

# The Christian Sun.

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ESTABLISHED 1844.

GREENSBORO N. C., WEDNESDAY, SEPTEMBER 21, 1910. VOLUME LXII. NUMBER 38.

## EDITORIAL COMMENT.

**Who Marks the Sparrow.**—We noted this in an exchange: "Ex-Lieutenant Gov. James H. Tillman of South Carolina, the slayer of Editor Gonzales of the Columbia State, was taken to Asheville last week on a stretcher a very sick man, suffering from tuberculosis." Here is trusting that Mr. Tillman may be spared, if God wills it. It will be remembered that the whole country was shocked a few brief years ago to read in the papers one morning that Tillman had shot to death, on the streets of Columbia, Editor Gonzales. By some process of law, or the lack of it, Mr. Tillman was cleared of the crime—and went free.

As one reads this note now one wonders. Does a man who wilfully sends his fellowman into eternity before his time ever get over the effects of the awful responsibility thus assumed? Does the cold, pale face ever look out from death's realm at him in this world? There is One who marks the sparrow when it falls and in whose mind the hairs of our heads are numbered. Here is hoping for Mr. Tillman the best that God wills him. Still one wonders.

**A Sorry Spectacle.**—Every decent body hates a bully. The strong man who lambasts the weak one, because he can, the large boy who puts upon the small one because he may, is a bully and a coward. And the bully need not be surprised if people call him by his right name, and suffer of nausea when he makes a demonstration of sheer physical force.

Now the same principle applies in trade and commerce. If you want to know why people despise the trust, you haven't far to go for your answer. The big trust acts the bully. It lambasts and drubs and jumps on and chokes to death, any weaker fellow it may find around any where.

This very spectacle is going on in North Carolina, and we presume in other states right now. The Standard Oil Company was selling oil at a stated price. People were purchasing it and saying nothing. The Indian Refining Company comes in and sells oil at the same price. It simply offers its goods

and service at the same figures as the Standard. Zounds! The big bully will have none of it. It will jump on its younger and smaller brother and lambast him to death. It cuts the price. The Indian Refining Company follows—not below, but comes to the Standard's lead. Down goes the Standard's price again. This is the cowardly method of the big, brawny bully. If it can afford to sell oil cheaper, why did it not do so before its lesser rival came? If Mr. Rockefeller wants to know why, in spite of all his philanthropy and noble charity the people say hard things of him, he can know easily by analyzing the universal opinion of a bully. If it is wrong and sin and shame for the big boy to jump on and beat the life out of a smaller and weaker boy simply because he can, then it is wrong and sin and shame for the big trust to act in like manner by its weaker brother. There are certain fundamental and eternal verities against which human nature and the heart of man revolts, and this is one of them.

**A Deserved Monument.**—You have not heard people within the last few years—say six or eight—condemn former president of the United States, Grover Cleveland. Before that time you may have heard words of sharp criticism. But, as is usually the case, it takes time to understand a truly great man, and not a few writers and thinkers now class Cleveland among the very few greatest men that have been made president. In keeping with this "they" are building a monument to his memory at Princeton, N. J., the place the great statesman honored with his residence in his last years. The proposed monument is a tower one hundred and fifty feet high and forty feet square. The design is simple, its massiveness, as befits the character of the man, to be its attractiveness. The cost is to be \$100,000, three fourths of which has already been contributed. It may take time, but real genuine worth of character finally prevails, and gets itself measured and estimated aright in the world.

—Woodrow Wilson is to resign the presidency of Princeton to accept the Democratic nomination for governor of New Jersey.

—The noted evangelist Dr. Chapman, and Miss Mabel Cornelia Moulton were married at Providence, R. I., Aug. 30, Miss Moulton being a successful worker in the evangelistic field.

—Dispatches say that the cholera epidemic in Russia has already claimed more than 100,000 victims and is still spreading rapidly.

—John R. Bradley, the financial backer of Dr. Frederick A. Cook, is sailing on the Danish steamer, Hans Egede, to Etah to find and bring to light the records of Cook, which, it is claimed, will settle the question of his discovery of the North Pole.

—According to government statistics, the average for the present corn crop on Sept. 1 was 78.2 per cent. in comparison with 74.6 on Sept. 1, 1909; for cotton on Aug. 25 the average was 72.1 per cent. as compared with 63.7 on Aug. 25, 1909.

—The Asheville Gazette-News is authority for the statement that some geniuses in Western N. C. have contrived a method of making a "very effective whiskey" from cotton seed meal. What the Devil cannot contrive or invent or pervert is not to be spoken of.

—Friend John M. Julian, of the Salisbury Post, whose untimely going we note elsewhere was fond of quoting, and kept conspicuously posted on his desk, Henry Van Dyke's prayer of life running thus:

Let me live my life from year to year,  
With forward face and unreluctant soul,  
Not hastening to nor turning from the  
goal,  
Not mourning for the things that disappear  
In the dim past nor holding back in fear  
From the future veils, but with a whole  
And happy heart, that pays its toll  
To Youth and Age, and travels on with  
cheer.

So let the way wind up the hill or down,  
Through rough or smooth the journey  
will be joy;

Still seeking what I sought for when a  
boy—

New friendship, high adventure, and a  
crown—

I shall grow old, but never lose life's  
zest,

Because the road's last turn will be the  
best.



## FROM THE FIELD.

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

To be loyal to my promise in the last session of our Conference, I wish to call the attention of the churches to a resolution on page 117 of last Annual, requesting the churches to urge their representatives to our next annual session of Conference to convene with the church at Pleasant Grove, Va., on Tuesday after the third Sunday in Nov., to remain in Conference to its close. It is a necessity for the delegates to be present from the beginning to the close of the session. S. B. Klapp.

### Christian Missionary Association of the North Carolina and Virginia Conference.

To the churches, Sunday-schools, Christian Endeavor Societies, and individuals: Our next session of the C. M. A. will be held during the N. C. and Va. Conference at Pleasant Grove, Va., in Nov., and I wish to call attention of pastors, S. S. Supts., C. E. presidents to bringing this matter before their bodies and urge the necessity of a liberal support by taking a membership in this C. M. A. The fee is \$5, to be paid at Conference. Individuals can also take membership. The individual membership is the way this work is most largely supported in our sister conferences.

The purpose of this Association is to do additional or extended home mission work in the bounds of our Conference. This is a broad field of usefulness and many can render efficient aid to this much needed cause. Let me urge you to respond to this cause, bring it before your churches, schools and Endeavor societies and individuals at once. Get them interested. Get them to take a membership. I also call attention to all who gave their names last Conference to please send in your fees if you cannot be at Pleasant Grove yourself.

S. B. Klapp, President.  
Greensboro, N. C., Sept. 15, 1910.

### Salem Chapel.

Our revival meeting began at Salem Chapel the first Sunday in August and closed on Friday. We had a very good revival. Revs. J. W. Pinnix and J. F. Morgan aided me in this meeting and both these brethren did good work. There were some 10 to 14 professions and 9 accessions to the church.

### Holly Home.

Our meeting began here with the largest congregation on the 3rd Sunday in August I have ever seen at this church.

Here we enjoyed a very gracious revival. The church was very much built up. Some 12 to 15 professions and 8 accessions to the church. Bro. Morgan came in and began to assist in this meeting on Tuesday morning, and worked faithfully to the close of the meeting on Friday evening.

### Mt. Zion.

I aided Bro. T. W. Strowd in his meeting at Mt. Zion from the fourth Sunday in July. This is the first church I ever served as pastor, when I was but a school-boy. This was a very good meeting. I was so very glad to get back to my first church again—to see my former friends. Bro. Strowd has many strong friends here, and I will say that there are some most excellent people here.

### Shady Grove.

I aided Bro. Morgan in his meeting here from the 3rd Sunday in July. This was a splendid revival: the church was much built up and there were quite a few accessions to the church. Shady Grove has lost quite a few members this year by the new Ether church, yet this church is in a splendid condition. Bro. Morgan is very highly esteemed by his people.

### Ether.

We began our first revival in our new house of worship on the fifth Sunday in July. I have been preaching here as a mission station for more than two years as I had opportunity. Rev. R. L. Williamson had been preaching here before this writer. Last Conference we decided to build a house of worship; it has been done—at least it is so we can use it for worship. Bro. J. F. Morgan also preaches here once per month. He came in on Monday evening and remained to the close of the meeting. This was a good meeting from the beginning to the close. We organized a Christian church in this new house of worship before the close of the meeting. We now have 33 members in this new organization. I have seldom seen people of all denominations present work more faithfully than these. Bro. Jordan, of the Baptist Church, did some good preaching also. I know of no more hopeful church in N. C. than the Ether Christian Church. We want the Conference here in a few years and some will blush because they did not help these sacrificing brethren through the heavy struggles of infancy. This church is destined not to crawl but soon to go forward if it has the present inspiration of leadership. I baptized quite a few before I left for another meeting and Bro. J. R. Comer came and baptized some 18 more.

### Smithwood.

I went to Smithwood on Monday after the fourth Sunday in August to aid Bro. Morgan in his meeting. This was also a good meeting—a great revival—a good number of accessions to the church. I baptized 21 here. Bro. Morgan has done good work here and this is a good church. Some most excellent people stand behind their pastor there.

### Ingram, Va.

We had a good day at Ingram last Sunday. The morning appearance was unfavorable, but we had a good congregation. Our revival is announced to begin here on Wednesday evening before the second Sunday in Oct. Rev. H. H. Butler is to aid me in this meeting. Bro. J. W. Carlton and wife have returned from a visit to relatives in Mo. Miss Nannie Carlton, our organist, has returned from abroad, making an extended trip through Europe.

