge of the meetings were Dr. J. Campbell White, the general secretary of the movement, and Mr. H. C. Pratt, one of the Southern men who is secretary for the movement, and resolutions passed to carry forward the every member canvass in the city churches. The two Christian Churches here will send up to Conference greatly increased amounts for foreign missions this year.

Brother L. M. Clymer, secretary of the Walker Avenue church, attended a meeting of the Board of Trustees of the Masonic and Eastern Star Home at Salisbury this week, of which Brother Cly-

mer is a member. To him is largely due the credit for this movement, which means that North Carolina will soon have a home for aged and indigent Masons, and wives, widows and daughters of Masons in like circumstances. Greensboro is one of the places seeking the home, and its chances for securing it are good.

Charles A. Hines.

Greensboro, Oct. 7th, 1910.

NOTES AND PERSONALS.

—The largest plate collection, so said, ever taken in an American church was at Cincinnati, O., when the total was found to be \$24,110. J. Pietpont Morgan was present—and may have helped.

—The Sun's editor has resolved without hesitation or mental reservation to visit Dr. J. W. Manning, Norfolk, at the earliest possible date. The Doctor has "moved"—both his family and our good intentions.

—Bro. J. B. Harrell, of Cypress Chapel, Nausemond Co., Va., one of our most loyal and intelligent laymen, writes: "I purchased some time since McClenny's Life of Rev. James O'Kelly and have read it through, and I approve of it in every sense of the word. I regard it as a valuable book."

—Haw River correspondence State Dispatch, Burlington, Oct. 5: "Rev. W. G. Clements preached two most excellent sermons Sunday morning and night to the delight of his people. Rev. Arnett preached Sunday morning and called in the appointment at night and worshiped with the Christian brethren."

—We often wonder how many victims get wounded, and killed, accidentally, during the year, by the gun "that is not loaded." We are glad indeed that our friend Fearington, at Chapel Hill, told of in Elon Notes this week, suffered no more severely than he did from the "unloaded," but it was a close call. Be careful, dear friends, with the "unloaded" gun.

—Elon College Weekly, Oct. 4: "Mrs. W. J. Lee, of Nausemond Co., Va., gave a set of substantial window shades for the Chapel, and these were put up last week in place of the old ones, which were pretty well worn. This is only another of the numerous gifts Mrs. Lee and her husband, Mr. W. J. Lee, have made to the College. Their friendship as well as their gifts is genuinely appreciated."

—Rev. L. F. Johnson, pastor, requests friends who may attend the State Fair at Raleigh Oct. 18-21 to bear in mind that the Ladies' Aid Society of the Hillsboro St. Christian Church will serve meals at the Fair Grounds each

day of the Fair. These good women may be counted on to do their full duty and give the money's worth. Sun readers who attend the Fair will do well to look up their tables when hungry.

—Rev. J. W. Harrell, pastor, and his good people of Portsmouth are struggling heroically with their church debt and building fund. They furnished meals to the State W. C. T. U. Convention and cleared about \$175.00. "Next Sunday is time to raise our first interest of \$400. Pray for us. These are hard propositions we are facing, but we are trusting and praying that we shall come through all right finally," writes Bro. Harrell.

—Rev. M. L. Bryant, who has recently moved into his new home in Poplar avenue, was given a liberal pounding on Wednesday evening by unknown parties. A large wagon loaded with provisions and other good things, was sent to Mr. Bryant's home with enough goods to stock his pantry for a month or more. While Mr. Bryant is deeply grateful for the manner in which he has been treated, he is unable to tell who to thank.—Berkley Correspondent, Norfolk, Va., Landmark. Whereat we do rejoice and take courage. Brethren, we are not envious—it is not in the heart of a newspaper man to be envious. We just love to read and write about the good work among the brethren. Pound your preacher, and report it to The Sun.

—Raleigh News and Observer, Oct. 6: "At the Hillsboro Street Christian church a revival will begin tonight. Mr. Charles Butler and his wife have been engaged and will sing at the evening service at 7:45 o'clock. The pastor will be assisted by Rev. M. L. Bryant, pastor of the First Christian church of Norfolk, Va. The talent secured for the meeting is the very best. Mr. Butler has six years' experience with noted evangelists of the country. He was last with the noted Doctor Torrey. His wife is a sweet singer. Rev. M. L. Bryant is a preacher with a reputation and experience. He is the pastor of the First Christian church, Norfolk, Va. The public are cordially invited to the services. Service begins tonight at 7:45 o'clock."

—Mrs. J. J. Lincoln, Wakefield, Va., than whom we have no more alert, loyal and intelligent church worker among all our good and noble women, writes as follows of The Life of Rev. James O'Kelly which she has just ordered and read: "The Christian Church cannot pay the price. It may buy out the publishers time and again, but it will still owe MacClenny a debt of gratitude. A

certain Methodist Episcopal preacher once said, 'The Christians are not anything but mad Methodists.' I wish that preacher might be persuaded to read this book in the light of an unbiased judgment. He would not only repent of his unkind criticism, he would apologize to those whom he sought to injure." And therein Sister Lincoln speaks the truth, for this book seeks to injure no denomination, but it does seek to set forth the eternal facts so that our own denomination shall not be injured.

—Wake Chapel, of Wake Co., N. C., has recently enjoyed a great spiritual awakening and a revival of religion in church and community. The church, through the efforts particularly of Bro. K. B. Johnson, was most fortunate in securing workers for the occasion. Rev. C. Rowland of Texas, a preacher of wonderful drawing power and of much spiritual insight did the preaching for eight days, morning, afternoon and night, and great congregations waited upon his ministry. Mr. and Mrs. Chas. Butler, of Springfield, Ill., led the song and sang the gospel message. Mr. Butler is famous as a gospel singer throughout the country, having been for three years past Dr. Torrey's leader of song. Mr. and Mrs. Butler are two of the country's really great singers and by the power of music, of the very highest type, not only attract great audiences, but hold them and sway them with the melodious messages that their well trained voices carry. It was a rare privilege indeed that church and community enjoyed. There were many conversions during the meeting, possibly twenty-five or thirty, and at close several gave their names to unite with Wake Chapel. The baptizing is to take place at Johnson's Mill Pond at 3:30 p. m. next Sunday. Mr. and Mrs. Butler are this week singing at Hillsboro St. Church, Raleigh and are to go the last of the week to Wilmington, N. C., for a ten days' meeting, where Mr. Butler sang in Dr. Torrey's great meeting last spring.

ELON COLLEGE ENDOWMENT.

It seems to me, if we cannot raise the remaining \$35,000 endowment for Elon College, we had better go out of the business as a church. 15,000 members giving one penny a week for five years will make \$36,000, one thousand more than is asked for. I know by an earnest effort with faith in God, it can be done. Let us go to work, crying by God's help it shall be done.

W. G. Clements.

THE EVERLASTING ARMS.

The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33: 27.

It is a glad thing to feel that God is our refuge and strength and that His everlasting arms are under us, and in every condition His faithful believers have abundantly realized these words to be the truth. The close of any great and eventful life, especially if it has been eminently useful to humanity, and been devoted to the service of the Lord, must be crowned with a circle of peace and inexpressible happiness. The life of Moses is a replete history—renown with wonderful achievements, and completely filled with greatness and goodness. After reading his history and learning about his eventful journey and leadership we hear him as he comes to sing his last—his farewell song to the children of Israel. So much in it to tender the heart and touch the feelings. It must have been sad with them to hear him singing his farewell song, and to part with their great leader. He who had led them through the long journey of forty years, through the parting waters of the Red Sea, over into and through the wilderness and on and on was then taking the final leave. No doubt many trembled with great emotion as his familiar voice rolled over the plains of Moab and echoed softly at the base of the mountain upon which he was to die. As a good song sung by some splendid singer in the past is fondly remembered, so did the followers of Moses gladly think of the sweet strains as they once flowed from the lips of their faithful leader.

