

The Christian Sun.

BY HURLEY & MOFFITT.

IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.

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The Christian Sun

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party and sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule 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 all.

Editorial Selection.

The conference between the Southern Railway and its employees has been concluded, and both parties are satisfied. This is much better than a strike.

The Mardi Gras in New Orleans last week was an occasion of great festivity; and thousands were the visitors who helped our greatest of Southern cities in her merry-making.

The Southern Passenger and Steamship Association began its boycott of the Sea-board Air Line, March 1st. The Sea-board says it is able to stand the boycott; and a big railroad war is imminent.

There is a movement on foot in Cuba to secure her independence of the Spanish powers. She finds herself sorely oppressed by her mistress, and no doubt, in near future she will throw on the yoke.

Since our editorial last week on "public libraries," we notice that "Massachusetts has more free public libraries than all the United States outside"—and Massachusetts has more of the higher aesthetic and intellectual life "than all the United States outside."

Several days ago the Senate refused to grant a loan of \$10,000 to the State Monumental Association; but last week, by a vote of 21 to 20, they decided to make a straight-out appropriation of the \$10,000. The bill has not yet come up in the House, and we can't hazard a prophecy.

A new criminal court has been created in this State, including the counties of Buncombe, Henderson, Haywood, and Madison. For this court, the Legislature has elected H. G. Ewart, of Henderson, Judge, and Robt. S. McCall, Solicitor. It is known as the Asheville District criminal court.

The county Government Bill which we gave to our readers some time ago, passed the Senate last week, after being so amended as to give the minority a voice in county affairs. The amendment was made and accepted in the interest mainly of the eastern counties, where the negroes had the majority of voters.

A bill has passed the Legislature allowing women to serve as notaries public. Also one to make three women trustees of the Goldsboro Graded School. We regret to see such a tendency as this on the part of our law-makers. It is too much of an approach to bringing women into politics—and that certainly don't want.

There will be a total eclipse of the moon Sunday night, March 10, which will be visible throughout the United States. The eclipse will begin about 8 p. m. and end a little after 1 a. m. This is something that happens so seldom that it always attracts attention. Nearly every body knows it is caused by the earth's being close enough to the moon to cast its shadow over it when the earth is between the Sun and the moon; and yet there are a few who look on in silent awe while "the monster swallows its dainty morsel."

Mr. Bland and his "silver" colleagues say that the "silver question" will be the only issue in the next campaign. They say they will support no candidate who does not stand squarely on the "silver platform."

What next? A novel advertising scheme has been invented. It is a tricycle with broad rubber bands on the wheels; and on these bands are large letters in relief. Two rollers connected with a tank of ink run over the wheels and ink them. Tubes are arranged to blow away the dust in front of the wheels, and as the tricycle runs it prints the advertisement on the pavement.

February the 22nd all America united in doing honor to the memory of him whose sterling character and uncompromising patriotism led us out from under the bonds of British oppression. It is well for us thus to honor the lives of those who have served their fellowmen. It holds up to the world noble examples, worthy of the imitation of all who aspire to do good. It is a noticeable fact—and one greatly to be commended—that, in our present-day celebrations of the lives of great men, we study the fundamental elements that go to make up character, rather than any special act of bravery, or brilliancy or beneficence. Hold up high ideals to the public, and some of the public will reach after them.

The marriage of Miss Anna Gould, daughter of the late Jay Gould, to Count de Castellane, of France, is over the stipulation being the settlement of \$2,000,000 on the Count. Another victim to the "titular craze." The Count, it seems has a good, clean record to back him; but it proves a happy marriage, it will be an exception to the rule. Foreign noblemen have had a lucrative "trade" in rich American girls—swapping empty titles for millions of dollars—and they have a monopoly of the business. A New York pastor recently preached a sermon on this subject, and said, in the course of his remarks, that he expected soon to see a regular "stock exchange" established for the purpose of dealing out rich American girls to foreign bidders with titles. And it now looks very much that way. Reduce the sacred marriage vows to a mere business transaction, and it's no marriage at all.

The following statistics from the New York World, clearly show that the farmer's condition in our country is not so hopeless as a great many people would make believe it is. In fact, there is no class of people in America nearer out of debt and more independent than the farmer. He lives at home and boards at the same place. The World says: "There are about 4,750,000 farm families in the country. Only about 900,000 of them have any mortgages at all. And these mortgages, as clearly appears, represent for the most part energy and thrift rather than impoverishment. They are mortgages given for deferred payments in purchasing land or for capital borrowed to enlarge operations. Less than 3 per cent of all the mortgages represent borrowing for expenses or because of poverty. The rest represents profitable business enterprise.

"This mortgage indebtedness lies almost wholly north of the Potomac and Ohio line. . . ."