I am to work in the Western N. C. Conference for the next two weeks. I have held seven revivals and have six more to hold. My work is in a good condition so far as I can see, and I will say I have a good people to serve. God bless them all. S. B. Klapp.

Greensboro, N. C., Sept. 15, 1910.

### Alabama Conference Notice.

All who are coming by rail to attend the Alabama Christian Conference which convenes with Pleasant Grove Church Oct. 19 to 21 will please notify J. E. Landen, R. D. 6. Lafayette, Ala., ten days beforehand and he will have conveyance to meet them at Ahanda the 19th at 8 o'clock A. M. and at Buffalo on the 18th P. M.

All who will are invited to come and attend the Conference. We want every church in the Alabama Conference to be represented and all visiting brethren will be welcome. J. D. Dollar.

Wadley, Ala.

### Pope's Chapel.

The protracted series of meetings at this place embraced the fourth Sunday in July and week following. Rev. W. S. Long, D. D., was with me and did all the preaching except on Saturday. His sermons were all fine. He is logical, biblical and zealous. His pulpit work was much appreciated and enjoyed. There were three accessions and three baptisms.

May the Lord continue His rich blessings to this dear people.

### Oak Level.

I commenced my series of meetings at this place Saturday, August 6th. Rev. W. W. Staley, D. D., filled the pulpit Sunday, laying a biblical foundation for



a great revival of religion, showing that, if they be loyal, the Lord can wonderfully use even a few in fighting His battles. Rev. W. G. Clements came on Monday and did all the preaching to the close of the meeting. His style of presenting the gospel is peculiar to himself. His work was well done and highly appreciated. There were some nine professions and reclamations. Three accessions.

Last first Sunday I received one more and baptized six young men. This, too, is a good kind people. May the Lord prosper them abundantly in every good work. Dr. Staley was with us through the meeting, he being at home on vacation.

#### Good Hope.

August 28th I commenced my meeting at Good Hope. Rev. L. J. Cox came to my assistance Tuesday, being detained till then by funeral service. The meeting was good. The church much revived. Bro. Cox did some plain presenting of God's truth. His work was done in love and under the power of the Spirit. This church is aiming to remodel their house of worship in the near future. They are fully able and I am anxious to see it done.

#### Youngsville.

The meeting here commenced Sept. 3rd. Had fine congregations and good interest by all the denominations in the place. These people certainly do give close attention to the gospel message, while being delivered.

#### Morrisville.

I commence my series of meetings at this place next Sunday. I am praying for a gracious revival of religion and many souls saved.

I am lecturing this week at Red Springs. I am glad to get this fine mineral water to drink.

J. W. Patton.

Sept. 16, 1910.

#### Newport News Letter.

Our Sunday-school yesterday ran back to the normal mark, following the "vacation" period. Congregations are getting together also and more life manifested in the work than during the past few summer weeks. The Sunday-school is planning for a "rally day" soon, and our Ladies' Aid Society is arranging for a "social" at their next meeting, Tuesday after next, while the pastor and the church are endeavoring to arrange for a series of revival services to begin soon. Brother C. D. West continues to improve and will be away from the hospital soon. Brother R. L. Baker who was run over by a reckless driver sometime ago is back at his post, although he has

never recovered entirely from the hurt received in the accident. Quite a number of our people have moved out too far from the church to attend regularly. That has affected our work here to some extent. Thirty people who attend regularly make quite an opening when they move away, while it would not be noticeable in a large work. We are by the sea where the tides are constant and heavy, and we often wonder if they have affected at all the habits and instincts of the people, especially in church life and work. But every enterprise, institution, and individual life has the ebb-and-flow conditions,—even far back in the hills as well as by the sea. This note of personals is out of my usual in writing for the Sun, but perhaps it will be just as readable. I am tempted to make a new suggestion here. On to Richmond! Do you catch on? Well, listen here: I am told that we have about forty-six members living there, mostly young people just settled in life, and several among our very best people. Yes, on to Richmond! Forward, **march!** Why not have a church at Richmond? Why not? Are we not old enough, wise enough, loyal enough, considerate enough and rich enough to enter our Capitol? On to Richmond! Very sincerely,

Murdock W. Butler.

Sept. 12, 1910.

#### Union.

On the second Sunday of this month our revival began at Union (Southampton) and continued through the week. Rev. C. H. Rowland of Franklin Va., who was the former pastor there, conducted the meeting. He was greeted by large congregations at every service. The Lord richly blessed us on the last day of the series. Thirty-four made professions and renewals of faith. Three united with the church, and there are more who will probably do so later. The work at Union has taken on a more encouraging aspect.

Stanly C. Harrell

#### Waverly Notes.

Many interesting things have been transpiring in and about Waverly for the past few months. I have been too busy to write about them.

After returning from the vacation which my churches so cordially extended me, I was "Pounded" by the "Acorn" Bible Class: That's interesting. I desire to thank all who took part.

The revival at Spring Hill was conducted during the week following second Sunday in August. Rev. Mc D. Howsare, of Norfolk, was with me and conducted the meetings. There were no

converts, but the meetings were very satisfactory, spiritually speaking.

I spent the last week with Rev. N. G. Newman in a revival at Holy Neck. We had a gracious meeting. There were fifteen or sixteen converts and twenty-one united with the church. I enjoyed my work there I think a little better than I ever did in a meeting; the people there are so loyal and thoroughly responsive to the wooings of the spirit, and the demands of the church work, and I am confident that no one ever mingled with a more hospitable people.

Rev. I. W. Johnson is with me at this place this week. We are conducting a revival here, holding meetings at night. The meetings thus far are interesting. We expect to continue them through next week.

The meeting at Centreville will begin the fourth Sunday in this month. I am expecting Brother J. W. Barrett with me.

The Ladies Aid Society of the church bought a parsonage about two weeks ago. That's interesting. I have been busy two weeks moving and am still on the job. The property purchased is on the opposite side of the street directly in front of the church, formerly owned by Rev. M. W. Butler. I think Brother Butler built the house. I am very glad of this transaction. It is handy to the church. It is about the prettiest lot in town. It is ample for grazing, chicken-yard and gardening. The house is a cottage of six rooms. Johnson says, we've got the "finest thing out." This adds more permanency to the work here. The work here is rallying from summer failures. The Lord is with us and is doing a work here.

H. E. Rountree.

#### WANTED—1000 PERSONS

Wanted, at once, 1000 persons to send \$1.00 each to aid in building the Winchester Christian Church.

The Virginia Valley Conference is the tie between the Christian Church in the North and the South. We are trying to build a house in Winchester that will add strength and permanency to the work. We have it well under way but need funds just now to carry on the work. Will you please be one of a thousand to send \$1.00 to the undersigned as soon as you read this?

All contributions will be receipted for and acknowledged through the Christian Sun and Herald of Gospel Liberty.

This is a good worthy opportunity to help a worthy cause. Thanking you in advance for this gracious favor, I am,

Sincerely,

W. T. Walters, Pastor.



## NOTES AND PERSONALS.

—"The Life of James O'Kelly received and we are enjoying same. I think it is very, very interesting."—J. Beall Johnson, Cardenas, N. C.

—"I purchased MacClenny's Life of James O'Kelly recently and have already read a part of it with intense interest."—Rev. H. E. Rountree, Waverly, Va.

—Mr. C. B. Biddle, Bonlee, N. C., writes "I have just received MacClenny's Life of James O'Kelly and it is in all respects worth the money, yea, even more."

—On every hand our people are reading and talking about MacClenny's Life of Rev. James O'Kelly. No wonder. It contains more facts about why and how the Christian Church began in the South than were ever collected in any one book before. It is full of historical information of the most vital sort.

—Windsor, Va., correspondence of *Suffolk Herald*:

"Rev. Jesse M. Roberts preached on Sunday morning at the Christian church for Rev. Mr. Peele, the pastor. Rev. Mr. Roberts was raised here and is very popular. A good congregation enjoyed his sermon. At night Rev. Mr. Peele preached a good sermon to a large congregation."

—The girls and boys at the Orphanage start to school next week and so cannot do all the house work and the Superintendent says he must have help in the kitchen. Read his notice elsewhere in *The Sun*, and help him out if you can.

—Mr. A. C. Hall, class '10 Elon College, now principal of Calhoun High School, Calhoun, Ga., writes that his "work is in a beautiful town among the mountains and that so far he likes the place and his work well. The Sun is a most welcome visitor and every issue is enjoyed."

—Rev. J. S. Carden, Durham, N. C., was a welcome visitor to *The Sun* office Monday. The work in Bro. Carden's field goes well. He has had some most successful revivals in some of his churches this year and has received some substantial and valuable members. His revival begins with the New Hill Church next Sunday.

—Rev. J. W. Wellons, Elon College, N. C., has prepared a sketch of the Wellons family and had the same printed in a very neat volume of 80 pages, bound in cloth. The faces of several members of the Wellons family are shown from engraving, that of the author making a frontispiece. It is a memorial volume dedicated to the author's grand-niece, Miss Susan Hitch, Norfolk, Va., and will

prove interesting reading, especially to members of the extensive and well-known family of Wellons.

—We cast our greenest eye of envy at Pastor W. T. Walters, Winchester, Va. His pounding, though not the first reported this season, was evidently one to the preacher's taste. Even preachers have a good time in this life now and then.

—Rev. W. T. Walters, Winchester, Va. has received a type writer and uses it. Please accept our thanks, dear brother. Now if his friends will help us persuade Rev. C. E. Newman to get and use one we shall be happy indeed. If Bro. Newman will just write his friends a letter now and then, on any topic he may choose, we think the results will be forthcoming.

