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of most imposing architectural gran-deur. The æsthetic qualities of these structures cannot be briefly summed up. As we ponder them we shall be willing to acknowledge, for we shalll discover, the exceptional constructive power of the ancient architects; we shall see how closely they followed nature, and at times drew upon foreign art, though always preserving their own principles of form. We shall also observe how fancy and "feeling" are displayed in their temple de corations. Besides, there is always one grand imaginative vein running through all their work—which expres-ses the principal idea of their faith— imperishability.

Once a king, in crossing the desert in a long caravan, was parched with thirst. Dreadful is that dry and thirs also by watering he was thick cloud: he scattereth he were strawn with wrecks of caravans. the skeletons of men who had died of thirst lying in that dread cemetery; counsels: that they may do whatsoevand then the cry arose, "Water, water; er he commandeth them upon the face there is no water!" It was a fearful of the world in the earth. moment. Parched throats and eyes He causeth it to come, whether for hopelessly looked up to the an cloudy sky along the plain; overhead cy.

Here are three objects God has in the carth—for corhopelessly looked up to the all too correction, or for his land, or for merlight, fleet harts."-They bounded in rection, or for his land, or for mercy. all directions. Keen in their instinc- In time of drought or in "seasons tive seent of water, the spring was rain is sent in mercy; in the wilderness found; and afterward, when they sat to and deserts it is sent for his land; and rest beside the beautiful and blessed when a people forget God, rain, the pool, said the king, as he took forth same as the other "judgments," is sent his tablet and wrote, "As the hart for correction. "When thy judgments panteth after the water brooks, so are in the world the people [may or panteth my soul after thee, O God. Episcopal Record.

You often hear of the poor widow and her two mites, but did you know that every time the rich, or even well in the earth, as manifested in storms, gave only two mites, that you are the earth—volcanoes, earthquakes, etc. mocking the goodness and mercy of -there can be little doubt except with God?

The spirit of the poor widow, whose gift won the commendation of the Son of God, has not always been equally understood by contributors to his treasury of the present day. Occasionally the "widow's mite" has an untrue ring, as though it lacked the one made it more precious than the abundance of the rich.

Yet that spirit has not died out. As straightway into her box.—Church men. Missionary Gleaner.

Here are three small paragraphs on missions, which ought to "stir the soul

like a trumpet." The fact that the number of converts in China has more than doubled withas a stimulus to more abundant la-

The London Missionary Society, with the Lord. From the warm bosom down of myself. I have power to lay with only thirty English missionaries of the ocean there is a continuous at Madagascar, reports the assounding evaporation of moisture in an indefinumber of 828 native ordained minis | nite quantity, which the atmosphere | ceived of my Father. John 10: 17-18. And longs for the angel call. ters, and 4,395 native preachers, with floats and forms into gorgeous clouds, He gave up all things to the will of 61,000 church members and 230,000 and transports over the earth. In like his Father. 'Not my will, but thine,

"adherents." tury of missions, during which more sus, it sends up a constant distillation doors of access have been opened, (unintelligible at first to the cold rea ung out of life, under the fearful load more missionary organizations formed, son, as oceanic evaporation is unseen translations of the Bible made, and thoughts, until these heart effusions more copies scattered, more converts shape themselves in distinct ideas and From this we learn. raised up, and more evangelizing agen- brilliant clouds to us. This emblem it dies. cies set in motion than during a thou- of oceanic evaporation will serve to il- The Saviour did not say, "Father, sand years preceding.

Here is a thought which though old,

skin, yea, all that a man bath will be when no clouds are seen, yet the vap ir God who gave it. Edle 12: 7. give for his life." This was very im- is going up all the time, sooner or la- The word 'commend' means 'I

know. Guard, then, the secrets of your everybody was there. The old gentlesoul. Protect your weak points by man came in, and laid by his hat, and hiding them from his knowledge. This was introduced to the skeptic; when

Rain-wherefore is it sent? The

ed to answer him because he was righteous in his own eyes. Then was kindled the wrath of Elibu the son of than God."

In his vindication of God's works Also by watering he wearieth the

thick cloud: he scattereth his bright cloud: And it is turned round about by his

choose: with a man so with a nation. That the judgments of God are now they cannot explain, or for which they are unable to give a reason.