The report shows that 34.08 per cent of all the farmers are renters of their land. This of course includes the large number of small negro farmers of the South who hire fields on the old plantations. Even including this great army of renters in the list, 47.32 per cent of all the farmers own their land free of all debt, and only 18.60 per cent are carrying mortgages, most of them, as we have said, representing enlarged operations and testifying to thrift and enterprise rather than to poverty and hopelessness.

From Our Contributors.

THAT MOONSHINE DISTILLERY.

BY PROF. HERBERT SCHOLZ, A. B.

One of the seven wonders of the world is, how a man with sense enough to do wrong can harbor the idea that he is able to violate the law of the land in this enlightened age and not be caught. Recently, one of these block-heads was running a blockade distillery in an old kitchen hard by the public road. One day while he was busily engaged in making the bright and sparkling stuff which turns men's heads dizzy, makes the funny man still funnier, the quarrelsome man still more quarrelsome, and the brutal man still more like a bear, the revenue officers drove up to his door, took him and his machinery and hauled them off to jail to await the judgment of the court.

It is quite bad enough for a man to make it his business to manufacture whiskey when he has the license to do it, but when he goes further and breaks the law and manufactures it on the sly to escape the revenue, he has reached almost the lowest round in the ladder of degradation. A man who will distill whiskey by moonshine will murder his fellow man. To prove this assertion we have but to revert to the case which happened a short time ago in the mountain fastnesses of Carolina. One young man reported some of his neighbors to the authorities for their mean work in the moonshine, and because of this act his mother turned her back on him and his neighbors took him and hanged him to a tree. Deliberately murdered him for exposing their wrong doings! Yes, the man who will violate the law to manufacture whiskey would rob the widow and the orphan, invade the sanctity of the home, and institute a reign of anarchy in his community.

The moonshine distiller is a dishonest old sinner. There are some sinners who are honest. That is, they will pay their debts, remain true to their friends, and work to promote peace and progress in their community. What sinning they do is done openly, so that all the world can see them. But the moonshine distiller sinner dishonors even the sinners' profession by sinning on the sly. He will go to church and pass himself off for a saint. He will make good people believe he is a man of good moral character, but while he is doing that, the few trusted accomplices whom he allows to visit his place of business will be passing the poisonous stuff out through the community to those who are weak enough to buy from them. He is most thoroughly versed in the Judas Iscariot art, and kisses his Master on one cheek while delivering him at the same time over to his enemies.

The chief motive which prompts a man to stoop to such a low occupation is the love of money. That same love has led many a man to perdition and will lead many another. When the Bible says that the love of money is the root of all evil, we had better believe it. That Book of books has yet to be found untrue in its statements. Whiskey produces more crime than any other one agency, but back behind whiskey is the agency which brings whiskey into existence. That agency is the love of money. Were it not for the money to be gotten out of the business there are few men who would be willing to have the ban of good people laid on them just for the sake of making strong drink. It would be a blessed good thing if all those who flourish for a season in this illegitimate business could be brought by the power of the gospel to quit their nefarious work. Civil laws may detect and punish, but only a change of heart can totally eradicate evil from the minds of men.

WHEN IT IS TIME TO STOP PRAYING.

BY REV. J. P. BARRETT, D. D.

There is a time to pray and there is a time to move, as you may see by reading Exod. 14:15. Moses had been crying unto the Lord and the Lord saw it, was time for action, so He said to Moses: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." Notice the order of proceedings: Prayer came first and then they moved forward. Most of us invert Moses' mistake and try to go forward before we have truly prayed to God. If the Lord should speak to us as He did to Moses, He would doubtless change the order because we have reversed the action. He would say: "Why are you moving forward before you have cried unto me? Many of us are satisfied with so little crying unto God—and the result is we go forward without His blessings, and our work rests upon an arm of flesh instead of upon the mighty arm of the Lord. One thing I think is brought out in the text: In the Lord's service, it is not all praying, and it is not all going forward in mere action. It is clearly a fact that faithful prayer should precede work; and it is just as clear that faithful work should follow prayer. For instance: If a man greatly desires the prosperity of the Sunday school, he should earnestly pray for the blessings of God upon it and all the efforts put forth in its behalf, and then as he rises from his prayer, his best efforts for the prosperity of the Sunday school should be put forth. So it should be of our praying and our efforts for any other department of work in the Lord's vineyard. It is not all praying and it is not all work—both must fully and truly enter into our service.

SUFFERING FOR THE CAUSE OF CHRIST.

BY G. W. TICKLE.

The real meat and drink of the true Christian is to do the will of God. It is his rising thought in the morning, nor does it depart from him during the day. If he finds the way closed against doing what is in his heart to do, he does not, therefore, sit with hands folded in idleness. "Whatsoever thy hands find to do, do with all thy might," is the injunction, and it may be that God will leave us something to invent to try our faith.

