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THE MISSION OF CHRISTIANITY

We subjoin a few striking paragraphs from the annual address of Rev. W. W. Staley, D. D., President of the Southern Christian Convention, which he delivered before that body last April. We quote especially in view of the approaching Quadrennial Convention, at which time we will need a right viewpoint, a broad vision, and spirit of devotion.

"Christianity is older than mankind. The Lamb was foreordained before the foundation of the world, but was manifested in these last times. Provision was made to save before the race was lost, as fire escapes are provided before the hotel is occupied. The "Lamb" was "slain from the foundation of the world." The "provision" of God equals His "provision." Jesus said of Himself, "Before Abraham was, I am"; and, on His way to Emmaus with two men, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning Himself." Christianity is the golden thread that runs through all the web of eternity; "yesterday, to-day, and forever the same."

The Mission of Christianity sweeps through eternity, embraces all time, and offers full salvation to the lost. It is the largest thing in history, the mightiest force in the world, and the only salvation for men and nations. Christianity is not only larger than any one denomination—it is larger than all denominations. The spiritual church embraces all visible churches, as a State embraces counties. It is this largest church, this composite church, this spiritual church, that furnishes inspiration and ideals for all who follow Christ.

In the kingdom all things are as all rivers that should be that church is pride, of liber-

ty, pride of freedom from non-essentials. The absence of creed may become a source of false church pride as well as a creed. We are co-workers with Christ, and members one of another. Large and small denominations count for little in the Kingdom, except as a part of a great whole whose mission is world-wide and age-long; the race is embraced in its mission and time is the limit of its operation. No denomination is large enough to claim pre-eminence, and no denomination is small enough to be despised, if Christ inspires its life and directs its work. God estimates all at their spiritual value; for it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

Christianity is incomparably the greatest teaching man has received; all other religions pale before Christianity as stars before the sun. Jesus claimed to be the "light of the world," and the history of Christianity demonstrates His claim.

The Jewish commonwealth was a great institution, but the Church of Christ is a greater institution. Institutions embody and perpetuate personal leadership, and books enlarge the sphere of their purpose and achievements. They organize abstract principles, sustain and develop great forces, train and use men, represent experience, wealth, and numbers, and outgrow their founders. The United States is an institution and it has outgrown its founders; the Hebrew nation was greater than Abraham; Christianity is greater than Paul. Christianity is no longer the power of a person, as John the Baptist; nor the force of a Book producing creeds and confessions; but it is now the force of an institution with traditions, histories, adherents, patrons, literature, prestige, and power. It is a great moral force that restrains evil, inspires men for noble thinking and doing. It was this force in Christianity that changed the mind of the Roman

Empire toward slavery and set humanity free. It created sentiments of humane treatment, moral reciprocity, and final freedom. It did not denounce slavery as a social crime, but sowed seed that grew and rooted slavery out of the empire and finally out of the world.

The spirit of liberty is not now in the burning eloquence of Henry, nor the wise declaration of Jefferson, nor the courage of Washington, but in organized forces of laws and revenues, of armies and navies, of principles and domains, of histories and songs, of graves and monuments, and all symbolized by the Stars and Stripes.

Christianity is no longer the voice of one crying in the wilderness; the peerless Miracle-Worker going about doing good; nor the apostle of a new faith crossing the sea to Europe; nor the Word of God producing a new philosophy of life; but it is an organized force that compels the respect of the greatest nations. Christendom now controls the wealth, the power, and the destiny of the world. In the United States alone thirty-five million are enlisted under the banner of the cross, and fifteen million are enrolled in the Sunday-schools. Vaster than the standing armies of the world is the army of the Lord. It embraces all ages, all races, all nations, and all conditions. The winds whisper its message around the globe, the sea sings its anthems of praises, and millions of trusting souls pillow their dying heads on the arms of Jesus. It has passed beyond the crucifixion of its Leader; the burning of its books; it is a great institution which armies cannot destroy. Christianity is the mission of a great life, a great Teaching, and a great Power.—Christian Missionary.

HATRED'S HALTER.

There is no deep spiritual life possible to one who holds the slightest feeling of resentment or unkindness toward any living

human being. The Bible recognizes only two possible attitudes toward a fellow being: love and hate. Love is of God; hate is of the Devil. Those whom we know, we do not love—in the sense of having entire readiness to serve their interests—even to the laying down of our life,—we hate; for there is no half-way ground. And, as Professor Stalker has said: "To leave hatred in even a corner of the heart is to leave the Devil in possession; it is the kingdom of hell instead of the kingdom of heaven." The devil does not ask us to turn over everything to him; he is well content if, in this way, we will give him welcome occupancy in just one "trifling" corner. He knows that, while he is permitted there, Christ cannot get in. And he is often there in our half-smothered yet very real bitterness of feeling toward some one. If we have found ourselves longing for all the fullness of the power and victory and joy of the Christian life, have we ever asked ourselves whether we are really willing to pay the price in letting hate go?—S. S. Times.

"WHAT SHE COULD."

Christ asks no man to give Him the little that he has, but the all that he has. "She hath done what she could" is often quoted in connection with little services. It was not so spoken by our Lord. He said it of a woman who had just lavished on him a gift worth about two hundred dollars. If a man who owns a million dollars gives that million dollars wholly to the Lord, and adds himself to the money gift, we may say of him, "he hath done what he could,"—but not if he gives any less than this. Judas has been called a "minimum Christian." Many believed in maximums. We shall have done what we could when we turn over all our possessions to Christ and then ask him to crucify us with himself, so that all there is of us is Christ. If we do less than this we are not doing for him what we could.—S. S. TIMES.

EDITORIAL.

DOING ONE'S BEST.

(She hath done what she could. Mark 14, 8. Golden Text for Sunday Oct. 30.)

In any deed of charity, devotion or self sacrifice, we seldom go to the limit. It is indeed going a very long way to say that we have done our best. There is possibly no single passage of Scripture more maligned, distorted and misinterpreted than that which is quoted above. This Mary was a poor woman. She lived in an humble home. She and her sister Martha did their own home work. She was unable to indulge the luxuries of her day. Yet she puts together her savings. She takes the earnings of weary weeks, months, possibly years to the extent of at least \$200. This she uses to buy a bottle of the most costly ointment. This ointment was not to heal a sick person with, nor to be given in any sort of charity or philanthropy. It was simply to honor her Lord and Master with.

A dozen men shout, "Waste, waste, extravagance, foolishness." But it was not waste. It was not extravagance. It was not foolishness. It was one of the noblest of human deeds that we find recorded anywhere.

Above all else the son of God would have us hold Him in highest reverence and respect. We know of nothing in our day that the church needs to insist upon more than this—pure reverence, holy respect, heavenly adoration of the Son of God. Mary's example is unsurpassed in this regard. It shows a holy reverence for her Lord and Master. This ointment purchased at great expense was given expecting absolutely nothing in return. No thought or motive of any selfish end or aim entered into this act. It looked entirely to the honoring, the exaltation of her Lord. About half our church service has come to have a selfish end and aim. We are thinking what can we get from it? What is there of profit or privilege or pleasure in this for me? Mary's question was not that all. She sought to honor, not herself but her Lord, by her deed. She tried to her worship more than

she even thought to get out of it. Not what will Christ do for me in worship, but what can I do for Christ by worship, was Mary's mind, heart and purpose. With such a thought as that we can make the poorest sermon and the humblest service great and sacred.

There is that in life wherein we cannot count the cost. Mary did not stop to count nor calculate the dimes and deeds and dollars she had put into her gift. It was one of those sublime attainments of soul and sentiment beside which money looks mean and is insignificant. Her heart, her mind, her soul was in it. That was sufficient. It was one of those sublime sentiments of more value than gold, silver and precious metals, that possessed that reverential admiring heart, and Mary counted this of more weight and worth than all else she possessed. She did not go around soliciting funds, because she was unable alone, to do this costly act. She went of her own womanly heart and in her own worshipful way, and did her very best in honoring her Lord, in exalting the Christ.

In the final Christ wants us and not our gifts. He accepts our gifts that He may reach and win us. In this act Mary was giving, not her ointment, but her heart, her unlimited devotion, her unselfish soul. And the Master knew it. She was rendering a service sweeter than the offering she brought, opening a soul more fragrant in its reverence and devotion than the precious word she poured upon His head and His feet.

THE SMALLER DENOMINATIONS.

Members of churches of the larger denominations not infrequently prod, usually to their own hurt, however, those of the smaller denominations. Because of this spirit, Our Church Record, of Greensboro, speaking last week, editorially for the Methodist Protestant churches retorted in this fashion. "It is a common delusion for men of large cities and of large churches and large political parties to feel individually important, because of the great size of the community to which they belong. 'There are a great many of us, therefore I am a very important person—

age," is absurd enough, but feeling does not always wait upon logic. With this feeling of self-importance there is also the feeling of contempt for men of small towns and small churches and small associations of any kind.

