

The Christian Sun.

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

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GREENSBORO N. C., WEDNESDAY, OCTOBER 19, 1910. VOLUME LXII. NUMBER 42.

EDITORIAL COMMENT.

The Making of Millions.—A million dollars is a great deal of money. The mind does not easily grasp the bigness of a bulk represented by "a million." And yet in our day men make a million, many millions, in a few years. Which of course may mean dishonesty of dealing and corrupt methods; or on the other hand may mean, and often does mean, the boundless opportunity afforded in our day and country to energy, push, brain, superior ability. At any rate the making of millions has become so frequent that we hardly consider any more how much a million is, and what power for good or evil rests with the owner of a million.

In 1901, not quite ten years ago, Israel Putnam went to Oklahoma with \$65.00 in his pocket. He had the courage, the brain and the bravery—as a famous ancestor of Revolutionary days. The other day he gave a million seven hundred thousand dollars to build a state house with—and he has many more millions left of his ten years earnings. The glory of our time and the greatness of our opportunities are told in such announcements in a most telling and eloquent manner.

Uncle Sam and Sanitation.—Somebody in North Carolina is sending out some very readable articles and some very salient facts, charmingly told, about public health conditions, both in this and other countries. We do not know who the writer is but he certainly wields a ready pen and is rendering a real public service. The matter referred to is sent out unsigned, under the auspices of the "State Board of Health," and is prepared for the newspapers of the State. We are writing this to say that the State Board of Health has a writer of merit and power, and that the war that the Board is waging is certainly a just and righteous one, and will result in great good. There is before us now an essay on "The Influence of Malaria on Civilization" which is not only interesting to read, but thrilling in narrative and detail. It convinces the reader that Malaria is preventable and

that it is one of the most wasteful and costly diseases. People with Malaria in their system are sluggish, indifferent, unconcerned, then sick, incapable. "No wild deserter, no savage races, no geographical difficulties have proved so inimical to civilization as this disease."

Our national Government is shown to be a great enemy to the malady and has well nigh banished it from certain districts. It is shown that the French failed in digging the Panama Canal, not because of a lack of men or funds, but because of Malaria. This striking contrast is given:

"It is estimated that the French lost 50,000 men from mosquito-borne diseases, malaria and yellow fever. Their hospitals were overcrowded most of the time. The high death rate of 100 to every 1,000 prevailed—that is to say one person out of every ten of the population lost his or her life each year. This death rate prevailed in 1887. This was enough to hold back a people with the courage of the "Old Guard."

When the United States began the canal in 1905, the death rate was 65 per one thousand of the population each year. In five years' sanitary supervision under Colonel Gorgas that death rate has been reduced to but a little higher than the death rate in the United States. This sanitary engineer has demonstrated to the world that it is not climatic conditions, but insect-borne diseases that the white race has to fear in the tropics.

That which helps sanitation helps morals and so religion. The ideal of every civilization is, or should be, a sound body for a sound mind and a sound soul.

The Way of The Transgressor.—Last spring when this writer was having his dwelling repaired and added to, there was among others one particularly skillful and accurate workman. It was a pleasure to look at him. Jack-plane, saw and hammer were as magic instruments in his hand with which the rough places of plank and timber were smoothed out, uneven joints were made even, and disconnected timbers took form and shape and smoothness. The man had a skilled hand, a strong arm, a big and

willing heart. But, here is the pity and the tragedy of it all. Once in two three or four weeks he would lay his tools carefully away and then seek forgetfulness and oblivion in strong drink and dissipation. Poor, poor fellow. Nothing would stay him. He would have his drunk now and then.

Last Monday evening he was on the streets of our village, jovial, hilarious, drunk, but courteous and polite to all, harmful to no one save himself. He was his one, and his own worst enemy. Leaving for home two miles away about sunset, when a half mile from our village he sat down on the rail road track, top heavy, head heavy with drink. Soon a great lumbering freight train, double-header, came heaving down upon him, and ere the poor fellow was aware his body was a braised and broken and mangled mass of flesh and blood and bone—and his soul had gone to meet his God in the judgment. And today there is a widow, and some four or five fatherless children in a home not far away. God pity them. May the arms of a sweet and saving charity be thrown about them to protect and shelter and keep them.

It is an old, old story. It is not recited here because it is new. Oh, no. It will be repeated in actual fact and transaction in a dozen places, yea in a hundred, today and tomorrow and next day and the next. The demon of drink revels in murder, blood shed and butchery, and delights in the agony of widows' hearts, and the distress and bereavement of fatherless children.

And for its victims to die like a torn beast would die seems its chief glory.

A long, long time ago a very wise man said, and his words are yet true,

"The way of the transgressor is hard."

—President Taft is to visit the Isthmus of Panama in November, making the trip on the armored, North Carolina and her sister ship, the Montana.

—For the first two baseball games of the world series played in Philadelphia this week, \$70,000 had been returned to applicants for tickets whose orders could not be filled up to October 12, all available seats having been sold prior thereto.

FROM THE FIELD.

THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

To the Ministers and Churches of the N. C. and Va. Christian Conference.

The 85th annual session of our venerable body will meet with the Pleasant Grove Christian Church, News Ferry, Va., from Nov. 22 to Nov. 25, 1910. It is earnestly hoped that every minister doing church work in the Conference as well as those who are members of the Conference will be present and that every Church will be represented by its full quota of delegates, if possible, but certainly by one delegate at least.

In the minutes of our last year's session held at Belew's Creek, we find this report: "A resolution offered by Rev. S. B. Klapp was passed requesting Churches to urge their representatives to the next Conference to remain throughout the session." I hope that every Church in selecting "chosen men" as our forefathers used to style them, to represent it will insist that they remain until Conference closes. The program committee expects to put as important matters on the first and last day of the session as on the intervening days so that it will be necessary to be present at the opening and to remain until the closing, if delegates wish to represent properly the interests of the Church sending them. Of course our ministers will remain.

So far as reports have it, this has been a prosperous year with our people and this means that all the Conference apportionments are to come up better than usual. We have been hoping and praying that the time would soon come when every church with a pastor would send up its apportionments in full. May this not be the case this year? Every one of these apportionments is needed and has been voted on our churches by their duly authorized representatives. They can be met, if we will. Shall we not say: "What we can do, we will?"

I wish to call special attention to two funds in this table, which stand in a different relation from the others: The Convention and Sunday-school Home Mission Funds. The Convention Home Mission Fund must be raised to the extent of one-half before a Church can be counted a Banner Church this year, according to the action of Conference last year, see page 124 of the Christian Annual 1910. I hope, however, that each Church will raise it all. This Fund has large promise in it for all our people and the Home Mission Board needs the money.

The Sunday-school Home Mission

Fund is a fund of ten cents per member of the Sunday-school, rated on the number of members reported last year and it is to be used for the building of Mission Churches in the bounds of the Conference in the name of the Sunday-schools. The regular Conference Missionary Committee has the oversight of this fund, which now aggregates \$142.86. I hope every Sunday-school will send up this money with the report from its fostering Church to the Conference.

I wish also to call attention to the Conference Missionary Association which will meet during the session of the Conference. Rev. S. B. Klapp is president of this body, and Mr. W. J. Graham, Secretary, and Mr. H. C. Simpson, Treasurer. The membership fee is \$5.00 the year. The Association may consist of persons or organizations. This is a worthy cause and merits our earnest cooperation. Why not let every Church take at least one membership in this Association?

Here is hoping that the approaching session of our Conference is to be the best yet session in its honorable career of noteworthy achievement and solid progress. The Pleasant Grove people have been anxious for several years for us to meet with them. They have recently built a modern house of worship and equipped it with the conveniences of a city edifice of a similar kind and they wish us to enjoy it with them for four days. I shall hope to meet you there on the first day and to say good-bye and God-speed on the last. May we not all labor together to this end? Together, brethren.

W. A. Harper, President,
Elon College, N. C.

CONFERENCE NOTICES.

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.

The Eastern North Carolina Christian Conference meets with the church at New Elam on **Wednesday after 1st Sunday in November, at 10, A. M.** Delegates and ministers going by rail will have to arrive at Merry Oaks, N. C., on Tuesday on No. 38 from South at 11, A. M., and No. 41 from North 5:15, P. M.

Jas. L. Foster, Pres.

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 delegates 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.

Liberty, (Vance).

Our meeting was protracted from the 3rd Sunday in Sept. Rev. W. T. Walters and "Uncle" Wellons were with us. Bro. Walters is a strong practical preacher. His sermons make people think and act. Uncle Wellons served this church for 20 years and it was a spiritual feast to the people to have him among them again. Dr. Herndon was present a part of the meeting and did faithful work. There were fifteen or twenty professions, a large number of reclamations and a rel reviving of the church. Eight united with the church and ten were baptized. This church has an evergreen Sunday school and prayer meeting. I believe a good work is being done at this place.

At my last regular appointment Brothers Lorenzo Faulkner, Warren Winn and Leola Stainback were ordained to the office of deacon. C. E. Newman.

Morrisville.

The union meeting at Morrisville—Sept. 15, two services per day, resulted in much interest taken by both branches of the church and a great spirit of unity and co-operation. It was held in

the Christian house of worship. The Baptist pastor preached once, Bro. Clements once and Bro. Atkins (Bap.) once.

The meeting closed Friday night with a packed house, extra seats brought in.