Sermons and speeches delivered by different speakers may have swayed and pleased large audiences, but some favorite song used by a gifted singer, has sounded sweetly to them, who listened with eager delight, all the time since. The pleasures of memory still fondly linger in those songs which rolled delightfully into anxious ears and helped to fill the soul with gladness. To illustrate this meaning more clearly, the glad songs our fathers and mothers used to sing by the blazing fire in the old home are still fresh in the mind as the morning dew. That tender, sweet lullaby that wafted so many of us to sleep is pleasant to remember and those nursery songs which mother used to sing will always be precious to you. Many are still lingering this side of the great boundary line of time who cherish those early songs and the delight to hum them over with repeated emphasis until time appears to move backward and they live over again the glad, bright happy

days of childhood. It matters not how high you have ascended in the literary world, it makes no difference how wealthy you are, nor how much honor and greatness you have attained, nor how gorgeously laureled and garlanded with splendid achievement, the simple, earnest songs of the old home will ever seem dear to you.

The lost can be restored by song. Years ago a party of white children were captured and taken away by the Indians. Some time after a mother who had lost two children in the capture visited among the Indians and many white children were among them, but it had been so long a time the mother could not tell which were her children until she thought of and began to sing an old nursery song. Then her two children ran up at once, exclaiming as they came, "Mama! Mama!" There is still great power in a nursery song and mothers have a great and wonderful influence over their children. Neglect not to train them up in the nurture and admonition of the Lord. As the two lost children were found by the singing of the cradle songs by their mother and returned to her loving embrace, so the singing of the gospel song may help to bring back to the Father of all the wandering and lost children of men. In this singing they can hear the invitation of Jesus calling them tenderly and lovingly to himself that He may bless and save them.

Now after Moses had sung to the congregation of Israel, he then pronounced his blessing on the twelve tribes in the most beautiful and comforting language that he could employ. He gave words of praise, encouragement and blessing for each of the twelve tribes. His parting words were not only beautiful, but were very instructive. The last words of any one when in full view of the end are generally honest and true. Some one may read these lines who remembers the last words of a loved one. Said one to the writer recently: "I remember the last words my father spoke to me. He enquired as to the future prospect in the pursuit of life. Then after a moment of quietness he said, Be good, and true and meet me in heaven." Emotion stirred the heart too deeply to give a reply. A last song, last words, a last look, and a last blessing by kind ones are still gladly remembered by many, and the thought of their fond associations as greatly cherished. Do you not think of some who left good examples which, if imitated, would greatly help you? You have often been reminded of them, of the sweet counsel, and of the valuable admoni-

tion to live right, and reach the end in the right way. Good examples and influences are blessings to the fullest meaning, for they not only help to bless and save, but they live on through endless cycles of time. The great blessing given by an honest, loving mother to her children will never be fully told. When you were hungry, fretful, troubled, discouraged and sick, a loving mother could comfort and help you with tender words and acts as no other living mortal could. Her footsteps were welcome sounds, her words soft and helpful, her presence in the sick room almost angelic, her eyes flashed quick with maternal love, her smiling face gave peace to the troubled heart, while her tender willing hands administered to every need. When the precious old soul could help you no longer, when her work was done, and when the time of her departure had come she wanted you to sit down by her—then in a low, weak voice said, Be a good child and meet me in Heaven—farewell.

The blessings of a Christian life are not fully estimated. Moses communed with God, and that is the main reason why he was such a great leader—he was lead by the divine power and directed in the right and safe way. This permits us to say that the heads, the leaders of a family ought not only to be moral, honest and upright in every thing, but they ought to be Christ-like, followers of Him wherever He leads. The blessings which a Christian life bestows upon humanity are so many they have never all been told. So then, it is the surest life, the greatest life, the grandest life, the best life, the happiest life, and the most useful life that can be lived. It would be very wise for all who have not entered into this Christian life to do so now without any more delay. The Savior invites all to come unto Him. Hear Him in his loving word calling you to-day. And be sure to "see that none render evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

Your soul has often been touched by hearing the Word—by reading a sermon or hearing it delivered by some man of God. You have almost been induced to yield and become a Christian. You have thought over these words and often repeated them to yourself, "Almost thou persuadest me to be a Christian." While the light of reason and revelation has been turned on the dark way of sin you have admired their beauty and truthfulness. While the light is being turned on, and while it is shining brightly on the way, open the door and let it into your soul. Then you could

sing with a happy voice: I am walking in the light of God.

When His everlasting arms are under us we may be sure of, at least, three things: security, protection and rest, and each one will do well to pray, O Lord, reach down thine everlasting arms and bind us closer to Thee. And when He lifts us up in His loving embrace we can truly sing, Safe in the arms of Jesus.

The last blessing of Moses upon the last of the twelve tribes is here proclaimed in these beautiful and impressive words: "There is none like unto God - - - who rideth upon the heaven. The eternal God is thy refuge, and underneath are the everlasting arms." What good advice! What a benediction of praise and honor! With what confidence and love, with what deep and profound feeling did he pronounce these benedictions! Was it not beautiful—was it not lovable i. Moses full of the Spirit of God to give his last parting and dying words thus to the children of Israel?

The eternal One has been your refuge all the time and His everlasting arms have been your support. In infancy, in youth, in maturer years, in old age and declining years He was still with you. In all the different ways of life learn to abide in Him. Let us lean upon His arms now—let us lean upon them forever, and we shall be safe in His arms.

J. T. Kitchen.

THE SUNDAY-SCHOOL TEACHER AND THE SOCIAL LIFE.

By W. A. Harper.

That teacher who is content with thirty minutes per week of the pupil's time is low-visioned. What can we teachers expect our influence or the influence of the truths we teach to be in comparison with the other interests which bid for the pupil's time and talent, if this is our only opportunity to touch their lives? We must have a nobler ideal of our functions, if we are to do our most effective service. We shall need more than thirty minutes of our pupil's time, and we can get it. How? By bringing the Sunday school into the week-day life of the pupils. This will not be to secularize the Sunday school, but to purify and edify the ordinary, daily life; and one of the most effective means of doing this is to make the influence of the school felt in the social life.

1. Social Activity of the Sunday-School class.

It is no sin to wish for jovial company; to desire to have a good time is no crime. Religion does not remove the inclination to enjoy one's self; it sanc-

tifies and purifies that inclination, curbs it, recalls it from excess and prostitution, guides and directs it into proper channels. Christ set the example of innocent enjoyment to his followers. He attended wedding feasts, suppers, and banquets. If the church does not furnish legitimate diversion to its devotees, many of them will be sure to seek it in forbidden places, to their hurt and the Church's undoing.

But there is a danger of going too far. There should be moderation in the indulgence of the social inclination on the part of the Church and its auxiliaries. The golden mean is the best path to follow. The class should never become so absorbed in the social life that it should lose its interest even relatively in the religious life. A Sunday-school class is not a mere social club nor should it ever be allowed to drift in that direction. Even in its social hours, the religious life should be prominent.

Care must be taken to have the right kind of amusements at these socials. Nothing that the pastor disapproves should ever be allowed, and he should always be consulted in regard to every innovation desired. A good rule would be this: if there is the slightest doubt in the world of the propriety of any proposed sort of diversion or amusement, cut it out. There is enough latitude in the games and methods of entertaining about which there is no shadow of impropriety to give fullest development to the religious-social life. Seek for these; avoid all others.

It would not be a bad idea for the Sunday-school library or the teachers individually to bring into the Church for use in furthering its social life such books as Wells' Social Evenings and his Social to Save and Miss Heath's Eighty Pleasant Evenings and her Good Times with Juniors, or some of the many similar books by other authors. There are also many games founded on the Bible, such as Bible Authors, Bible Women, Bible Geography, Books of the Bible, and so on, to be had for fifty cents each, which will give a more genuine delight than authors or trail or similar games and at the same time impart valuable information relative to matters of eternal weight and worth.

At these social hours frequently light refreshments will appropriately be served, but this should never be the prominent part of the program and may often be dispensed with. The good cheer, the Christian fellowship, the training in conversation and sociability will amply repay all who may attend. Still, refreshments, within reasonable limits, will do no harm. But a committee of conservative members should always

pass upon the menu of any social and take special care to keep it within due bounds. There should be no rivalry of hosts or hostesses to excel each other. Such a spirit will defeat the aim of the social entirely and ruin the Sunday-school. If the people must vie with each other for social leadership, it must not be in the name of the Sunday-school.