—"For the right kind of material progress, we must have the right kind of political progress."—*Norfolk Landmark*. But, if reports on the outside be true, what Norfolk needs is not political progress, but moral progress. There seems to have been very much political progress of late in the home town of Landmarkmanship.

—Editor John M. Julian of the *Salisbury Post* fell on sleep Friday p. m., Sept. 16. Specialists in North and in South Carolina, trained nurses and loving hands did all within their power to stay the hand of disease, but to none effect. An acute case of that terrible malady, Pellagra, was the cause of his taking away. Julian was a fine friend, a great heart, a useful man, a hard worker. We shall miss his pen, and his handsome, manly face. May God rest him.

—Rev. A. M. Hanson, pastor Third Church, Norfolk, writes thus of his work: "Am enjoying the work here and am beginning to see the problems before us. Have a fine group of people to work with. Dr. Manning is a host in himself and there are other loyal helpers." A pastor told us recently that he would like to be a layman awhile just to show the preacher what sort of a layman to be. The loyal layman, the ready and willing one in any church, is a blessing, and is the pastor's right arm.

—The following from *The Presbyterian Standard* sounds as if it might have been written to our constituency, the Christians now beginning a work, too very long delayed, at Chapel Hill:

"Our appeal in behalf of a fit pastor at Chapel Hill, where our boys are students in the university in which religion cannot be taught and where principles may be inculcated that undermine faith and destroy souls has met a sympathetic response here and there. Several

have written us endorsing our appeal and encouraging us in the work by offering to become contributors to the salary. We shall be glad to hear from others."

—The *Elon College Weekly* carried this graceful and appreciative word last week:

"The Board of Trustees elected Professor W. A. Harper Dean of the College at their meeting last commencement, with presidential powers during President Moffitt's illness. Professor Harper at once plunged into a vigorous canvass for students. The attendance at the College had fallen back a little the past two years and it was evident that a vigorous canvass was necessary to stay the slowly ebbing tide. Besides doing his share of field work, Dean Harper and two stenographers wrote and mailed over six thousand personal letters during the summer, and sent through the mails several thousand catalogues and bulletins. He has kept a record of all this work by a complete system of indexing, and there is a record also of all letters received from prospective students. He has been loyally supported by other members of the faculty, by old students and by friends of the College, generally. So, the biggest opening in the history of the College is due to abundant systematic, persistent work."

—None of us will say it with a kinder and more graceful touch than Col. Wade Harris of the *Charlotte Chronicle* who speaks thus of our fallen comrade:

"There was no brighter spirit at the summer meeting of the North Carolina Press Association than Mr. John M. Julian, editor of *The Salisbury Post*. How few of those who found the pleasures of the occasion heightened by his genial presence, would have imagined that he was even then so swiftly traveling toward the borderland! *The Chronicle* has grieved in the knowledge for several days past that we are shortly to know Mr. Julian no more—that his noble soul is soon to appear in its final accounting before the Merciful Judge—and may he receive it in that infinite love and gentle kindness so many of the friends of that passing soul will invoke for it."

—By the recent census Chicago has 2,185,283 population, and becomes the second largest city in America and fourth largest on the globe. It has more than doubled its population since 1890.

—Daring aviators are to attempt flying over the Alps. To do this will necessitate rising in the air 7000 feet and remaining at that altitude for not less than half an hour.



**NORFOLK LETTER.**

There was no prayer meeting held at the Third Church last week. Instead, there was a union service with the Memorial Temple, after which Bro. Hanson baptized eleven boys and girls who had been received sometime since into the fellowship of the church. Sunday-school is getting quite full again. Had 106 present Sunday. Next Sunday will be observed as Rally Day. We are hoping to break all records that day.

Bro. Hanson preached a good sermon at the morning service on the subject, "Beginning at Jerusalem." At night the congregation was the largest we have had so far. Nearly every available seat was filled. The sermon was the second in the series on "The Home," and was to the young ladies on the subject of "A Young Lady and Her Escort." He handled the subject in a very strong manner.

The Tidewater Christian Sunday-school Convention will meet with the Third Church next Sunday afternoon at 3 o'clock.

J. W. Manning.

**A SUGGESTION.**

Dear Bro. Editor:

I have one suggestion or request to make; and that is that we have a testimony column in The Christian Sun each week. I feel like I would like to give my testimony for the Lord, so that some one else may know of it. I do thank the Lord that He sent His dear Son to save us from our sins; and that He has come into my heart. I don't serve the Lord because I am afraid of hell; I serve Him because I love Him. Pray for us at Lambert's Point. We have one more year and then we will be out of debt we think and trust. For this we praise the Lord and take courage.

G. L. Day.

**BREAD.**

"Man shall not live by bread alone."

Up and down the various ways of the world the cry is heard ringing out with no uncertain sound, bread, bread, bread. From early morning till late at night people all over this great world are toiling hard and long for bread, because it is one of the essential parts of food. Running upon railroads or coursing their way across oceans—winding down and up shimmering rivers in the day or in the dusky glimmer of the moon light night, along the private and public ways, in woodland and valley, at home and away, through well timbered forests, up the mountain's rugged sides and tops, in crowded streets and populous cities and through the far-reaching

country-places, people are busy, toiling for bread. They need it, it must be had. Good bread is at all times desirable—each one knows this by experience. Much depends on the bread prepared and eaten as to the healthfulness of the eater. It helps to make good blood, strengthens the bones and makes solid flesh, and supplies a place in human economy that nothing else can. Attention must be given to the natural requirements of hunger, and a suitable variety provided, but we cannot live by them alone. They lay the foundation for physical strength, but physical power is not enough. Other things are necessary to have so as to be rounded up and put in right proportion for living the life which now is, and that which is to come. Man ought to live as well as he can, in every right way, so he does not run to excess, for excess in any way is hurtful and harmful, and should be avoided.

Man is a spiritual, moral, social and an intelligent being, and he must live in the realms of thought and goodness if he would accomplish the purpose for which he was created. Some have no higher ambition than to live a sensual and physical life. Learn to live the divine life as well as the natural life.

J. T. Kitchen.

**NOTE OF THANKS.**

Bro. Editor:—Please allow me space in The Sun to express my sincere and heartfelt thanks to the delegates and friends at Conference and the friends at Winchester and Timber Ridge for their kindness and generosity in helping me so liberally in the purchase of a horse in the place of the one I lost while at conference.

We shall always hold in grateful remembrance this act of kindness and pray that God may richly bless every contributor.

W. T. Walters.

**A CARD OF THANKS.**

Dear Brother Atkinson:—Please allow us through the columns of the Sun to express our heartfelt appreciation to the large number of friends, who called on us in a body on the evening of the 15th and gave us a kitchen shower and reception. The committee in charge took possession of the house and ordered the parson and his wife to the parlor while they served appetizing refreshments to the guests. After spending a pleasant evening they went away leaving behind them many pretty and useful presents for the kitchen and dining room, which we found were donated by Methodists,

United Brethren, Presbyterians, Lutherans, Quakers, Episcopalians, Roman Catholics and Christians. We are indeed grateful for this generous expression on the part of our friends.

May the Lord richly bless the givers and help us to be worthy of the gifts.

Rev. and Mrs. W. T. Walters.

**Madrid, Iowa.**

We had union services with the Methodist during July and August. All services in July were held in the Christian Church, the pastor of said church doing the preaching during the month of August, in the Methodist Church. There was a very good attendance all the while and the people seemed to have been pleased that the union services were held. We had a good day the second Sunday in June. It was Children's Day. The offering was for home missions and the amount raised was fifty dollars, \$50.00. Our Sunday-school averages much better than it did a year ago and our prayer meetings are better attended. At our preaching service last Sunday morning two members were received into the church by letter. I baptized seven in the Des Moines River in the afternoon. At night we had a union meeting of all the churches at the Christian Church. Rev. T. B. Cooper, of Cedar Rapids, Iowa, a representative of the Anti-saloon League was the speaker of the evening. An effort is being made to call a Constitutional Convention this fall, looking to the securing of a prohibitory amendment to the constitution of the State. This is the month for the Iowa conferences. The second one is in session this week. Ours meets next week at Rockport, Mo. It is a good way off and some of us will have to be "shown." Our stay in the West, though pleasant, does not have the effect of causing us to forget our friends in the Southland. Best regards to all.

Yours in the Lord's service,

W. D. Harward.

Sept. 14, 1910.

**Potts.**

Genevieve Lucile, daughter of Mr. and Mrs. Harry Potts, died Sept. 4th, aged five years. Her mother had planned to give her a party on her birthday, September the 6th, but instead she shrouded her in the dress made for the occasion and on that day followed her little body to the grave. The services were conducted from the home by the writer assisted by Dr. Graham, superannuated pastor of the Presbyterian Church.

May God comfort the bereaved.

W. T. Walters.



## THE TOUCH OF A VANISHED HAND

We sigh for the touch of a vanished hand,

The hand of a friend most dear,  
Who has passed from our side to the shadowy land—

But what of the hand that is near?

To the living's touch is the soul inert

That weeps o'er the silent urn?

For the love that lives is our hand alert  
To make some sweet return?

Do we answer back in a fretful tone,

When life's duties press us sore?

Is our praise as full as if they were gone,

And could hear our praise no more?

As the days go by are our hands more swift

For a trifle beyond their share,  
Than to grasp—for a kindly, helpful lift—

The burden someone must bear?

We sigh for the touch of the vanished hand,

And we think ourselves sincere;  
But what of the friends that about us stand,

And the touch of the hand that's near?  
—British Weekly.