Methodist Protestants have had to come in for their share of this gratuitous and unreasonable contempt simply because they were comparatively few in number. Our unjust judges seem to overlook the law of nature that the higher up in the scale of being, the smaller the number of individuals. Thus, there are more ants than elephants, and more minnows than whales." Which retort was evoked by a recent unbrotherly utterance, by the Rev. Dr. Aked, the noted Baptist divine of New York. This utterance and the reply thereto are given in the New York Tribune of recent date, and are self-explanatory:

"To the Editor of The Tribune.

"Sir: In your issue of October 10, Dr. C. F. Aked, of the Fifth Avenue Baptist Church, is reported to have said concerning a certain Bishop Sellew, of Jamestown, N. Y., that 'he belongs to a small and relatively insignificant denomination called the Methodist Protestant Church, a denomination which has fewer than 200,000 members.'

"This is a mistake in fact. Bishop Sellew does not belong to the Methodist Protestant Church, and that Church has no bishops.

"It is also bad logic. Even if Bishop Sellew does belong to 'a small and relatively insignificant denomination,' what bearing has that on Dr. Aked's argument? The size of a man's church has no more to do with the truth or force of his statements than the size of his hat.

"It is also a blunder in Christian comity. To assume to estimate the significance of a denomination by the number of its members is supercilious. Dr. Aked might as well call those members of his own church in significant who are worth less than one hundred million dollars.

"The Methodist Protestant Church is the second oldest Methodist denomination in this country. What it has achieved and what it is make it as dear to its members and as much entitled

to respectful mention as it had five times as many. Aked ought to extend his knowledge of American church history or omit reference to it in future controversies." T. H. LEWIS,

President of the General Conference of the Methodist Protestant Church, Westminster, Md.

We have seen some very small folks live in very large towns, and some very pious folks hold membership in broad churches. It is not the size of my town, nor the size of my church, by which I am measured, or am to be measured. It is the size of my character, the rather; the size of my service, my soul, my sacrifice. For we are to be judged in the final, not by the deeds done of the organizations, but by the deeds done in the body.

CHURCH UNION.

We do not know on what ground the Protestant Episcopal Church hopes to bring about a union of the churches of the various denominations, but at any rate that church has decided to make a beginning. At the close of their national triennial convention at Cincinnati last Friday a committee was appointed "to effect, if possible, a world's conference on church unity." Of this committee, with powers to act immediately Dr. Charles P. Anderson, Bishop of Chicago, was made President; J. Pierpont Morgan of New York, Treasurer; and Robert H. Gardiner, of Maine, Secretary. Before the Convention adjourned Mr. Morgan made a contribution of \$100,000 to the fund necessary to the promotion of such a conference. A vast fund, necessary to what it is stated is to bring about the greatest world's conference of Christian churches ever held, is to be raised.

It is too early, of course, to predict what the outcome of such a movement will be, and whether there is to come any practical benefit to mankind, or to the churches, therefrom. And yet, such movements, and such a contribution from one man, indicate something of the feeling now dominant, that the churches should be in close touch with each other, and that nations of Christians should co-operate for the redemption of sin and for the Kingdom of God.

COMMENT ON CURRENT TOPICS.

"BILLY" SUNDAY'S VISION.

The Bible is the miraculous book because of what it reveals, uncovers, shows beyond. Myriads of men and women, reading its pages have been permitted to see visions and dream dreams which come from beyond. Here is one William Sunday had, and it is both true and sublime."

"Twenty-two years ago with the Holy Spirit as my guide, I entered this wonderful temple called Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, Daniel hang on the wall. I passed into the music room of psalms, where the spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping prophet Jeremiah to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon and the Lilly of the Valley's sweet scented spices filled and perfumed my life. I entered the business office of Proverbs, then into the observatory room of the prophets, where I saw telescopes of various sizes, some pointing to far-off events, but all concentrated upon the bright and morning star, which was to rise above the moonlit hills of Judaea for our salvation. I entered the audience room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant Church. Then into the correspondence room, where sat Matthew, Mark, Luke, John, Paul, Peter, James and Jude, penning their epistles. I stepped into the throne room of Revelation, where all towered into glittering peaks, and I got a vision of the King sitting upon His throne in

all His glory, and I cried: All hail the power of Jesus' name, Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all!"

THE STATE FAIR.

The State Fair at Raleigh last week was pronounced by competent critics to have been the best yet held, and it should have been. It would be little short of criminal for the State not to show better each successive year its resources and development. Along with the other Southern States, North Carolina is just beginning to wake up as to its possibilities of material progress. We are just realizing that corn can be grown here the equal of that in Illinois, and at not much more cost. Our farmers are just learning that cotton will grow here, with land improvement, as luxuriantly as in the Mississippi Valley. We had thought heretofore that our "garden spots" would do this; we are learning now that with the right sort of crops and fertilizers our broad acres will do it. Nor does our land wear out, nor waste, save through ignorance and slovenliness. There were cattle and sheep and hogs and horses in Raleigh that would have compared favorably, for breeding and for keeping, with the exhibits at Chicago and St. Louis. The Fair is something more than the exhibition of a few crazy quilts and show cases of polished wood from the west, shells from the east and factory products from the Piedmont. Intelligent farmers with their products were there, not merely to win a prize, but to show what intelligent farming and a fertile soil could produce. And thousands who did not carry their products were there to take note of what had been done, and what could be done, by intelligence, skill and ability in conducting a farm or managing a factory. It is estimated that more than a hundred thousand people entered the gates from various quarters, and the object lessons taught and learned must prove of inestimable value to

those who are working for farm and dairy and forest and factory improvement.

We were told that there were several indecent, shameful, disgraceful, side shows. We agree with the esteemed News and Observer that these are unpardonable and inexcusable. There was a time when the management excused themselves on the grounds that "these attractions" were necessary in order to draw crowds and increase gate receipts. That time has passed. The crowds are more now than can be accommodated and the gate receipts are more than sufficient. The improved and ever improving moral taste and sentiment of the State demands that these indecent shows and degrading exhibits of sin and shame shall be abolished, excluded. We trust the management will remedy this evil and then go on with its work of educational progress and material and moral development.

Y. M. C. A.

There has not been a clearer demonstration of the Young Men's Christian Association's ability to get hold of men than was made at the White House in Washington, last Thursday. A conference of about 200 prominent business men from the largest cities of the country met in the east room of the White House to discuss plans of extending the usefulness of the Association, both in this country and abroad. Among the speakers were President Taft, John Wanamaker, Major General Leonard Wood, Melville E. Stone, general manager of the Associated Press, John R. Mott and others. The motto of the Conference was "Expansion," and enthusiasm of the real sort was aroused during the conference which lasted the entire afternoon. It was proposed to do aggressive work in the Philippines, Japan, Korea, China, India, Ceylon, Russia, Turkey, Porto Rico, Cuba and Portugal. To prosecute this work John Rockefeller offered the conference \$540,000 provided a like sum would be raised to go with it. This was quickly covered and over a million dollars

was in hand, practically, before the Conference ended. This organization has demonstrated its ability to live, and to do things worth while in Christian work and in character building. No one can question its usefulness, and happy is the town, fortunate indeed the city or community, that has a well ordered, well equipped, well directed Y. M. C. A. It means a practical effort to reach, to help and to save young men, a work noble enough in nature and design for the highest beneficence.

VITAL STATISTICS.

Since 1901 9,771,512 aliens have arrived in the United States. The southern Italians lead all in numbers, with a total of 1,976,263. Polish home-seekers were third in number, with 873,660. The amount of money possessed by each alien at landing averages \$22, but some amazing individual differences are evident. The Spanish-Americans were richest averaging \$104 each, and the Koreans were poorest with only \$7 each. Pacific Islanders average \$53 and Japanese \$41. The Jews' average was \$13. The immigration in the last ten years was equal to the normal population of seven of the largest Southern States, fifteen of the Western States. The combined normal population of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Delaware and New Jersey is not equal to it.

Charles Morgan, a Polk county desperado, fatally shot Policeman J. D. Dynch, of Hendersonville at Green River, Henderson county when the officer attempted to arrest him for disturbing religious worship. Morgan escaped.

The census department has discovered astounding frauds in the taking of the census, some cities padding their returns until their per cent of increase was self-evidently too large for them.

Those most interested are urging those who go to Conference as delegates be at the opening and remain to the close. This should be heeded.

Devotional.

THE SEED OF THE KINGDOM.

Synopsis of a Sermon by Dr. A. W. Lightbourne, Sunday Morning October 9, Dover, Delaware.

St. Mark: 26, 27—And He said, So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how."

This chapter is almost entirely given up to definitions and illustrations of the Kingdom of God. "So is the Kingdom of God." The paramount truth is revealed by the Master in this chapter. It is a matter of seed, soil, sowing, germination, growth and increase. Christ was a close student all through His earthly life. But He studied not the pages written by men. His great text book was the volume of God which lay open all around Him. The waving grass, the nodding lily, the vine, the fig-tree, and the birds of the air all photographed themselves upon His soul and furnished Him material for far-reaching reflection and profoundest moral teaching. To this fact we undoubtedly owe the incomparable parables of the Gospels. Had the truths of the Gospels been lodged in the illustrations and literary forms of expression drawn from the scholarship of His day, the New Testament would today be a locked book with the key forever lost. But Nature, like its great Author, is "the same yesterday, today and forever." An illustration drawn from any fact or process in Nature loses nothing by the lapse of time. It will be understood equally everywhere, and will be comprehended alike by the learned and the ignorant.