How often to hold these socials is a question the answering of which is largely conditioned on local circumstances. For adult classes four a year ought to be ample. For young people and children, they may come more frequently. It would be an especially good idea to try to get the children together at least on the great national holidays and to have exercises and light refreshments suitable to the day. I have heard of Washington's Birthday, Thanksgiving Day, Labor Day, New Year's Day, the Fourth of July, and other general festive days being brought into vital touch with the Church and the religious life in this way. All Fools' Day, St. Valentine's Day, and Hallowe'en have also been thus purified and ennobled. The teacher's birthday would be a good time for a social for one year, the date of the organization of the Class for another, the pastor's birthday for a third and so on. Strive for variety even here.

The time for these social hours will also depend upon local conditions. For adults they will almost always have to come in the evening. For children they will necessarily be in the forenoon or afternoon or evening according to circumstances. There should always be present at the social gatherings of the young people sufficient older persons to act as leaders and chaperons. If possible the pastor or the superintendent should always be an attendant.

The place for the socials will also largely depend on local conditions and the nature of the social. Frequently they will be held with the teacher in his home; as often they will occur at the Church or the parsonage; at times individual members will desire that they be held in their homes. Sometimes it will take the form of a picnic near some pond or park, or a stroll in the woods or the fields in quest of flowers. The ingenious teacher will seek for variety and novelty also in this regard.

2. Social Activity of the Whole School.

Aside from the social life of the individual classes, there should be attention given to the social activity of the Sunday-school. This will be a matter for the superintendent's leadership, but his chief subordinates will be his teachers, and so it is not improper to speak

briefly of this phase of the religious-social life at this point.

The united social activity of all the classes usually takes form in the Annual Picnic, which is good and wholesome. If possible, no charge should be made for transportation and the dinner should be spread in common. A cool sequestered spot will one year be chosen. A college campus will be the place for the following year. The third will see it go to the seashore or the country. The picnic should be planned for, games should be provided, public speaking arranged, a general good time guaranteed for all. It should be genuinely representative of the school; the old and young and the middle-aged should all be there.

Public entertainments at Easter and Christmas, or Thanksgiving and Children's Day, and on other occasions furnish an excellent opportunity for the display and training of the community social life of the whole school. It is not well to try to have a public entertainment on all these occasions every year. One a year will be enough for most schools; two for practically all.

The value of these public entertainments is too potent and too well known to call for further treatment.

In passing it might be well to suggest a novel sort of Christmas tree. Instead of giving gifts to the children of the school, suppose each child be requested to bring a gift for some one else, for one of the children at the Christian Orphanage, for one of the inmates of the County Home or of the jail, or for one of the poor in the immediate vicinity. The children will take on to this with zeal and energy and their innate enthusiasm. The older ones also should participate in this novel Christmas tree. Following the bringing forward of the gifts, there should be music and recitations and an address on the "Spirit of Christ." At the conclusion, packages of candy and fruit might be distributed through the audience, which would be all the more acceptable because so unexpected. Thanksgiving dinner might in a similar way be shared with the more unfortunate; and I know of one congregation in which this is regularly done, the aim being to make the inmates of the County Home participate in the joy and the good cheer of the nation's day of gratitude.

3. For the Teacher in Particular.

But there are some sides of the social life which pertain more particularly to the teacher, and these are, I regret to note, generally neglected, because not appreciated. Chief among these is the visiting in the homes of the pupils. It is well to get the pupils also to do this,

but that will not excuse the teacher, who should be a frequent visitor in the homes of his pupils, touching their life individually and personally as is possible in no other way. The advantages of visiting the pupils is easy to see. The teacher becomes acquainted with the home-life as it is, the real life of the pupil. He can thus adapt his teaching to actual conditions. There begins a sympathy between him and his pupils which will mean much for punctuality, order, and interest. It is an especially excellent custom for the teacher to call on the pupil's birthday. If there is sickness in the home of any pupil, who should more naturally visit it and carry gladness and helpfulness there than he?

Nor is this all. There is another field for social service open to teachers, into which many have entered, but which many will gladly enter when once it is brought to their attention. It is the habit of writing personal letters to the members of his class; not to those only who are absent from the community, away at college or working in a distant town, but to those right in the community and regular attendants on his class. This custom is worth while with a class of adults, but more particularly helpful in the case of children and young people. A letter from his teacher even to an old father in Israel, telling him how his last Sunday's excellent recitation has inspired the teacher to do better, will certainly be appreciated. A similar communication, adapted to his age and life, sent to a child would be even more acceptable. A letter is an event in a child's life, it gives him a delicious sense of his importance. He will be sure to treasure it up in his heart and to remember its contents for years to come. What an opportunity for the tactful teacher!

That the reader may not think this is all theory, I will quote a personal testimony to the value of such letters from Prof. Amos R. Wells, Editor of the C. E. World, Boston, Mass., one of the most prominent of modern religious leaders: "When I was a boy I had many Sunday-school teachers, but one, most faithful and long-continued, was a woman who is now in heaven. I do not recall a word she said to me in all the years of her class instruction, and yet she is probably the most influential teacher I ever had, in any kind of school because of three letters she wrote me at intervals of about a year.

"I was in the town and was seeing her every day. There was no apparent necessity for a letter. However, the fact that she wrote these letters to me made a tremendous impression upon me. They

were well-written letters, and inspired a respect for her literary ability. They were beautifully neat and careful in appearance; time had evidently been lavished upon them. They were tender, urgent, thoughtful pleadings for me to declare myself a follower of Jesus Christ and join the Church.

"Well, I did not join the Church till years afterwards; but these letters never released their hold upon me, and were positive factors in my decision. I do not recall (more shame to me) that I ever replied to the letters, or ever thanked the writer. Perhaps in heaven she will know of these sentences, and accept the long-delayed acknowledgment."

The letters do not always have to be such as those suggested in the quotation from Prof. Wells. They may cover a variety of fields and be so worded as to call for an answer. A tactful teacher will get aim at getting his pupils to correspond with him and with each other. A correspondence class would be a good one, I am sure. All this calls for work and tact and thought and power, but the consecrated teacher will follow the example of Paul and become all things, even a letter-writer, to all his class that he may by some means save some of them.

A TALK WITH BABY'S MOTHER.

One of the stories of Buddhist literature tells of the birth of a young prince who, by possessing the spirit of giving, was destined to become a God. Before his birth the queen mother frequently made tours to the city shrines, where she made generous offerings to the beggars gathered there. As soon as her baby boy blinked his eyes "in the world of men," the mother began his training. He was given money and encouraged to make offerings. When he grew up he was noted throughout the kingdom for his generosity.

Has not this Eastern mother a lesson for honored Christian motherhood? You, too, are a queen, with God-given power to mold the life he has asked you to train for him. It lies with you, mother of the baby to help solve one of the greatest problems of the Church to-day; that of securing generous and systematic giving from every Christian, that our Master's great command may be obeyed.

What a splendid motive you give your baby for unselfish living when you teach him to share his blessings with needy boys and girls, whom having not seen he loves, because his mother and Jesus love them.—Woman's Baptist Foreign Missionary Society.

THE CHRISTIAN SUN

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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.

CALENDAR OF CONFERENCES

Time and place of meeting of the Conferences yet to be held in 1910 are as follows:

Alabama: Pleasant Grove, Tuesday, October 18, 10 o'clock, a. m. Rev. G. D. Hunt, Pres., Wadley, Ala. J. W. Payne, Secty., Wedowee, Ala., F. D., 2.

Georgia and Alabama: Columbus, Ga. Tuesday, Oct. 25, 7:30, p. m. Rev. H. W. Elder, Pres., Richland, Ga., J. F. Hill, Jr., Secty., Box 64 Phoenix, Ala.

Eastern Virginia: Main St. Church, Berkely, Va., Tuesday, November 1. Hour to be appointed by Program Committee. Rev. N. G. Newman, Pres., Holland, Va., Rev. I. W. Johnson, Secty., Suffolk, Va.

Eastern North Carolina: New Elam, Wednesday, November 9, 10 o'clock a. m. Rev. Jas. L. Foster, Pres., Elon College, N. C. Rev. W. C. Wicker, Secty., Elon College, N. C.

Western North Carolina: Hank's Chapel, Tuesday, November 15, 10:30 o'clock a. m. Rev. L. I. Cox, Pres. Elon College, N. C. Rev. J. W. Patton, Secty., Elon College, N. C.