## \*A CROWN OF THORNS; OR, THE CALL OF THE CROSS.

The greatest enemy of the Church is sin, and the most uncompromising foe of sin should be the Church, with her auxiliaries. The great debate between Hayne and Webster, and that by Burke before the English Parliament are as nothing to the everlasting controversy between Christ, our Leader, and Satan, our arch enemy. There are no neutrals. We are all engaged on one of these two arenas. Which side have you espoused? There is too little hostility and hatred, on the part of the present day church, against sin in all forms, and the battle is so tame that worldly schemes and methods are constantly resorted to to keep up interest. Without any particular effort at originality, I hope to show that the Church is absorbing the world instead of the world absorbing the Church as Christ intended.

From many ecclesiastical assemblies and through the press goes up the prayer that more young men may hear and answer the call to the Gospel ministry, but in our Southern Christian Convention there are 99 ministers and licentiates. Sixty-four of these have work, and allowing for superannuated, thirty have no work at all, while many of those employed have less than half work. A few of these may be on the "retired

list," as the churches call it, but if we are to credit certain flowery newspaper eulogies, some of them are among the most "popular and talented" to be found anywhere, while all of them bear Conference recognition, retaining their credentials. Is our system at fault or what is the trouble? The fact is that many of our churches are entirely too hard to please, expecting much more of a pastor than they are willing to pay for or reciprocate, and we are admonished that beggars must not be choosers. Let us try a new and better prayer, along with the other, and ask the Lord that the people may hear and heed the call to hear preaching, for usually, other things being equal, a good hearer makes a good sermon.

Preachers are not absolutely perfect; neither are their hearers and critics, but the crown of thorns should not rest altogether on the over-worked pastor nor upon the faithful few of the laity, but should be jointly and unflinchingly borne by all. Many a church, possibly the average church, is not looking for the Christ-teacher or preacher. The tailor made or made-to-order pastor is in great demand among such, and he must be willing to have every minutiae of his dress, speech, conveyance, etc., thoroughly and unquestionably dictated and passed upon by the "upper crust" of his constituency. Of course they usually furnish everything in such cases except the brains and cash. They also object to the pastor's acting otherwise than they prescribe, and if he deviates from their specifications he is immediately branded as "out of date," "back number," or "shelf worn," but might be more fittingly designated as "soul worn"

Many prominent laymen of the present day are endeavoring to dictate the ministerial standard as to the method and qualification instead of providing themselves a sure foundation for co-operative service. "Physician, heal thyself." If the Church is to fulfill her Divine mission there must be no friction nor strife between the ministry and the laity, nor among either, and there must needs exist a reverent respect and tender regard of the one toward the other. Vain strivings edify not, but betray the holy cause of the Church. The vice of jealousy brings competition into commerce, treachery into senates, dishonor into courts, and selfish demands or disruption into our churches.

Whatever we are to accomplish, as ministers, must be among the people, not aloof from them. "Behold He eats with publicans and sinners." Christ knew something of the temptations and duties of men and women in all professions

and walks of life, nor can any teacher truly promote the cause of education until he knows the conditions of the life for which the education is to prepare his pupils. We must learn of the Great Teacher, live as He lived, and teach as He taught.

Too many of us are ready to go on fervent crusades to recover the tomb of a buried god; never on any travels to fulfill the orders of a living God; will go anywhere barefoot to preach the faith, but must be well bribed to practice it. Such chronic grumblers perpetually gnaw the most meatless bone of church administration, that is, the question of financial support. Most people are exceedingly poor in the presence of the tax collector or the church treasurer, and in either case what is paid goes often like having gout or small pox—from necessity rather than pleasure or a feeling of duty.

People, as a rule, pay only for being amused or cheated; not for being served. \$3,000 to \$5,000 per year for a ball player to tickle the brutal instinct and furnish occasion for the gambler; but only \$:0 per month for a school teacher to shape the future destiny of your children "Only bitter bread and salt" repaid Homer's "Iliad" or Dante's "Paradise," but \$75,000 contributed to enable Dr. Cook to manufacture evidence of the doubtless unseen North Pole. A dungeon rewarded Galileo for the telescope, but thousands of dollars flushed the yawning pockets of the recent lion and tiger killer, enabling him to endure the disappointing frown of a peevish pope. Thus a good service is rarely over wellpaid, but reckless and material vanities are lavishly rewarded,

The child of God is a star in the moral firmament of what ought to be, and it would be impossible to enumerate, in the Church upon the individual life of the state and nation, but with a national population increasing at the rate of 20 per cent in ten years, and the church membership of the same country showing annual increase of only 7 per cent of the whole, and you may readily see that the rate of increase in church membership reflects sadly either upon the system or the methods employed—certainly not on the Gospel itself. Our own membership in the South has increased nearly 34 per cent in ten years, showing an increase last year of nearly 8 per cent. In this we are to be congratulated as being above the average, numerically, but with our position and Scriptural basis we should have more than doubled such a figure. Think of heathen Japan's 4290 per cent increase in membership within a period of 31



years. No doubt a large per cent of our trouble may be justly laid at the door of parents, who are under just as much obligation to look after the religious interest and churhing of their children as they are to look after food for their table, clothing, or their moral and educational development; and if the parents are loyal Christians, it follows as cause to effect that their children will be brought into our church rather than into others, or let go to the world of sin, however, I grant you that there may be an infrequent exception. We have been too much afraid of being called sectarian and have acted far too liberal and passive in many ways. Our church and her principles are eminently worthy, so let us never be ashamed of her noble cause nor spare a single legitimate effort to enlarge her sacred borders. If we thus properly train and church our children we have nothing to fear from that contemptible son of perdition, the proselyting demon, who endeavors to unchurch other people, rather than go out into the highways and hedges with the honest Gospel message.

Possibly the greatest local enemy of the Church today is the greed of common commercialism which prostitutes to the unholy altar of Mammon the holiest principles of righteousness and truth, and makes the dollar mark the badge of nobility and power. With pockets as deep as the bottomless pit, people both in and out of the Church, are wilfully sacrificing every other interest to the ungodly passion for the almighty cash. The thrice accursed, thrice impious doctrine of the modern economist that "to do the best for yourself, is finally to do the best for others," is not synonymous with the golden rule, and neither can it be. Ruskin is authority for the statement that "people are more depraved in those parts of the land which are more rich and fruitful. A good land seldom bears pious people and we cannot endure prosperous days with safety." Men drive the gambler from the table for loading dice, but leave the commercial shark, who loads his scales or decoys in weight, in flourishing business. The third temptation is the Babylon of the present day. "The rust of your gold and silver shall be a witness against you, and shall eat your flesh as it were fire." If rusty material wealth is our sovereign power, then "ashes to ashes and dust to dust" will be our speedy doom and epitaph. This is an inevitable result of such degenerate policies, for as you lower the race you get cruelty and falsehood as you get deformity in nature.

The general literature of the day is

becoming dangerously infected and the transition is toward the atheistic, frivolous and vulgar. With Fisk we may say "Scriptures are overhauled and criticized until a young generation grows up knowing nothing of the sturdy faith of its grandfathers save by hearsay; for it sees everything in heaven and earth called upon to show its credentials." Carlyle must have foreseen our present conditions when he said, "Escaping from the churches, the religious principle either lies unseen in the lives of good men, looking and longing and silently working toward some new revelation, or else wanders homeless over the world like a disembodied soul seeking its terrestrial organization." Modernism among the Jews, and the so called "higher criticism" among all the churches have done much to give us a strange experimental condition of the restless inquiry or doubt. Elliot's newly dressed Unitarianism is a disgusting example of such unregenerate corruption and ecclesiastical fraud.

Many men, some of them actually preachers, vehemently cry out and write against "Sunday trains," and the opening of "Sunday mails," and the shameful "divorce evil," but at the very first opportunity are ready to patronize such Sabbath desecrations, or unite the first run-away couple, and endeavor to relieve their revolting conscience by saying, "It would run away" or, "If I did not marry them someone else would." "Oh, Consistency, Thou art a Jewel." No man can honestly oppose evils which himself patronizes or in which he is a participant.

"Under the guise of boxing and athletic matches our young men are being trained for brutal contests and educated for the prize fight. Not much better are some of the sports of our colleges, supposed to be for the development of muscle, but resulting in the cultivation of the brutal instinct," after the examples of Spain and Rome. Honesty is of great importance in a ball game, but it is considered an unnecessary adjunct to business life.

The moving picture show either opposes the home or supplements, some, in that it is sowing the seed of vice and passion which must sometimes blossom manufacturing a nation of theatre fiends and passion fires. More general is the abuse of the popular craze of post card nudity and vulgarity, and much of the talking machine or graphophone music is from the Devil's scrap book. One of the latest inventions is actually a graphophone attachment to an automobile to do the swearing when the acci-

dent occurs. This is regarded as the "scape goat" method, and sometimes it infests our churches and homes. Equally nefarious and sinful is the impure and suggestive representation in cartoons, the comic section of newspapers, and other vicious and immoral scenes which are shaping the characters, life and destiny of what should be our noble young manhood and innocent young womanhood. In all times every nation's vice or virtues have been written in its art; the soldiery of early Greece; the sensuality of Italy; the visionary religion of Tuscany; and the splendid human energy and beauty of Venice, have thus found popular expression and created ideals whether ignoble or divine.

The tendencies to "gang" and "wire pull" in church institutions and assemblies are other unmistakable evidences that the Church is absorbing the world. We are no longer genuine Protestants, for have we not largely ceased to protest against all questionable amusements and doctrinal abuses? The present policy is to keep quiet about all popular abuses, and the church's painful silence vividly suggests her wilful guilt, thereby designating herself as a "whale-bound Jonah." The world should absorb the church, but never the church the world.