There were several professions of faith and a manifest interest taken by the church. Five joined the Christian church. I am to have a baptizing there next Sunday, at which time I am hoping for some more accessions.

When a church cooperates with and prays for the pastor, it makes it easy for the preacher to preach and possible for the Lord to save souls. When the sinner sees a lifeless or prayerless membership, he is apt to be careless as to his salvation and the Lord may never gain his attention, and save him from his sins and flood his soul with joy.

Last Sunday, by request, I preached a Masonic sermon in the First Baptist Church of Gastonia, N. C., to a fine audience, Masons and visitors from the other churches being present. Gastonia is the county seat of Gaston Co., with a population of over ten thousand. I had the pleasure of preaching in this same pulpit in April, 1908.

Friday night closes two weeks lecturing here and I start for my pulpit in Morrisville, N. C., stopping a few hours with my family of Elon College, N. C.

Conference is near at hand and I am hoping, i. e., desiring and expecting, to carry up conference apportionments in full, from all five of my congregations.

May the richest blessings of the Eternal One rest upon our beloved Zion.

J. W. Patton.

Oct. 13, 1910.

COLUMBUS, GA., LETTER.

The first Sunday instant was pleasantly spent with our work at North Highlands. The congregation at the morning service was indeed encouraging. The S. S. was also better than usual. A most helpful sign was the number of parents in the school that day. Many a S. S. reminds one on Sunday morning of a kindergarten instead of a Bible school, from the fact that the school is largely made up of children from three to ten years old. S. S. is good for these and it would also wonderfully help the "grown folks."

The writer was in Girard the past Sabbath. The morning attendance was small, due to the inclemency of the weather. The evening, however, was clear. The evening, however, was clear. This was a delightful service. The S.

S. was good.

Rev. H. W. Elder filled his appointment at Waverly Terrace Sunday. The attendance was normal. Two good services crowned the day. This point is planning to have preaching every Sunday for next year. This is sorely needed. Church doors in a city ought, by all means, to be open every Sunday. Failure to do so handicaps the work, for people often come and find "no preaching," consequently an unsettled state arises. There should be definiteness in church-work, as well as in other things, nay, more so, because of the importance attached to the cause of the Master.

It was the writer's privilege to be with Bro. Elder at Richland last week in revival work. The meeting had been in progress a week when the writer arrived and two members had been received. Another joined during the week. Bro. Elder feels greatly encouraged with the prospects there. The bitter opposition he faced since the organization of the church, is giving away, the strong walls of prejudice are gradually crumbling down. Well, prejudice is one thing and religion is another, anyhow, and the two don't run together.

Just one more week until the chain of conferences begins. Even before this appears in print the Alabama will be in the midst of its annual session. Let the brotherhood at large not forget to pray for our work in Ga. and Ala. We are trying to strengthen the walls of Zion in this part of our Father's Kingdom.

G. O. Lankford.

Oct. 10, 1910.

CHRISTIAN MISSIONARY ASSOCIATION.

To the members and friends of the Western North Carolina Christian Conference." Let me remind you that we have a Christian Missionary Association of our Conference to report to Conference when we assemble at Hank's Chapel, 10:30, A. M., Tuesday after the second Sunday in Nov., 1910. I am Missionary secretary. "It shall be the duty of the Missionary Secretary to study the fields, solicit members, collect funds, and otherwise present claims of the Association, and report the same to the body." Rev. J. O. Cox is our Treasurer. We started well and now call on all those who are members of said Association to either send their annual dues of \$5.00 to the Treasurer, or have the same ready when Conference meets. Then, too, let every Minister and member of said Conference aid in getting a sufficient number of new

members to raise at least one thousand dollars annually. "Individuals, Sunday-schools, Missionary Societies, Aid Societies, and other church Societies or organizations also may become members by the payment of \$5.00." Let every pastor read the Constitution of said Association to their people, and explain the same. "The purpose of this Association shall be to establish new mission points within the boundaries of the Western North Carolina Christian Conference, or with territory contiguous thereto, and not occupied by any other Conference."

We know of many places for Missionaries. We can put a good man in the field next year, if we have the money to pay him. We can build new houses of worship if we collect the money. Two hundred members and one thousand dollars in cash, will give us a nice little start. Just look at what our brethren of the Eastern Virginia Conference are doing. See what they have accomplished. The time is short. Let us go to our Conference this year with the best Missionary report in our history. I know you will do so.

Daniel Albright Long, Mission Sec. W. N. C. Conference.
Oct. 12th, 1910.

Long's Chapel.

Our meeting at Long's Chapel continued for three days and resulted in about ten professions. Rev. W. G. Clements did all the preaching after Sunday, and did it well.

Yesterday, second Sunday, I was at Union and immersed two candidates. A fine congregation was present to hear the Word and witness the ordinance of baptism.

J. W. Holt.

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.

—Charlotte, N. C., has increased in population the last decade from 11,557 to 34,014, a gain of 88 percent. Now listen to Charlotte crow.

NOTES AND PERSONALS.

—Rev. J. L. Foster assisted Pastor L. E. Smith in a series of interesting and successful meetings at Graham last week.

—The voice that will yet prevail is not that Babel of hurry and hubbub we hear all hours of the day and deep into the night; no, that which the world will yet hear and heed is "the still small voice."

—Rev. J. W. Holt, Burlington, N. C., Chairman of the Committee on Home Missions for the N. C. and Va. Conference, desires that all churches in the Conference needing or expecting financial aid shall write him, giving full particulars, not later than November 10.

—"I procured a copy of the Life of Rev. James O'Kelly from the author, W. E. McClenny, Suffolk, Va., almost as soon as it came from the press. I have read the book with a great deal of pleasure and profit. It is a great credit to its author, and a very material contribution to the literature of the Christian Church."—Rev. Stanley C. Harrell, Principal High School, Holland, Va.

—The Sunday schools of Burlington are so organized that a Secretary reports the following week just how many attended each school the previous Sunday. In his report last week to "The Burlington News" Secretary Vernon, after giving numbers in different classes thus comments: "It was raining and the children came to Sunday school, but it was entirely too bad for the men. Wonder if the men went to their work Monday morning?" That is a pointer.

—Is your church ready for Conference? If not, would it not be well to make a strenuous effort to get ready? If more members of local churches could attend Annual Conferences, the apportionments would not be so difficult to raise, for Conference never asks for a dollar that it does not sorely need. Yea, verily, it always needs two dollars for every dollar it requests of the churches for various enterprises.

—Rev. J. O. Cox has accepted the pastorate of our Durham Church and will take charge there at close of present Conference year. The past year Bro. Cox was business manager of The Christian Sun, but decided that it was best to give his full time to the pastorate. Bro. Cox is a good preacher, a faithful pastor, and a conscientious worker in any field where he labors. He has our best wishes in the work which he takes up.

—Lyman Abbott says "religion consists in seeking to find our true relation

to God, the centre of life, and so to our fellow-men." If this be a correct definition of religion then those who are blessed with it will as naturally seek after the Lord from day to day as the sparks seek the sun, or the river the ocean, or the sheep its pasture. "As the hart panteth after the water brooks so panteth my soul after thee, O Lord," is the cry of every true and sincere soul.

—We rejoice with Bro. Howsare and his good people of the Memorial Temple, Norfolk. A note of success just received says: We closed a most successful meeting at Memorial Christian Temple last night with forty-eight accessions to the church and more to follow. The meeting was one of the most successful ever held in the church. Yesterday afternoon the Rosemont Christian Church took up an offering to help buy Brother McCloud, our missionary in Porto Rico, a buggy.

—Rev. Leon E. Smith, pastor of our Graham church, was in The Sun office last week incident to his trip to our Georgia and Alabama Conferences whither he goes to represent The Christian Sun and our Book Depository. Bro. Smith will be with home-folks in the Conferences mentioned and will have that to say which will be a help and of interest. Bro. Smith will return in North Carolina by the first Sunday in November and about the middle of November will become pastor of our First Church, Greensboro.

—Mr. William R. Moody, son and successor of the great D. L. Moody, announces that he has received \$200,000 from the will of the late Horace L. Silliman in aid of the institutions he is conducting at Northfield. This is gratifying indeed, for one constant stream of goodly and uplifting influence goes out to all this land from Northfield. You have never heard of hurtful and evil influences going out from Northfield, the home and burial place of America's greatest evangelist.

—We acknowledge with appreciation receipt of the following: "Mr. and Mrs. John D. Kernodle request the honor of your presence at the marriage of their daughter, Sarah May, to Mr. Jas. Dick Proctor on Wednesday, Oct. 26, 1910, Christian Church, Graham, N. C." Rev. W. S. Long, D. D., is to be the officiating minister. Miss Sarah is a most charming woman with a host of friends who will extend to her many happy and hearty wishes. She is an Elon College graduate and has taught school successfully. Mr. Proctor is a young attorney-at-law of Lumberton, N. C., and is to be congratulated that he

has won such a fair hand and noble heart.

—The State Sentinel of Dover, Delaware, prints each week the Sunday sermon of Rev. A. W. Lightbourne, D. D., pastor of the People's Christian Church of that city and such of them as one finds time to read week after week are certainly very fine. Dr. Lightbourne is certainly a great gospel preacher and is evidently a power for good in his community. We note that his congregations average 300 to 450 Sunday after Sunday and that besides the great sermons he is delivering the singing is exceedingly fine and interest in his work is growing all the while. The Sentinel which carries the sermon weekly and often speaks of the work being done in Dover by Dr. Lightbourne and his people is \$1.00 a year.