North Carolina & Virginia: Pleasant Grove, (Va.) Tuesday, November 22, 10 a. m. Prof. W. A. Harper, Pres., Elon College, N. C., Prof. W. P. Lawrence, Secty., Elon College, N. C.

THE LEAST OF MY BRETHREN.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. 25: 40.

(Golden text for Sunday, Oct. 16.)

Our Lord Christ always made Himself one with His brethren, his disciples, his followers. He was their Lord and Master, but He was one of them

all the same. He that humbleth himself shall be exalted, and Christ always humbled Himself. He was the embodiment of the truest and purest humility. He makes the very least of His fellowmen as great as Himself. He identifies Himself with the least. If we would serve Christ let us serve our fellows. If we would exalt the Christ let us lift up the least of those about us.

It will be observed that in the great division on the final day the line of cleavage is that of social duties—duties and service to those in need around about us. Visiting the sick, feeding the hungry, giving drink to the thirsty, and shelter to the homeless, the doing of these things in the Master's name is to be the test of separation of sheep and goats.

Doing is not all of the gospel. Deeds are not the source of salvation. The source of all salvation is God's love. And the lesson today presupposes salvation to one through grace. For no one will do the deeds here enumerated, in the Master's name, nor for His brethren unless one has first been born into the family of God. "Ye must be born again" stands before every act or deed that is to be done in Christ's name. The deed without the motive back of it avails nothing to the doer. And the only motive that avails is "for the Master's sake." Rev. F. B. Meyer has made this distinction very clear in these words:

We must distinguish, therefore, between general benevolence and Christian philanthropy. It is not enough to have a soft heart: to put your hand with sudden impulse into your pocket at the sight of distress, or to join a League of Help when the frost is on the ground. Any kind-hearted person would do as much. The point here is, that we should see Christ behind all weary human faces and relieve them for His sake (Matt. 10: 40-42). We are doing more than we know. At the end when we find ourselves in the world of reality, we shall discover with surprise that in the commonest events we have been touching Christ. The little smile of encouragement, the tear of sympathy, the gift of food or lodging, the cup of tea, the thoughtful courtesy to the tired work-girl standing in the crowded street car, the giving another our place at the dinner table, the interest in the boy that sells you a paper or takes you up in the elevator, if done for Christ, have been points of personal contact with Him, which have thrilled His heart and made an indelible impression upon His memory. Only when we stand before the judgment seat shall we understand how He was noticing,

valuing and accepting as done to Himself things which we had forgotten. Christ will not remember our sins if we confess them and seek the cleansing of His blood, but He will never forget one act of loving service.

HISTORICAL SKETCH OF THE WELLONS FAMILY.

Rev. J. W. Wellons, of Elon College, has just published a little book containing what information he could gather up, for three hundred years back, of his family connection. The early history is very incomplete, but a fair idea of the family in modern times is given, following the family into several different States. Many of the family have lived in an humble way, while several have been prominent as merchants, statesmen, soldiers, teachers, lawyers, doctors and preachers. This family has been actively, and in instances, prominently connected with the Christian Church for more than a hundred years. Present indications are, however, that the family will not have, for many years longer, any minister connected with the church and because Rev. J. W. Wellons does not wish the name and influence of the family lost sight of in connection with the church he has prepared and published this little volume. The book of 80 pages has the photograph of Dr. W. B. Wellons and that of his wife also, and, as is well known, Dr. Wellons was a leader and active man of much influence in the church several years ago. It has the cuts also of his two sisters and that of Rev. J. W. Wellons who has been active in all enterprises of the Church for half century.

A good motive prompted the publishing of this volume, namely, the desire that a name that has done so much in the church may be preserved in the archives of our conferences, conventions, homes, families, and that what these men have stood for shall have influence for virtue, truth, integrity, Christianity, even when the last member of the family shall have passed to his reward. For this reason, "Uncle Wellons" wants to put the little book in as many homes of the Christians as he can. The price is 50 cents; when sent by mail, four cents extra for postage. Rev. J. W. Wellons, the author, Elon College, N. C., has the book for sale.

PROGRESS.

The meeting of the National Convention of Colored Baptists in New Orleans in last month served, among other purposes, to give some figures to the public that are interesting. This is only one communion among several, held by the colored people, but

is the largest, and so tells the story of some progress. The membership of the churches composing the Convention was given at 2,382,236, and the valuation of church property was \$25,000,000. Their schools and colleges are valued at \$3,6255,328. They have a publishing house valued at \$316,000.

We who live in the very presence of the colored population are likely to ignore or to be unaware of the progress they are making, both in church and as property holders. We recently read some statistics given out by Booker T. Washington as to the increase of property holdings among colored people and were astonished. Here a little and there a little makes much after awhile and in the total. The colored people, as property owners, and on the whole, are making progress, and thereat all honest men should rejoice. No race, no less than a man, advances by holding others down. Race progress means universal progress. And religious progress is the very best sort of progress.

A FAKE.

On June third of this year a well-dressed, refined looking sort of a young man came to Elon College to get orders for a calendar for the College. It was to be handsome in design and the work was to cost the college nothing. Individuals with business interests about the College were appealed to to take advertising space on the calendar at so much per inch. Among others The Christian Sun took space and purchased 150 calendars, paying \$5 for same. We have the receipt from a supposed Knoxville, Tenn., printing house with this address, F. R. Sherman & Company, Publishers, 617 South Gay St., Knoxville, Tenn. The receipt was given by the representative who called upon us signing as J. W. Bewley.

Not hearing anything from the calendars, and because others in our village were touched for \$5 each we wrote the Chief of Police, Knoxville, recently, and received this reply: "This man F. R. Sherman is a fake. I am getting letters from all over the country where he is faking everybody he comes in contact with. Signed, Chief of Police, Knoxville, Tenn."

We give publicity to this trusting that the thief will be apprehended and brought to justice.

—The most destructive forest fires known in years have been for several days raging in Minnesota. At least four small towns are wiped off the map. Millions of property have gone up in smoke. The loss of life is estimated at from 100 to 400.

SUFFOLK LETTER.

I want to use this letter to call the attention of the officials of the Conferences composing the Southern Christian Convention to the following items passed by the Convention held in Suffolk, Va., in April 1910:

1. That the Foreign Mission Offering hereafter be made a separate item in Conference and Convention tables, and that other Funds for American Christian Convention be made an increase on the respective items in apportionment tables and be sent to the A. C. C. as a percentage from these items: and that said increase to these items, in apportionment tables, be sufficient to make the sums sent from this Convention to the American Christian Convention for Home Missions, Education and the A. C. C., equal to or more than heretofore.

2. That the Conferences composing this Convention be requested to put into effect the above resolution from the annual sessions of 1910, and that money be forwarded by the Conferences to this Convention, and thence to the American Christian Convention, in accordance with this provision, as soon as this plan becomes operative.

3. That Conferences be requested to urge local churches, taking special Mission offerings, to forward such offerings to the Treasurer of this Convention, through their own Conference Treasurers, in order that fuller records may be preserved of what local churches, as well as Conferences, do from year to year for Missions: and that such Funds be forwarded with explanation to the proper Mission Official by this Convention.

After the above was adopted a committee of seven—one from each Conference—was appointed to make an apportionment to the Conferences in accordance with the change made necessary by the adoption of the above items. The subjoined table is the Report of that Committee:

Conference	Convention Missions	Foreign Missions	Convention Fund	Elon College Fund	Totals
E. Va.	\$ 935	\$ 625	\$200	\$ 820	\$2580
N.C. & Va.	535	175	125	445	1280
W. N. C.	525	125	100	430	1180
E. N. C.	525	100	75	365	1065
Va. Val. C.	70	65	50	100	285
Ala.	60	75	30	50	215
Ga. & Ala.	50	35	20	40	145
Totals	\$2700	\$1200	\$600	\$2250	\$6750

There were ministers and laymen present in the Convention from all the Conferences and these ministers and laymen will be present in the Conferences. It is hoped, therefore, that this great matter will receive such attention, explanation,

and support, in all the Conferences, as will make this method effective and operative from the Conferences to be held this fall.