In most of the Lord's parables the works of God are made to explain the Word of God. The book of Nature is employed as a commentary upon the book of Revelation. For this reason the parables are the simplest and least liable to be misunderstood of all our Lord's teachings. We have only to take the facts, the laws and the processes in Nature mentioned in the parable, give them a spiritual interpretation

and then apply them to our own souls and we have the lesson which the Master designed to teach.

In the parable which constitutes our text the planting of seed in the soil and the process by which it is matured for the harvest are used to illustrate the operations of divine grace in the soul and point out the process by which man rises from the earthly to a fitness for companionship with God. What is true of the individual is also true of the entire race, the whole world. As the planted seed by germination and transformation gathers all the allied elements and properties and qualities of air and earth and transposes them and carries them up into another and higher Kingdom, so with the action and development of the seed of divine truth and grace in the minds and hearts of men.

"So is the Kingdom of God." That is, God's Kingdom does not spring up spontaneously. It is not an indigenous growth. It is not a latent germ slumbering in human nature that only needs culture and development. A seed from a purer clime must be buried in the soil of the heart. Then we bring forth the fruit of holiness. Any field left to itself, no matter how well watered by the rain and warmed by the sun, will produce more briars and thorns and weeds than it will grain. So the soil of the human heart, however great its culture and however favorable its surroundings, if left to itself will produce more evil than good. No shuttles of earth, however cunning and swift, are capable of weaving the robes of Heaven. Because of false notions upon this point there is much erroneous teaching abroad and many fruitless fields in religion.

The Master has told us that we are sowers of the seed of the Kingdom. That is our business. We are to sow the seed of truth and then leave the results to God. Men are disposed to claim and assume more than their real importance in the work. We are too inclined to give too much thought to the results. This misplaced anxiety demoralizes our part of the work, for our part alone is in danger of suffering from neglect. Our anxiety about processes and re-

sults too often arises from the fear that we may be entirely overlooked, or that our particular denomination may not be recognized or properly rewarded. All the strife and confusion and hatred and persecution in the religious world may be traced to this attitude of so many so-called Christians toward the Kingdom of God.

In the main the spirit of religious strife and ecclesiastical animosity and antagonism from this anxiety as to results and the selfish desire to monopolize the process. The overthrow of monarchy in Portugal is really more of a religious movement than political. All secret religious orders and establishments are to be outlawed and banished because of their bigotry and treachery and oppression. When a particular church becomes supreme in religious authority, it becomes a monopoly. We know something of what that means even in this country. But our free people will not long submit to religious oppression. They will soon demand that all ecclesiastical forms of government shall harmonize with our National form of government. Truth is omnipotent. All the seed of the Kingdom requires it to be sown. Then the Kingdom of truth will prevail. Any institution that blocks the path of true progress will be destroyed.

The normal condition of the soil is that of receptivity. It awaits and welcomes the seed. But the seed and soil will never come together of themselves. It is ours to sow the seed. Between those who don't want to do anything and those who want to do everything, the Kingdom sadly suffers. Our relation to the Kingdom of God is that of sowers. We are to scatter the seed of truth. Why is not the Kingdom of God flourishing in the world? It is because we are too anxious about outside results. "The Kingdom of God is within you" It cometh not with observation. I hear a great deal about Christian union. They are willing to take us in like the lion does the lamb. They are perfectly willing to have union if they can effect it by absorption. True Christian union is where your heart is right with mine, and my heart is right with yours, and we acknowledge each other as God's children.

I am not disturbed a particle by theological or ecclesiastical differences. The devil has tried to destroy the Kingdom of God in that way from the beginning. But it is stronger today than ever. You need have no fear about God's Kingdom. The average man cares absolutely nothing about theological discussions. He does not want to know anything about them. He knows enough to know that theology is not going to save this world. Nothing but the power of God can do that. Then it is not only folly to fear, but it is disloyalty to God, as well.

"So is the Kingdom of God, as if a man should cast seed into the ground." Here is an increase of thirty, there an increase of sixty, and yonder an increase of a hundred fold. Why? We don't know. "And the seed shall spring and grow up, he knoweth not how." When it comes to the question of the growth and increase of the seed of the Kingdom, there is no uncertainty. It does not depend on the soil, but upon the seed. Just so sure as you put the seed in the soil, the growth and increase will follow. The Kingdom of God is a new seed planted in an old soil. The soil may be corrupt, and may have nourished all kinds of noxious weeds, but the seed and not the soil will determine the character of the future plant. A single seed is dropped in a reeking marsh. By laws we little understand that seed sends down its root and up its stem and appropriates the corruption and mud around it. These it transforms and by its accumulation rises in a stately stalk, and then it unfolds in green and graceful leaves, and finally blossoms out into a snow white lily. It was not the marsh that made the lily, but the seed that wove corruption into spotless purity. Human nature can never be moulded by human hands and natural laws into anything higher or better than the human. But if God drop the seed of eternal life into the soul, there is no nature so vile but the divine germ will transform it into the likeness of God.

How silly then for us to worry over the growth of the seed. That is God's affair. Our responsibility ended with the sowing of the seed. The older I get, and the more I study this great ques-

tion of the salvation of the world, the greater is my confidence in the final triumph of the truth. What is to bring this about? The sowing of the seed. We have nothing to do with the character or action of the truth. God takes care of that. "His word shall not return unto Him void, but it shall—shall—prosper in the thing whereto He sent it." We have the divine assurance of its success. Have you ever thought that from the Creation all the floriculture and agriculture of the world have come down to us in a little seed? Did you ever know anybody to make a new one? Each seed after its kind—all its ingredients locked up in that little shell. So, my friends, there is in the seed of the Kingdom all the energy of God, and all the elements of Heaven.

Jesus said—"My Kingdom is not of this world." Then, where is it? He said—"my Kingdom is within you." That is the greatest truth that was ever uttered. When God takes possession of the soil of your soul and puts the seed of the Kingdom there, the fruitage is sure. When we buy seed from men we are frequently deceived. When you get the seed of God in your heart, there is no deception. Every seed is full of the power of God. Man has his work to perform and God has his. "Man can plant but God must give the increase." It sprung and grew up "he knew not how." The soul born from above rises into the likeness of God—but who can tell how? We kneel at the foot of the throne and look up and wait for the King to appear—and ere we know it He is seated in our souls.—From Dover Del., State Sentinel.

A TALK WITH PROGRAM BUILDERS

Why do we hold conferences, conventions, and the other gatherings of our church?

For three reasons.

First. To have reports made of what has been done since the last meeting.

Second. To get information as to the needs and how to cope with them.

Third. Inspiration for the work.

There be some few among us who are content with number one.

They go to conference to find what has been done. They go to the Sunday school or Young People's Convention with the same end in view. If they find things in as good condition as they were a year ago, they are satisfied. They are not concerned much with progress, just so we are holding on now. I am glad we have few only of this class, an increasing smaller class I am confident.

The great majority of us go to conference also for inspiration. We want to feel good. We want to come back home enthusiastic, bubbling over with ambition to do more and better. We want the conference to provide us not only with reports and bold statements of what has been done, but with a goodly number of stirring addresses. We want the church painted in glowing colors, the Sunday school gloriously lauded, the Christian Endeavor Society crowded with diadems of glowing eloquence. We want to feel what great agencies for justice, truth, and righteousness all these organizations are. We want to see things in grand array. We want to be enthusiasts. And then we go home and declare we never attended such a gathering before, but are not able to point them to any plan of realizing the things we want and we're inspired to think we could have.

An increasing minority also go to conference and to our other gatherings, not only for reports and inspiration, but for information as to improvement and growth and development as well. We are not satisfied when the gifted orator tells us how grand it is to have the older people active in Sunday school work. We must know how it can be done and how we can do it. We are not satisfied to be told how excellent and useful a thing a teacher training class is. We want to know how we can get one in our church. We are not satisfied to hear Christian Endeavors and Missionary Societies and Ladies' Aid and all the rest duly enshrined in eloquent phrases, we want to know by what manner of means we shall attain these things. We want inspiration, but we want something more—definite inspiration as to how these may be worked out.

Now, how shall we have these

three things satisfied? The first is easy, the churches or other organization, as the cause may be, will report, so will the ministers and the committees. In this way we shall know what has been done and many of the things we need to do. There will be need of a few set addresses for the purposes of inspiration, and sermons of the inspirational type. For information as to method and manner of proceeding there must be introduced the round-table or open parliament. Nothing can compare in effectiveness to a well conducted round table. The question box method is also good for it helps solve the difficulties that have already arisen in the local organizations. Our program builders have not set proper store by the open parliament and the question box. We rise the methods of twenty five years ago in our public gatherings. We need to change.