ELON COLLEGE NOTES.

—Rev. W. T. Herndon who has been practicing medicine for the past year in Franklin County but whose home has been here all the while moved to Durham last week, where he is to locate shortly.

—Rev. J. O. Cox who has been business manager of the Christian Sun the past year has accepted a call to the Durham Christian Church and will move there about the first of November.

—Dr. Moffitt left yesterday for the Quadrennial Convention which meets at Troy, Ohio, Oct. 20-27. He goes by way of Harrisonburg, Va., to look after some business affairs.

—The enrollment in the College is now within four of the two hundred mark.

—Mr. Tom Stout, a carpenter of Gibsonville, was killed this afternoon, Monday, by a freight train just west of Elon. He was an excellent mechanic but was addicted to the drink habit and was not sober when killed. He had just left Elon walking on his way home, and had got only about half a mile up the railroad when a double header freight train ran him down mangling his body almost beyond recognition.

—Miss Nannie Emma Farmer, of the class of 1910 stopped off here last week on her way to Laurens, South Carolina, where she goes to accept a position as teacher in a school.

—Several students attended the Greensboro fair last week.

—Mr. W. M. McPherson of the Senior class is not recovering as rapidly as his friends here had hoped. We have heard that he is to be taken to New York for treatment.

W. P. Lawfence.

THE GREAT CONQUEROR.

Man has conquered to some extent, the laws of gravitation and other forces. He has ascended dangerous and stupendous aerial heights to the wonder and admiration of the world. He has transcended natural laws and made new laws and rules for himself while making his way to fortune, fame, and sometimes to death. The great victories were won because he had ambition, persistence and the will. The world has looked on with universal pride as her daring sons have reached the highest degree of invention and discovery, and performed wonderful things by thought, investigation and observation. The realms of Nature will continue to be explored until the resources shall be developed and her secrets made known to anxious multitudes and admiring worlds.

While some have been great conquerors, they have been overcome by drunkenness and by other deadly means. Just a few among thousands will serve the purpose for illustration. Alexander who conquered the known world during his day, then, it is said, wept for others to conquer, was himself conquered by strong drink. Edgar A. Poe whose beautiful writings met the admiration of the literary world and who treated so many important subjects with such skill and acknowledged ability, while conquering many difficult problems in the pursuit of learning was himself conquered by rum. So fallen was he that on one occasion in the city of Baltimore he was lying in the dirt with his face in the burning sun of summer when a lady passed by and recognized him as her favorite author. She stopped and put a handkerchief over his face to protect it from the sun, with the remark to her friend, "There lies a star." To which he responded, "Yes, glittering in the dust." Look, too, at John Howard Payne, the author of "Home, Sweet Home," composed while American consul to Tunis, Africa, who died there, and whose remains were brought to rest in the cemetery at Washington, D. C., was also conquered by intemperance. Think of the slain, the fallen, the fallen by that dreadful enemy.

But it is said of one, "And he went forth conquering and to conquer." Rev. 6: 2. Let the conquest of Jesus be an example for Christians. His examples are at once beautiful and helpful. Everybody needed help—and He was very busy going about doing good to all classes and conditions of people. The sick, blind, maimed, deaf, dumb, para-

lyzed, and the diseased, in different ways received willing and loving help from Him who could both cure diseases and save the soul. How many sick and diseased ones now who would be so happy if Jesus would cure them. They would give up everything else just to be well again. Why do they not go to Him, and tell all about their needs? Others went and told Jesus. Why not you tell Him how much you need Him? If He cured others, can He not help you? Just try Him. Why not go to Him at once? Hear Him when He says, Come unto me, all ye that labor and are heavy laden, and I will give you rest. But you may say: this means soul rest, and so it does, but when your tired soul is resting on His promises, is not your poor, diseased body resting on the help and inspiration which the soul rest gives? Let us go to him and see if we can be helped, for He said, Him that cometh to me, I will in no wise cast out. Well might the mighty conqueror of hell, death and the grave be called by that sublime prophet, The everlasting Father and The Prince of Peace. He had a great contest, but met the emergency in a triumphant way when that revolt took place in heaven. It is briefly told in Revelation when Michael and his angels fought against the dragon, and the dragon was cast out, that old serpent, called the devil which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. The imagination quickly reverts to that scene and contemplates with pleasure the great victory.

That same dragon with satanic influences is still in the world. How powerfully it is felt, how distressing its effects and how dangerous its results. Behold him in the peaceful garden, as a serpent tempting its only two inhabitants until they listen to the deceitful and plausible words, and they yield to temptation. They were allured by the father of lies until too late to escape the terrible mistake. Nor is this all, for when Jesus came into the world to establish His kingdom and to save the people with a great salvation, this same Satan had the impudence to offer temptation to him. After repeated trials to tempt Him he showed Him the kingdoms of the world and their glory and promised to give them to Jesus if He would fall down and worship him. But Jesus told him to get away. Then the Devil left Him, and a bright retinue of angels from their celestial home came and ministered unto Him. What a matchless victory He won! He withstood temptation, endured trial, passed through

death, was buried, resurrected and ascended to heaven, a great and matchless conqueror. He conquered His enemies with love, and love has been the song of the nations since and it will continue to be the song of the world throughout all time. Well might David sing with such sublime and exalted words as these. Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty; the Lord mighty in battle.

If He conquered death by opening the confines of the grave and rising to the height of immortality so may you, because He has made it possible for you to do so. The conquest of the Christian is a great and important one. Let us see it as it is and prepare fully for the conflict. From the time you entered the service of the Master until the present Satan has been tempting and trying to deceive you and some time ago you were almost ready to give over in utter despair. You were tired with the burdens and responsibilities of the Christian life, as you called them. Discouraged, lonely and sad you went slyly on to the work feeling "that, when I would do good evil is present with me." But these brave manly words from your Leader, appeared to sound with a deeper meaning in them, He went forth conquering and to conquer. Then the question again presented itself to you, What must I conquer? Then self comes in and says. I am the first thing that ought to be conquered. Narrow, contracted selfishness stands in the way of too many conceited mortals. With this comes a fault-finding-fretful disposition, and if there were ever any religion in the soul it drives away most of its joys. Following this condition despondency overtakes you and nearly destroys the joy of your salvation. It is sometimes a most difficult thing to overcome, and it hangs over the professor like a dark cloud over the rising sun—but when the light of cheerfulness gleams over the way and shows its sunny face it scatters gloom away. Persistence will do wonderful things for you if you work at it long enough. In company with other things are appetite and passion. They must be, can, and will be conquered if the will, common sense, and reason do their duty in the matter. They stick fast with a strong hold—but passion can be subdued, and self conquered if you try. You must go where the power is and when you receive it from God, you can say: "In all these things we are more than conquerors through him that loved us."

Continued on page 16.

DIGNITY IN THE PULPIT.

With all the good accomplished by Sam Jones there was no little evil. He made the pulpit joke popular, and there was a let down in the dignity and the solemnity of the church service after his influence began to spread abroad. Baptists and Methodists have suffered most this evil influence. We honor the Presbyterians for still holding up the old time dignity of the service. We have heard preachers boast that they could not be distinguished from other men by either their dress or manner. We do not believe it is anything to brag about. Preachers ought to be easily distinguished from other people both by their dress and manner. We men of the world expect more of ministers than we do of other men, just as we expect more of a woman than we do of a man. They have a high and holy calling. They are on pedestals. There are many things that a layman can do with impunity that a minister ought not to do. But when he walks out before the congregation the preacher must maintain his dignity or lose the respect of his people. We do not believe in what they call the "enrichment of the service." The simple form adopted by Baptist churches is sufficient, but it ought to be impressive and uplifting. People ought not to leave the church in a hilarious mood. The pulpit is no place to circulate the latest joke. Reverence is a vital part of worship and whatever destroys reverence is wrong. We should feel on entering a church service somewhat like Moses felt in the presence of the burning bush. The Sam Jones style of preaching is not comforting to a hungry soul. It does not feed at all. The writer may be an old foggy, but he enjoys a church service that ministers to his higher nature and he prefers a sermon to a stump speech.—Charity and Children.

AN OLD NEW ENGLAND CHURCH.

Any book by Dr. Frank Samuel Child is interesting to the members of the Christian Church, South, because of the keen interest Dr. Child has always taken in our Church and in Elon College particular. His annual visits to the College in former years were looked forward to by the students with an earnestness and zest comparable to that with which children look forward to Christmas, because Dr. Child always came with a course of most engaging lectures.

This book, however, should be interesting to all who would become acquainted with the religious movements, growth, and development in this New World. It will be surprising to many to learn that

there was ever such a thing in this country as an established Church. Yet there was—in the Colony of Connecticut, and it continued to be an established Church until 1818, long after the Revolution and the second war with England. Dr. Child's Church, the present First Congregational Church of Fairfield Ct., was one of the churches of the established religion, and of this Church, which yet styles itself by its quaint old Colonial name, "The First Church of Christ and Prime Ancient Society of Fairfield," Dr. Child essays to write the history in a one hundred and sixty-five page volume in his usual happy manner, which book commemorates the two hundred and seventieth anniversary of public worship in the town in which this church has been the centre of religious life from the time of its incipency in 1639 till this present day.