A careful review of the Annual for 1910, and the Minutes of Conferences contained therein for 1909 will show that there has not been a very large increase in the call upon the Conferences. There has been some and there should be some. If we do not lay out larger work we will not do larger work. I hope therefore, that the committees on apportionments or assessments in the Conferences will make their tables on Convention Missions, Foreign Missions, Convention Fund and Elon College Fund, correspond, exactly, with the above tables. It will be well to clip this letter from the Christian Sun and carry it to Conference so that no one may trust to memory in so important a matter.

If the Conferences execute this request of the Convention the next session of the Convention in 1912 will make the best showing in its history. Do not be afraid to trust the people in this work. The people love to do their duty when properly taught and inspired by a keen sense of duty. The reason why we have not accomplished more is because we have not undertaken more.

W. W. Staley.
Pres. S. C. C.

Begun on page 1.

"Gentlemen of the Jury: A man's dog stands by him in prosperity and poverty, in health and sickness. He will sleep on the cold ground, when the wintry winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer, he will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince.

"When all other friends desert, he remains. When riches take their wings and reputation falls to pieces he is as constant in his love as the sun in its journey through the heavens. If fortune drives the master forth an outcast into the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him, to guard him against danger, to fight against his enemies, and when the last scene of all comes and death takes his master in its embrace and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by the graveside will the noble dog be found, his head between his paws and his eyes sad, but open in alert watchfulness, faithful and true even to death."

**THE CHRISTIAN ORPHANAGE
DEPARTMENT.**

CHILDREN'S PAGE.

The Band of Cousins.

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

**He that hath pity upon the poor
lendeth unto the Lord; and that which
he hath given will he pay him again.—
Prov. 19: 17.**

**Amount Bro't Forward \$1,760.13
Dues.**

Bettie Earles \$.25
J. Newman Denton10
S. E. Denton, Jr.10

Monthly S. S. Offerings.

Berea, Nansd., Va. 3.43
Wake Chapel, N. C., 3.89
Henderson, N. C., 2.47
Wakefield, Va., 1.20
Linville, Va., 1.51
Pleasant Union, N. C., 2.07
Catawba Springs, N. C., . . 2.21
Union, South H., Va., 2.00

Special Offering.

Mrs. Amanda Capps, on sup-
port of children, 4.00
Mrs. M. F. Cook, in memory
of her sister, 5.00
Tobacco sold, from land
rented 31.00
Amt. 38th week 59.23
Total \$1,819.36
My Dear Children and Friends:

We are grateful for so nice a report this week: you can easily see what large amounts would come in if all Sunday schools would make a monthly offering. When our Sunday schools realize what they can do and all help a little we will get at least \$200 per month; then we can buy land and pay debts and add to our plant.

We thank the proprietors of the Brick Warehouse, Burlington, N. C., Messrs. Hooker and Thornburg, for their consideration in selling a load of tobacco last week free of charges. This firm made our sales entirely satisfactory and we cheerfully recommend them to the public as industrious workers for their patrons. They did the same for us last year.

Well, our three Sabbaths have passed and we visited Bethlehem, Union, and Pleasant Hill, preached at each place the best we could, and last Sunday at 11 a. m. (1st Sunday Oct.) Pleasant Hill did the splendid act by giving us 26 and 1-2 bushels of wheat and two good brethren said they would see that the 33 was gotten. This gives us the 100 bushels necessary to bread us till

next July. The Pleasant Hill people have a happy way of saying we won't give unless you come to see us. We went and they gave the wheat and we are all happy. When we returned on Sunday night and told the children we had their bread provided, they were glad. This makes us feel happy and grateful to all these kind people. The names will be reported when we bring in the wheat and flour.

We are needing winter clothes for our girls and boys and especially our girls need winter hats. Could you help us out a little?

We have ordered our 20,000 Thank-giving envelopes and expect them in time for Conference for distribution. Let's make the Thank-Offering this year net \$2000.00. Who will help me in their fields?

Come children, keep your corner well filled and let's work hard till Christmas.

Fondly yours,

Ucle Jim.

Pine Apple, Ala., Oct. 3, 1910.

Dear Ucle Jim:

Bill is alright. I am well. I cannot write with ink.

Bro. S. E. is not well, but sends his love and dime with mine. I hope you can read my first letter.

J. Newman Denton.

Your first letter printed by your dear little hand, is first rate, Newman, and it must have been slow work, but never mind; it will be easier some day.

Mason, N. C., Oct. 2, 1910.

Dear Ucle Jim:

How are you and the little cousins getting on? Our school started the 12th of Sept. I am in the 6th grade. I love to go to school. Mable Lynch and I go together. We have three miles to walk but we don't mind it at all. We go rain or shine. Mr. Mason and Miss Facon and Mrs Saggin and Mrs Finch are our teachers. I am glad the children enjoyed seeing the marriage. I wish I could have been there. Inclosed you will find 25 cts for Orphanage.

I will close with much love to you and all the cousins. Your little friend,
Bettie Earles.

We are glad to add your name to our list, Bettie, and will be very glad to hear from you real often. You have a long walk to school but if you do not mind, guess it will be good exercise.

—Charleston, S. C., received a shipment of 5,400,000 postal cards from the Government the other day. The cards will be distributed in several sections of the South.

FREEMAN DRUG CO.,

Dealers in

**DRUGS, MEDICINES, PATENT MED-
ICINES,**

and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.

Prescriptions Carefully Compounded.

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When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

For FEVERISHNESS AND AGUE.
Whether from Malarious conditions, Cholera, or over-heating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

THE ROCK AND THE SAND.

Long-lined, the foaming chargers of the sea
Press onward in the sun, a glittering host,
Tossing their plumes and breathing angrily.
Long-lined, a seething ocean at their backs,
They dash against the rocks. The flying spray
Is like the smoke of battle, and the spume
Is like the froth of men and beasts at bay,
Driven to desperate daring. On and on
The long attack is urged, and endlessly.
Forever and forever, 'neath the moon
That coldly views the onset; through the day,
As wheels steady the sun; in winter's blast
And summer's brilliant burning,—still the clash
Of angry waves upon the solid rock,
And still they fall defeated back again,
And still the silent granite fronts the sea.
Thus youth confronts the universe, his head
Held haughtily against the surge of fate,
Ever defiant of the elements,
Oftime, or man, or death, or God Himself;
Thus youth, in fancied power, in the pride
Of ignorant inertness.

Wiser they,

The waves that know no victory, but still
Acknowledge no defeat. Unceasingly
They ply their warfare, happy if a grain,
A single grain of all the granite mass

Is theirs for plunder at the weary end
Of twelve months' battering; for so at
last,

Indubitably so the rock is theirs,
Its haughty head at level with the tide,
Its massive battlements a drift of sand.

And this I learn, now that my youth is
gone.

Ah, this I learn, and bow beneath the
yoke.

God's waves are over me, and all my
pride

Is scattered grain by grain along the
beach,

Or swallowed in the caverns of the sea.

But be it so; yes, beaten like the sand;
Yes, spread abroad for all the winds to
toss

And the wide ocean to make sport withal,
So be it; I am victor even yet.

For where the rock was black, the sand
is white;

And where the rock was sullen, how the
sun

Sparkles upon the facets of the sand!
And where the rock was lonely, children
now

Play merrily upon the sand's delights;
And where the rock was shaken with
the shock

Of constant battle, in the blessed peace
Of all the blending heavens now the sand
Lies glad and humble. It is better so;

For youth is strong, but age is stronger
still,

Strong with the power of the sea itself,
Pliant beneath the guiding hand of God.

—Amos R. Wells in C. E. World.

RALEIGH & SOUTHPORT RAILWAY
Greatly reduced rates to State Fair, Ral-
eigh, Oct. 17-22, 1910. Tickets on
Sale Oct. 15-22 inclusive Good
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Harnett, - - -	1.40 Banks, - - -	.50
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Cape Fear, - - -	1.25 Barnes, - - -	.30
Kipling, - - -	1.10 Sylvaola, - - -	.20

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good well of water, and out-buildings.
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graduates into positions. It will pay
you to write them for full details at
Davenport, Ia., Cincinnati, O., Portland,
Ore., or Memphis, Tenn.

FROM THE FIELD.

Christian Light.

The revival meeting at Christian Light,
Harnett Co., N. C., was commenced 4th
Sunday in September, and closed on
the following Friday, Rev. C. H. Row-
land did the preaching to the great del-
ight and edification of the hearers. Oth-
er denominations did good work in the
meeting for which they have the thanks
of pastor and church.