Most persons believe in the propriespecially when rains and floods appresent?

But some will say that all these

What is mental prayer? G. D. Wat-

son in the Christian Witness says: Mental prayer is not a mere intellectuality such as engages the mind in given to the Son to bave life in him- Yet oft in the hours of holy thought in ten years, and now exceeds 30,000, a mathematical matter; it is an effuis proof that Christian work is emi- sion of the heart-of the inner spirit, to lay down this life for the redemp- That power to pierce through the world nently successful there, and should act passing up through the mind, and tion of the world. I lay down my simply using the perceptive power of life, that I might take it again. No To the beauteous scenes of heaven. the mind to shape itself in converse man taketh it from me, but, I lay it manner, when the heart has been peu- be done,' was the language of his We are nearing the close of a cen- etrated and heated by the love of Je. whole life; for he had the utmost con more laborers sent forth, more new by the eyes), which surcharges the commended his spirit into the hands gathered from Pagan, Papal and Mos- mental words of expression to God, lem communities, more evangelists more pleasing to him than are the the body, and continues to live when

tures of it. constant, even when it is not shaped but his spirit returned to his Father. has on a new dress and it looks well into formulated converse with the It remained conscious. Thus it is in it. Read and see it for yourself: Lord. The evaporation from the ocean with the Christian in death. Then Satan once expressed his deliberate is uninterrupted for an instant, day or shall the dust return to the earth as opinion of man. He said: "Skin for night, even though there are periods it was: and the spirit shall return unto

you do when you watch against the he began suddenly by saying:
little temptations, and avoid the little "Vell, now, look here! I bleefs the

Bible; vat you bleefs?" Said he: "I don't believe anything

can't understand." "Oh, you must be one very smart man! I was mighty glad to meet yeu; of his earthly friends.

1 ask you some questions. The odder This interpretation o

because the same perplexity arose. He it. Finally, he said, "I do not know."

"Vell," said the Dutchman, "you are not half so smart as you thinks you are. Now I asks you anodder question:

"Do you bleefs dere is a God?" "No; I don't believe any such nonsense.

"Oh, yes! I hear about you long ago. I hear about you: My Bible, he savs, 'The fool hath said in his heart there is no God;' but you, big fool, blab it right out.'

THE LAST WORDS OF THE SAVIOR.

BY REV. JAMES MAPLE, D. D. TEXT: Father, into thy hands I commend my Spirit. Luke 23: 46.

"Christ also hath suffered for us,

should] learn righteousness." Does leaving us an example." He came to not God use rain as well as drought show us how to live, and how to die. for "correction?" A people thus may He is our example in all periods, and or not 'learn righteousness," as they in all the phases of human life. To the child he is the most beautiful example of obedience to parents that earth has ever witnessed. He "was to do, give a mite because the widow fires, floods, and various eruptions of subject unto them." To the youth he is a wise example. He sought the society of the wise and learned of his a class of ccientists who seem to think countrymen. When only 'twelve years that God cannot do any thing which old' we find 'him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. Is it any wonder that we read in the ety and power of prayer for rain in history of his youth, 'and Jesus intime of drought. Is there not equal creased in wisdom and statue, and in reason for prayer in time of much rain, favor with God and man? To man, in the strength of his manhood, he is element, "even all her living," which pear so much like judgments as at the noblest example in the history of our race. 'He went about doing good.' He lived only for the good of the race, phenomena are "according to the laws and died for the salvation of the the secretary of a missionary associa- of nature"—that "all things continue world. In his death he shows us how tion, which I confidently believe is one as they were from the beginning of to meet 'the last enemy' with calmness of the very poorest honored by the the creation." Even so. "The laws and joy. As the strange mystery of name, I have received this year the of nature" are simply God's way of death gathers around him, he looks collection of one widow, who, on ac- doing things. It was according to the up to that Father in whose love he recount of her extreme poverty, it seem laws of nature that the old world, "be- joices, and in the calm composure of ed to me ought not to be encouraged ing overflowed with water, perished; unshaken faith says, 'Father, into thy to be a box holder. When asked how but the heavens and the earth which hands I commend my spirit. These she managed to spare anything for are now, by the same word are kept in words are a beautiful crowning of the foreign missions, she answered that store, reserved [according to the laws tragical close of the Saviour's mortal she received a far ling change on every of nature] unto fire against the day of life, as the rainbow is of the dest half loaf of bread, and this went judgment and perdition of ungodly cloud of the departing storm. It was fit, that he who had lived a life of prayer, should die praying.