I suppose there has never been such an effective gathering of christian workers as the World's Conference for Missions in Edinburgh this summer. Yet no man spoke over seven minutes in the conference proper, and there was no great inspirational address by which the great gathering can be remembered. "It was distinctly a conference for discussion rather than a mass meeting for inspiration," wrote a green newspaper correspondent. Our own gatherings have thus far been more mass-meetings for inspiration than conference for discussion. But we are meaning a more rational method. Our program builders are giving and will continue to give increasingly more space to open parliaments, round tables, question boxes, and other means of arriving at definite plans and wholesale methods in religious polity.

ABOUT CONSUMPTION.

Although you may have trouble in your lungs and be suffering from the disease called tuberculosis, you may get well, as thousands of others have done, by strict adherence to the following rules, though it may take a long time.

Be out in the fresh air as much as possible, but do not get overtired.

If you cannot have work out of doors go to the house or to an open window and take 12 full breaths. Do this six times each day.

Do not exercise when you have a chill or fever.

Sunshine kills germs. Be out in it

as much as possible, and allow it to enter the house freely.

Sleep in a clean, well aired room with windows open, and go to bed early.

If possible sleep on a piazza or roof. Avoid crowded rooms where the air is close and where there is much smoking.

Eat plain, simple food, (eggs, meat, bread, oatmeal, macaroni, rice, vegetables, milk, cream and butter.)

If possible have some hot liquid food before you get up in the morning and at bedtime.

Only take medicine at the advice of a physician.

Spend your money for food rather than medicines. Medicines as cures for consumption have no value whatever.

Do not drink whiskey, rum, gin, brandy or beer, but drink all the milk possible.

Keep clean. Take a sponge bath, (preferably cold) each morning and rub the skin well with a coarse towel.

Do not swallow what you cough up; try not to cough.

Protect your friends and neighbors from taking this disease from you by burning what you cough up. What you cough up contains the germs of the disease and if it dries it soon becomes dust and flies about in the air, and your friends, breathing the dust, are liable to catch the disease.

This disease is often carried by unwashed hands of the patient or nurse. Wash the hands frequently and always after handling anything which the patient has used, and before touching any dishes or food.

Never spit upon the floor or sidewalk.

ELON COLLEGE.

Elon College will be represented by at least six and perhaps ten men at the State Convention for Y. M. C. A. in North Carolina College to be held in Raleigh, on October 30th. The Y. M. C. A. is in a most flourishing condition both from the standpoint of interest in athletics and the excellence of its public meetings.

President Moffitt left last Sunday to attend the sessions of the American Christian Convention which body is now in session at Troy, Ohio, and will continue to be in session until October 26th.

Dr. P. H. Fleming, of Burlington, Dr. and Mrs. Daniel Albright Long, of Graham, and Rev. Jas. L. Foster, of the Christian orphanage of this place, will also attend this convention. W. A. Harper.

Geo. E. Cook,

Elon College, N. C.

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NOTES AND PERSONALS.

We have been greatly worked the last week in moving our printing place from Greensboro to Burlington and are late this week

Now if the esteemed Norfolk Landmark will fall to and elect to Congress its Col. E. E. Holland, as no doubt it will do, we will take back all those hard things we have been saying of the Second Virginia District

We chanced to have personal acquaintance with Col. Holland, and know full well that no district will have a cleaner and a more conscientious representative in Congress than the now famous Second district of Virginia. We heard the great commoner, Zeb. Vance, in what proved to be about his last great public utterance, on capitol square at Raleigh before an immense multitude who were listening attentively to every word. That veteran of a lifetime of public service, raised the palms of both hands Heavenward and said, "I thank God, my fellow-citizens, that in all my private and public career neither of these hands has ever touched tainted or questionable money, and before God I have not been biased or bought by any clan, clique or corporation." And everybody there knew that Vance was telling the eternal truth when he said it. Mr. Landmark we happen to know your Col. Holland well enough to say that if you were to keep him in Congress, or in any other public service, all the rest of his natural life, there would not be enough money in Washington nor in all the corporations of this country to purchase him, or to swerve him by a hair's breadth, from what he sees and believes to be his duty. And here is predicting that Col. Holland will go to Congress, and will stay in Congress if he can be induced, till Virginia gets ready to make him its Governor. Conservative, cautious, honest, true, a ripe scholar, a clear thinker and a Christian gentleman, Col. Holland will do himself credit and his district honor in the national congress.

Our sympathy goes out to our dear brother, Rev. G. R. Underwood, Sanford, N. C., who on October 21st, sends us this distressing word: "Mrs. Underwood is very low. I don't think

she can live through the day. Paralyzed on left side. Pray for us. Sister Underwood, a most excellent Christian woman, who as not been in good health for nine years and we regret indeed to learn of her added afflictions.

Bear with us this week, thou generous reader. The paper is not what we want it, and is late. We moved and enlarged, and well we have tried to do our best under very trying circumstances. We hope to be on time and in spick and span shape by next week.

The championship series of ball games, five in number were played last week, including Sunday, between a Philadelphia Club, the athletics, and a Chicago team, the Cubs. The total gate receipts for the five games were \$173,980, of which amount \$79,072,93 were divided up amongst the players. The total attendance was 125,219. We fear that almost as many people in Chicago went to see that ball game on Sunday as went to church.

Have you read, or are you reading McClenny's Life of Rev. James O'Kelly? It is worth while. Read in this issue what Dr. J. P. Barrett, of Dayton, Ohio, and Rev. J. W. Holt, of Burlington, N. C. say of the book.

David Bennett Hill, ex-governor of New York, and ex-United States Senator, died at his home Walper's Roast, near Albany, N. Y., October 20th. Mr. Hill once loomed large as a presidential candidate and was regarded as a man of great character and ability.

ARE WE SAVED?

Works do not win eternal life for any one; but any one who has eternal life shows it in works. As Mr. Pierson said in commenting on a recent lesson, in these columns: "Christians work not to be saved, but because they are saved." James has been criticised for putting too much emphasis on works as an essential evidence of salvation; but neither James nor any other New Testament writer begins to give as much emphasis and importance to works as did Jesus Christ himself. The three lessons that have just been studied from the twenty-fifth chapter of Matthew ought to burn this truth deep

into the life of every one who reads them—especially of every professed Christian. Profession is not enough. A single act of turning toward Christ is not enough. The mastery of the whole life by Christ, so that Christ may continually bring to pass, through one's life, those superhuman works in his Kingdom which only He can do: this is the evidence of salvation which he asks of those who claim to be his disciples. "Every branch in me that beareth not fruit, he taketh it away."—S. S. TIMES.

SUFFOLK LETTER.

I reached Troy Ohio, where the American Christian Convention is now in session, on the afternoon of October 19th. The Board of Trustees of the Christian Publishing Association held a final meeting for the quadrennium order to make report as full and complete as possible.

On that same Wednesday evening there was an informal meeting in the church of all the delegates who had arrived, to carry out the plan for a cordial meeting in a social way before the opening of the convention, on Thursday. That meeting was largely attended and greatly enjoyed.

The Convention opened on the forenoon of Thursday, Oct. 20th, and will probably close on the 27th, as that is the time set by the program.

The delegates present from the Southern Christian Convention are Revs. D. A. Long, D. D., P. H. Fleming, D. D., J. L. Foster, Mc D. Howsare, Wm. T. Walters, J. P. Barrett, D. D., W. W. Staley; and layman, J. D. Gunter. The Southern delegation is small, but representative and we distributed.

There is widespread regret at the absence of Rev. J. O. Atkinson, D. D., who had been chosen to deliver the "Convention Sermon." To carry out the geographical relation the duty fell upon this unfortunate and the Convention missed the opportunity of listening to our great North Carolina preacher. The only compensation for such treatment that will give satisfaction is for Dr. Atkinson to let me fish in his place, sometime, in Beale Johnson's pond.

All the Southern brethren

were glad to meet Rev. W. D. Harward from Iowa though really from N. C. and Va.

The Convention is down to business now and will be under pressure for the remainder of the time.

This Saturday afternoon, the Convention adjourned for a trolly excursion to Dayton, where some three hundred visited the "Publishing House" and were present at the solemn services of laying the corner stone of the Watson Memorial church on Broad Street. Rev. F. G. Coffin is the splendid pastor and Rev. J. B. Weston, D. D., president of the Biblical Institute, Defiance, Ohio, delivered the main address. Dr. Weston is eighty-nine years old, but is still active in teaching young ministers in the Institute. It was a delightful occasion and the brotherhood at large is invited to contribute to this church as a fitting memorial to Rev. J. P. Watson, D. D., leader in missionary enterprise and so long the successful editor of our Sunday school literature. If you feel like taking part in this memorial, send your contribution, large or small, to Rev. F. G. Coffin, Dayton, Ohio.