There were two converts, and three
accessions to the church.

W. G. Clements.

—There is a revolution in Portugal
and King Manuel has fled for his life.
The revolutionists are striving to create
a republic, it is reported.

FREE HOMESTEADS from 40 to 160
acres land in Ala., Ark., Fla., La., and
Miss. GIVEN AWAY by UNITED
STATES GOVERNMENT to successful
applicants. Send 25c. for information
and application form.

DIXIE HOME CO., Naranja, Fla.

—Parts of Kentucky, Ohio and South-
ern Indiana have suffered from heavy
rainfall the past few days.

—The annual report of the Commis-
sioner of Agriculture of Georgia places
the corn crop valuation of that State
for this year at \$50,000,000 and the cot-
ton crop at \$150,000,000.

Nearly 12,000 mission classes have
been organized among American Method-
ists during the past ten years.

The American Presbyterians have
4,000 pupils in their West African mis-
sion schools in Bulund.

The Presbyterian Church in Chili has
about 1,000 members. It supports the
surprisingly large number of 30 evan-
gelists and contributed last year \$6,900
to religious work.

In 1905, 1,033 Koreans (men, women
and children) emigrated to Yucatan,
Mexico. Among them were four Chris-
tians. Through the testimony of these
four, 250 others have now become Chris-
tians.

The Gaekwar of Baroda, who has done
so much for the education of women in
India, has arranged that women shall
have a vote in the municipal elections
of his principality (Baroda). He has
also founded colleges and technical
schools for girls, and his daughter is the
first Indian princess to matriculate at
the college of Bombay.

Miss Ruby Sia is looked upon as the
leading woman of the Chinese Christian
Students' Association in North America,
which recently held a convention at Har-
vard, Conn. Miss Sia is a student of
the Baltimore Woman's College, and
editor of the Chinese Students' Month-
ly, the organ of the Chinese Students'
Alliance. She is looked upon as the
spokeswoman for the Chinese college
women in America.

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,
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.]

THE YOUNG PEOPLE'S MOVEMENT.

In Five Parts. Number V. . .

A Look Forward.

I shall now have a few concluding words to say about the future of the Young People's Movement among us, what I might call "A Look Forward." I am glad to be able to put it that way, because that is the way we should look. Let the dead past bury its dead. Let us look to the East, the rising sun, and let us do the work of the new day that is so benignly dawning upon us.

A Look Forward—that is fine. We have been looking behind too long—the front view is more inspiring. And for what are we looking specifically in our Young People's Movement? The answer is in the modest motto of the Young People's Convention adopted in its first biennial session at Elon College, N. C., May 31, 1909—"A Christian Endeavor Society in every Church; Teacher-Training and Organized Classes in every Sunday School." This is the look forward of the Young People's Convention and it is your look forward too, I trust. Let us each work loyally and nobly for its realization and attainment.

Pledged to such a watchword, inspired by such a motto, shall we not all labor earnestly and zealously in our several localities and spheres until this present forward look shall become a reality among us, until we shall have a Christian Endeavor Society in each Church and Teacher-Training and Organized Classes in every Sunday School in our entire Brotherhood? So mote it be.

A WORD ABOUT FINANCES.

Brother D. J. Sipe, Secretary of the Young People's Convention of the Southern Christian Convention, now residing in Danville, Va., writes that some who made pledges for the support of the work at the Elon College Convention in 1909, have not yet paid their pledges. He urges that all these friends send him at once the amounts pledged, and it is to be earnestly and devoutly hoped that this request of his will be readily complied with. Brother Sipe requests that these remittances be sent to him not at Danville, Va., but at Greensboro, N. C..

A SUGGESTIVE ARTICLE.

We print elsewhere in this issue an article on "The Sunday-school Teacher and the Social Life," which contains also suggestions which will be found helpful to Christian Endeavor workers and which will throw light on the C. E. Topic for this week. We trust all leaders of the C. E. prayermeetings as well as all Sunday-school teachers will read it.

C. E. TOPIC FOR OCT. 16. A FEW SUGGESTIONS.

Your Amusements: Do They Build Up or Tear Down?—Rom. 15: 1-3; Ps. 36: 7-12.

The Scripture: There are two passages. This would suggest two readers and perhaps as many commentators.

The Leader: The leader should be chairman of the Social Committee. He should suggest plans for the improvement of the work of that committee and be supported in his recommendations by his colleagues on the committee. He might do well to preface his remarks by showing that social diversion is not hurtful, but helpful to our life's unfolding in its fulness. Did not the Master attend wedding feasts and dine out on occasion?

Written Work: An essay of two or three minutes on "The Place of Social Life in Christian Endeavor;" another of like length on "Refreshments in our Society Socials—Their Place and Control."

Question Spurs: (To come in as voluntary participation):

What is the need of recreation and amusement?

Suggest a good amusement in the reach of our Society? (To several).

A good form of recreation? (To several).

What amusements are hurtful in the life of our Society?

What do you think of the theatre?

Of moving-picture shows?

Of Card Parties?

Of dancing between the sexes?

How are we to deal with doubtful amusements?

Why should we watch the influence of our example?

What was David's amusement?

What is the advantage of open air amusements?

What help would nature-study be to us as a diversion?

Of what advantage are athletic sports?

When do they become hurtful in influence?

Scripture References. (To come in as voluntary participation.)

Rose up to play, Ex. 32:6.

Wrongful pleasure at another's expense Judges 16:25.

Drunkenness makes fools, 1 Sam. 25:36.

Who shall not inherit the kingdom, Gal. 5:21.

A great feast, Esther 1:5.

A rash pledge—why? Mark 6:22.

A contrast, Prov. 21:17.

Poor philosophy, Isa. 22:13.

Seed among thorns, Luke 8:14.

A fourteen days' feast, 1 Kings 8:65.

Sing and play, Psalms 33:3.

Children having a good time, Zech. 8:5.

The everlastingly profitable, 1 Tim. 4:8.

For Next Week—Chances We Miss.

M., A chance passing by, Lu. 18:35-43.

T., Everyday opportunities, Matt. 25:41, 45.

W., Almost persuaded, Acts 26:27-32.

T., A great chance lost, John 19:4-6.

F., A chance to confess, Mark 14:66-72.

S., A chance missed and taken, Luke 23:39-43.

S., Topic—The chances we miss, Gal. 6:1-10.

Suggested Program.

1. Prayer by the leader.

2. Song service.

3. Chain of prayer.

4. Scripture and comment.

5. Prayer by pastor.

6. Leader's remarks, followed by other members of the Social Committee.

7. Written work.

8. Special music.

9. Voluntary participation, including Scripture references and question spurs voluntarily given, interspersed with short prayers and stanzas of appropriate song.

10. Pastor's remarks.

11. A few minutes for getting better acquainted.

12. Song. Offering. Announcements.

13. Lord's prayer in concert.

Socials in Nutshells.

An acquaintance social, in which every one is to talk only with those he does not know well or at all.

A co-operation social, to which every one present is to contribute something that will add to the pleasure of the eve-

ning,—some song or recitation or plan for some game, and so on.

A looking-backward social, in which every one tells something about the past of the local society or the society at large.

A parliamentary social, in which a business meeting is held mainly for the practice in parliamentary rules. Every one will study the rules with the purpose of testing the chairman and the other members.

A puzzle evening, all sorts of brain-twisters being placed on a series of tables, to which the members are sent progressively.

A Word With Presidents.

Take large views of your office. You are to preside over all parts of the society work, and not merely over the business meetings and the executive committee. While you are to keep in the background of the committee work, yet if a chairman does not do his duty and a committee becomes sluggish, you are to apply the spur, with tact, but with decision. If the prayer meetings lag, if the singing is feeble, if the socials are poorly managed, it is all your business to remedy.

Make much of the executive-committee meetings. Get up an esprit de corps. Praise your helpers much, in private and before the society. Acknowledge every bit of good work. Be a fountain of sunshine and good cheer and optimism.

Learn the best plans for Christian Endeavor work. Saturate yourself with the best Christian Endeavor methods.

Why Some Societies Die.

Some societies die because the older Christians, the church officers, and the pastor do not encourage and help them.

Other societies die because the older members leave without having trained the younger members to carry the responsibilities of the conduct of the society.