It is an inspiring record, this of the old New England Church. Beginning in a log hut of a church built by refugees from British tyranny in religion, who were beset with marauding Indians on every hand, through nine succeeding generations of men, the church has stood the fearless defender of truth, adapting itself to changing conditions, ever maintaining its position of leadership and power in the community life. The congregation now worships in the sixth house of worship erected on the original Church green as laid off by the early settlers, two of the former edifices having been destroyed by fire, one being burned by Governor Tyron during the Revolution and the other accidentally during Dr. Child's own pastorate in 1890. The present structure is beautiful in architecture and artistically adorned with many masterpieces of workmanship and genius.

From this church have grown a dozen or more powerful churches of the same faith in the original parish, which alone is an achievement entitling the Church to enduring memory, but in addition to this these branch churches united with the parent organization to form a Consociation, or ecclesiastical body having similar power over its constituent members to that exercised by our Southern Christian Convention over our Conferencences—an idea to which many of the Congregational societies elsewhere have long objected, but which they are now beginning to recognize as not only expedient but also as necessary to the growth and integrity of the Church. It is therefore with pardonable pride that the history of the Consociation is written by the author as a legitimate part of the book, for it exhibits the Prime Ancient Society of Fairfield as a

leader of a far-sighted policy, now generally accepted, but once as generally discredited and frowned upon. But in this matter let me quote directly from Dr. Child: "There is a certain quiet, gracious satisfaction in the thought that our church has been consistent and loyal in its advocacy and championship of that kind of Congregationalism which did such notable service in the early years and which appeals with such force to the popular demand of our day."

The Church has been particularly fortunate in its pastors, numbering among them some of the greatest leaders in religious thought and movements of their day. The Rev. Herman Humphrey, D. D., LL. D., was the pioneer temperance advocate of his day. His successor at Fairfield was the Rev. Nathaniel Hewitt, D. D., LL. D., who first gave the temperance movement national prominence, himself resigning his pastorate to become the first national secretary of the organization. There is no weakling among the entire list of fifteen, (that is the number during these 270 years, the present pastor being the 15th in succession), and the characterizations of these distinguished heroes of the Cross, given in the author's engaging, inimitable style, the masterpieces of character delineation and graphic word-painting.

A readable, informing book, worth many times the selling price of \$1.00. For sale by the Fairfield Press, Fairfield Ct, or the Christian Sun, Elon College, N. C.

TO THE CHRISTIAN CITIZENS OF AMERICA.

Fellow Patriots: This country is yours. It is the land of your birth. It is the birth-place of your fathers; perhaps of your remoter ancestors. You have been watchful observers of every step of her progress—her vast and growing wealth, her expansion over new territory, the development of her industries, the increase of her population. We have been glad and have rejoiced over all this material progress. We have been proud of our flag, and proud of the noble inheritance we shall shortly leave to our children.

At the same time we are not unaware of the evils which have developed in our national life. We have seen or read of the corruption and fraud in some of our State and municipal governments. We have grieved over the ravages of the liquor traffic, over the families broken up under our divorce laws, over the increasing desecration of the Lord's Day, over the spread of profan-

ity, unchastity and lawlessness among the people.

In the presence of these evils the proposed World's Christian Citizenship Conference to be held in Philadelphia, November 16-20, has a special interest with which it will be concerned and subjects which are earnestly, and are to be yet more earnestly, discussed in the United States. There is a portion of our citizens who are opposed to any connection of our government with Christianity, and who are constantly striving to divorce the nation from any connection with the Christianity of her people, and to obliterate all the evidences by which the fact of such a connection may be established. To this end they labor to overthrow our Sabbath laws, to banish the Bible and all religious exercises from our public schools and to prevent the acknowledgment of God or of Jesus Christ in any public act or declaration. Of all the reports to be presented at this Conference, there will be none, probably, of so great intrinsic interest or so momentous in their special bearings as the reports on the relation of Christianity and government in the United States.

It is hoped and desired, therefore, that this Conference will be made the occasion of a great demonstration of the American people in support of their national Christianity. The evidence which establishes our claim to be in some real and important sense a Christian nation, as found in our history, our laws, our judicial decisions and governmental usages, will be marshalled and arrayed in suitable reports, addresses and publications as never before in the history of the nation. We put an end to the misrepresentations by which the United States is constantly referred to abroad as an example of an nation and government without any religion, and we hope to furnish an arsenal from which the friends of our national Christianity will be able to draw invincible weapons for years to come.

We hope, moreover, that this Conference will be of profoundly religious interest; a great step toward a genuine revival of national religion, and toward a true turning of the nation to God in repentance and reformation. In a design so reasonable, so patriotic, so beneficent, we believe we can rely on the sympathy and cooperation of Christian citizens generally and on the favor and help of the spirit and the Providence of Christ.

May we not, therefore, appeal hopefully to you to whom these words may come to make an earnest effort to be present at this Conference? Our coun-

try needs you. It cannot succeed without you. Come and cast the weight of your presence and your personal influence on the side of your country's welfare, in behalf of the cause of Christ, and for the good of the uncounted millions who will be involved in the destiny of this nation in future years.

S. F. Scovel, D. D., LL. D.,
Pres. Nat. Ref. Ass'n,
T. P. Stevenson, D. D., LL. D.,
Corresponding Secretary,
Pittsburg, Pa.

"I SHALL NOT WANT."

"Green pastures!" Green pastures in which God "makes us to lie down!"

I have not learned myself this year the foolishness of the sheep who will not lie down, but whom God has to make lie down. Sheep herders will tell you very often that the reason they go in front of the great flock of sheep we have in this Western country is because the sheep feed too fast. The great thing is not to drive the sheep, but to hold them back, to keep on the same pasturage until it is time for new.

So God holds us back and makes us to lie down in the pastures of His refreshing. Refreshing and peace and rest—that is the type of God's mercies. There is always enough to go round and plenty left over.

When a man puts a meter on his water pipe, he is careful to turn on only a small stream of water and to shut it off before dark. But when God makes a fountain He turns a Niagara over its great, beating cliffs and lets it pour for unnumbered centuries.

When the good Lord fed the hungry people in the wilderness, there was more left over than they had to start with. When Paul went to Him, asking to be relieved from his "thorn in the flesh," His answer was: "My grace is sufficient for thee." We eat of His manna by day, and then we pillow our heads upon His tender mercies at night and waken to His renewed blessings in the morning. That nation is poor and that family is poor that raises only enough corn and wheat for its own use. God himself would be poor if, when I asked Him for something, He gave me only just what I asked for. I never had a prayer answered in that way in my life. He gives me more than I ask or can ever think of.

God's beautiful pastures are always green when everything is bare and brown.

We have only to lift our faces and ask for our daily bread, and lo! all the world is His granary. And the bountiful God is bending over us, and all the fields of the world and all the store hou-

ses of heaven are emptied to feed His hungry children.—Robert J. Burdette.

THE URGE ETERNAL.

Every soul is athirst, always athirst. It is that—that—which marks the soul as infinite. Along the way are various founts, mercifully placed. Some of them are labeled Truth, Love, Nature, Art, Work, Achievement. Each of these founts contains a refreshing draft; none of them, nor all of them, can quench the soul's thirst forever. Whoever planned the universe took good care to protect man from the curse of spiritual satiety. Gold palls, health declines, temporal ambitions fade and pass, but over very human spirit is cast the sweet spell of the Beyond. The penalty for life is the passion for more life. Being and becoming—this is the thing which confronts the soul with each new morning, the silver dew which lies upon the highway grasses to refresh the tired feet of those who fare.

Man, on his journey, is inspired by song; for this the lark was given. His eyes are rested by a panorama of color; for this invisible brushes hue the trees in autumn. He was made for comradeship; for this a friend with shining face comes and walks by his side. For every need of his spirit an answering meed is provided, and every birch by the path waves its signal of cheer. Therefore blessed is he who lives to the full the passing hours and hails each dawn with courage and gladness, saying, "Behold, to me is given this day another chance at life and destiny."—Richard Wightman.

ANNOUNCEMENT.

The World's Christian Citizenship Conference promises to be epoch-making. Already more than one thousand delegates have been appointed, representing almost every Christian interest in our own and other lands. Scores are being daily appointed and the number will doubtless reach thousands. Congregations, Missionary Societies, Sabbath Schools, Men's Brotherhoods, Christian Endeavor and other young people's societies, Ministerial Associations, Y. M. C. A.'s and Y. W. C. A.'s and various Christian reform organizations are entitled to appoint delegates. Any such organization desiring yet to appoint should do so at once and send without fail the names and addresses of all appointees to the General Superintendent, J. S. Martin, 603 Publication Bldg., Pittsburg, Pa. Any person desiring to attend, whether delegates or not, should likewise immediately write the General Superintendent. This is the only way to insure seating accommodations.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian
Convention.

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Four Months50
Advertising rates given on application.

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:

Georgia and Alabama: Columbus, Ga, Tuesday, Oct. 25, 7:30, p. m. Rev. H. W. Elder, Pres., Richland, Ga., J. F. Hill, Jr., Secy., 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, Secy., 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, Secy., 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, Secy., 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, Secy., Elon College, N. C.

HE SET HIS FACE.

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem." Luke 9: 51.

(Golden Text for Sunday, Oct. 23rd).

In Scripture, "setting the face" is a term used to designate a fixed and steady purpose. That is the one meaning in this connection. Our Savior set His face. This denotes a purpose as fixed as the sun in the heavens, or as the planets that traverse their course.