In all this wholesale corruption the church should occupy the strategic but humble position of a "jewel in a swine's snout," but what can a minister do with a membership whose Bible is the market report, and whose shrine is the exchange? We are living too public a life and need more time for sober reflection. Living without mature thought is seriously destructive to reverence and spirituality. "If your life were but a fever fit—the madness of but a single night, whose follies were all to be forgotten in the dawn, it might matter little how you fretted away the sickly hours,—what toys you snatched at or let fall,—what visions you followed wistfully with the deceived eyes of sleepless frenzy."

If the average home is the basic institution from which we are to look for the best in society, state and church, the present rapid disorganization and depletion of home life, the crucifixion of the family altar, and the comet-like rapidity of the divorce mills suggest other very difficult problems for church devotees and moralists. Think of ninety divorce cases as the record of a single day in Philadelphia, the city of "brotherly love," while it is publicly intimated that Chicago has been issuing marriage licenses with divorce coupons at-

Continued on page 13.



THE CHRISTIAN SUN.

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

Entered at the postoffice at Greensboro, N. C., as second-class matter.

Terms of Subscription.

One Year .....\$1.50  
Six Months ..... .75  
Four Months ..... .50  
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.

LIVING IN THE SPIRIT.

If we live in the spirit, let us also walk in the spirit.—Gal. 5: 25. (Golden text for Sunday, Sept. 25).

The best economic law is God's moral law. There is nothing so wasteful as sin. There is nothing so economic and saving as righteousness. Socialist have been declaring that if there were an equal division of wealth, and the products of labor, none need work more than two or three hours a day. There would be plenty then, as the returns of toil, for all to live in ease and comfort. This would also abolish poverty, the Socialists say. There would be no tramps, beggars, paupers, alms houses.

We doubt seriously the claim of the Socialists. But we do not doubt that if all men would walk in the Spirit, none need work daily more than two hours, and there would be no paupers, tramps, alms houses. What reduces the world to poverty and keeps it so is idolatry, sorcery, enmities, strifes, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like," against all of which our Gospel warns us again and again, even forewarns with the declaration that those who practice such shall not inherit the kingdom of God. It is this lusting and living after the flesh that fills our prisons, over-runs our poorhouses and carries pinching poverty to untold millions. God made this a beautiful world, and a world provided with the fruits and products of plenty. It's niggardliness is due to the ruin and waste of sinful indulgence. The world has plenty and to spare, is even abundant with the lambs and kids and fatted calves until it goes off into ruinous waste of profligacy and prodigality. It is the prodigal who comes to want, and brings

others to want. You have seen families brought to poverty and to want by one member thereof who engaged in the wastefulness of sin. You have seen a father or a son destroy more in sin than the rest of the family could produce. Always prodigality, never piety, reduces a person or a family or a community to poverty and want.

We should strive to walk in the way of the Spirit for economic, if for no other reason.

Man hedges sin about and says make it contribute to the support and protection of the community. God enjoins ever or economy's sake, that the sin be left off and that we walk in the Spirit. So man, self willed takes his way. Let us look at a specimen of his economy. This is man's way, not God's.

New York City receives \$7,991,865 from its saloon taxes a year. It pays \$12,030,500 for its police protection from those same saloons.

Chicago receives \$3,213, 298 from its salaries and pays to its police \$3,685,982 to protect it against those saloons.

New Orleans receives \$151,500 from its saloons and pays \$231,374 to its police for protection.

St. Louis receives \$1,051,969 from its saloons and pays \$1,602,182 to its police for protection against crime emanating from those same saloons.

Boston receives \$1,438,132 from its saloons and pays \$2,902,900 for the support of its police.

Philadelphia—the city of "borderly love"—receives \$1,742,175 from its saloons and pays \$2,902,900 for the protection against those saloons and their attendant evil.

Washington, D. C., receives \$415,985 from its its saloons, and pays \$814,245 for such protection as the police can render.

Eleven cities in the United States maintain 27,787 licensed saloons, and pay out annually for protection against those saloons \$7,580,086 more than they receive in taxes therefrom.

This is a specimen of man's economy with God left out.

The greatest economic force in this world is God's moral law. Following this law, these eternal laws of righteousness, peace, truth, integrity, virtue, this world of ours will one day come to be the kingdom of God and of His Son. What Heaven now is what the earth will be; but not till men learn to live in the Spirit and walk in the Spirit of God.

**The Passing.**—The Mexican War Veterans' Association is to meet no more. When this years session came to a close in Indianapolis, Ind., the other day the

Secretary said "It now becomes my sacred duty to adjourn the National Association of Mexican War Veterans to meet again on that 'beautiful shore.'" The Mexican War was in 1846-48 and out of 121,230 men who fought our battles in that conflict only 28 survivors attended the final reunion, the youngest not less than 80 years old. Because of thinned ranks and feeble age it was thought better to "disband to meet no more on earth." The ranks of the Confederates and Federals who fought in our Civil War are thinning rapidly, and the old soldiers are answering to the last call.

A PREACHER AND THE BIBLE.

Now and then a preacher will break out and say the strangest things ever. Others splutter now and then, but when a preacher begins he fairly bawls. One has begun out in Decatur, Iowa. A man from that town writes The Christian Herald thus: "A preacher here stated recently that the reading and study of the Bible were on the decline—that it no longer held the attraction for men it formerly did. Was such a statement justified by the facts?" Of course it was not justified by fact. No one but an ignoramus would have been guilty of such a statement; and even an ignoramus should have been more careful in matter so important, and when the facts were so easily attainable. But what the Herald says in reply is enough. Facts are arrayed which make the Book a marvel and a wonder indeed as to number and demand. The Herald says, for instance, that 80,000 college men in eighteen different nations are now not only reading, but studying the Bible; and there is one single organized Bible class movement with 350,000 members. The Y. M. C. A. Bible classes last year had 64,960 students. Last year the Bible societies printed, in 400 different languages, 11,378,854 Bibles.

Last year more Bibles were sold than any other hundred books put together, and every year there is an increase instead of a decrease in the number sold, the excess last year being 685,000 over what it was the year before.

You have heard possibly that our Bible was taken in a large measure from other religious and pagan books. What a charge. It would not be made by one who knew facts, and cared to be truthful and honest. Or if taken the offspring is so far superior to the parental source that the latter is insignificant and ignored in comparison. Take the oldest, greatest and most popular of all pagan sacred books, pile them together in a



pyramid, not one kind, but all—the Koran from Mahomet's time till now, the Eddas, the Vedas, the Zend Avesta, the Buddhist's "Tripitaka," and the Chinese "Five Kings"—take all these and then add to them all the volumes of the hundred "best sellers" of any and of all time, put these, we say, into a pyramid constructed beside a pyramid made of the Bibles printed and used and the former would be an ant-heap beside a mountain in comparison with the latter.

If that Iowa preacher, and other skeptics, would look into facts somewhat before they speak there would be less confusion as touching the great and sublime truths of eternal ages.

### ELON COLLEGE NOTES.

The College is in the midst of the most successful opening in its history. Already 184 students have matriculated and many more are expected to come in during the next few weeks. The hope is that 250 students will be registered before the year is finished.

The Y. M. C. A., with Mr. E. T. Hines as President, has inaugurated plans for the erection of a Y. M. C. A. building on the campus. This building will be fitted out with a bowling alley, basket ball court, track, baths and lockers. It will meet a long-felt need at the college for more gymnasium room and equipment.

On last Sunday morning Dr. W. C. Wicker filled the college pulpit and delivered a very excellent sermon.

On Sunday evening at 7: 30 o'clock, Prof. W. P. Lawrence led the Christian Endeavor Society in a very interesting meeting. The officers for the C. E. Society during the ensuing year are Miss Affie Griffin, president; Miss Bessie McPherson, vice president; Mr. C. J. Felton, treasurer; Miss Pearl Tuck, recording secretary; Mr. J. S. Truitt, corresponding secretary.

A Ministerial Association has been organized at the college for the benefit of the 19 young ministerial students now in the college. The officers of the Association are Rev. W. L. Wells, president; C. J. Felton, vice president, J. C. Stuart, secretary. The Association holds its meetings every Tuesday evening and it is believed that much good will result therefrom.

Mr. W. M. Pinnix, a last year's student here, and now in the drug business at New Bern, N. C., is on the Hill visiting friends.

Mr. Andrew Ballance, of Kenly, N. C., a member of last year's baseball team arrived last night on his way to Chapel

Hill where he expects to enter school this fall.

Mr. Herbert Holland, of Suffolk, Va., is visiting at Prof. and Mrs. W. A. Harper's in their new home on Faculty Row.

Mrs. Susie Holland, Suffolk, Va., and daughter, Mrs. J. E. Rawles, and grand daughter, Miss Ann Rawles, arrived to-night.

Mrs. H. A. Moffitt and Miss Cora Lawrence of High Point spent Sunday with Prof. and Mrs. Lawrence.

W. P. Lawrence.

### THE LIFE OF O'KELLY, BY MCCLENNY.

The largest and most valuable literary work accomplished by any alumnus of Elon College, so far, is a book entitled, "The Life of Rev. James O'Kelly and the Early History of the Christian Church in the South," by W. E. McClenny, Ph. B., Suffolk, Va. The work is a neat cloth bound volume of clear print, easy to read, gilt back and side title. The printing and binding was done by Edwards & Broughton Printing Company, Raleigh, N. C., and is in keeping with the high class of workmanship for which this firm has gained a wide reputation in the art of bookmaking.