Still other societies die because they do not learn about new methods and introduce them; or because they are satisfied with their past achievements and do not try to add to them.

SUNDAY SCHOOL LESSON, OCT. 23.

By Dr. W. C. Wicker.

(Review from Lesson III. of third quarter to Lesson III. of fourth quarter.)

Golden Text: And it came to pass, when the days were well nigh come that he should be received up, he steadfastly set his face to go to Jerusalem and sent messengers before his face.—Luke 9:51.

Introduction.

The time covered by this review extends from the summer of A. D. 29 to April 4 A. D., 30, a period of about nine months. During this time Jesus was engaged in the last part of his Great Galilean Ministry; the entire Pereaan Ministry in the country east of the river Jordan; and the last four days of His Public Ministry in Jerusalem and on the Mount of Olives. The places visited and intimately connected with this period of Christ's life are Capernaum, Caesarea, Philippi, Galilee, Perea, Jericho, Bethany, Mount of Olives, and Jerusalem, and a study of the life and customs of each of these places at the time of Christ would be an interesting and helpful study in connection with these lessons. The lesson text during this period has included Matthew, chapters 16 to 25, which should be read consecutively during the week and a connected story including all the leading events of this period should be formed in the mind of each student.

Peter's confession gives a new vision of Jesus as the Messiah which imposed a new trust upon the disciples and revealed that Jesus should reach the cross through suffering and death. It teaches that cross-bearing prepared for crown-wearing. Christ himself exemplifies this great truth to the disciples that they may be prepared to follow him even unto death.

The Transfiguration teaches the place and power of faith and prayer, the revelation of the divine presence of God through the transfiguration, and reveals the divine approval of Christ and his mission by the voice from Heaven saying: "This is my beloved son in whom I am well pleased, hear ye him." We learn the beautiful lessons of the divine presence, protection, and blessing from the mountain scene, but these upper scenes of glory are not to be perpetual in this life. They prepare us for better service to suffering humanity and reveal to us our duty in the valley of suffering. In the scene at the foot of the mountain, the all-conquering power of faith is revealed and faithlessness is rebuked.

The lesson on forgiveness shows that we should not simply forgive those that trespass against us for a limited number of times, but that our forgiveness should be as boundless as that of our heavenly Father who is longsuffering and merciful to all who come to Him with a contrite and penitent heart. This truth is beautifully touched by the parable of the king who would take account of his servants, and teaches us

that if we would expect forgiveness from God we must forgive.

Jesus on his way to Jerusalem gives us three lessons on entering the kingdom. By doing kindly, sympathetic deeds, he revealed the lovingkindness of his Father, our God, the rich and boundless blessings that are prepared for those who enter his kingdom; and the spirit that must fill and guide those who would enter and live in his spiritual kingdom. His attitude toward little children teaches us some of the most effective ways of bringing the world into the kingdom and shows the great mission and spirit of the Sunday school work of modern times. He further teaches us that it is not enough to keep the letter of the law, but we must be filled with love to God, to Christ, and to humanity and manifest this love by showing mercy, doing good and blessing mankind. Wealth may be consecrated to divine service, but unless it is, it is deified as Mammon and usurps the place of God in the human heart.

"The Laborers in the Vineyard" shows that those who enter the divine service early will receive a full reward for their labor and those who enter later without a definite contract, but who put faith in the justice of God and his rich mercy will receive equally great reward for their great faith and devotion to the first service offered in his vineyard. This lesson teaches us that all will receive all they deserve and there will be no just cause for murmuring at what God does for others when we shall reap our final reward in heaven. The first shall be last, and the last first, many are called but few chosen. Never before was there a greater demand for Christian workers than today. Everywhere the cry is, "Send laborers unto my vineyard." The ministry, the Sunday school, the various mission fields, and religious organizations are calling for men. God says, "I will pay you what is right." Who will go?

Jesus, nearing Jerusalem, revealed to the disciples that he must suffer many things at the hands of the chief priests and scribes, that he should be delivered to the Gentiles, scourged and crucified, and yet his face is set toward Jerusalem and he unflinchingly and unswervingly pursues his course undaunted by what awaited him, thus giving us a glorious example of his splendid heroism for the establishment of the plan of salvation. On his way, he warns the ambitious brothers who would sit, one on his right hand, the other on his left, when he came into his kingdom, and teaches them that true greatness is the

greatness of the greatest service to the greatest number. This is the way to make the most of life. He exemplified this beautiful truth by giving light to blind men sitting by the wayside begging. This revealed his true greatness and contains the spirit of all true greatness.

Jesus in his triumphant entry into Jerusalem presents himself to the people as their king. He had for three years revealed his fitness for their ideal king—the only one fitted to reign over them. The people leading and following hailed him as king, crying, "Hosanna to the son of David." He did many kingly deeds of such a nature as to reveal his fitness for this royal place.

The two parables of the Judgment show the sustaining faith of the disciples, the authority of Jesus challenged, that good resolutions do not count as much in the divine life as good deed; while the parable of the vineyard and householder shows that the Jews rejected Christ after rejecting all the great teachers who preceded him, hence the vineyard, their divine right to be called the chosen people of God, was taken away and given to the Gentiles.

The King's Marriage Feast likens the kingdom of heaven to a marriage, to which people were invited and then informed that all things were ready, come; but they refused to come, making excuses. The invitation was extended until all came who would. The casting out of the friend who had not on the wedding garment shows that without the robe of righteousness we dishonor God and cannot find companionship in his presence.

The Three Questions show how Jesus could skillfully handle those who would entangle him. They show the true relation of church and state, the truth of the resurrection, and the heart of the Decalogue in Christian love, and the power of Christ to put to silence those who caviled at his teachings.

"The Wise and Foolish Virgins" shows that we should be ready at all times for the coming of Christ, that we should be watchful for his coming, that our entering in with him will depend upon character which we cannot impart to others, but which each must acquire for himself.

The Parable of the Talents shows that it is our duty to use to the very best advantage whatever opportunities God imparts to us, that our reward will depend upon our doing his will faithfully, and that if we neglect service because we are not entrusted with as great gifts as others, he will take from us even the smaller blessings.

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The Last Judgment shows that Christ identifies himself with us and that service rendered to our fellowmen is service rendered to Christ, that well-doing in this life is the only condition for the reward of the faithful in eternal glory. May we so live as to hear his voice saying, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

MARRIED.

Turner-Life.

On the fifteenth day of September, 1910, at the home of the officiating minister, Mr. Augustus S. Turner and Miss Nina P. Life were united in the holy bonds of matrimony. Mr. Turner was for a number of years head waiter in a hotel in Roanoke, Va., and later in Cincinnati, Ohio. Miss Life is the daughter of C. M. Life near Mount Olivet (R). She has for a few years been an active member in the church there, and is highly esteemed by all who know her. Mr. and Mrs. Turner have located in Harrisonburg where their many friends wish them much success and happiness.

A. W. Andes.

Balance-Bradshaw.

A quiet marriage took place at the home of Bro. John Bradshaw of Southampton County, Va., on Wednesday, Oct. 5, 1910, when his daughter, Miss Flora I. Bradshaw, became the bride of Mr. W. W. Balance of Norfolk, Va.,

After the ceremony, the couple drove to Ivor and took the N. & W. train for Norfolk where they will make their home. May their lives be long, useful and happy.

R. H. Peel.

DIED.

Ayscue.

William Wilton Ayscue, the infant son of Brother and Sister Luther Ayscue, was born April 14, 1910, and died July 26th, 1910. Age, three months and twelve days. "Safe in the arms of Jesus," is the little one. He has gone before. May father, mother and little sister meet him and be a united family in heaven.

Burial in the cemetery at Liberty Christian Church, Vance County, on the afternoon of the 27th.

C. E. Newman.

Tuck.

Mrs. Flora Eleanora Tuck died at her home in Virgilina, Va., Monday night, June 27th, 1910, after an illness of several months. She was the eldest daughter of Daniel Apt and Mary C. Apt and was 57 years of age.

When a young girl she was very popular both for her beauty, intelligence, and other graces and virtues. Her devotion for literature was in all probability inherent from her German ancestors. When young she professed faith in Christ and joined Union Christian Church. She married Dr. J. W. Tuck, who died in May, 1905, and together they reared a family of two sons and four daughters. I visited her often during her feeble health. She was always in a spirit of sweet resignation. It was with deep regret I could not conduct the funeral services and be with the family in their hour of sorrow. Revs. T. W. Hart and J. H. Gordan conducted the burial services at Union Cemetery near Virgilina on the afternoon of June 28.