When a farmer hires a man to labor for him he expects to find employment for him and set him to work; but a faithful man will find employment on his own accord at such times as his employer has found none for him. So it is with the true servant of Christ: he is not his own, but his time, his talents are God's, and for God he feels that he must work. There are multitudes of Christians who feel just so, and it is right. But how few seem to make any calculations on suffering for him. Jeremiah said: "For thy sake I have suffered rebuke." David said: "For thy sake have I borne reproach." And the Apostle Paul said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things."

Among the early Christians the leading thought seems to have been, shall we be able to suffer for Christ? And the stress of the apostles' writings appears to be not so much on the laboring, as on the suffering for him. And he remarks to the Philippians, "Unto you it is given in behalf of Christ, not only to believe on him but also to suffer for his sake."

The apostles themselves "rejoiced that they were counted worthy to suffer shame for his name." We glory in tribulations. Our Saviour, as it to comfort his followers and cheer them, in view of what awaited them, said: "Blessed are ye when men shall revile you and persecute you and speak all manner of evil against you falsely for my name sake; rejoice and be exceeding glad, for so they persecuted the prophets which were before you." "If the world hate you, ye know that it hated me before it hated you." "Because ye are not of the world, therefore the world hateth you."

The leading Scriptural idea in the life of the Christian is suffering for Christ, yet it is not a fact that very few seem to think that this has anything to do with Christianity?

On the contrary, if a Christian man withstands the world, the flesh, and the wicked one, refuses to compromise with sin and sinners, if he lifts his voice like a trumpet against sin, and in consequence brings down the denunciations of ungodly men, will not professors of religion join in and persecute him too? calling him injudicious, or imprudent, or censorious, or righteous overmuch, or reproach him for injuring his influence, just as if a smooth-tongued, say-nothing, do-nothing man, whom the world fears not, and even the devil takes no account of, had any influence! It seems to be forgotten entirely that the Christians, whom the devil most fears, and who stir him from his lair, are those who exert the most influence for Christ.

Those who are too timid or cowardly to brave persecution for Christ have but a very meagre idea of what true love for Christ is.

The shirking thief who, when the battle is joined, runs, would as soon see the flag of his country trampled upon as not; but he who fought for it, bled for it, faced death for it, let all beware how they trail it in the dust before him! He knows what it is to love it, and his love is exactly in proportion to his suffering for it.

So it is with the true Christian. His heart is melted with the love his Savior bore, in suffering that he might be saved. And he enlists in the services of Christ—not from duty, but from sincere love; hence there can be no trials, no sufferings, no torture that could be applied by former friends, but that should have the effect to draw his heart closer in love for the Savior, while he who enlisted from duty alone, might, under the pressure of suffering, convince himself that it was his duty to leave.

It is a blessed thought that if we suffer with Christ, we shall also reign with him.

So let the world cast out my name, And you can count me, if they will, If I confess my Lord and he shame, I purpose to be with him still, Content, while I live, all my rest, That Jesus is forever mine, Elton College.

WHAT WILL 1895 BE TO YOU AS A CHRISTIAN?

BY REV. J. P. BARRETT, D. D.

1895 is rapidly passing away. I wish every Christian would seriously ask himself or herself this question: In a spiritual sense, what is the year 1895 to be to me? Is it to be a year of cold-hearted service, of indifference, of backslidings from God, of idleness in the Lord's vineyard, of many "ups and downs" in sin, of mere professions and formalities in religion; or shall the year 1895 be marked in your personal history as a year of faithful heart-life for God? Shall it be a year of faith, of believing, of true seeking after God and His righteousness? Shall it be a year of prayer—of Jacob-like wrestling till the dawning of the morning of blessing? Shall it be a year of watching in the King's service? What is your answer? Before you answer, reflect that whatever else this year may be to you, it may be the year of your death. I beg you to prepare for meeting your God in peace.

"A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." Here is one of the Proverbs that many men sometimes forget. He who is cruel to his toiling dumb brutes lacks an important element of Christianity—he hasn't much of "the milk of human kindness" in his life.

THE PULPIT.

SHIPS THAT PASS IN THE NIGHT.

BY REV. JAMES MAPLE, D. D.

For now we see through a glass darkly; but then face to face.—1 Cor. 13: 12.