There was only one condition to any purpose that He formed, namely, Was this his Father's will? This fixed in mind a purpose was formed from which neither suffering nor disappointment nor death could swerve Him. Nowhere in al Scripture do we get a finer touch of His compassionate love for the city which represented the centre of his affections and of his devotion. If Jerusalem was at no distant date destroyed, and her beauty laid in the dust, and her people scattered over all the earth for the centuries that have been and for those that may be, the blame thereof cannot be laid at the door of the Son of God. Even with the sorrows of his passion weighing upon him, and the deep shadows of death creeping over him, and evil men with still more evil designs bantering and harassing him, He was determined because his great love led him to go to Jerusalem, his fair and beloved one. Oh! How the divine heart yearned to save from their wreck and their ruin the peoples of the eternal city, but they would not. All the boundless passion and infinite pity manifested here and there through the lessons of the past quarter are gathered up and condensed in the golden text for to-day. It is passing strange that any fairminded person marking and measuring the height and the depth of our Lord's pity, sympathy and love, manifested during the last days of his passion, can doubt his divinity, his Deity, his infinitude; it is passing strange indeed. It was never given to mortal man to love like this, to have pity like this, to have passion like this. And that same principle of unbounded and sympathetic love which characterized the Christ during the week of his passion characterizes him to-day. Here is one who loves beyond the power of mortal mind to grasp, or human speech to tell. Slandered, vilified, abused, excluded, insulted, persecuted, crucified, He still loved and seemed even to love most the very ones who did him cruelest hate and harm. It is even so to-day. The most dreaded criminal behind the prison bar, the most worthless and sinful man that walks the earth, the most degraded and disgraced mortal that yet has heart and life, are objects of his care and centers of his devotion and divine love. When friends forsake us and loved ones forget us in the evil hour, even then the lowly Jesus hangs over us and clings to us and calls for us to seek safety and find refuge in his great deep heart and under his strong sheltering arms. Such a Christ as that will yet love away the wickedness of a world, close up the dens of vice, the haunts of

sin, and turn this place of desecration into a paradise of God. And as Adam and Eve first lived and loved amid all that was glorious and good and beautiful, where birds sang and the flowers bloomed and the world rejoiced in one eternal Spring, so likewise by and through the power of the love and the sacrifice and the suffering of the Christ, wickedness shall be wiped out and another Spring, more glorious than the first, will come again and come to stay forever. His face is set. His purpose is fixed. Christ will conquer. He knows no defeat, no failure. His purpose is to redeem the world and bring it back to God. This will he do. His face is set.

THE CHURCH AND A REVIVAL.

It must ever be borne in mind that the first object of a revival, not the only one however, is to help the church. Unless the revival helps the church, builds it up, makes the members more alert, active, loyal, friendly, willing, then the revival has been in vain. Has the revival made the members love their church and the Lord's work more? Has it deepened and quickened the fellowship of the members? Has it awakened new interest and energy in Sunday-school, prayermeeting, and all that pertains to church life and the growth of God's Kingdom? The good of a revival is measured by these as well as by the number of those who are converted and join the church. For it is the business of the church to save the saved, reach the reached, and keep them in life for service and for the Master's use.

Rev. E. P. Martin has written with pith and point to the New York Observer telling "when a church needs a revival." And he has written to the point, giving twelve symptoms of conditions that prevail when a revival is needed. Here they are, and they are worth while:

1. When the prayermeeting is thin and dull, Sunday night attendance small, and when church festivals and entertainments are thronged and animated.
2. When the church wants shorter sermons and more musical exercises, in which perhaps ungodly choirs shout lies to heaven.
3. When professors do not find time for home religion, but time for business, politics, society and for outings that give the devil his innings.
4. When devout saints feel despondent and discouraged and hardly know what to do.
5. When novels, sometimes called "serials," engross more time and

thought than religious reading, and even the Bible.

6. When the one great business seems to be to get money to run the church, and it is transformed largely into a house of merchandise with the world.

7. When, regardless of God's wisdom in organizing the church as a consolidated body, with the maximum of spiritual power and the minimum of frictional machinery, it is reorganized into a confederacy of worldly clubs and trumpery societies, needing the executive ability of a railroad president to run them, with an abundance of oysters, ice cream and fun.

8. When flagging interest seems to require many rally days, holidays and jolly days, often robbing the Lord of His day.

9. When the preacher, instead of being a gospel specialist, under a special commission, is literary, secular and sensational; a smart trumpeter of "new thought," booming every worldly craze, up to date.

10. When the pulpit issues no impassioned life-and-death appeals to sinners to flee the wrath to come and no agonizing prayers are offered in their behalf, indicating a falling away from the faith once for all delivered to the saints.

11. When the unconverted fall off from attendance on the sanctuary and appear utterly thoughtless and unconcerned in sin.

12. When for long time no sinners have been converted and neither saint nor sinner seems alarmed, so that we have "a passionless church and an indifferent world," and God and angels look down on "a church asleep with dying sinners in her arms."

Then a revival is needed.

HOTELS AND THE BIBLE.

The Charlotte Evening Chronicle notes a very agreeable fact in connection with one of its good citizens that is worth passing along:

"The Spartanburg Herald says: "Through the efforts of the Baraca Bible class of the First Baptist church, Bibles are being placed in the rooms of all the hotels in Spartanburg. It is a worthy work on the part of the men of this splendid class and will be appreciated by the traveling public." It was a characteristic of the late H. C. Eccles, Charlotte's most prominent hotel proprietor of the past, that in the equipment of each of the guest rooms in his hotel, was included a Bible. On one of his tours abroad he got some of the European hotels to adopt this idea.

It was regarded there as a strictly American innovation, but it was perhaps never known that Mr. Eccles was the pioneer in the movement."

We commend to the favorable consideration of other Bible and Baraca classes the worthy example of the Spartanburg organization. Not a few of those who spend nights at a hotel are accustomed to read their Bibles before retiring, when at home. To find a Bible at hand awaiting them in a hotel is a pleasure and a convenience which is appreciated.

But better and more than this, the silent invitation that the Bible on the table in the room of the hotel gives is a factor potent and worth providing for. There is no better and more wholesome and restful reading to anyone than the Bible, and the traveling public would be benefited to a degree, were all hotelists to follow the example of the Charlotte man.

SUFFOLK LETTER.

At "Bonnie Brae" Cottage, Ocean View, Va., on the afternoon of October 12th, 1910, Miss Alma Evelyn Elliott, only daughter of Capt. Robert H. Elliott and wife, was married to Dr. Rowland D. Wolfe of Council Grove, Kansas, where they will make their home.

The best man was Arthur Smart, a resident of Council Grove and now a law student at Georgetown College. The maid of honor was Miss Mary Ferguson of Norfolk. Miss Emily LaBlanc was pianist and Miss Bernice LeCato was violinist and both of Norfolk. Her father gave her away. Rev. J. W. Carroll, pastor of a Methodist church where Miss Alma had been engaged as a singer, assisted in the marriage ceremony.

The bride wore a brown traveling suit and carried shower bouquet of lily of the valley. The maid of honor wore pink chiffon and carried pink roses.

There was a big wedding dinner and a large attendance of guests from Norfolk and Portsmouth. The day was ideal and the occasion was bright as the light that shimmered over Little Bay, broken only by ripples.

The groom and his charming bride left immediately for a tour of Northern cities.

Beautiful and useful presents adorned a room in the residence and the happy company sped away on autos, cars, and launches to their homes, saying: "it was a sweet marriage."

I met one couple there who said: "you married us twenty-six years ago." A lady said to me: "You have forgotten

me. You married me thirteen years ago. My first husband is dead; let me introduce you to my little girl and second husband." History is in making all the time. Every day you add some new note to the psalm of life; some new joy or some new sorrow; but we would not change the good providence that rules and overrules our experiences and guides our footsteps through the unseen and unknown; for we cannot tell how many dangers and sorrows we miss in our pilgrimage. If we could see all of life we might see our path was better than we could have chosen. At any rate the signs of divine oversight and the tokens of divine love are enough to awaken a sense of gratitude in our hearts and to inspire praises in our souls.

The real relation which we sustain to others demands our best service and our holiest character. The young need good example, the afflicted need good cheer, and the weak need good help. We are servants one of another and many aches and pains will lose themselves while we look not at our own ills, but the ills of others. Visit someone in worse condition than yourself; try to comfort someone more in trouble than yourself; try to stimulate the faith of some one with more doubt than yourself; carry to the meeting more than you bring away; then your Christian life will grow, your faith will strengthen, your hope will brighten, and your joy will increase.

W. W. Staley.

A Fruit Bearing Fight.—The prize fight last summer was too much even for Nevada. The open, glaring gambling, high-handed, the great gang of wilds and wickedness that gathered at Reno was too much. Even Nevada, of the wild and woolly west could not stand it. Sometimes even the devil goes too far and so defeats his own purpose. So Nevada under the ban of its own shame and wickedness has decided to clean and clear out some. Beginning October every kind of gambling game, including bridge-whist, slot machines, and all the rest of it, was placed under the ban and forbidden by law. Nevada is tired of gambling. The shameful and nefarious prize-fight bore its fruit—and Nevada promises better things in the future. The world grows better.

—President McCrea of the Pennsylvania Ry. and high officials in other great systems say that freights are too low and must be raised. A few of us feel, however, that the present rates are "mighty" high.