My prayer is that the Christian religion may be the source of comfort to the members of the family in every hour of need in this life and all meet mother

and sister in the "glory land" when life here is ended.

C. E. Newman.

HAPPY DAYS.

Did you ever see an old-fashioned garden where pinks and poppies, hollyhocks and sunflowers were growing in reckless profusion, gold and blue, red and purple, all mingling in one mass of brown?

You would have been reminded of that, if you could have been at our Mission House in Calcutta in February, when about three hundred and seventy-five children from our Hindu Schools came to receive their dolls and have a general good time. They were all dressed in their very best, and you would have been greatly interested if you could have seen their costumes. Most of them wore the native sari, many of them of silk in brilliant colors, with many jewels. A few combined the English and Indian fashions, and wore sleeves and stockings, with anklets of silver. Some aspired to full English dress, but their garments were made in very peculiar patterns and of unusual material.

One little girl wore a frock of soft rainbow silk in broad, diagonal bright stripes, much admired by them. A few wore hats, such remarkable creations I cannot attempt to describe them, but one could see by the hearing of the children that they felt very well dressed. All had on their hair coconut oil, which made it very smooth, and in most cases braided and decorated with tinsel, and put up so that they look like little old ladies. They had bright faces, but far too sober for little children.

It was a good deal of trouble to get them here and take them home in special electric cars, garris, and our big school omnibus. About one hundred from the nearest school walked, and it was a great event in their lives. After all had arrived and were seated on the lawn, they bowed their heads very reverently, while prayer was offered, and then united in a little prayer they had learned at school. They sang a number of hymns about Jesus very sweetly, and each school had some special exercises, such as recitations, dialogues, motion songs and a little drilling, which they did very nicely. After this class by class came to the front and each child received a doll, picture and bag of candy, and the older girls had Testaments.

Though none of the girls are more than eleven or twelve years old, some of them were to leave school immediately after the prize-giving to be married.—Etta Costellow, in *Missionary Link*.

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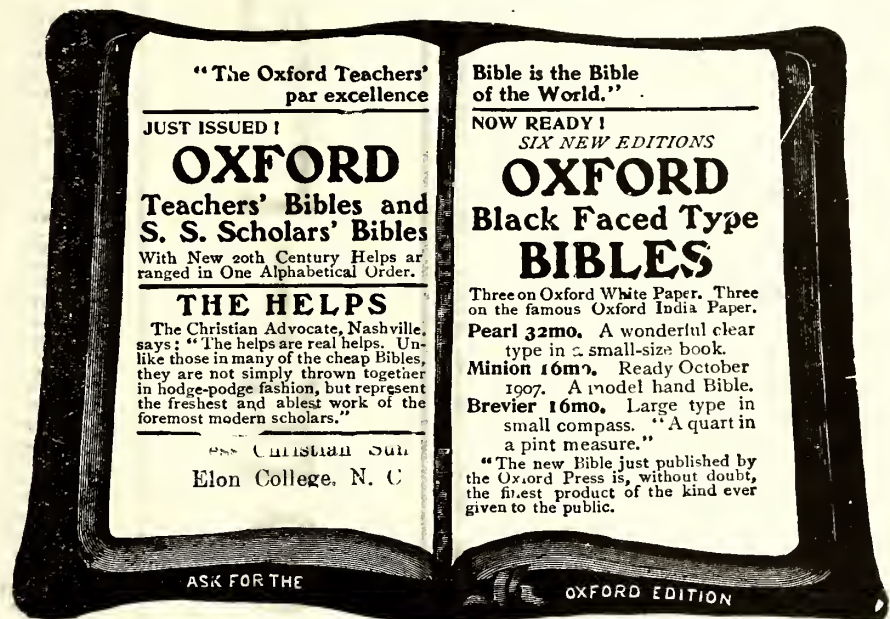
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WESLEY ADULT CLASSES.

The General Conference of the Methodist Episcopal Church, South, at its recent meeting in Asheville, adopted a plan for organizing Wesley adult classes in Methodist Sunday schools and for forming local and conference federations of such classes. The details of the plan have not been worked out, but definite information will be ready soon and will be given to all inquirers upon application to Sunday-school headquarters of the church in Nashville, Tenn.—S. S. Beacon.

"Why did you put your five-dollar gold piece in the missionary collection, instead of some silver?" Davie was asked. "Because," he replied, "as the congregation sang, 'Bring forth the royal diadem and crown him Lord of all,' I imagined that I could hear his steps coming down the aisle to receive his crown, and I did not want him to wear a copper crown, or a silver crown, but a gold crown." A part of the missionary work of our denomination is giving gold for Christ's coronation.—Sel.

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HELP NEEDED.

The Supt. of the Christian Orphanage would be pleased to correspond with any strong, healthy, competent woman who may desire to work and who would accept a position as help in the kitchen, and similar work at the Orphanage. Write at once to Jas. L. Foster, Supt. Elon College, N. C.

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**APPOINTMENTS IN ALABAMA
CONFERENCE.**

Rev. L. E. Smith, will preach at the following points on dates named, and will also represent the Christian Sun:
Beulah, Thursday night, Oct. 20.
Mt. Zion, Friday night, Oct. 21.
New Hope, Saturday and Sunday, Oct. 22 and 23.

Antioch, Sunday night, Oct. 23.
Appointments made by Rev. G. D. Hunt.

Will members of these churches who may see this notice, make the appointments known and oblige?
J. O. A.

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INTERMEDIATE QUARTERLY—For scholars 12 to 16 years old. Contains 32 pages and cover. Five or more copies, three months, 3c each; six months, 5½c each; 12 months, 11c each. Single subscriptions, 12c per year.

LESSON LEAFLET—For Visitors. Each lesson in leaflet form. Per quarter, 3 cents.

JUNIOR QUARTERLY—For children 8 to 12 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 5½c each; per year, 10c each; single subscriptions 11c per year.

PRIMARY QUARTERLY—For children 6 to 8 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 1½c each; six months, 4½c each; per year, 9c each; single subscriptions, 10c per year.

SCRIPTURE PICTURE CARDS—For beginners 3 to 6 years of age. Lithograph colored picture cards, 2½ x 4 inches, with lesson on back. Uniform with Picture Chart. One set, 2½c per quarter, containing one card for each Sunday in the quarter; 10c per year.

SCRIPTURE PICTURE ROLL OR CHART—For beginners 3 to 6 years of age. A Quarterly Leaf Cluster of large colored pictures, illustrating each Sunday-school lesson. The cluster contains thirteen sheets, 26 x 36 inches in size, mounted on a roll and suspended by a cord. Sent, postpaid, per quarter, 75c; per year, \$3.00.

JUNIOR HERALD—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 5c each; six months, 9c each; twelve months, 15c each. Single subscriptions, 10c per year.

SUNDAY-SCHOOL HERALD—Published weekly. Interests both young and old. Five or more copies, three months, 10c each; six months, 18c each; 12 months, 32c each. Single subscriptions, 40c per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.

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**APPOINTMENTS IN GA. & ALA.
CONFERENCE.**

Rev. Leon E. Smith will preach at the following places, and represent the Sun:
Beulah, Wednesday night, Oct. 26.
Rose Hill (Columbus) Thurs. night, Oct. 27.

Brown Springs, Friday night, Oct. 28.
Red Hill, Saturday night, Oct. 29.
Richland, Sunday, 11 a. m. & 7:30, p. m.
Langdale, Monday night, Oct. 31.
La Nett, Tuesday night, Nov. 1.
Oak Grove, Wednesday, 11 a. m., Nov. 2.
LaGrange, Wednesday night, Nov. 2.

Appointments made by Rev. H. W. Elder.

When the police system was established in Japan in 1868 by the young Emperor, the Samurai were selected. Judge Dennison states that, after extensive travel and official residence of over twenty years in the Far East, he never found in all nations a police force equal to that in Japan. "You might as well try to bribe one of our Supreme Judges of the United States as one of the Mikado's policemen, for none has ever yet been bribed."—Sel.