The Book contains upwards of two hundred and fifty pages. There are nineteen chapters and an appendix. The introduction is by Rev. W. W. Staley A. M., D. D., pastor of the Christian Church, Suffolk, Va. There are eleven half-tone engravings, of places spoken of in the work. The introduction states, and states correctly, according to our opinion, after having read this book, that the careful reader (of this volume) will see that the Christian movement, under O'Kelly, added a new factor, not only in the form of a more primitive church, but that the movement greatly benefited the cause of Methodism by modifying, later, its form of government. The later writings of Methodist historians help to place O'Kelly in his true light before the world and remove the prejudice that once existed between those two bodies or denominations.

In addition to these benefits to be derived from reading this history the author has wisely added, as an appendix, extensive and characteristic selections from O'Kelly's own writings. These show clearly that his soul was imbued with Biblical and spiritual truth and sentiments. His pages glow like an anvil with holy fire, and the ring of his hammer is the stroke of an honest man. How this work came to be written, we learn from the author's preface, was similar to the

incident that made J. Fenimore Cooper, an author. Cooper was reading a tale of the sea by an author who did not know sea life as did Cooper, and upon remarking to his wife that he could write a better story than that, she challenged him to make good his boast, and he did. Mr. McClenny was a graduate student in Washington and Lee University, Lexington, Va., and upon chance opened an encyclopedia at an article on Rev. James O'Kelly. The tone of this article stirred a desire to investigate other sources of information for his personal satisfaction with reference to O'Kelly. As the investigation grew, the interest grew also, and after much time had been given to research, the author decided to give the result of his enquiries to the public. Hence the present valuable and interesting volume.

Mr. McClenny has not only done a faithful service, for his book is well written, his story is interestingly told, but he has also done a service of inestimable value. He does not interpret records himself, but like Carlyle in his epoch-making book, "The Letters and Speeches of Oliver Cromwell with Elucidations, by Thomas Carlyle," he has woven a vast collection of original and semi-original information into a fascinating story, of which his own narrations and elucidations form the connecting links.

The subject matter is systematically grouped and classified into the XIX chapters, and original sources are cited by numerous foot-notes, thus making the work trustworthy as history.

This book ought to be read by every intelligent member of the Christian Church. A copy may be had for \$1.50, sent to the author or to the Christian Sun, Elon College, N. C.—W. P. Lawrence, in *Elon College Weekly*.

—The town of Suffolk, Va., now becomes the City of Suffolk—the conversion of a town into a city being a trick of Virginia law not familiar to North Carolinians and many other Southerners. May the City of Suffolk live long and be happy.

—On Sept. 1st there was opened in New York City a Domestic Relations Court to try all questions of family difficulties. Here is guessing that there will be something doing in that court.

—President Taft says he will recommend to Congress in December an appropriation of \$2,000,000 to begin the work of fortifying the Panama Canal.

—In a New York sale the other day a "Liberty-cap" one-cent piece of 1793 brought \$340. The largest previous price for a cent was \$275.



**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 ..	\$1,609.21
<b>Dues.</b>	
Annie Pearl Way .....	\$.10
Carl Lynn Schobey .....	.10
Archie Newman .....	.20
Wallace Newman .....	.20
J. Newman Denton .....	.20
S. E. Denton, Jr., .....	.20
Helen S. Foster .....	.10
T. Clifford Foster .....	.05
Wm. Staley Cheatham ....	.10
Curtis Parke Harrell .....	.25
<b>Monthly S. S. Offering.</b>	
Pleasant Grove, N. C., ..	4.50
Union, Southampton Co., Va., .....	1.50
Beulah, Ala., .....	2.00
Wentworth, N. C., .....	1.72
Amount 35th week .....	\$11.22
Total .....	\$1,620.43

My dear Children:—Cool weather makes our little folks call for shoes and stockings but when the sunshine warms up the earth in the middle of the day, off they come and bare feet are still the order of the day.

The boys are busy pulling fodder and the girls sewing, all trying to get the work in good shape before school begins which will be the 28th of this month.

Watermelon time is about over, but my, how we enjoyed them while they lasted! Many times we wondered like the little boy at Barium Springs Orphanage if it really was a sin to eat "till you hurt."

Our children are active and hearty so it is going to be hustling time this fall to get everything ready for the cold weather, something to eat—something to wear.

Let every one begin to plan what their Thanksgiving Offering will be for upon this we largely depend. Another gift of enamel ware for the table has come for which we are very grateful.

Cordially,

Uncle Jim.

Sanford, N. C., Sep. 9, 1910.

Dear Uncle Jim:

I am late too as Aunt Pearl was. I

am as fat as ever. I can walk and trying to talk all the time. I can go to meet papa and I call him every evening. Enclosed find ten cents. I will close with love to all.

Your nephew,

Carlynn Schobey.

Guess when you learn to walk real good little man you wan't be quite as fat as a pig. Grow fast for we hope to have you always as one of our "stand-bys."

Sanford, N. C., Sep. 9, 1910.

Dear Uncle Jim:

I am a little late this time but never fail. Our school opens Monday. I am glad I will go to a higher grade this session. I like to study. Uecl Jim, my birthday is the 21st of this month. I will be ten years old. My birthday is the day set apart as a family reunion day. You know I will have a nice time. All of my brothers and sisters will be home then. I close with love to you and all the cousins.

Your niece,

Annie Pearl Way.

You have a nice way of celebrating your birthday Annie Pearl, and I hope you will thoroughly enjoy it

Henderson, N. C., Sep. 9, 1910.

Dear Uncle Jim:

Here we come, late again. You will find enclosed forty cents, our dues for August and September. I am afraid we will be late often after this, as we must be off to school, on the 21st, next Monday, then we will have to study hard.

We want to study and make men of ourselves.

With love to you and all the cousins,

We are your nephews,

Archie and Wallace Newman.

That's a good thought boys. We want you "when you are men" to still help support the Home.

Crews, Va., Sep. 11, 1910.

Dear Uncle Jim:

I am sending you my dues for September. I have forgotten whether I have skipped a month or not. If I have, I will send it next time. I will close with love to all.

Your little niece,

Helen S. Foster.

T. Clifford Foster

Yes, Helen our books show you are behind for Sept. now that is all. You have been very faithful and we are so glad to get letters from you and little brother.

Somerton, Va., Sept. 12, 1910.

Dear Uncle Jim:

Here I come again, but am sorry to

**FREEMAN DRUG CO.,**

Dealers in

DRUGS, MEDICINES, PATENT MEDICINES,

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

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**T. H. STROUD'S**

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

**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

tell you that the good Lord has taken my dear mama and now daddy and I have no one to stay with us. She was sick two weeks at Lakeview Hospiatl, Suffolk, Va.

Your little nephew,

Curtis Parke Harrell.

Ah, Curtis, you have indeed lost your best friend. We are sorry to hear of your dear mother's death but so glad you stil have "daddy."

Pine Apple, Ala., Sept. 12, 1910.

Dear Uncle Jim:

We have been sick for some weeks Newman is just able to be up some now. Mama and Papa unintentionally let last month slip by without writing our letter so here are two dimes each and a double amount of love for all.

Your little boys,

J. Newman Denton.

S. E. Denton, Jr.

We missed your letter boys and am real sorry to learn that sickness was the cause. Guess you'll be well and strong now soon and able to play with "Billy" again. Tell us some more about him.

Franklinton, N. C., July 20 1910.

Dear Uncle Jim:

I had four teeth when I went to Suffolk. I now have 7. You have heard the old saying about June and July being so hard on babies. The 29th of June. Aunt Willie said to me: "You will have to get a move on you if you die this June." The last night just before midniht they sent for my Dr. Harris; for I was ill. They feared for days that God would take me away from them. I had high fever from Thursdäy night until Sunday night. Dr. Harris came twice a day. Daddy, Grandma, and mother were up all night Saturday night trying to lower my temperature, as I could neith-



er sleep nor take my milk. They sent for the Dr. before day. Sun., P. M., Daddy went to Franklinton and brought me a trained nurse—Miss Hattie Clegg. She stayed one week. So with her skilled care and the Dortor's and the help of my loved ones and many prayers to God, I am still with my mama. When I was so hot with fever I showed my little mouth every few minutes, so they would do something for me. I weighed only 16½ lbs. I now weigh 17. I missed Clegg when she went away.

Referring to my last letter Grandpa said. "You didn't name your ancestor who first crossed the Roanoke." It was Abigail Sugarre, a French Huguenot, ancestor of four generations and General Mat Ransom and many other distinguished men. Mother thinks I'll be as good and great as any of them. Mothers do expect such great things of their infant sons. I guess some of you know Mrs. Christi who lives next to the Farmer's Bank in Suffolk. Well, Grandpa took mee to see her when we were on our way to see Elizabeth Smith. After seeing these, Wed, A. M., we took another walk and then spent the day with Mr. and Mrs. Ballard and Pontie. They were all so nice to me. I thought Mr. Ballard was my Grandpa too, because they were so much alike. Pontie gave me a toy in each hand and took my little hands in hers and tipped them tightly together, saying "tip, tip." That is still one of my favorite stunts.

Mrs Woodward and her mother, Mrs. Saunders, called on us there that afternoon. Grandpa and mother took me to see old Capt. Bob Arnold, the author of "Uncle and His Mule." He gave mother a copy when she went to Europe.

At 4 o'clock, Pontie, Mother and I went to the Book Club at Mrs. Thornton Withers. I did stunts for the ladies and behaved as if I were used to ladies' clubs. Then Helen rolled me in my coach while the ladies had refreshments, after which we returned to Mr. Ballards.

Afte supper Pontie and mother took me to prayermeeting and rolled my perhaved nicely and finally fell in love with haved nicely and finally fell in love with Mrs. John King and 2 or three others. Grandpa said in meeting "You must make allowance for country babies at church." That was my first prayer-meeting and I liked the singing.