**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 Brought Forward, \$1,819.36
Dues.**

Annie Pearl Way \$.10
Carl Lynn Schobey10
Helen S. Foster20
T. Clifford Foster10
Joel Edward Harrell, Jr.,30
Dwight Hillis Lankford30
Holt Gerringer10
Gilbert Gerringer10

Monthly S. S. Offerings.

Rosemont, Va., 1.70
Burlington, N. C., 12.93
Howards Chapel, N. C., 1.00
Mt. Auburn, N. C., 1.00
Wentworth, N. C., 2.35

Special Offering.

Miss Beatrice Fowler 6.00
Charles D. Johnston 5.00
Mrs. Susie Goldston 1.50
L. E. Roy, 1.00
Bethlehem Ch., N. C., 1.00
¾ Sale 540 lbs. tobacco .. 44.61
6 pigs@ \$3.50 21.00
Mt. Auburn Ch., N. C., 4.27
Mrs. B. J. Elliott 1.00
J. I. Beasley 1.00
Collected by Mrs. E. J. Hicks:
B. C. Hilliard50
Wm. Burroughs50
Stephen Burroughs50
A Friend55
R.20
B. B. Williams0
F. Rose10
Amt. 39th week 109.11
Total \$1,928.47

My Dear Children and Friends:

This week gives us a liberal offering. If we could average something like this every week, how it would help us and soon we would be easy and have all bills paid.

We recently had a visit from Rev. M. L. Kesler, Supt. of the Thomasville Baptist Orphanage. We were glad to have him call and see us in our home which is small compared with his family of four hundred children.

We have recently received 22 articles of enamel ware, and \$2.50 with which to buy other articles, in answer to our

"China Wedding Anniversary" invitation. These gifts add much to our dining-room and kitchen equipment, for which we kindly thank those who gave each article.

We sincerely thank Mr. A. M. Hadley, the clothier of Graham, N. C., for one dozen good winter caps for our boys. This is a very timely gift, as Miss Dora had placed an order on our table in her memoranda for just such caps. Now we will not have to buy. Friend, how do you account for this coincidence? Caps needed, a memorandum made, and a friend sends them before you have an opportunity to buy—that's Providence. Thank you, Bro. Hadley.

We are under obligation for kindness of Morgan's Warehouse, Mr. E. L. Morgan proprietor, for nice sale of 540 lbs. of tobacco on Oct. 12 with "No charges." We are well pleased with our prices and sincerely thank Mr. Morgan and his co-workers for their help.

We are glad to be able to report sales from our farm these weeks. Soon we will have cotton on the market, with other tobacco as soon as we can get it ready for sale. We have now gotten so equipped that we can kill our own beef and sell pigs occasionally. See our sale this week.

Sister E. J. Hicks, of Norlina, N. C., has kindly spoken to her friends and neighbors and secured the following articles which are very useful to us; with the collection of \$2.45 in cash also:

Mrs. E. J. Hicks, one hat, one set of combs; Edwin and Virgie Hicks, 6 handkerchiefs; Mrs. T. M. Caserly, box of useful articles, 3¾ yds. mohair, 9 yds. madras, 1 hat; Miss Effie Ellington, 1 hat, 9 yds. madras, 3 yds. mohair, 6 yds. calico; Mrs. M. J. Hays, 1 hat, 8 and one half yds. flannelette; Mrs. A. E. Rooker, 5¼ yds. flannelette; Well wisher, 1 pair hose, 1 card buttons. We thank you, Sister Hicks, for so nice a box.

Craven Huffines, Guilford College, N. C., 1 Third Reader; Mrs. E. L. Moffitt, Elon College, clothing; Little Max Turner, Graham, N. C., 2 First and 2 Second Readers.

We are glad to receive these books, for we need many and can use any books taught in public schools. We thank Craven Huffines and Max Turner and Sister Moffitt for books and clothing.

We are in a great rush these busy days. Children, give us a full Corner. Friends and Sunday schools, give us a full purse and we will rejoice together.

Very Sincerely,

Uncle Jim.

**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.
Burlington, N. C.

When in Burlington call at

T. H. STROUD'S

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

CAPUDINE for "THAT HEADACHE."
Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

Suffolk, Va., R. F. D. 1, Oct. 6, 1910,

Dear Uncle Jim:

I am behind again this time but will send my dues for August, Sept. and Oct. I attended my first baptizing last Sunday and saw Rev. I. W. Johnson baptize 18 people My little cousin from Winsdor is visitng me but he is too small to play with me; he can't walk yet. Bye, bye; much love to you and all the cousins.

Joel Edward Harrell, Jr.

Well, Joel, you are a big boy—aren't you, compared to little cousin? But never mind, he'll grow and be a big boy too some day, but I guess you'll be a man then.

Crews, Va., Oct. 9, 1910.

Dear Uncle Jim:

We have just returned from Norfolk. We had a real nice time while there; so many pretty things to interest little folks. Well, here I come with my dues for Sept. and Oct. Love to you and the cousins.

Your fond little niece,

Helen S. Foster.

T. Clifford Foster.

Your visit, I am sure, was an enjoyable one, children. Did you see the ocean?

Columbus, Ga., Oct. 3rd, 1910.

Dear Uncle Jim:

Today I am three months old and I weigh sixteen pounds. I cannot sit up yet but I lie in my cart and kick my heels into the air and talk to mother. I have to keep her company while father is away. He is away this week assisting Rev. H. W. Elder in a meeting at Richland, Ga.

Uncle Jim, mother wonders if you are coming to Ga. again this fall to get more sugar cane and attend Conference. We

would be so glad to have you visit us.

I wish to add my dimes to the support of the little orphans, so I am sending three dimes for them along with my love.

Your little nephew,

Dwight Hillis Lankford.

You are certainly a welcome little member, Dwight. Ueue Jim will not be able to come South this year but he remembers his visit there with a great deal of pleasure and hopes to come again.

Sanford, N. C., Oct. 7, 1910.

Dear Ueue Jim:

Here I come a gain with my letter and dime for October. I am well and going where I please. I am learning to talk. I can call papa and mama and speak lots of words very plainly. Uncle Jim, mama carried me to church Wednesday and I enjoyed it fine. I behaved myself fine. I just looked at Dr. Long all the time he was preaching.

I close with love to you and the cousins.

Your little nephew,

Carlynn Schobey.

You were a real nice boy to behave so well, Carl, and I am sure mama will take you again.

Sanford, N. C., Oct. 7, 1910.

Dear Ueue Jim:

I will write my letter and send my dime for October. I am in school now. I have to study hard this week, for the protracted meeting is going on at our church and I go to school every day and church at night. Dr. Long is our pastor. I just love him. Rev. T. C. White is assisting him in the meeting. Ueue Jim, I am going to join the church and live just the best I can. I close with lots of love to you and the cousins.

Your niece,

Annie Pearl Way.

So glad of the good meeting, Annie, and to know you are going to become a member of the church.

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THE ART OF GIVING UP.

A few weeks ago one of the busy young laymen of the United Synod stood before his physician waiting for his verdict. "Trying to do too many things," said the physician. "You are all run down—nerves to pieces. Just a sort of general breakdown. There is nothing for it but for you to give up some things you are trying to do."

Then the young man began to study the art of giving up. He was surprised to see from how many things he could choose. He had not realized that he was directing his energies through so many channels. He wanted to give up the things that were of smallest worth.

He discovered that he had charge of nine separate bank accounts. One was his own, one was the banking business of his firm, the third was the account of the congregation of which he was treasurer, and the others were funds of some secret orders. Most people would have chosen the bank book of the church as the first one to be relinquished, but this young man was studying the art of giving up. The more he studied, the more was he convinced that the Lord's business was of greater importance than that of any other order. He gave up all of the bank books except his own, his firm's, and his church's.

After that it was easier, and the values began to be more clear to him.

There was a time when his next step would have been to resign as superintendent of the Sunday-school, but now his balances showed him many things of lesser worth to be given up. He gave up his offices in every other order, and held his offices in the church. Then a great light began to break upon him. He saw himself as a dissipated man. He had dissipated his strength and talent. Instead of turning his strength into one channel, where it could have been a strong current, he saw that it had been streams in many channels. With sudden understanding he heard the voice of his Lord calling to him through his overstrained nerves: "Serve me better, love me more."

Then he gave up the trip as delegate to the State meeting of his order, and spent a week's vacation at a summer missionary conference.

He had learned the art of giving up, and had chosen the better part; and a great peace was in his heart.

He understood as he sang: Jesus calls us o'er the tumult Of our life's wild, restless sea. Day by day his sweet voice soundeth, Saying, "Christian, follow me."

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.]

AN ARTICLE FROM PROF. BRANNOCK.

We print below as a part of our department this week an article from the pen of our brother, Prof. Brannock of the department of Chemistry and Biology in Elon College. This article is a part of an address delivered before the Young People's and Sunday-school Convention of the Eastern North Carolina Conference this summer and is herewith, upon the earnest solicitation of that body, given a larger audience. We predict for this article a wide and sympathetic reading.

ORIGIN AND GROWTH OF THE CHRISTIAN ENDEAVOR SOCIETY.

By Prof. Ned. F. Brannock.