We do not see nor fully understand all our environment. This is true of our physical, social, intellectual and spiritual surroundings. We see the outer form, and something of the inner nature of material objects around us; but there are mysteries wrapped up in them that we do not and cannot see. There are but few things in nature that our eyes are large enough to see. We see only in part; our eyesight is dimmed, and we see through a glass darkly. We see and know something of man's intellectual nature, but there are mysteries in it that we cannot solve. Ever and anon there are developments of intellectual powers that astonish and bewilder us. Now we "know in part." We see and experience something of the communion and fellowship of souls, and its uplifting power; but who can understand it? We are environed by spiritual influences, and realize something of their refining and elevating power; but we know very little of their nature and method of operation. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." We feel influences operating on our minds and hearts, lifting us up, and drawing us nearer to God; but we cannot understand the philosophy of this experience. All these things are ships passing in the night. We know they are passing, and feel their influences as they pass; but we do not know all that is on board. Some times they are, as it were, only a shadow to us. They loom up out of the shadow, pass by, and disappear in the darkness; but their influence remains, whether we are conscious of it or not.

There are ships that pass us in the night of our unseeing. What we see in our environments depends largely upon our mental, moral and spiritual state.

The groundling sees in the beautiful earth a rich place to plant corn and fatten swine. The materialist sees nothing but matter. The mechanic sees a grand place for machines and ships. The metaphysician sees only ideas. The poet sees a world of beauty, and hears a melody of music. To the artist it is a grand panorama of beautiful pictures painted by the Divine Artist.

To see what is pure, beautiful and good in nature and life we must be pure and spiritual ourselves. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The pure, believing, trusting soul sees the hand of God, and the benevolence of his providential government in all things in nature and providence.

Trouble is a ship that passes in the night. The man of the world who is seeking for happiness in the objects of earthly ambition, dreads the coming of this ship, and to him it is laden with sorrow and anguish of soul. Mystery upon mystery is twined around every letter that spells the word trouble. Whence it comes and how it comes are questions we are not able to answer. Across the path of this ship there are, however, streams of light from God's lighthouse, which say, "It will be right at last, for all things work together for good to them that love God." Often what seems to the unenlightened mind a misfortune is a rich blessing in disguise—a ship that passes in the night. One of the little annoyances that daily adds to the burden of life, and makes many things of beauty fall far short of being a joy forever, is the ever present dust. It finds its way into every apartment of

our homes, and assails our choicest treasures. It often threatens health and life. We think that our world would be more beautiful and healthy if we could only banish this pestilent intruder. Then we would have a new world indeed, but not so beautiful and healthy as the one we live in now. Science teaches us how much we owe to this dust. It pays for all its inroads upon our pleasures. It gives us the beautiful azure of the skies, the softening of the sunlight, the lovely blending of the light and shade; and that our eyes are not blinded by sudden changes from overpowering glare to total blackness is owing to the presence of this dust in the atmosphere. It diffuses the light in places that would otherwise be dark, and is the cause of our consciousness of the brightness all about us in the air. It is the ship that passes in the night. Thus it is with the petty troubles and distractions of life that cause us so much worry. They are necessary in the nature of things to transfigure life and reflect into every nook and corner of life the riches of divine love that environs us at all times.

The hidden life is a ship that passes in the night, and is sometimes laden with the richest blessings. The tired mother at home toiling for the good of her child and praying for his salvation, may be unknown to the world; but the boy reared under her refining and elevating influence may become a power for good in the world. What do we know of the parents of Timothy, who taught him in all the wisdom of the Scriptures, so that Paul could say to him, "From a child thou hast known the Holy Scriptures." Who knows even the name of the minister under whom Charles Haddon Spurgeon was converted? He was a ship that passed in the night. All that we know of him is, the boy Spurgeon went into his church burdened with conscious guilt, and seeking deliverance. He heard him point out the way of life, and his instructions led him to Christ. He comes out of the darkness of the past. We see him for a moment as he passes, and he disappears in the gloom; but what a blessing he gave to the world in leading young Spurgeon to the Saviour.

Questions.

DEAR READER:—Do you believe in the existence of a God who holds the power and dominion over earth, heaven and hell? at whose command the winds and the sea obey; at whose command the devil is to be chained? Do you believe in God so good and so loving, that has provided so many great and grand blessings for his children, and that he would ever dare to give them a law under which they cannot make a living? Did not Christ define all the commandments before him, making all so plain that the waytaring man, though a fool, need not err therein?

I wonder, when I meditate upon the great love and power of so good a God, that while he is blessing our grandest institutions at the closing of their sessions that they return thanks by reveling and dancing. Is this keeping the law of God? It is I do not understand it. So if our leaders lead us astray by casting the wrong reflection of the light they hold in their power, then who is responsible if our preachers go forth preaching Christ, his love and power to save, when they really believe in their hearts that they cannot make a living and keep the commandments of God? Should they not give up and seek some other occupation? If any friend have it upon his heart to answer these questions I will gladly receive any instruction, if it is in accordance with the Bible.

MARY E. BARBEE.

Postmaster General Bissell has resigned, and Hon. Wm. L. Wilson, of West Virginia will succeed him. Mr. Wilson has a strong friend in President Cleveland, and the President will be glad to have him in his Cabinet.