11months and 31 inches of love and a dime for the Band.

William Staley Cheatham.

We are so glad that you are well again little man and mother is able to continue your letters. You must tell about your birthday party next time.

\* \* \* \* \*

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\* \* \* \* \*

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Southbound Daily.			
STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh .....	8:00	1:15	6:35
" Caraleigh .....	8:10	1:23	6:45
" McCullers .....	8:35	1:43	7:07
" Willow Springs .	8:52	1:55	7:25
" Varina .....	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate .....	9:35	2:30	8:00
" Kipling .....	9:40	2:35	8:05
" Cape Fear .....	9:53	2:46	8:18
" Lillington .....	10:00	2:53	8:25
" Harnett .....	10:08	3:01	8:33
" Bunlevel .....	10:13	3:06	8:38
" Linden .....	10:23	3:15	8:48
" Lane .....	10:34	3:25	8:59
" Slocomb .....	10:39	3:30	9:04

Northbound Daily.			
	A.M.	P.M.	P.M.
Ar. Fayetteville .....	11:10	4:00	9:35
Lv. Fayetteville .....	8:00	1:00	5:10
" Slocomb .....	8:28	1:28	5:38
" Lane .....	8:33	1:32	5:43
" Linden .....	8:45	1:43	5:54
" Bunlevel .....	8:55	1:52	6:03
" Harnett .....	9:01	1:58	6:09
" Lillington .....	9:11	2:08	6:20
" Cape Fear .....	9:16	2:13	6:26
" Kipling .....	9:28	2:24	6:43
" Chalybeate .....	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina .....	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers .....	10:22	3:15	7:41
" Caraleigh .....	10:40	3:35	8:06
Ar. Raleigh .....	10:50	3:45	8:20

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# 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.]

## A NEW C. E. SOCIETY.

The editor has received the following encouraging letter from Miss Bettie Stephenson, Roanoke, Ala.:

It is with pleasure that I report to you the organization of a Y. P. S. C. E. at New Hope Christian Church. It is the same band of young people who compose the organized Sunday-school class, "Constant Workers." The class, however, no longer meets in business meetings, but still retains its identity as a class organization, finding too many meetings burdensome. Nine more of our class became professing Christians this summer, so we felt that we needed the Christian Endeavor organization. We have thirteen charter members. The work is entirely new to all, so it moves off slowly, but we hope and believe permanently.

Rev. G. D. Hunt is our pastor and gives us all the aid and encouragement that he can.

The officers are as follows: President, Miss Annie Floyd; vice president, Mr. Cleveland Stevens; secretary and treasurer, Miss Winona May McKelvey, all of Roanoke, Ala., R. R. 1. Our organization is not yet completed, but our prayer meetings are beginning well. We meet immediately after the Sunday morning Sunday-school service.

## BE A BOOSTER.

If you see some feller tryin'

For to make some project go,

You can boost it up a trifle;

That's your cue to let him know

That you're not a-goin' to knock it,

Just because it ain't your "shout,"

But you're goin' to boost a little,

'Cause he's got "the best thing out."

If you know some feller's failin's,

Just forget 'em 'cause you know

That same feller's got some good points,

Them's the ones you want to show;

"Cast your loaves out on the waters,

They'll come back," 's a sayin' true;

Mebbe they will come back "battered,"

When some feller boosts for you.

—Selected.

## C. E. TOPIC FOR SEPT. 25—A FEW SUGGESTIONS.

**Our Denomination Working for Our Country. Ps. 89: 1-18.**

**The Committee on Missions.** The committee on Missions should prepare a map, showing the places where our home missionaries are at work and appoint three persons who will consult the files of the Christian Missionary for the work that has been done and the money spent in the South, East, and West, during the past year and report each for one of these sections in a five-minute paper.

**The Leader:** The leader might well take as his theme, the Christian as a Light-Giver, and as his central thought the saying of the Laymen's Missionary Movement Campaign Banner, "The Light that shines farthest shines brightest nearest home." He should show how foreign missions help home missions.

**Essay Work.** An essay or two of a few minutes' length on "Home Missions and the Slums;" "Home Missions and the Negro;" "Home Missions and Immigration."

**Question Spurs.** To come in as voluntary participation.

What is our church doing for immigrants?

What is it doing for the negroes?

What is it doing for the Indians?

What is it doing for the frontier country?

What is it doing in the great cities?

What is it doing in the country?

How can our society help in this mission work? (To several.)

Why does Home Mission work not lead to denominational rivalry?

What is Christ's teaching as to missions?

With what kind of mission did He instruct his disciples to begin?

What is the end of the non-missionary church? Of the non-missionary Christian?

**Scripture Verses.** Let the leader make his own Scripture verses this week from his Concordance, looking under such heads, the Church, Fellowship, Blessing, etc. This will train him for an emergency some time. And what is Christian Endeavor but a training school?

**For Next Week—Self or Christ?**

M., The fate of selfishness, Num. 16: 1-14; 31-33.

T., Doing one's own will, Jonah 1:1-17.

W., The mind of the flesh, Rom. 8:5-13.

T., Living Christ, Col. 3:1-14.

F., The power within, 1 Cor. 12: 7-21.

S., Christ in the heart, Eph. 3:14-21.

Sun., Topic—Self-centred or Christ-centred? Phil. 1:21; 3: 7; 4: 11-13.

(Consecration meeting.)

## Suggested Program.

1. Chain of prayer for the mission spirit.
2. Scripture and comment by pastor.
3. Song service. Several missionary hymns.
4. Leader's prayer.
5. Special music.
6. Leader's remarks.
7. Essays.
8. Song and prayer.
9. Voluntary participation, including Question Spurs and Scripture verses, always voluntarily given.
10. Song. Offering. Lord's Prayer in Concert.

## "I'LL STAND THE PAIN."

Everyone remembers the awful Park Avenue collision in New York city. One of the sufferers was a young man named Peter Murphy. His feet and legs were caught beneath the engine which had telescoped his car. He had worked one leg free and was about to pull the other loose when the roof of the car fell on both legs. While he hung there in agony Battalion Chief Farrel of the Fire Department came along, and Murphy begged him to lift the timbers off his legs. "If I do that," said Farrel, "the roof will fall on the other side. There are women there." "I didn't think of that," said Murphy. "Let it stay. I'll stand the pain." Heard you ever anything more Christ-like? So he waited, a long, terrible half hour, till his fellow sufferers were dragged from under the ruins. Himself he could not save. No wonder that on the ninth of March following (this was in January) two thousand people escorted the crippled hero from Bellevue Hospital to his home in New Rochelle. It was a tribute to something far finer than courage.—Pilgrim Teacher.

—Tom Dixon has dramatized his latest production, "The Sins of the Fathers," and with a company that has been in training for the purpose sometime produces the same on the stage at Norfolk this week. Tom ought also to write a book on "The Fall"—from pulpit to playwright.



Begun on page 6.

tached. Bernard Shaw ventured a satanic paradox when he said, "We must cease being cowards and resort to artificial selection to rear a class of men capable of governing." Might as well try to select our highest specimens of virtue and citizenship from the brothel and the penitentiary. Thus socialism is not only grappling at the throat of our national life but strikes a more deadly blow at the home, the unit of institutions. A modified form of socialism has actually entered the political arena, and so far ignores the sanctity of the Holy Sabbath that it holds its weekly campaign meetings on Sunday afternoon. Its literature is also profane and debasing. It has been a serious question with our government whether such unsound periodicals should be transmitted through the mails. Such conditions have been introduced, for the most part, by labor organizations, unions, etc., which themselves are as strong a tyranny for the suppression of the individual as the machine of wealth which the union antagonizes. The new democracy in England was not greeted more fiercely by feudalism than is the present impending conflict between socialistic influences and Christianity.

Our literature is being infected by this sardonic plague, and so many obnoxious precepts are almost daily emanating from our large universities. Mr. Bryan's "Ideal Republic" pictures the socialistic ideal, when he pleads for "A republic all the citizens of which are sovereigns, but in which no one cares to wear a crown." The usurping attitude of capital toward labor has done much to give occasion for such unfortunate conditions, and continues to irritate the already festering ulcer by oppressing the poor and needy.

The church ought to win and direct both these classes, and the solution is for us to live the unadulterated Christ-life that will, like His own, unify all forces, eliminate all castes, and break down the middle wall of partition. We must endeavor to control or annihilate "the tremendous distinctions which rise and fall to every degree in the infinite thermometer of human pain and human power—distinctions of high and low, of lost and won, to the whole reach of man's soul and body." The church needs to adapt itself to these conditions, but never to compromise with them.

We are also confronted by the ugly fact that the old rarely ever go to church or espouse her holy cause. With many the lethargy begins as soon as the matrimonial meridian is passed, and a large per cent. of the middle-aged peo-

ple have given up the fight. With these unhappy conditions, gossiping by electricity, gluttony and intemperance as sources of disease, is it any wonder that we are rapidly becoming a nation without reverence, nerve or spirituality?

The problem of creeds is less acute than it was a decade ago, though there is still much substitution of the man-made article for the God-made Bible. It is related of a committee of blind men of Indostan who were to examine an elephant, preparatory to giving a description of the same, that the first, falling headlong against the side of the beast described the same as a wall; the second, happening to touch the tusk, described the animal as a spear; the third inadvertently took hold of the squirming trunk, and instantly made the elephant the simile of a snake; the fourth, leaning against a limb of the jungler, affirmed the elephant to resemble a tree, while the fifth, holding one of the ears was positive of Jumbo's fan-like appearance. Thus each was partly in the right; though all were in the wrong, disputing about something neither had ever seen—so is every one who teaches for doctrines the commandments of men. We thank God for the Holy Bible, our only creed.