It is now Saturday afternoon, and I am snatching a few moments from the busy hours, and sitting at the desk of Rev. J. P. Barrett, D. D., the efficient editor of the Herald of Gospel Liberty, I am for the first time in my life, penning a better for the press in the editor's sanctum,

Troy, where the Convention is in session, is a good town of ten thousand, on the Miami river, with traction lines to Dayton, Columbus, and other cities, A quarter of a million stone court house property; three great public school buildings, one with a fine hall with six hundred opera chairs, no saloons, a fine and prosperous Christian church, a quiet and prosperous community surrounded by a fertile farming country.

Rev. B. F. Black, Secretary of the Suffolk Y. M. C. A., will preach for me tomorrow,
W. W. Staley

Mr. J. M. Kernodle, an aged and well known citizen, of Mortons township killed himself last Monday morning by hanging himself.

Mr. Kernodle was about 70 years of age, and it is thought that his mind must have become deranged, as no other reason can be assigned for his rash act.

The Christian Orphanage

REV. JAS. L. FOSTER, EDITOR,
Elon College, N. C.

OFFICERS OF THE ORPHANAGE:
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Amount brought forward \$1928 47
Dues

Janice Fulgham .10
Monthly S S. Offering
Suffolk, Va., 15.44
Greensboro, N C, 4 74
Franklin Va., 5.26
Elon College, N C,
"Citizens Class," 5 00
Timber Ridge, Va., 1.62
Liberty, N. C., 6.40
Special Offering
Mrs. S E. Jeffreys 1.00
Amt., 40th week 39.56

Total \$1968.03

My Dear Children:

Good report this week, but some how your letters and dimes do not appear to advantage. Let us do better next week.

Our children returned last night (Oct 18) from the Raleigh Fair and you can imagine the time we had for several hours afterward!

Tired bodies, but not tongues kept a chatter until after bedtime and "Children hush and go to sleep," had to be repeated several times before the order was obeyed. Members of the Raleigh church most cordially entertained them Tuesday night, supper, lodging and breakfast, and each child declared he had the best place to stay. A visit to the park, Capitol, Governor's Mansion, and Museum, with Col. Fred Olds,

11 of Oct. 1910
Hobson, Va.

Dear Uncle Jim

As I never have written to the band I will write this evening. I had the earache and could not go to school. Mother is sick also. I have two little brothers who are smaller than I am and cant go to school and I have one little sister and she is not one year old yet Good by to uncle Jim.

From Janice Fulgham.

You are certainly welcome as a worker and member of our Band, Janice. Your letter is alone this week, but we trust the next time you write you will have plenty of company.

who kindly explained the historical part of this most interesting place, gave the children much information as well as pleasure. Col Olds was extremely kind in his attention, afterward taking them to the moving pictures. The children will never forget him for thus remembering them. I believing he has a failing (?) for this kind of work anyway. The children of the Methodist Orphanage were given a like treat some time ago by this friend, and I think he delights in it as much as they. Our children also enjoyed a visit to this orphanage and were kindly shown through by Mrs. Jenkins, the friendly matron. Wednesday it rained! Dismal sight for thirteen girls and boys who were anticipating such a wonderful time at the Fair but—they went and as one expressed it "split the mud!" Cry babies, whips, come-back-balls, pins, jewelry, apples, candy, most of their money gone, etc, is the result, Who cares, not they, for a better time they never had

Many, many thanks to railroads, secretary of Fair and friends who thus gave pleasure, and we hope profit to these Orphan Children! We have to report this week from Capt W. H Turrentine 6 bu. of Va turf oats, and Mrs. W. H Turrentine gave 2 bu. of nice wheat We greatly appreciate these nice gifts and also thank Miss Pugh, of Morrisville, N. C, for some good warm clothing and winter hats—just the things our girls need. The L A S of Providence Christian Church send a nice quilt, and we give them our hearty thanks Remember the Thanksgiving offering Get ready!

Most Sincerely,
Uncle Jim.

REV. JAMES O'KELLY, A CHAMPION OF RELIGIOUS LIBERTY.

Many great men are dead years and years before they are appreciated—before their life work and character are seen and estimated at their true worth.

This is true of the Southern champion of religious liberty, the Rev. James O'Kelly who, though at the time an ardent Methodist, severed his connection with that people before he would surrender his right to autocracy. It was a bold step which he took in 1792' in which he renounced his affiliation with the

Methodist brotherhood and became the leader of a movement, which in 1794 came the Christian Church. In this step he lost place and power in a great ecclesiastical body, but he gained for him self and his associates the liberty for which his soul longed and the privilege of a broader fellowship and larger fruitfulness in service than he could have had under the dictation of a man-made bishop.

O'Kelly has waited long to be vindicated in the pages of history. He passed to his reward Oct. 16, 1826 eighty-four years ago but not till this year has any man given him the justice of a worthy biography. Our own people in fact have known very little of the man, except that he led in the founding of the Christian Church. This need be so no longer, since The life of James O'Kelly has been well written and but recently published. It is in this book that the noble man and brave religious teacher and leader gets something like ample justice. The true "ins and outs" of his separation from the Methodist church are for the first time given to the public in a shape at all adapted to a defense of his course in withdrawing from the Methodist. Not only does the book vindicate the motives of the man, and set forth the necessity which seemed to be laid upon him to make a bold stand for religious liberty, but it shows the man, the preacher and the writer, as he was, as no other effort has ever done.

The Christian church for the first time in its history has within its reach the information which gives its people a worthy estimate of the man, enabling them to know O'Kelly as he was, as a man, as a preacher, as a writer, and as a reformer. No effort to estimate the man in so brief a space as this article will allow can possibly do his memory, or his life work, justice. That he was a man of marked individuality none can question, if they knew the facts of his life. Every lover of the Christian church ought to read MacClenny's "Life of O'Kelly."

As a man he had a strong character and a firm will. As a preacher he was a great power in the pulpit. As a writer he was well able to handle his thought and to impress the reader with the wisdom of his claim and the strength of his argument. As a reformer he was daring, fearing not the face of man, and yet with it all, he was gentle in disposition and spiritual in his life and in his preaching.

Elsewhere in this issue we pub-

lish his plan of Christian Union, and we believe that, notwithstanding he wrote over a century ago, few of the men and women who have written since his day on the question have ever equaled him in any similar effort. Indeed we doubt that any man has arisen in the Christian church since his day, who has given the world a more sane and brotherly, and withal Spiritual, plan of union for the people of God than did O'Kelly a century ago. Now the very atmosphere is pregnant with the thought and spirit of union but when O'Kelly wrote the wonderful paper given in this issue, he was as a lonely sentinel in a strange and an unfriendly land, with no sympathy from the outside and no encouragement from any source, and yet it is our candid opinion that few papers have ever been written on the Union of God's People which are at all comparable to O'Kelly's. We have had a great man as the founder of our organization, but we knew it not. Even now he speaks with authority and power. We need to know him, for the better we understand him, the better we shall understand our principles and the spirit of our work. His was a beautiful spirit and a noble life, truly given to the Gospel Ministry.

The life of Rev. James O'Kelly, by Wilbur E. MacClenny, with an introduction by Rev. W. W. Staley, D. D., and published by the Christian Sun, Elon College, N. C. The book is well printed, and substantially bound in cloth, contains 253 pages, and sells for \$1.50 per copy. The people of the Christian Church cannot prize this volume too highly. Our people sorely need to acquaint themselves with the contents of this book. It will give us an original view of the Christian movements as the Founder of our organization saw and understood it—Editorial of Dr. J. P. Barrett in Herald of Gospel Liberty.

A. C. C. OFFICERS.

The following officers have been elected by the American Christian Convention this week in session at Troy, Ohio:

Rev. W D Samuel, President.
Rev. L W. Phillips, Vice-President
Rev. J. F. Burnett, Recording Secretary.
Rev. John Blood, Secretary of Finance.
Rev. W. G. Sargent, Secretary of Education.
Rev G. W. Powers, Secretary Home Missions.
Rev. M. T. Morrill, Secretary Foreign Missions.
Rev W G. Wicker, Secretary Sunday Schools.
Rev G. A. Watkins, Secretary Christian Endeavor.

AMONG THE CHURCHES.

WAKEFIELD, VIRGINIA.

Some time ago several of my protracted meetings were reported but since then we have held three more. During the week following second Sunday in September, Rev. A. J. Ramsey, Pastor of the Gospel church, Norfolk, Va., was with us at Burton's Grove, and preached twice each day during the week. Brother Ramsey is a spirit-filled man, with logic force and scripture. Several were converted, the church and community strengthened.