'I do nothing of myself.' 'The Son can do nothing of himself.' As the On the shores of eternity. Father hath life in himself, so bath he self.' The Father gave him the right To the thirsting soul is given fidence in his Father, and when reelof agony that was crushing him, he The eye that shuts in a dying hour, of his Father He trusted all to him.

1. That the spirit is distinct from

lustrate mental prayer in many fea- into thy hands I commend my body. His body went to the grave. It was In a general sense mental prayer is laid away in Joseph's new sepulchre,

Scriber's Magnitude thing and a curronity as well. Scriber's Magnitude thing the completion of the seasof terming the world, in because they cannot help it. Word. This pre-existant word, in becoming incarnate, became the soul of the same way off into the ease-they cannot help it. Word. This pre-existant word, in becoming incarnate, became the soul of the same of the same of this stricthes away off into the ease-they cannot help it. Word. This pre-existant word, in becoming incarnate, became the soul of it is not a matter of choice with them, that atretches away off into the ease-they cannot help it. Word. This pre-existant word, in becoming incarnate, became the soul of it is not a matter of choice with them, that atretches away off into the ease-they cannot help it. It is not a matter of choice with them, that atretches away off into the ease-they cannot help it. It is not a matter of choice with them, that atretches away off into the ease-they cannot help it. It is not a matter of choice with them, that atretches away off into the ease-they cannot help it. It is not a matter of choice with them, that atretches away off into the ease-they cannot help it. It is not a matter of choice with them, that the coming incarnate, became the soul of it. It is not a matte while on earth just as the soul of man King of Israel, let him now come lives in his body; hence he speaks of his body as a temple. "He spake of the temple of his body." John 2:21.

Death to him was only the going out of this temple, and he expected to first time without feeling that they live when out of it; hence he commit- contained a cruel force-without sayted his spirit into the hands of his Father. He left his body to the care down? If he had power to open the

not expect to go to the grave when he died, but to paradise. Paradise is the third heaven. 2 Cor. 12: 2. It able and unprejudiced minds. His ob-The sinner is in a dry land, where kindled the wrath of Elihu the son of no (spiritual) water is. He must die or go to God who will give the water of life:

| Cor. 12: 2. It alie and unprejudiced minds. His obtained is used in the scriptures to denote a pect was not triumph, but truth, and a successful successful the back of the pig, or wool on the sheep, and as he could not tell why, therefore he had no business to believe that overcometh will I give to eat of the could not the same perplexity arose. He third neaven. 2 Cor. 12: 2. It alie and unprejudiced minds. His obtained is used in the scriptures to denote a pect was not triumph, but truth, and a sheep, and as he could not tell why, therefore he had no business to believe that overcometh will I give to eat of the could not tell why, therefore he had no business to believe that overcometh will I give to eat of the same perplexity arose. He therefore he had to explain why there was hair on its used in the scriptures to denote a pect was not triumph, but truth, and a sheep, and as he could not tell why, therefore he had no business to believe that overcometh will I give to eat of the same could not turn him aside from the same perplexity arose. He therefore he had to explain why there was hair on its used in the scriptures to denote a pect was not triumph, but truth, and a sheep could not turn him aside from the same could not turn him aside from the back of the pig, or wool on the sheep, and as he could not tell why, therefore he had no business to believe the water of life. the tree of life, which is in the midst could not comprehend the hero's selfof the paradise of God.' Rev. 2: 7. sacrifice that would die that others It was into this place that the Savior might live. They knew so little of the

