

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 Reflections.

Rhode Island has gone Republican again by an increased majority. Mr. C. W. Lippitt (Rep.) is to be the next Governor. The Democrats have gained one Senator. They now have three, whereas, they formerly had but two.

Spain has gotten into more trouble. This time she fired on a vessel bearing the British flag, stopped her, went aboard, and searched for contraband articles. Nothing of the kind was found, and she was released. No doubt Great Britain will demand reparation; but it won't go very hard with Spain—she's getting used to making apologies.

The rate at which income taxes are being listed indicates the fact that the general sentiment is that the constitutionality of the law will be established. Up to March 10, 1895, taxes to the amount of \$1,500,000 had been given in. The decision now rests in the Chief Justice's hands, and the people anxiously await his decree. For our part, we sincerely hope that it may receive his endorsement; for we think it but just that the greater burden of taxation be borne by those best able to bear it—those with big incomes.

It is highly gratifying to the people of the South to see so many wealthy capitalists turning their eyes and their pocket-books toward our fair land. We are unsurpassed in natural resources, and these together with the cheapness of labor, are beginning to draw others to us. New mills and factories are springing up on all sides, and every Southern industry is a participant in the good results following from this new awakening. Let us invite all the capital we can get: there is plenty of room for it.

It is the opinion of the leading business men that the business outlook of our country is promising. They say that confidence is being restored, and that investors are becoming aggressive once more. Improvement appears slow, but it is steady. Many of us are wont to cry that times are getting harder; but the increasing investments all over the country, the enlarged mercantile operations, the restored confidence of people in banks and banks in people, all give evidence of an increasing volume of trade—and this means progress.

Some of the labor organizations are already at work on plans to have the people's party of Indiana push the nomination of Eugene V. Debs for President in 1896. It will be remembered by our readers that Mr. Debs was the leader in the great railroad labor movement that resulted in the notorious Pullman strike in Chicago last summer. It is well for the laborer to be recognized—it is an unjust government that oppresses him; but it would be both unjust and blind to turn the government over into the hands of a strike leader. The people's party will not make such a nomination.

The assignment act, passed by the last Legislature, which the farmers have so loudly crying out against, as preventing their giving mortgages, and thus obtaining supplies, has

been brought up to the Supreme Court, and a decision has been rendered. The decision is that "the preference law restricts only the right to execute assignments, mortgages and deeds in trust, or make conditional sales to secure pre-existing debts. Contemporaneous obligations may still be secured by such liens on sales." Thus the hardship imposed by the act is somewhat modified. The farmer may secure his merchant for supplies for the current year, but cannot embody in the security any debt running over from the previous year. The act was intended to do away with preferred creditors in the case of assignments, but as first construed it not only did away with the preferences, but at the same time invalidated the farmer's mortgage. As now interpreted, it is not so hurtful.

One of the latest and most debased institutions that we have heard of is a school for graduating professional pickpockets. It has been recently discovered that there are four of these "schools" in New York City, each having about twenty pupils—eighty in all. Young boys were enticed into these "miserable hells," and there carefully trained in the art of picking pockets—mainly of women on the streets. They were to pay for their "tuition" three-fourths of what they robbed before "graduation." And all this in the light of nineteenth century civilization, and in the heart of our greatest city! These "training schools of perdition" have been raided, and one of the "professors" brought to justice. It is to be hoped that they may never re-organize. Young boys are so easily led astray, and thousands there are year after year who are led into crime and degradation by the greed of unscrupulous men. He who would thus train up criminals is too mean for a simple "killing"; he ought to be completely annihilated.

Ever and anon we hear of some man, who has been regarded as "one of the wealthiest citizens," making an assignment. The report goes out that "he is completely broke"—"isn't worth a dollar." Dame Gossip begins to seek for the cause of the calamity; and usually concludes that it comes from "trying to live too fast." Too often this is the real cause. It is not a disgrace to make an unavoidable assignment. Misfortune may come to us many times when we least expect it. We are unprepared to meet it—and the only sequel to it is failure. Poverty comes, and it sorely pinches. Many times—yes, very many—if we would confess the secret of our fall, its true cause would be summed up in one word, "pride." We had a neighbor whose income was \$5,000 a year; ours was only \$1,500. We moved in the same circle of society. Our neighbor gave an elegant and luxurious reception, to which we were invited. We felt that "good form" demanded a reception of us; and, too proud to entertain our friends less handsomely than we had been entertained, we go in debt to provide for such a display as our neighbor could easily give his own check for. Thus it continues month after month, year after year, and finally the crash comes—we have been "pushed" by our creditors, and we "go to the wall." We have learned too late the bitter lesson that \$1,500 cannot by any means do as much as \$5,000 can. It is a mistaken idea that men who live within their incomes and make only a poor display are not recognized in the best circles. The successful business man, no matter how wealthy he may be, has far more respect for him who lives within his income than for him who outlives it. If you are poor the world usually knows it, and to try to make your display as gorgeous as that of the wealthy man only serves to make you a target for the sharp tongue of criticism. Remember the invariable truth that he who would "keep within caste" must "keep within his income."