Third Sunday in September Rev. L. C. Craig, of Walnut Ridge, Ark., was with us at New Lebanon, remained during the week and through the following Sunday preached twice each day. His sermons were biblical, spiritual and uplifting. There were several conversions and a few reclaimed. Three have united with the church since the meeting. Brother Craig took well with the people, and we feel that much good was done by having him with us. Monday night after fourth Sunday in September, Rev. D. A. Keys, of South Norfolk, Va., reached us and our protracted service began at Dendron, Va. The meeting progressed well during the week, the congregations being greater than we could accommodate, we moved to the M. E. church. The services demanded of Brother Keys to stay over Sunday, and it was reported by many of the most intelligent people of Dendron, that Brother Keys, preached one of the most powerful sermons Sunday morning that has ever been heard in Dendron. The meeting continued during the second week, and several confessed and many were reclaimed. Brother Keys did fine preaching, and we feel that, since the M. E. people began where we left off, and had one of the greatest revivals that Dendron ever had, that Brother Keys was one of the greatest preachers Dendron ever has had. Three have united with the church and more to follow. The Sabbath Brother Keys remained in Dendron the writer was in Norfolk, and filled the brother's appointment at South Norfolk. The South Norfolk people have a real nice church.

building and from what the writer could observe the future is bright and hopeful for a better day. Brother Keys is much beloved by his good people. The writer had a most pleasant stay with the people, and especially while in the hospitable home of brother and sister Rodgers. While we think of the work that has been done in our field of labor, we are glad to have had these brethren with us and feel that as the time passes on, their work will be felt in every department of the church.

C. C. Jones.

LAMBERTS' POINT, VA.

Perhaps a few lines from our little church, just at this time, would not be out of order. The conference year, that is now about to come to a close, has been the best year, in many respects, in the history of the church. Thirty-six have united with the church since last conference. We have met in full all our financial obligations up to this time. It has meant sacrifice on the part of many to do it, but the sacrifice has been made willingly, with just one purpose in view, and that is, the glory of God in the salvation of precious souls. Some of those received into full fellowship with us have already proven unfaithful, but many are proving very faithful, and so we feel like praising God and pressing forward. We have just closed a meeting that resulted in the addition of six new members, and a general revival among the brethren and sisters. We desire to return our thanks to Revs. M. W. Butler, M. L. Bryant and M. P. Porter for special services rendered us in revival efforts during the year. I found it pleasant to labor with them. Our assessments to conference will, the Lord helping, be carried up in full. We have added four nice, well ventilated, Sunday-school class rooms to our church within the last few months which makes it very convenient and a real blessing to us in our class-work. We now have six well arranged class-rooms. Our Sunday-school is not the largest in this section, but I think it will compare favorably, in the work being done. The Lord has wonderfully blest us and we mean to give Him all the glory and praise It belongs to Him. I have been

unanimously called to serve the church another year. I was with Brother Rountree in his meeting at Centerville, week following the fourth Sunday in September. I was pastor of this church about twenty years ago. Since that time many changes have taken place. Several of the older ones, whom I loved in the Lord have passed from labor to reward. I missed them much. Sons and daughters have come to the front and the work prospers. I enjoyed myself with them. I do not think I ever preached to a more attentive congregation. May God bless and lead, until every one of them knows the Lord in full salvation. Brother Rountree is very popular with this people. I most earnestly ask the prayers of the brotherhood in behalf of our church at Lamberts Point. We are looking unto the Lord and expecting success, J. W. BARRETT.

VALLEY LETTER.

We are now about settled for the work of another conference year.

Rev. R. L. Williamson has taken charge of part of the church served by Rev. Edward French, and of those in Rockingham county, served by Rev. W. T. Walters, so that Bro. Walters can now devote more of his time to the Winchester work. My work remains the same as last year with the addition of New Hope and Beulah, and Bro. Williamson assisting me on the third Sunday of each month. Bro. French has accepted a field of work in Ohio, and is now located at Defiance. Those of us in the field here are heavily worked--in fact over-worked.

Since my last letter to the Sun, Children's Day services have been held at Linville, Mt. Lebanon, New Hope and Antioch. In each case an interesting program of songs, recitations, addresses, etc., was prepared and executed, dinner in abundance served at the church, and a pleasant and profitable day spent by all. These Children's Day exercises always draw large crowds, and are very enjoyable occasions.

I am now in a revival meeting at Mt. Olivet (R), and am being ably assisted by Rev. R. L. Williamson.

This is my first meeting for his year. There are nine others

to follow. These meetings will consume the entire winter

A. W. Andes,
Harrisonburg, Va., Oct. 17, 1910.

BETHEL.

We held out meeting here beginning 5th Sunday in July. The Lord gave us a good meeting. There were about nine that found the Lord. This is a working little church. We have about all of our Conference assessments in hand. We hope to go to Conference as a banner Church.

CHRISTIAN CHAPEL.

Here we have a good working church. We began our meeting on Saturday before the 2nd Sunday in August. The Lord gave us a good meeting. The church was greatly revived, with eleven to profess faith in Christ and eight joined the church. We hope to go to Conference as a banner church.

NEW HILL.

Here we have a good band of workers. We began our meeting on the 4th Sunday in September. The Lord gave us a good meeting at this place. The church was greatly revived with an addition of five to the church. We want to go to conference a banner church.

We have covered and ceiled our church building this year and now we want to get an organ.

Bro. T. E. White was with me and did good preaching. His sermons were enjoyed by all.

PLEASANT RIDGE.

Here we have a working church. We began our meeting on the 3rd Sunday in August. The Lord gave us a glorious revival. There were about 59 or more that professed faith in Christ and 40 united with the Church. To the Lord we give all the praise.

I am glad to say that all of my work is in good condition.

J. S. Carden, Durham, N. C.

FOR RENT.

I have a farm to rent at Elon College,—58 acres, with a good 6-room house, a good well of water, and out-buildings. This is a chance for some one that wants to educate his children and farm also. I will rent for one year with privilege of three or five years.

J. J. Lambeth,
Elon College, N. C.

NORFOLK LETTER.

Mrs. Dean and her daughter Miss May Dean, who have been making their home with Mrs. Dean's daughter, Mrs. A. R. Greene, have gone to their old home in Oklahoma. They will probably spend the winter there, returning in the spring. They will be missed from our church and Sunday school.

Yesterday had been designated as "Baby-Day" in our Sunday-school, and it seemed as if nature was smiling on us.

Weather conditions were ideal. The church had been decorated in a manner peculiarly fitting to the occasion. We have 34 on the "Cradle Roll." They could not all be there, but a large number with their mothers assembled at the home of the Department Superintendent, Mrs. A. R. Greene, about a block away, and just as the main school had finished the lesson study period, the procession, lined up with decorated carriages and go-carts, preceded by the Pastor and Dept. Supt., reached the church. Each baby was then taken out and standing behind a table on which was a little cradle, each baby, on being introduced by the Supt. of the school, dropped into the little cradle a bag containing a birthday offering for the orphanage. On being introduced, each one was given the Chatauqua salute by the school. Some eight or ten of the main school were afterwards making their birthday offering for the orphanage, and the last of them was my father, W. I. Manning, who being 81 years "young," it was suggested that he be given the salute, which was done enthusiastically.

The meetings which have been in progress at the Temple closed last night with a glorious service. Forty-eight united with the church last night, and several more are to join later. Several have joined other churches as a result of the meeting. The church has been greatly revived and encouraged as a result of the meetings. Pastor Howsare is delighted and much encouraged. He will probably accompany Brother Swearingen, as he goes to Ohio today to attend the A. C. C., at Troy on the 20th. Mrs. Gibson and her son from Rosemont will attend.

It is a source of deep regret to

the writer, that circumstances seem to make it impossible for him to go.

J. W. MANNING.

SPARKS FROM NORFOLK.

Some of our readers would be glad to hear a word from our venerable brother, Col. A. Savage. He is feeble now, has been worse for the past two weeks. The physicians would have us believe that he is considerably weaker than he has been yet. He does not suffer any acute pain now, except in his eyes. He suffers from his eyes not being able to see at all, for the past few days. He sleeps the most of his time. Ask God's richest blessings upon him and his faithful wife. He is a brave and true soldier and needs our prayers.

Many SUN readers know Brother Sam Etheridge, a loyal member of our church. He is a great sufferer from rheumatism. He was confined for several weeks but is out now though a great sufferer.

Mrs. J. J. Joyner one of our flock, and a long time sufferer, has returned from Takoma Park, Maryland where she spent the summer. She expects to spend the summer in Norfolk. Her condition is not favorable for recovery.

The meeting at Lambert's Point was good. Brother Barrett says he had several accessions to the church. These are deserving people. I believe we should help build them a comfortable house of worship next. This is a field that needs help and would appreciate it.

It does us good to visit Brother Harrell in Portsmouth these days. It seems that he can preach better now since he has a good house to shelter his flock. His work is growing, and he is pushing things smoothly and quietly winning as he goes. His large motor organ is a handsome one, sweet toned and will rank with any one in the two cities. Brother Harrell does not write to the SUN often. We hope to read more of his letters in the future. We suppose he is busy and then too he does things while others are talking about them. He enjoyed a Christian Endeavor Society about three weeks ago, has about thirty

members and is proving a good organizer in his church.

The Revival meetings at the Memorial Temple has closed with several additions to the church membership and a jubilee meeting. While it has been impossible for me to attend these meetings. I was permitted to attend a few of them. Brother Swearingen is indeed an evangelist. He is a learned scholar and a Godly man, not hot headed, but weighs every word said and gives his hearers time to consider their ways. Few men possess the evangelical ability that he does. I love to hear him explain the Scriptures. Good must result from the meeting at the Temple.