Christ died just as man dies. At death he went out of the earthly house to which he lived, and so it is with man in death. Peter says, "Knowing that shortly I must put off this my tabernacle, even as our Lord Je- glorious was it honored by the burden sus Christ has shewed me.' 2 Pet 1:14; Christ had shown this by his teaching, and in his own death. He had put off his earthly tabernacle, and thus taught banners of nations, inscribed on the his disciples that they must all do the same; but they had the same hope that Christ had. They expected when they left this house of clay to enter a higher state of heirs. higher state of being than this. For the dying, towering over tomb and ly house of this tabernacle were dis- gospel, the cross was to gather about solved, we have a building of God, a it the brightest halo of glory, and house not made with hands, eternal in

the heavens.' 2 Cor. 5: 1. This is a glorious truth that our spirits shall out live our bodies, and that death is only passing out of this earthly house into a heavenly home. This robs death of its terrors, and brings heaven near to us. How sweet the thought that the dear ones who have passed away from earth have not ceased to be, but still live on the better shore, amid the peaceful scenes of heaven, with the Savior who taught them how to live, and how to die. They are invisible, not on account of distance, but because 'a cloud receives them out of sight.' Heaven is near us in sympathy and love, and when we die we will not have a long journey to reach it.

"Oh, Heaven is nearer than mortals think. When they look with a trembling dread,

At the misty future that stretches on

From the silent home of the dead. Tis no lone isle in a bounding main-No brilliant, but distant shore,

Where the loved ones, who are called - away, Must go to return no more.

- reil Of morality blinds the eye,

Christ could do nothing of himself. That we see not the hovering ange bands

of sins

Then very near seems its pearly gates. Till the soul is restless to soar away,

I know, when the silver cord is loosed When the veil is rent away, Not long and dark shall the passage

To the realms of endless day.

Will open next in bliss; The welcome will sound in a heavenly world

Ere the farwell is hushed in this.

We pass from the clasp of mourning friends To the arms of the loved and lost: And those smiling faces will greet us

then Which on earth we valued most."

mies could not have taken it from him its mines of intellectual wealth, and

ing to himself, O why did he not come little attention from the people who reap most benefit from it. Says the Neighbor:

"At length Job's three friends ceased way, and the odder he stands down so."

"At length Job's three friends ceased way, and the odder he stands down so."

Now, this was a rule gets very lask you some questions. The odder to meet you; or mis carring Miends.

The interpretation of the Saviors the deaf, heal the sick, and raise the deaf, why did he not descend from the cross, and dissipate all doubt for shalt thou be with me in paradise."

Luke 23: 43. This shows that he did gifts for his own sake. He had al not expect to go to the grave when he ready given sufficient proof that he deaf, heal the sick, and raise the deaf, why did he not descend from the cross, and dissipate all doubt for shalt thou be with me in paradise."

Luke 23: 43. This shows that he did gifts for his own sake. He had al not expect to go to the grave when he ready given sufficient proof that he deaf, heal the sick, and raise the deaf, why did he not descend from the cross, and dissipate all doubt for shalt he deaf, heal the sick, and raise the deaf, why did he not descend from the cross, and dissipate all doubt for shalt he deaf, heal the sick and raise the deaf, heal the sick and raise the deaf, heal the cross, and dissipate all doubt for shalt he deaf, heal the sick and raise the deaf, heal the sick and raise the deaf, why did he not descend from the cross, and dissipate all doubt for shalt he deaf, heal the sick and raise the deaf, heal the sick and raise expected to go, and he promised to human heart, that they did not see take the penitent thief with him. they were lifting him to the throne of a universal kingdom, and that he would draw all hearts to him by the cords of love. The cross! Instrument of torture; sign of ignomy! How it bore ! Its disgrace, deeper than the scaffold and the halter, is now all wiped away. Hence forward, waving on the

we know, said Paul, that if our earth- cathedral, the speaking symbol of the command the ever increasing love and veneration of the human race. The love of God for his sintal children, the love of the heavenly brother for his erring earthly brothers, shines out from the cross to melt the hearts of stone, and draw them back to good ness and to God.

"In the cross of Christ 1 glory !-Towering o'er the wreck of time, All the light of sacred story Gathers round its head sublime."

It is here said, that 'Jesus cried with a loud voice. This was the convulsive gasp of dissolving nature, and shows, with vivid reality his great agony. The system, already fainting and dying, he gathers up its strength, and pours out one earnest prayer-Father, into thy hands I commend my spirit.'