From Our Contributors.

THE ORGANIC CHURCH.

BY REV. W. C. WICKER, A. B.

In all churches and denominations there are several classes of Christians. Some churches have more of one class than another but the question for each church and each individual to consider is, to which class do I belong? The first class of which we would make mention may be termed the static church member. Static has to do entirely with quantity and place relations. The idea of Christianity with this class is simply church membership. They stand on the inside of the church and that is their highest conception of Christianity. Like the Roman Catholic they expect the church to save them. Their religion is made up of dead formality. They have not broken out from the bondage of the flesh and the world but are subject to all manner of lust and worldly sensuality. They are a burden for any church to carry. The church of which they are members has to pay all their church expenses for them. Assessments are made for them by conference and the more active members have them to pay. They worship in a house built by other hands; like the hermit crab they are pure parasites. Narrow-hearted, self-seeking, contracted in soul and pusillanimous in all they say about the church and its work. They are degenerating rapidly and by reversion type they will soon retrograde to pure and simple worldly-mindedness.

The second class may be termed dynamic church members. The characteristic of this class is that each member is doing his own work separate and apart from every one else. A member of this class does what he expects to do and thinks everybody else should do the same thing and never exerts much influence outside of a very small compass. We have hundreds of such members. They are trying to live to themselves and expect to die to themselves. If there is any money to raise they are ready to do what they think is their individual part without reference to any one else. In other words they are simply worth what they can do. The quality of the individual member is the most important factor with this class. You may think that this is the highest conception of Christian duty and spiritual progress, but we find it otherwise in the physical world and by analogy we conclude that it must be so spiritually.

In the physical world we may take the example of the horse. Two horses that are strong in physical strength are willing to exert their power every time they are told to do so. Let them be hitched at opposite ends of the same vehicle, pulling in opposite directions. They may both pull five hundred or a thousand pounds, but they will not move the vehicle as long as they pull equally in opposite directions. This is the way some of our dynamic church members do. They pull every time they are told, yet oftentimes they pull in opposite directions and leave the church in the same condition that it was in before; and they are in much worse condition because they are made weaker and become discouraged at the slow progress of the church work. This leads up to the third and highest class.

This class of members may be called organic church members. They look upon the church as an organism. They want to see all its members in a healthy condition performing their respective functions. They see Christ as the head of the church and themselves members one of another. They see Christ as the vine and themselves as the branches. In the organism we do not see one member fighting against another. The eye does not say to the ear, I have no need of thee nor the hand to the foot, I have

no need of thee, but all the parts are needful. If one member suffers, all suffer. Just so is the church and when all its members see this, then they will cease to be dead and static members. They will see society, state and church as an organic whole, and see our interdependence one upon another.

A church with all its members of the static kind is a church with dead formality, ceremonies and ritualism more prominent than spirituality and life and activity. A church with all its members of the dynamic class is one in which there is no progress, no end in view. One in which all are trying to carry out strictly the principles of selfishness. It would be like the different parts of the body thrown together without any order. There would be no organization and hence no life; for all life shows itself and acts through an organization. A church of the last class of members is in the first place well organized. It is made up of organic matter and no other kind has ever been animated matter. The reason the other churches fail is because they are made up of inorganic matter, they may possess some power but it is inanimate and therefore cannot make any progress. The organic church is an organization full of life. In a growing condition with a progressive spirit. On the principle of the survival of the fittest, the lowest form of life has greater possibilities for the future in its nature than all the inanimate world. How much greater is the possibility of advancement for the souls of men!

We need living churches, well organized churches, churches that are united in all their efforts. We need churches with no dead branches, but with the branches all, purged that they may bear an abundant harvest of fruit for the Master's cause.

A static church is a dead church, a dynamic church is a church that is disorganized in its methods of work. An organic church is a living, working, progressive, growing church with all its members in a healthy condition.

Chapel Hill, N. C.

THE TRUE GROUND OF FELLOWSHIP.