Let us now take an imaginary excursion to Peru, and in order to improve our health, we will try a climb up the sides of the Andes Mountains. For days we try our strength in surmounting the difficulties of a steep and arduous mountain climb, until finally, standing near the summit of these lofty heights, we gaze not upon the surrounding country which our high station now gives a view of, nor do we think of the grand scenery around and beneath us. The muscle-trying climb and our lofty eminence above the clouds fade from our mental view as we notice at our feet a silvery brook, sparkling down the mountain. It is not unlike brooks which we are accustomed to see from our childhood, but there is something peculiar about this brook. As we wait by its side we feel the full force of Tennyson's brook, or Sidney Lanier's Song of the Chattahoochee. Let us follow this rivulet to see why it is so important, and as we stroll along down its banks we find it gathers strength. Other little streams flow in to increase its size until finally all of these empty into Lake Lauricocha, and our little sparkling rivulet has become the source of the great Amazon. It is not important because of the brook itself for it looks like other brooks, indeed there are hundreds of brooks running down the side of these mountains just as beautiful as this one. Their waters are as pure and

sparkling, but perhaps they soon empty into stagnant marshes and are forever lost to sight. Not so with the little brook at our feet. On it goes, gathering strength. Many thousand springs yield their water to increase its flow until it reaches the plain below where large rivers pour in their tremendous volumes and our little mountain brook becomes the most powerful river in the world. As we have just completed our excursion along the banks of the greatest natural river of water, now let us make a little excursion along the greatest spiritual stream of water, the C. E. Some may object to calling C. E. the greatest spiritual stream of water: very naturally they think the Church is the greatest spiritual stream. In order to make clear the relation of the church to other religious organizations, we will represent the church as a great ocean into which all the other spiritual streams flow. The Amazon pours its tremendous volume into the ocean to take the place of the water lost by evaporation. The C. E. pours its volume into the Church to take the place of the spiritual water lost by stagnation.

As the little mountain brook was interesting to us because it was the source of the Amazon, so the beginning of the C. E. will be interesting to us because of its far reaching influence. In the year 1881, in a far eastern corner of America there burst forth a little spiritual stream which has now flowed round the world. A young pastor after a gracious revival of religion in the Williston Congregational Church, of Portland, Maine, was considering the problem of how he might make his young people more useful in church. Past experience had shown him that the young converts in the above revival were just entering upon a very critical period of their Christian life, and unless they were at once set to work for the Master and good habits of religious service were inculcated their whole future lives would suffer loss, and many of them would take their places among the drones in the church hive, as had been too often the case with other young converts. The idea of having meetings for the young people was by no means a new one. It had been tried out in pink teas, and yellow teas, and Russian teas, and all other teas. At this time it was the prevailing opinion that young people had to be coaxed into being religious. Rev. Francis E. Clark, the then young pastor of the Williston Church,

had tried without success a number of these experiments. He found that the young people, though at first attracted by the various entertainments such as the literary society, the musicale and different colored teas, soon lost their interest in them. Those that were attracted to these clubs proved to be of little value to the church, for the deeper springs of their natures were not touched, and their enthusiasm for the service of Christ was not aroused. With these discouraging efforts, foredoomed to failure in the beginning, for a background, and in despair over these light and trivial methods of winning the young people, the Society of Christian Endeavor was started. Instead of being an entertainment for social enjoyment it had a different aim, a higher purpose, and far more strenuous methods than the teas and clubs which had been tried before. **It was to be first and foremost a Christian society.** To the surprise of many, this did not do away with the other features like the literary, social and musical. The prime aim was first to seek the kingdom of God, and though other things might be added, they must take a subordinate place. "The prayer meeting was to be the beating heart of the new organization; its lungs were to inhale the breath of daily prayer; it was to feed upon the bread of life, and its feet and arms, the different committees, were to run on the errands of the church, and do the bidding of the Master."

On the second of Feb., 1881, the young people of the above-named church met at the Rev. Francis E. Clarke's house for the purpose of the organization of this new society. At this meeting the pastor read the previously prepared constitution with its pledge and its serious ideas of confession and service. This was adopted and about 40 or 50 of those present affixed their names to the constitution and prayer-meeting covenant. The name Christian Endeavor seems to be a significant one to describe the new and strenuous effort. It is a modest name which did not promise too much in the start, a broad and brotherly name with no suspicion of sectarianism, a name which can be worn with pride by all who mean to work earnestly for the Master. The practical results of this first society went far beyond the expectations of its founder and early members. It put new vigor into the before dead-and-alive prayer-meeting. Instead of two or three taking part the

40 or 50 who had signed the pledge each did his best, though little. The members began to look forward to the meeting with eagerness and to remember it with a joyous heart. The activities of the young people became tenfold greater than before. The more they did, the more they found they could do. The most active became the most humble and teachable. A new era of spiritual things was thus inaugurated into that before luke-warm church, and a quiet but real revival spirit seemed to be perceptual among her young people.

From this small source, the great C. E. took its beginning. It has penetrated into the icy north; to the mission stations of Alaska. It endures the sultry heat of Old Mexico, West India Islands, Central and South America, India and Africa. It is found in the South Sea Islands, New Zealand, Australia, China, Burmah and Persia. Even Madagascar and Turkey give it a quiet corner. It also flourishes in nearly every European country. It is not satisfied with having subdued the land. Its sceptre also rules the seas by means of its floating societies.

C. E. TOPIC FOR OCT. 23. A FEW SUGGESTIONS.

The Chances We Miss, Gal. 6: 1-10

The Scripture: Have the members read responsively from their Bibles with the leader the especially fine passage of the evening. Let the comment be by volunteers, as many as ten if that many desire to participate, no one speaking over a minute.

Written Work: Have two essays of three minutes each on some such subjects as: "Bible Characters That Used Their Chances." "The Cardinal Principles of Every-day Success;" "Are there any Chances in Life?" "Bible Characters That Missed Their Chances," etc, etc.

The Leader: The leader has an interesting theme this time, one that everybody is interested in. We all feel that we would be great successes in business or professional life, or in the religious life, if we but had the chance of our more fortunate neighbors. The leader would do well to explode the false philosophy underlying such sentiments. He should show that the elements of success, like the kingdom of God, are within, not without, that not man's circumstances out-worldly, but his qualities of heart and soul destine him to succeed brilliantly or fail miserably, that each man is the architect of his own fate, the monarch of all he surveys. Let him also show that this applies to the spiritual as well as to the material and mental world. "Not to the strong is the battle; not to

the swift is the race; but to the true and the faithful, victory is granted through grace."

Questions for Thought: (Let each give his thought voluntarily):

How may we miss chances to help others?

How may we find chances to help others?

What chances to improve has our Society missed? (To several).

What chance have I missed? (To several).

When an old man in a prayer-meeting said "I am just four years old," what did he mean?

How do we miss chances to help the Church?

The pastor?

Our parents?

How may we create chances to help in the Church?

The Sunday-school?

The Christian Endeavor?

The community?

What are some of the things we need to do?

What can we do to make others cheerful?

Decide for Christ?

Educate themselves?

Join the Society?

Become active Christian workers?

Bible Seed-Thoughts: (Memorize a thought, let it sprout, give its increase voluntarily in the meeting):

A contrast worth studying, Prov. 7,9.

A mote versus a beam, Matt. 7, 3.

The strong and the weak, Rom. 15, 1.

Charity covereth sins, 1 Peter. 4, 8.

The chiefest a servant, Luke 10, 37.

Show mercy, Luke 10, 37.

Be humble, John 13, 14.

Feed the sheep—where?, John 21, 16.

By love save one another, Gal. 5, 13.

What of the meek? Ps. 22, 26.

With righteousness, Isa. 11, 4.

Joy in the Lord, Isa. 29, 199.

A Beatitude all can enjoy, Matt. 5,5.

Given to hospitality, Rom. 12, 13.

Rich in good works, 1 Tim. 6, 18.

When God is well pleased, Heb. 13, 16.

How to enjoy Thanksgiving, Neh. 8, 10.

Remember now, Eccl. 12, 1.

Blessed is he—who?, Ps. 41, 1.

Satisfy the afflicted soul, Isa. 5-8, 10.

For Next Week:

In Other Lands.

M., Oct. 24. The world field. Matt. 13: 36-39.

T., Oct. 25. The call of the holy city. Isa. 60: 11-22.

Wed. Oct. 26. The Gentile's light. Isa. 42: 1-7.

T., Oct. 27. The eager earth, Isa. 2:1-5.

F., Oct. 28. Earnest toil. 1 Thess. 1: 2-10.

S., Oct. 29. A worthy boast. 2 Cor. 10: 12-17.

S., Oct. 30. Topic—My denomination at work in other lands. Ps. 2: 1-8.

Suggested Program:

1. Scripture and comment as suggested above.

2. Chain of prayer.

3. Song service.

4. Prayer by the President of the Society.

5. Leader's remarks.

6. Special music.

7. Voluntary participation, in whatever form desired,—a good time for the voluntary giving of thoughts on the questions and Bible seed-thoughts. Interspersed with sentence prayers and stanzas of appropriate song.

8. Written work.

9. Pastor's five minutes.

10. Song. Offering. Pauline benediction.

THE SUNDAY SCHOOL LESSON FOR OCT. 30, 1910.

By Dr. W. C. Wicker.

The Announcing of Jesus, Matt. 26:1-15.

Golden Text.—She hath done what she could.—Mark 14: 8.

Introduction.

Study the anointing of Jesus by Mary of Bethany, and that recorded in Luke 7: 36:50; and note the difference in time, place, persons, results and teachings. Study the word Christ and find its root meaning. Is there anything in the official name of Jesus that gives richer meaning to the anointing of Jesus?

Time and Place.