2. Christ committed his soul into the hands of his Father with the utmost confidence.

'Father, into thy hands I commend my spirit.' 'Father.' What an endearing title! How tender the relation it reveals. Christ comprehended all the fulness of this relation, and felt that he was encircled in the arms of a Father's undying love; therefore No; heaven is near us; the mighty the keeping of this tender love. This took away all fear of the mighty future upon which he was entering through death, tor he knew that his Father would take care of him. He was in living union with him.

Death was a new experience to the Saviour. He did not know from experience just what it meant. He had not yet 'tasted death.' Mystery hung around it, and as this new and thrilling sensation came over him looked to the only source of help in this dark hour, 'Father, into thy hands I commend my spirit.'

We have the same refuge, for God is our Father. 'The Father! In this one word what consoling, strengthening, ennobling truth is wrapped up ! In this single view of God how much is there to bind us to him, with strong indissoluble, ever-growing love, and to make worship not only our chief duty, but our nighest privilege and joy! The Father! can it be that the High and Holy one, the Lord of heaven and earth, the majesty of the universe, bears to us this relation, reveals himself under this name, and that we, so weak and erring, may approach him with the hope of children? Who cannot comprehend the dignity and blessedness of such worship? Who does not teel that the man to whom God's parental character is a deep-It is said Jesus 'yielded up the fountain of strength, hope and purity, ghost.' The learned tell us the original springing up into everlasting life? means, 'he dismissed the spirit.' He When we look abroad over the beautiwillingly gave up his life. His ene ful universe with all its vast resources,

DUT EXCHANGES.

| Committee | we can lock up in the calm composure of faith and hope and say, 'Father, in

> My Father !- blissful name ! Above expression dear! It thou accept my humble claim. I bid adjeu to fear.'

to thy hands I commend my spirit.'

When we come to die there are but two things left to us. Every thing is swept away by death but sternity and God. Etergity is ours, and we must enter it. The world and all its interests we leave behind. It is no longer ours. We are cut off from it forever, and carried by the resistless current of time into great eternity. The only being there who can do any thing for us is God. He 'inhabiteth eternity? That is his Lome. He is the ruler of eternity. Our only hope is to seek his friendship, and secure his protection. In commending his spirit into the hands of his Father; Christ has shown us our only refuge. When we come to die all that we can do is to commend our souls into the hands of God. Then we leave all things earthly, riches, society, power and positionall, all, is left, and we go alone into eternity. Even the loving mother whose affection for her child is as un, dying as the soul, cannot go with us-All that we can do is simply to trust in God. Men in all ages have realized this, and like the Savior have com mended their spirits into his hands. In the hour of storm, when all things earthly had tailed, and David felt himself sinking, he exclaimed, 'Into thy hands I commit my spirit: thou hast redeemed me, O Lord God of truth.' Confidence in God's promises takes away all fear of the future, and in-

spires the soul with a sublime hope; for what have we to fear with such a friend there. Eternity is a strange mysterious realm to us We know but little about it, and can know but little while on this side the mystic view; but with the assurance that the infinite Father, who dwells there, will take care of us, we have nothing to fear when we enter its mysterious shadows. We are only going to our Father's home. Christ was going back to his native home, and heaven is the real home of the child of God. It is his Father's house Here we are born into conscious existence, but this is only the nursery of our being. In its place where we receive our first lessons, but heaven is our eternal destination. Then, in the presence and encircled in the love of our Father, we are to dwell forever.

Christ was in living sympathy with his Father, and it was this that gave him his confidence in him. Without this union he could not have had such unbounded confidence, and so cheerfully commended his spirit 1ato his hands. There can be no confidence where there is no union. Thus it is with us in our relation to God. If we would commit our souls to him in confidence, we must seek to be reconciled, and be made one with him. In an unreconcileo state there is a conscious. ness that we deserve the lispleasure of God, and this makes us afraid of the future. It fills the mighty vista of coming eternity with fearful forbodings of coming wrath, and we turn from it with trembling fear. Reconciliation to God, and a consciousness of striving to please him in all things, is the only thing that can give us confidence in him, and enable us to commit our souls in to his hands with the pleasing assurance that he will take them home to himself in heaven.