BY REV. D. E. MILLARD.

The aim of the church which takes the name of Christian only, is to unite the "pure in heart," of various shades of belief, in the great law of love to God and man, in serving Christ, and in doing good in the world. This looks to character and life rather than to creed; to what men are, rather than to what they may believe about things or questions that do not affect their conduct. In the past, different church organizations have worried themselves much over questions in which there is really no moral element, but which should be left to the thought or tastes of each individual. Today the prevailing sentiment of the Christian world is against controversy and wrangling over questions that do not affect conduct and are without practical value.

We, who have no formulated creed, assert the right of each one to read the Scriptures and judge for himself. And, since there is no creed held by any body of Christians, outside the Bible that contains all the truths, or condemns all the errors in doctrine, what ground can be assumed, more just and reasonable than this? Bishop Foster, of the M. E. Church, in referring to this subject says: "We are safe in saying that up to date there is no perfect creed; we even doubt if there ever will be. There is therefore no creed that may not change, that must not change, or become obsolete in parts." Very few, if any, will disagree with the learned Bishop, in the statement here made. While nearly everybody who calls himself a Christian has some sort of creed in which, for the time-being, he claims to believe, we all know very well that we cannot make our creeds binding upon others—for, while

they might express the beliefs of some, they would, with scarcely a doubt, stand in the way of others.

Hence we say to all who believe that Jesus is the Son of God and who accept him as their Saviour, Redeemer and Friend, "Come with us and we will do you good"—come with the creed you have, with your faith and all your differences of opinion: take the Bible, and trust the leading of the Holy Spirit for your knowledge of its teachings. There is one above us who is able to judge, and to Him and to our own consciences we must answer at last. Bearing this in mind may none of us forget to exercise the charity that thinketh no evil—but seeks to bless and save the world. The earthly church as an organization will soon, for us, be dissolved; and then the only question will be whether, under the influence of the Holy Spirit, we have come to apprehend and participate of that in Christ Jesus which transcends the things of time, which our dissolution in death shall not change, nor the ages of eternity reverse. If we have Christ formed within us the hope of glory and we walk with Him in holy companionship then is he to us truly the anointed, our healing Redeemer; and "by his grace are we saved."
Portland, Mich.

One thousand stands of arms and a half-million cartridges were shipped last week from New York to Colombia, and it is thought by Spanish authorities that they will eventually get to the revolutionists in Cuba. They tried to stop them, but could not do so, as the vessel was not bound for Cuba.

THE PULPIT.

WHAT CHRIST HAS DONE FOR US.

BY REV. JAMES MAPLE, D. D.

Christ also hath loved us, and hath given himself for us—Eph. 5: 2.
In whom we have redemption through his blood, even the forgiveness of sins.—Col. 1: 14.

Christ is the only Saviour of the world. "For there is one God, and one mediator between God and men, the man Christ Jesus." This being so it is a matter of great importance to us to know who and what he is, and what are his feelings and purposes toward us. It is affirmed in the Scriptures that he is unchanging. "Jesus Christ the same yesterday, and to-day, and forever." Now if we can learn what he has done, is doing, and will do for his disciples, we can tell what his thoughts and feelings are toward us now, and what he will be to us in the coming ages of eternity.

Let us consider what Christ has done for us. He is revealed as existing with the Father before the angels were created, or the vast universe of worlds were called into being.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made." "For by him were all things created, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."

Seven centuries before his birth into the world the Prophet Micah, speaking of the place where Christ should be born, said: "But thou, Bet'lehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting."

In this exalted state Christ saw and pitied the lost condition of man, and to redeem him he left his home in heaven and came into the world in the humble form

of a servant. "The first man is of the earth earthy; the second man is the Lord from heaven." Hence Paul could say to his Philippian brethren, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

There are in the history of man some noble examples of self-sacrificing devotion to the good of others. One of the grandest is that of John Howard, who, after visiting the abodes of crime, poverty, and misery in England, was so moved by the wretched condition of the children of crime that he left his home of refinement, comfort, and happiness to visit the wretched abodes of those who were bound in fetters, and in want in other parts of the world. He spent twelve years in this benevolent work. He travelled three times through France, four times through Germany, five times through Holland, twice through Italy, once through Spain and Portugal, and also through Denmark, Russia, Poland, and part of Turkey. He gave up his own comfort for the happiness of the most degraded portion of mankind, and he died in this noble work. It cost him his life: for in visiting a young woman dangerously ill with an epidemic fever, he took the disease and died.