There are many other problems, but the last I suggest is one of the most serious; that of the weak church. The one fundamental principle of government is to protect the weak; this done all the other principles fall in line.

Lions have wonderful strength, but the Lord gives His sympathy and consideration to the little sparrow. The weaker the church, the stronger the pull needed; and as Adam's life must not be dreamed away in the flowery and sweet-scented Eden, even so ours ought to be, in part, for the needy and weak churches of this militant Zion, for the strong churches are able to shift for themselves.

We are further called upon to take a definite stand on all vital moral, religious and civic issues, and, never fear standing alone. Paul said, "By the grace of God I am what I am," and Emerson gives us the other side of the question, "What I am speaks so loud that I cannot hear what I say." After Luther had posted his 95 Theses on the church door at Wittenburg, he said, "I will go on though as many devils were aiming at me as there are tiles on the roof." The church and her membership are too often speechless in the face of shameful conduct, rude jokers, and un-Christian methods in business and church administration.

Shall we pray, "Thy will be done on

earth as it is in heaven," and then patronize, countenance, or support wicked institutions and the demoralizing corruption in politics which retains the hideous liquor dragon as a deadly parasite, living on the fresh, warm blood of your and your neighbor's child? For people to vote as they pray would mean a wonderful reduction in all pluralities and returns, and election day would be a lonesome time for the pole holders. The late sad tragedy in Harrisonburg is but a fair sample of the business, and crowns such disgraceful administration as a shameful blot upon the general decency and good spirit of this splendid country. The recent betrayal of the honest voters of the Old Dominion, by the State Legislature, shows how liquor affects the appetite and fills the pockets of men who made such flattering campaign promises, but which pledges were lost sight of in the lurid light of brewery gold. The present plebeian conception of civic righteousness is too exalted to be thus set at naught or hushed, and these demagogues and political pie feasters should be held in everlasting remembrance by the voters at next election.

We may hope for better things, but unless we act upon our good impulses they turn upon us as a positive harm, and "Earth knows no tragedy like the death of the soul's ideals." Let us live up to our best moments, redeeming the time. "Hitch your wagon to a star" was Emerson's motto. It was Owen Merideth who said, "What I would have remained, or become, I am not. We are ever behind or beyond or beside our intrinsic existence." "Our souls are, if we leave them unstirred, as tombs in which a god lies buried; let us vow ourselves crusaders to redeem that sacred sepulchre. "We believe that "the unity of the spirit is the preface to a converted world, and that the church is the divinely appointed instrument for world-wide evangelization.— Let us henceforth prove our faith by our works.

By a perversion of the evil spirit we get to thinking that praying and singing are service. If a child asks anything of its father, is that doing his service? God expects us to ask Him for all we need but He never considers that serving Him. He likes mere beggars as little as you do; He likes honest servants, not beggars; and yet we are impudent enough to call our begging and singing Divine service. Alas! unless we perform Divine service in every willing act of our lives, we never perform it at all."

The greatest and best in humanity are brought out through conflicts, trials and battles. A conflict with the current of a



rapidly flowing river furnishes tremendous water power for machinery; the conflicting prison of the steam boiler directs the energetic vapor along desired lines for definite purposes; and a conflict with an electric current furnishes light, heat and powerful magnetism. "The muse of history has given us four parallels, peace and sensuality, peace and selfishness, peace and corruption, peace and death." Gibbon speaking of Italy says, "The peaceful inhabitants enjoyed riches and luxury and abused them." "The Huns and Vandals did the rest. Spiritually speaking, we are more indebted to the god of war than to the dove of peace. We are the church militant, "and it does not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see him as He is." Contented nations, churches or individuals immediately retrograde or begin to die. "The natural ambitions of men are to be disciplined into the aggressive conquest of surrounding evil; and in which the natural instincts of self defence are sanctified by the nobleness of the institutions and purity of the cause which they are appointed to defend." Men delight in worldly strife and conflicts but it is sometimes hard for us to discern spiritual conquest in a too tame battle against sin.

The essential difference between the first century Christian and the twentieth decreasing conflict and hazard, which called forth from men heroism and fortitude sublime. The flame licked stake, the blood stained cross and a crown of thorns constituted the sovereign badge of early Christianity. It cost something to be a Christian then, and the Disciples valued it above all the world and even dearer than life itself. To-day, Christianity is so cheap that it is not considered of much importance by the world, neither are church people overzealous in their valuation of eternal life. People, as a rule, appreciate that which costs them something and their failure to contribute liberally is rapidly destructive to faith and consecration. There can be no doubt that an absolutely free salvation from a worldly standpoint, will be widely ignored or but feebly accepted, for "the wisdom of the world is foolishness with God."

"Subdue it." was the God given battle cry in the morning of creation and here we are, possibly more than 300 generations removed from that date, and the world is less subdued than at that very hour. We need to battle up less and fight more. "We are living in a time when practical Christian **do-ology** must supplant theoretical Christian dox-

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ology." Let us build up the waste places in our lives and repair the walls of Jerusalem. Collingwood never saw a vacant place in his estate but he took an acorn from his pocket and planted it.

Let us all look well, then, to our marching orders, the Bible, our only creed. The cry of destructive criticism is as nothing, for if we obey our Bibles we shall not care who opposes it. The character and works of Wyclif, the Morning Star of the Reformation, is an indisputable testimony to the educating and transforming powers of the Holy Scriptures, for it was the Divine Word that made the fore-runner of Luther what he was. Matthew Arnold asserts that the Bible composes three-fourths of human life. The effort to grasp the great truths of revelation imparts freshness and vigor to all the faculties. It expands the mind, sharpens the perceptions, ripens the judgment. The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it refines the character and sanctifies the soul."

"America was the first of all nations to solve the greatest of all governmental problems; the union of nationality and democracy in perpetual wedlock under one government so as to secure the benefits of both." Ours has been a great history but like the chronicles of all nations it has its shady pages. We have been taught to pray, "Thy kingdom come," but we must do more than pray for it; we must work for it; and if necessary die for it. We are as guilty of taking His name in vain as the profane swearer unless we are willing to back up our prayers by our best service to assist the advent of His kingdom on earth.

It is remarkable how simple are the actual needs of a primitive people. Civ-

ilization only civilizes the address and the attire of the savage, but "un-civilizes" his personal habits of living, substituting gluttony and intoxication instead of sobriety; luxury instead of economy, and stubborn pride and vice for a rustic but honest simplicity.

Americans spend for foreign missions \$7,500,000; Americans spend for tobacco \$750,000,000; 100 times as much for tobacco as for foreign missions. This is an enormous national sin.—"Wherefore do you spend money for that which satisfies not?" (Isa. 55: 2). Only a nickel a day on tobacco?— enough to circulate over 300 New Testaments, annually. The liquor waste is the only one above tobacco. Drinking, chewing, smoking, etc., constitute a badge of iniquity for this so called "Christian Nation."

The following well worded and noble challenge has been issued to the large army of our Methodist brethren and sisters: "Methodists, throw away pipes, cigars, snuff, etc., and today withdraw your contribution from the worldly tobacco waste, and henceforth invest it in missions for the evangelization of the world, thereby laying up in store for yourselves a good foundation against the time to come, that you may lay hold upon eternal life."

It has been estimated that \$60 will keep a native worker in the foreign field for an entire year, and the results of one such case were 600 conversions—rating souls at ten cents apiece. At this rate, the daily use of 10,000,000 drinks of whiskey, 200,000,000 cigars, 8,500,000 cigarets, and 55,000 sticks of chewing gum would send 75,000,000 souls to hell annually, besides many of the users. We do not hold this up as an average in evangelization, and yet it shows an awful possibility, enforcing



the Master's words, "The fields are white already to the harvest."

Think of 140,000 so called Protestants possessing \$13,000,000,000 in wealth, giving not the Biblical tenth, but only one thirty-second of one percent for foreign missions. Our average wage is 55 cents per day; over \$3.00 per week. Five cents daily would result in \$400,000,000 for missions. We consume in sugar \$372,000,000 annually,—ten times as much per capita as we give to foreign missions.

In our Southern Christian Convention we have increased in our regular contributions for home and foreign missions only two and one half cents per capita within the past ten years, but continuously for the past sixty years there has been a progressive increase per capita, of wealth, for the same states, reaching nearly 50 per cent. We are thankful for the two and one half cents, increase, but should be mortified at such a trifle for so noble a cause.

"An artist was once asked to paint the picture of a dying church. Instead of putting on canvass a poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows. Just within the entrance, guarded on either side by a 'pillar of the church,' in spotless apparel, was a contribution plate of goodly workmanship, for the offerings of fashionable worshipers. But right above the plate, suspended from a nail in the wall, there hung a small box, bearing the legend, "Collection for Foreign Missions," and over the slot, through which the contributions should have gone, was a huge cobweb."

When first we have given ourselves unconditionally to God and His service, there will be no further question of financial support for the Redeemer's Kingdom on earth, and let us remember that the contribution or gift that does not include the giver is sacrilege.

Let us not shirk the crown of thorns nor turn a palsied ear to the call of the cross. With Christ we may be able ultimately to say "I have finished the work which you have given me to do." Resisting the third temptation, He fled from a worldly crown, wearing one of thorns to indicate that His kingdom was not of this world, knowing that the crown of wild olives would soon be gloriously displaced by a "crown of righteousness." The vicarious service of Christ is our beacon through a world of care, and out of disappointment and sorrows shall flow sweetest odors yet, "when the kingdoms of this world shall

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