Dismissing the soul from the body s not the prerogative of man. This commend his soul into his hands. This is an act both of piety and faith, and in his hands we feel that it is safe. Christian friends, the day of our departure is drawing on, and we too

must soon die; but we are only approaching nearer our eternal home Our salvation is nearer than when we first believed." Glorious thought! It was this that inspired the song of the

"One sweetly solemn thought, Comes to me o'er and o'er; Nearer my parting hour am I Than e'er I was before.

Nearer my Father's house, Where many mansions be; Nearer the throne where Jesus reigns Nearer the crystal sea.

Nearer my going home, Laying my burden down, Leaving my cross of heavy grief,

THE CHRISTIAN SUN.

PUBLISHED EVRY THURSDAY BY REV. J. PRESSLEY BARRETT.

OUR PRINCIPLES: 1. The Lord Jesus Christ is the only Head

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testaments, a sufficient ule of faith and practice.

4 Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment and the liberty of conscience, the privilege and duty of ali.

Wearing my starry crown.

Nearer that bidden stream. Winding through shades of night, Rolling its cold dark waves between We and the world of light.'

Sinner, would you die as the Sav-iour died? Would you have the same confidence in the hour of death that he had? Would you be able to commend your spirit into the hands of your heavenly Father as he did? Would you look at death with the same feelings that we looked at it? Then you must live as he lived. This is the only way that you can die as he died. To live as he lived you must repent, turn to God, and obey his commands. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

Bithy Boints.

The empty vessel makes the greatest sound.

Betraval of self is at times as base as the betrayal of a tribe.

There are many echoes in the world and but few voices. When God walks the earth his steps

are often centuries apart. It is a great shame to a man to have a poor heart and a rich purse.

A man is never so on trial as in the moment of excessive good fortune.

All one's life is a music, if one touches the notes right and in time.-John Ruskin. We have nothing to do with the past

Riches take wings, comforts vanish, hope withers away, but love stays with

but to get a future out of it.—Phillips

In thankfulness for present mercy nothing so becomes us as losing sight of past ills.

Intellect has been called the starlight of the brain. Religion is the starlight of the soul.-Ruskin. There isn't wisdom enough, put it

all together, to tell what makes one apple sweet and next sour. As a rule there is no surer way to

where they have behaved badly. Be loving and you will never want for love; be humble and you will never

the dislike of men than to behave well

want for guiding. He who is positive without real conviction is a tryant; he who has real convictions without being positive is a

In deciding questions of truth and duty remember that the wrong side has a crafty and powerful advocate in

your own heart. If, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.-

Macdonald.

The jug is a most singular utensil. A pail, tumbler or decanter can be rinsed, and you can satisfy yourself by optical proof that it is clean; but the jug has only a hole in the top, and the interior is all darkness. No eye penetrates it; no hand moves over the surface. You can clean it only by putting in water, shaking it up and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug, and vice versa. Hence the jug is like the human heart. No mortal can ever look into its recessee, and you can c " judge of its purity by what comes from it.

When the great astronomer, Kepler, had demonstrated the reality of his discovery of the three laws of planetary motion, his devout heart found expression in this prayer:--Father of the universe, what moved thee to raise a feeble creature of earth so as to make him a king, and almost a god, in thinking thy thoughts after thee? I thank thee, Lord and Creator of all, that thou hast filled me with rapture over the works of thy hand, belongs to God, but the Christian can and hast enabled me to disclose to men the glory of thy creation, so far as finite mind can comprehend infi-

> The new census gives the number of Protestant churches in the United States at 29,553; Protestant ministers at 71,622, and members at 9,003.030. From these figures it is easy to calculate that we have one church for every (about) 475 persons, including infants and children; one preacher for every 615 of the people; and that about one in five of the people are professing Christians. How groundless, then, is the plea that we should "convert the heathen at home before sending the gospel to the heathen abroad!' have no heathen at home to convert, unless it may be some recent arrivals from heathendom, and soon they will have heard the gospel. We have many sinners among us, but no heathen. All our people have a chance, a fair chance, to be saved.