J. H. Blanchard,
Norfolk, Va.

THE LIFE OF REV. JAMES O'KELLY.

I have just finished reading this interesting biography. To a member of the Christian church it cannot fail to give fresh and wholesome inspiration. The courage of conviction shown by O'Kelly, under trying circumstances, is like a fountain of pure water to the thirsty inquirer. Only a hero would have maintained the integrity of his purpose in the race of determined oppositor. I most heartily commend the book to the young ministers of the Christian church. If the author could have made positive statements where, for lack of data, he had to say, "perhaps," and "may be," or similar words the work would have commended itself more strongly to the reader; but the makers of history do not always realize the importance of recording their doings in minute detail. By patient research the author has done a valuable service to the cause of truth and to the Christian church.

J. W. HOLT,
Burlington, N. C.

APPRECIATION.

I have recently received special kindness from some of the members of my churches for which I wish to return thanks: Mrs. Ed. Wyatt, bucket sauer kraut and fruit. E. K. Isely and Riley Sutton, each a sack of flour; Mrs. Eliza J. Cook, H. D. Gilliam, J. D. Simpson and family, molasses and fruit; Mrs. Annie Wilkins, bucket of honey. May

these tokens of regard inspire the pastor to deeper gratitude and more consecrated service.

J. W. HOLT.

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Young People

W. A. HARPER, EDITOR,
Elon College, G. C.

C. E. TOPIC FOR OCT. 30--A FEW SUGGESTIONS.

My Denomination at Work in Other Lands, Hs. 2:1 8.

Let the Missionary Committee lead. The chairman should perhaps make the leader's remarks. One of the members should read the Scripture passage, another should comment briefly thereon, a third should lead in prayer, a fourth should announce the songs. Every member of the committee should be prominently seated before the Society and only one should have some distinctive part in the leading of the meeting.

THE LEADER.

In his remarks the leader should give the reasons for foreign missions:

1. Christ commanded it.
2. Brotherhood demands it.
3. The home church thrives most on it.
4. Can we be saved and not practice it?

Each of these reasons and others that will no doubt occur to him, should be briefly expounded and supported by Scripture references.

WRITTEN WORK:

If a letter has recently been received from one of our Missionaries by a member of the Society, have it read. If not, have a letter recently appearing from one of them in the Christian Sun or Christian Missionary read. Have an essay of a few minutes on our work in Porto Rico and South America. It would be well also to have a biography of our present missionaries read to the society. Their photographs should be on the society rolls.

QUESTIONS OF THINKING (Give your answer briefly and voluntarily):

What will give us the missionary spirit? (To several.)

Why do the brethren need Christianity?

What is the latest from our Japan mission?

Of what value is mission study classes?

Ought we to have a correspondent to write to the missionaries at stated periods in our

foreign fields?

What advantage would we derive from this?

What advantage would the missionaries get from it?

What caused our church to undertake foreign mission work? When?

Have the results abroad justified the movement?

Have the results at home justified it?

What will become of the anti-missionary church?

Why are medical missions helpful?

Industrial?

Educational?

What is the relation between missions and civilization?

Scripture seed thoughts: (After memorizing the verses and deciding on a sentence comment, voluntarily participate in the meeting:)

Taught the people, Act 4, 2.

Preached Christ, Acts 8, 5.

Preached Jesus, Acts 8, 35.

Christ The Son of God, Acts 9,

20.

He is Lord of All, Acts 10, 36.

Jesus is Christ, Acts 17, 3.

Christ is crucified, 1 Cor. 1, 23.

What we preach, 2 Cor. 4, 5.

That we may teach, Lev. 10 11.

Thou shalt teach diligently, Deut. 6, 7.

That the generation to come might know, Ps. 78, 6.

Teaching and ministering to one another, Col. 3, 16.

These things teach. 1 Tim. 4, 11.

Apt to teach, 2 Tim 2, 24.

These hands have ministered, Acts 20, 34.

Not Slothful, Romans 12, 11.

If any would not work what? Thess. 3, 10.

Go to the ant thou sluggard, Prov. 6, 6.

Greater Work shall he do, John 14, 12.

Received strength, Acts. 5, 16

Jesus Christ maketh whole, Acts, 9, 34.

Prayed and healed him, Acts 28, 8.

For next week:

M., Oct. 31. Happiness in God. Ps. 73: 23-28; Neh. 8, 10.

T., Nov. 1. In Wisdom, Prov. 3: 13 26.

W., Nov. 2. God's Love, 1 John 4: 18, 19; John 17, 26.

T, Nov. 3 Helping others, John 13, 12-17.

F. Nov. 4. Christ's recipe,

Matt.: 5, 3 12.

S., Nov. 5. David's experience Ps. 32: 1-11.

Sun, Nov. 6 Topic—Secret of happiness. Job. 5: 5: 17-27; Prov. 3. 12-18. (Consecration meeting.)

Ask all to have a verse from Job or Proverbs for the next meeting.

SUGGESTED PROGRAM.

1. Chain of Prayer.

2. Bible Reading. Comment.

3. Song Service.

4. Prayer.

5. Written work.

6. Leader's Remarks.

7. Special Music.

8. Voluntarily participation, in whatever moment desired. Answers to questions handed out voluntarily given. Bible verses and comment voluntarily offered. Interspersed with stanzas of appropriate hymns.

9. Prayer.

10. Pastor's remarks.

11. Song. Offering. Lord's Prayer in Concert.

CONDITION OF SUCCESS IN CHRISTIAN ENDEAVORER.

By Prof N. F. Brannock.

It is a universal truth that everybody wishes to be a success in life. Although some seem very careless and indifferent, I believe I am safe in saying that everyone has down deep in his heart a strong desire to succeed. Even the person who is drifting with the tide expects some time to change his course into the channel of success. In fact, no one likes to be called a failure. We feel that it is a disgrace to be a failure; but on the other hand, we feel that it is an honor to be a success. Failure wears a frown, but success wears a smile. Failure depresses our powers success brightens our hopes. Therefore, we may say that it is a general characteristic of all humanity to want to succeed. Even the people who make the worst failures want to succeed and dream of better days, when success may crown them with honor and dignity, and those who have succeeded look forward to a greater success.

The farmer toils day by day, trying to improve his soil. He is ambitious to be the best farmer in his community. He is not envious towards his neighbor but he feels that by close application

of intellect and muscle, he can surpass his friends. This same desire to excell applies to all professions and vocations. Everybody wants to be a success. We all have success as our good, and though we may have our hopes blasted, our tendency is to look upwards. We think we could succeed if we could get in the right way. We strive daily to reach the place where success awaits us, and when we have reached the point we often find that we have made a miserable failure.

After we have striven for success in this way and have as often met with failure, we begin to wonder if there is any real success in life, or at least, we think there is none for us, and after we have flourished for awhile, we seek some place of obscurity, and blame the world for our failures. This same humanity which naturally looks upward to success, when disappointed time after time, loses heart and blames the world which lends every possible enchantment to allure to success.

I believe that every sane human being can be a success. If this be so why so many failures?

There are two theories in vogue concerning the possibilities of rising to higher attainments. One of these is that all an individual has to do to reach his chosen profession is to make any selection from life's vocation, pursue it with diligence and success is sure. The other view is that an individual can not rise to any position, but that every person by native and cultivated powers can be a success in some vocation.

Therefore we believe that all may achieve success if they happen to find their calling.

It matters not which of these theories we may hold we find there is some difficulty. In one we believe we can succeed in any vocation, and if we fail it is not because we were not capable of attaining our desired good, but the fault lay in the fact that we did not strive hard enough. In the other we believe we could have succeeded if we could have found the position for which our natural and acquired abilities fit us. It does not differ whether we hold to one, neither or both

(Continued on page 15.)

A Strong Conservative

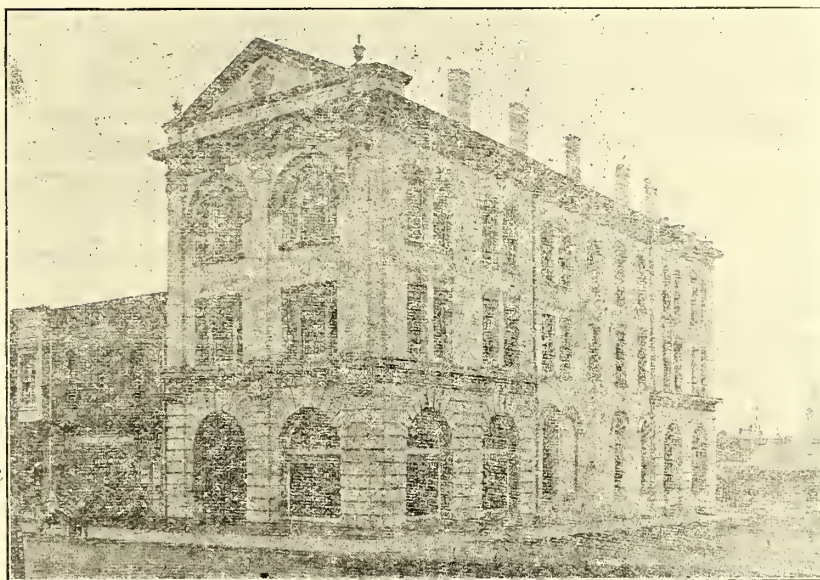
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OUR DEAD.