This was noble and Christ-like, but falls far short of Christ's amazing condescension and deep humiliation in coming into the world in the likeness of man to save his enemies. Paul says: "It passeth knowledge."

Christ was rich in heaven, and became poor to lift man out of the poverty of sin, and make him rich in time and eternity. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." We cannot measure Christ's benevolent sacrifice in coming into the world, and becoming poorer than the birds of the air and the foxes of the earth: for we do not and cannot now know all that was embraced in his riches. But we know enough to fill our minds with wonder, and warm our hearts into a glow of love.

Mr. Peabody gave millions for the benefit of the poor, to furnish them with comfortable homes and good schools; but he had millions left.

The Romans shut up 7,000 prisoners in the city Amida, and left them to starve to death. The clergy of the city sold all the gold and silver vessels in their churches, and used the proceeds to feed the suffering prisoners. This was noble, but they still had a good salary to meet their own wants. Christ's self-sacrificing benevolence went far beyond this, and to measure it we must find a prince who is ready and willing to give up wealth and position to save his enemies from perishing. Cyrus said he had prodigious wealth, and the chief end he aimed at in the use of it was to reward the faithful servants of the public, and relieve the needy; but he would not have given his riches for the benefit of his enemies who were seeking his destruction and the ruin of his empire. Christ did this.

A rich merchant in St. Petersburg, at his own cost, supported a native missionary in India, and gave like a prince to the cause at home. He was asked one day how he could do it. He replied: "When I served the devil I did it on a grand scale and at a princely expense, and when, by His grace, it pleased God to call me out of darkness, I resolved Christ should have more than the devil had." This was noble, but Christ sacrificed all for the salvation of man.

A fire broke out in a village in Denmark. A man who was very active in helping to extin-

guish the flames was informed that his house was on fire, and if he would save his furniture not a moment was to be lost. "There is something more precious," he said, "that I must first save. My poor sick neighbor, who is unable to help himself, he will be lost if I do not assist him: I am sure that he relies on me." He flew to his neighbor's house, rushed through the flames at the risk of his own life, and carried the sick man to a place of safety. It cost him all his property to save the helpless man. How great the saved man's obligation to him.

Sinner, Christ sacrificed all his riches to save you from your spiritual poverty, and make you rich in divine grace here, and enrich you in heaven with "an inheritance incorruptible, and undefiled, and that fadeth not away."

Christ suffered death for us. He "suffered for sins, the just for the unjust." "While we were yet sinners Christ died for us." He not only gave up his riches, and became poor; but he gave up his life, and died to redeem us from sin and death. This was voluntary on his part. He said: "Therefore doth my father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again."

In Grecian Mythology it is said the Prometheus offended Jupiter because he befriended womankind by teaching them the arts. The angry Jove caused him to be chained to a rock. Then a vulture preyed upon his liver, which was renewed as fast as it was devoured. Prometheus possessed a secret by which he might have freed himself, but he disdained to do it because he was suffering for the good of the human family.

Christ could have freed himself from the murderous hands of his enemies. He could have prayed to his Father, and he would have sent him "more than twelve legions of angels." With such an army he could have swept all his enemies out of existence; but he sacrificed his life to save a lost race.

In the first days of the reign of Queen Victoria, when she was eighteen years old, the Duke of Wellington brought her a death warrant of a soldier to sign who had been condemned to be shot. She read it, paused, and looked up in the Duke's face, and said: "Have you nothing to say in behalf of this man?" "He is certainly a bad soldier; he has deserted three times." "Think again," said the queen. "There was somebody," said the duke, "who spoke of his good character; and he may be a good man for aught I know to the contrary." "Oh, thank you a thousand times!" exclaimed the youthful Queen; and hastily writing "Pardon" in large letters across the fatal page, sent it across the table, her hand trembling with eager emotion.

What a noble thing the tender-hearted Queen did for the condemned soldier. Sinner, Christ sacrificed his life that you might be pardoned. He wrote "Pardon" across the sentence of death in his own blood. "In whom we have redemption through his blood, even the forgiveness of sins."

What Christ has done for us shows his tender sympathy and boundless love. We can love and trust such a Saviour, for what he has done for us wins the heart's warmest affection, and lays a firm foundation for abiding trust in him.

Christ "loved us, and hath given himself for us." This was the greatest sacrifice that he could make. A man may give his time and all his property for the good of his country. This is noble, but to give himself is a greater and nobler sacrifice; for he hath no greater offering to make. Christ gave all his riches to make man rich, and then sacrificed his life that he might live. "Greater love hath no man than this."