It was Saturday, April 1, A. D. 30, the day before the Triumphal Procession. Matthew recalls this event at this time because it was related to the betrayal of Judas. Jesus and his disciples were at the house of Simon, the leper, at Bethany, on the Mount of Olives about two miles east of Jerusalem. This was at the beginning of His last week of public teaching and of His final effort to persuade the Jews to accept Him as the Messiah or Christ.

The Plot of the Rulers, vs 1-5 Finished all these sayings, reported by Matthew, and spoken on the Mount of Olives during the evening. **After two days.** Wednesday and Thursday, intervening is the Feast of the Passover. This was the principal feast of the Jews, held during the month Nisan corresponding to our time of Easter, March-April. Their year began at the time of full moon in this month.

Then assembled the chief priests on Tuesday evening after Jesus had done all he could to persuade them to accept Him as Messiah, and went to the palace

of the high priest Caiaphas and held a consultation that they might take Jesus secretly and kill Him. The chief priests were those who were at the head of the twenty-four courses of the priests. The scribes were those who transcribed the Scriptures, as they had no printing presses; and were wise in the law hence religious teachers as well as scribes. This gathering must have been informal as the Jewish Sanhedrin usually held their meetings in their own hall. The high priest was the religious head of the nation which was under a theocratic government. They had already decided to take Jesus and kill him, but this gathering was to decide how this intention could be carried out secretly.

They said, Not on the feast, which lasted seven days, so they wished to keep Him out of the way and keep the matter quiet as long as the feast continued; for there were naturally many of His Galilean friends and sympathizers at Jerusalem during the feast, and they wished them to return to their home lest there should be an uproar, or mob of the people, which would cause the Roman authorities to interfere and rescue Jesus from them.

Matthew now goes back a few days and relates a story which furnished them with the plot which they had sought to make secretly a gainst Jesus.

The Heroine of the Story, vs, 6,7. This story occurred on Saturday, April 1, A. D. 30. Jesus had just reached Bethany from Perea on his journey to Jerusalem. He was in the house of Simon, the leper. Simon was a popular name and this one was distinguished from the others by having had the leprosy. Possibly Jesus had healed him from this dreaded disease, and found a hearty welcome at his home for having shown mercy to him. This was a home that Jesus loved to visit, was ideal in its hospitality, and friendship. Jesus raised Lazarus from the dead at this same place and the intimacy of friendship was strong and abiding.

There came unto Him a woman having an alabaster box of very precious ointment and she poured it on his head as He sat at meat. This woman was Mary, the sister of Martha and Lazarus. The box or cruse or flask was usually made of onyx alabaster with long narrow necks which could be easily broken. The precious ointment, sweet oily perfume like the oil of roses and usually known as ointment. She poured it on his head and on his feet showing the highest service and in the most humble reverential spirit. She wiped his feet with the hair of her head, rendering unto Him the sweetest and tenderest service of

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devotion of which she was capable, not thinking of the sacrifice or cost.

Why this waste, vs, 8,9. When the disciples saw what she had done they were filled with indignation. Judas Iscariot was the first to speak against Mary and her saintly service and love of the Master. He rebuked the woman, under the pretense and mask of virtue, and possibly led some of the disciples to follow his nefarious spirit. His criticism seems plausible to him and doubtless he could have mentioned the great good that might have been done for the poor by the use of the price of the ointment. This was the real thought of the other disciples and Judas pretended that this was what he was thinking about, but the truth would have revealed a different motive. Judas sold Jesus for less money than the cost of the gift of Mary. Who loved him best?

Our Lord's defense of Mary vs 10-12. His first defense was to reveal a good purpose underlying her act. It was a spirit of self-sacrifice to express her love. It was a noble, honorable service. The spirit that is willing to give the best that we have to Christ is far better for us than the gift. This was the last tribute of affection that she could make for the Master before his burial. It was at a time of crisis for Christ and He needed to know that He had won a place in the human heart. Expression of our feelings for Christ deepens and strengthens them.

Mary's Perpetual Reward vs. 13. Wherever the gospel shall be preached in the whole world reveals the confidence of Christ in the universal spread of the Gospel. This sweet story has been told in every language in which the name of Christ is named. Over four hundred languages today tell this story as a memorial of the spirit of self-sacrifice and

service rendered to Jesus. Her deed lives in memory to tell the story of such a spirit to engender this spirit in all who shall hear it.

Every noble act in life alleviates suffering, blesses humanity, encourages some drooping heart as an immediate result; and lives on in memory and is handed down by example to encourage others to live and act in the same spirit and blesses the world after we are gone.

From this good deed of Mary, Judas extracts poison and he begins at once to formulate the plot to betray Jesus into the hands of cruel men. What proves a blessing and inspiration to thousands for good purpose and good resolution proves to the wicked an occasion for the vilest conspiracy against the purest thoughts, and sweetest service of Christian love.

"He serveth best who loveth best

All things, both great and small;
For the good God who loveth us,
He loved and made us all."

DIED.

Tuck.

James R. Tuck, the son of Alfred and Lucy Ford Tuck, was born the 18th of June, 1848 in Halifax County, Va., and died at his home near Virgilina October the 4th, 1910. Age 62 years, 3 months and 16 days.

The history of his family is closely allied with that of Union Christian Church, for it was in the home of his grandfather, Richard Tuck, Sr., that Rev. Mr. Fuller, about the year 1830 began to preach, which movement resulted in the organization of the church.

Early in life he professed faith in Christ and united with the church of his fathers.

He married Mrs. Mary C. Overly (nee Miss Tuck) and to them were born nine

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children, four of whom died in infancy..

The characteristics of Brother Tuck's life that impressed one were his jovial disposition, hospitality, liberality and honesty.

He served his County in various public capacities. He was a friend to the poor; a liberal helper of the widow and orphans.

He was thoroughly in sympathy with every forward movement of his church. The college, orphanage and publishing interests all claimed his attention. Whatever office he was elected to in his local church he filled with credit. In the S. S. he was active, a teacher of a Bible class at the time of his death.

And about the last work he planned was to make some improvements on the interior of the church with his own hands.

Brother Tuck had not been in good health for months but was confined to his room but a few days. A short while before his death he called to his bedside his faithful companion of 40 years and after talking with her concerning his business affairs told her not to grieve for him for he was willing and ready to go and had nothing to fear.

In my absence Rev. T. W. Hart conducted the funeral on the afternoon of the 5th and his body was laid to rest in Union cemetery in the presence of a large congregation of relatives and freinds.

C. E. Newman.

Holland.

Jason P. Holland, son of James R. and Martha Holland deceased, died of paralysis at his home near Holland, Va., Oct. 8th, 1910, aged 69 years. The deceased had been a member of South Quay Baptist Church for about 45 years and deacon for about 20. He was a good man and highly esteemed by his community. He leaves a widow, to whom we extend sincerest sympathy.

The funeral was conducted by the writer, owing to the sickness of his pastor, and the remains buried at the old family burial place nearby.

N. G. Newman.

Rippey.

Miss Esther Rippey, deceased, died at the home of O. P. Shelton in Burlington, N. C., Oct. 11, 1910, in the thirty-fifth year of her age. She was a member of Bethlehem Church for about 21 years. She was worthy and consistent in her walk in life and was faithful to her church. The burial was conducted from Bethlehem church Oct. 12 by the pastor, Rev. J. W. Holt, assisted by Dr. P. H. Fleming in the presence of a large con-

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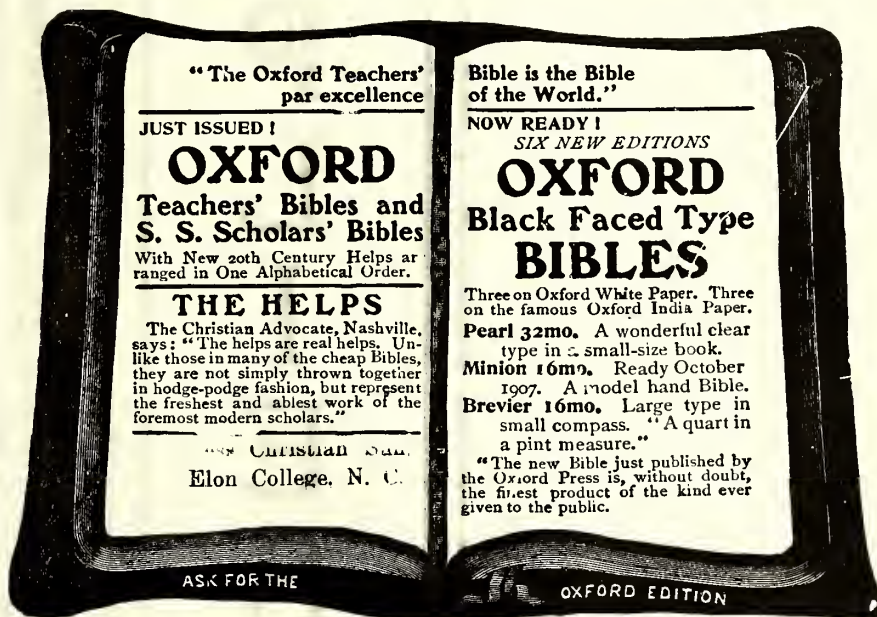
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course of friends. Deceased was a sister of Bro. L. D. Rippey. Sympathy is extended to the mourning friends.

J. W. H.

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.

—United States Senator Dolliver, of Iowa, died of heart failure last Sunday. He was a prominent "insurgent" Republican.

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Begun on page 5.

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