INGLE.

Died at her home in Burlington, N. C., Oct. 14, 1910, Mrs. Mary A. Ingle, widow of E. M. Ingle, age 67 years, 9 months and 14 days.

She leaves eight children. Her husband and three children preceded her to the spirit land, some years ago.

In early life, at about the age of 13, she joined the church and continued in its fold till her earthly pilgrimage ended. Some years ago, she moved her membership to the Burlington Christian Church, of which church she was a member when death came.

The funeral services were conducted from the home, and the interment was made in Pine Hill Cemetery.

Rev. Mr. Williams of the M. P. Church assisted the writer in the services.

The floral tributes were beautiful and they spoke of the high esteem in which sister Ingle was held.

May God comfort the bereaved.

P. H. Fleming.

LA FOLLETTE.

Martha M. wife of Edgar La-Follette, departed this life September the 27th. at the age of 36 years. She joined Timber Ridge Christian Church in early life and remained a consistent member until death. She was one of those earnest, faithful, conscientious followers of the Master, who holds the esteem and respect of all classes.

Left to mourn her departure are the husband and seven small children, besides a number of brothers and sisters.

The funeral services were conducted, in the presence of a large congregation, from her home church by the writer, her pastor, and the remains were laid away in the adjoining cemetery to await the resurrection morning.

May God comfort and bless the bereaved.

W. T. Walters.

KITCHIN.

At her home near Wakefield, Va. October 9, 1910, Mrs. Mary Kitchin, age 93 years, four months.

She was one among the oldest people of Wakefield community. She was the daughter of Poly Faison, and grand daughter of the Rev. Josiah Holiman. She was a member of the Elm Baptist Church, since 1835. She was afflicted for thirty years, and confined in her room fifteen years, but during all this time she looked to God and in Him she found a comforter.

She was a kind mother, a thoughtful neighbour and a Christian woman. She will be greatly missed, and many are left to mourn their loss. She was placed to rest in the home cemetery.

We pray God's blessings on all the bereaved.

C. C. Jones.

BOOTHE.

At the home of Bro. Charlie Freeman, near Wakefield, Va. sister Martha A. Boothe, finished her course. Sister Boothe had been in the home of Brother Freeman, for twenty six years. She was a member of Ivor Christian church, but having been sick for years she had not attended church in some time. She was kind, thoughtful, and good. During her sixty three years journey on this side, all has been well spoken of. She was buried in the Freeman cemetery.

May God bless the many loved ones that have been left to mourn their loss.

C. C. Jones.

COLWELL.

Frank Colwell was born March 15, 1852, and died October 5, 1910, aged 58 years, 6 months, 20 days. He leaves a widow and six children. A few weeks before his death, I visited him, and received him into the church, enrolling his name at Antioch.

The funeral and burial services were held at Mt. Clinton Mennonite Church, on which occasion I was assisted by Rev. Gabriel Heatwale of the Mennonite Church.

A. W. Andes.

ADAMS

Near Haw River, N. C., Julia B. Adams, widow of Jacob Adams in the seventy-ninth year of her age. Her husband was killed in the battle of Gettysburg during the civil war. Sister Adams was

a member of New Providence Christian Church from early life, and died trusting in Jesus. Funeral and burial services by Rev. J. W. Holt. Interment in the cemetery at Haw River.

J. W. HOLT.

RESOLUTIONS OF RESPECT.

Whereas, It hath pleased God in his infinite wisdom to take from life here into life eternal, Miss Esther Rippey, a beloved member of our church and Ladies Aid Society.

Resolved, I, That we bow in submission to his will knowing that all things work together for good to them that love the Lord.

Resolved, II, That we extol her Christian character to the young la-

dies of our community as an example of meekness and piety.

Resolved, III, That we extend our sympathy and love to the bereaved brothers and sisters.

Resolved, IV, That we send a copy of these resolutions to the brother and sisters; a copy to the Christian Sun and Burlington News for publication, and a copy be recorded upon the minutes of our Ladies Aid Society.

Ada Simpson, }
Lottie McCray, } Committee
Mamie Bryant. }

DR. J. H. BROOKS,

DENTIST,

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STOUT.

On Monday evening, Oct 17, 1910, Mr. Thomas F. Stout was killed by the train, between Elon College and Gibsonville.

The deceased was born March 5th 1864, and came to an untimely death, Oct. 17, 1910 aged 46 years, 7 months and 12 days.

Mr. Stout had been drinking for some days, and was on his way from Elon College to his home at Gibsonville, and becoming tired and drowsy, supposedly from stupor he sat down on the end of a cross tie and was not aroused by the blowing of the whistle of the engine. The train was composed of a double header, and when the first engine hit him, he was knocked a distance of about twenty feet, and was instantly killed. His head was crushed, his arms and legs

broken, and his body badly mashed and broken. As soon as the inquest was held, his remains were taken to Burlington, and prepared for burial.

The deceased, when not under the influence of strong drink, was a good workman, a kind hearted husband and loving father and his sad ending was a great shock to his family and community.

The burial was at Bethlehem, and the funeral rites, were conducted by the writer Rev. D. A. Braswell was also present and took part in the service.

Mr. Stout leaves a devoted wife, six children, an aged mother, two brothers and three sisters, to mourn his untimely death.

May the living be warned by the terrible ending of this life and prepare to meet God in Peace.

L. I. Cox.

MCCALLUM.

Bethel Kitchin McCallum, the second son of Jas. N. and Emma M. McCallum, was born August 31, 1898 and died October, 5 1910 aged twelve years, one month, and four days.

Kitchin was a good boy. He gave his heart and life to the Lord during the revival at New Lebanon August 1909, and united with the Church at that place August 19, 1909.

He was baptized by his pastor Sept. 5, 1909, and after his connection with the Church he enjoyed being and talking with his preacher, and all Christian people.

He leaves a father, mother, three brothers, five sisters a number of school mates, relatives and friends to mourn their loss. Kitchin-chose "the good part" while young and tender in years, "which shall never be taken

from him."

Funeral by his pastor, the writer. May God help, his little brothers sisters and school mates to follow his example, and meet him in Heaven, for we fully believe he has gone to be with Jesus.

The bereaved family have a pastor's prayers and sympathy.

L. I. Cox.

Henry Oliver Brown, a building wrecker, won the honorary bride and \$200 at Washington, D. C., Oct. 14th. Eugene Adams, the girl who advertised for a husband had to marry within a week to obtain an inheritance, under her uncle's will. She picked Brown from two hundred applicants. Brown said he signed an agreement never to see his bride again after the marriage. After studying the applicant the girl wept and said "he'll do."

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Burlington, N. C.

(Continued from page 10.)

the theories, we are confronted with the fact that men and women are daily making failures. We believe every one can be and ought to be a success, yet all the same people fail.

Since failures exist, are we to conclude that both of these theories have been exploded? Not at all. The fault is not in the theories. Then where does the trouble lie? How is it that seemingly both of our theories have exploded, and yet we contend that neither has exploded? Is there anyway whereby men and women may attain true success, without any failures? Can there be a "golden rule" whereby everyone may be a success? Has any one ever been able to produce a rule whereby every farmer, doctor, lawyer or preacher can be a success? Is there anyway to stop all this waste of human effort in miserable failures? If so what is it? Man within himself has not been able to solve this problem, but thanks be to God, He has given us one sentence in His Book whereby every human being can be a great success. He says "commit thy ways unto the Lord; trust also in him, and He shall bring it to pass." This is the sure goal of success, and he who tries to succeed in another way is a thief and a robber and true success does not lie in his path.

[Continued next week.]

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ANOTHER BIG FREIGHT WRECK.

Freight train No. 172, through freight going east, Conductor John Fowler and Engineer John Adams, was wrecked last Thursday afternoon between Gibsonville and Elon College. No one was hurt. However, thirteen freight cars were derailed and jumped off. Wrecking crews were hurried to the scene from here and Spencer, but despite the work of the wreckers it was after 11 o'clock last night before the track was cleared.

This is the third wreck that has occurred within two miles of one place during the past year, and it would seem that something should be done to prevent these wrecks, or the next thing we will have a passenger wreck, with loss of life.

GOES OFF TO MARRY.

Mr. R. Junius Kernodle of this county, accompanied by his sister, Miss Blondie Kernodle, and Dr. J. O. Atkinson, left Monday night for Suffolk, Va., where he will be united in marriage to Miss Ruth Jones, a prominent young lady of that city. Dr. Atkinson will perform the ceremony.

Mr. Kernodle is well known in this county and is a prominent young business man of near Ossipee. Miss Jones is remembered by many of our people having taught in Elon College last year.

They will make their home at Elon College.

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