

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.

It is reported that the Queen of Corea has been killed by a party of anti-reformers, headed by the King's father. Great excitement prevails, and the Japanese troops have taken possession for the purpose of restoring order.

The Scientific American says that the prediction that the electric railway will supplant the old steam lines is more a matter of wild speculation than of reasonable calculation. Steam will do the work cheaper; and the question of economy will determine the matter. Electricity is making rapid strides toward the front, but until it can cheapen power, it cannot supplant the old-time steam engine.

Amelie Rives Chanler, who wrote "The Quick or the Dead," and "awoke one morning to find herself famous" thereby, has secured a divorce from her husband in the New York courts on the ground of "incompatibility." Just what this means, the public does not yet know, but it is said that nothing has been done reflecting on the personal character of either party. The character of her book, "The Quick or the Dead" was not such as to give her lasting fame, and Mrs. Chanler has been rather in the background since the first flush of its appearance.

The news of the death of General William Mahone, of Virginia, last week was not a surprise, as it was generally known that he had been paralyzed for a week, and lay in an unconscious state for several days. This takes from Virginia one of her best known men. His career as soldier and commander in the late war was such as to bring him great prominence at its close, and he rose to the highest positions in his State. But during his late years he became very unpopular, and his death will not be mourned as it would have been had he died several years sooner.

The rise in the price of cotton is highly gratifying to the farmers and every one else in the cotton sections. This almost phenomenal increase in price—from 5½ and 5 cents last year to 9 cents this year—is no doubt caused by the shortage of crops and by the decreased acreage. There has been an over-production, and the condition of things this year will no doubt teach the thoughtful farmer to raise not so much cotton and more of his food products—that is, if he doesn't lose sight of the causes of the rise in price this year before planting time comes again. But many will plant more heavily than ever, and create an over-production again, with a corresponding decrease in price.

Mr. A. R. Barrett, an ex-governor and examiner of failed banks, contributes a thoughtful and interesting article in the October Arena, on "The Era of Fraud and Embezzlement: Its Causes and Remedies." He opens with the following paragraph: "Statistics show that during the past ten years bank-wreckers, embezzlers, and defaulter have robbed the people of this country of over one hundred million dollars, an average

of over ten millions of dollars per annum; and this state of things has been growing worse the past ten years, for the year 1892 shows robberies by the above-mentioned methods of about \$9,000,000, while 1893 shows about \$19,000,000, 1894 about \$25,000,000, and 1895 shows over \$4,000,000 to July 1.

"The general cause of all these frauds is, as he says, 'the desire to get rich quickly and live extravagantly.' This leads to speculation on the part of the officials; and is so often the case that the speculator finds that his 'schemes' haven't worked, and he is unable to replace the money that he has been using, perhaps for a number of years—result, the bank fails, and the official is shown up to the world as a defaulter. Another cause is found in the keeping of bad company, with its attendant dissipation. There are constant demands for money, and the bank 'turnishes' it. Making temporary loans to 'friends' is another source of temptation. The gambling house is always open with its devilish enticements, and the weak man with access to plenty of money too often goes in thereat."

And again the official is often tempted to dishonesty by the perverted use of discounts, orderdrafts, individual notes (never being paid), loans obtained from other banks on "accommodation paper", of outsiders, the beneficiary not endorsing the paper, certificates of deposit and clearing-house due-bills. From one or more of these causes Mr. Barrett finds that nearly all our wrecked banks have received their financial blows. As to pervertive methods employed by banks against these dishonest "schemes" he says: "Some employ the expensive method of keeping a double force of clerks, one set working at night to verify the work of those employed during the day; some shift the clerks from desk to desk at uncertain periods; some organize an examining committee among the clerks; some employ experts to make a complete audit once or twice a year; and some contract with an expert to examine and audit one department a month, no one, not even the bank officers, knowing which department will be examined next."

Of these methods he finds that the last two have given more general satisfaction. We may summarize his closing suggestions: Good salaries should be paid, great care in the selection of officers and employees should be exercised, the habits of officers and employees should be known, it should be made a crime for any broker to speculate for an officer or employee, directors should keep a close watch over the bank, no officer or employee should be allowed to have an account with the bank with which he is connected, no one handling the money should be allowed to make the records, a complete history of each paper negotiated through the bank should be kept, and bank examiners should be more careful in the discharge of their duties. Thus it is seen that the temptations presenting themselves to the bank official are many, and the opportunities for yielding to them, for a time without detection, are almost as numerous. Hence this is very necessary that every possible safeguard be thrown around the official and the institution. A wrecked bank always means more than a defaulting cashier and bankrupt stockholders: it often means the wreck of many a small but independent business of the bank's depositors. Yes, it often means the impoverishment, wreck, and ruin of many a home that formerly knew nothing but happiness and freedom from want. First of all, none but honest men should be interested with such responsibility, and a close oversight should be instituted in order that they may not forsake their honesty in the face of temptation. Bank officials ought to be the best men that can be found, for their temptations to dishonesty are perhaps greater than those of almost any other class of men.

From Our Contributors.

RESCUE THE PERISHING.

HERBERT T. BACON.

Into an invalid's chamber—that of a consecrated Christian woman—has come a thought which I trust was inspired by his Spirit who said, "I was in prison and ye came unto me."

In the jails and prisons of our cities and towns and court-houses the hopeless, the wretched, the guilty are gathered together: the hoary-headed convict steeped in crime is the companion and associate of the boy who has committed his first offence and whose heart is almost broken with penitence and shame; the bold blasphemer occupies the same cell with him who has been taught the Bible in the Sunday school.

What is to be the result? Degradation, ruin, the penitentiary, the gallows, the loss of a soul for which Christ died.

What is being done for them? Perhaps here and there good men and women look with tenderest pity on the sad, hopeless faces that look out from the bare prison walls that might bear the inscription, "Ye who enter here, leave hope behind;" perhaps they pay them an occasional visit, sing and pray with them, talk to them and read the Bible to them. Perhaps they send occasionally a good book, or a tract, or religious newspaper.

We must save these people: we must at least make the trial or the blood of their souls will be upon our skirts. We want them to be as a burden on our souls. We must work for their salvation: we must do so in Virginia, in the Carolinas, in the South, in the North, everywhere. Not a State or territory is to be left out. We want to try to save them through an organized effort which is to be undenominational; we want all who love the Lord Jesus to help; it is "The Christ Mission."

We propose to have a Board of Directors who shall meet once a year: we want both men and women on that Board. Mothers and sisters may have some unhappy boy behind prison bars or they can feel for those who have and try to save them.

Elizabeth Fry, of blessed memory, did much for the poor prisoners, frequently visiting prisons alone.

We need a General Agent to conduct correspondence, give counsel generally, and look after the formation of organizations in each city, town and country, and receive gifts and dues.

In every city, town and county we want an organization composed of men and women and boys and girls (children taught in childhood to feel for and try to raise the fallen will become philanthropists when grown to manhood and womanhood,) who shall visit as often as in their power the prisoners confined in our jails and prisons, they shall read the Bible to them, have a song service with them, pray with them, talk hopefully, and encouragingly to them; tell them our God hears the sighing of the penitent prisoner, that he raised Manasseh from fetters and a dungeon and restored him to his throne. Chronicles 33 chapter. They shall communicate with the General Agent through their Secretary an account of their visits especially any thing of special and peculiar interest in the history of the prisoners. Each organization shall have a President, Vice-President, Secretary and Treasurer: the last named being held by the same person.

Each member of this mission shall pay yearly the amount of ten cents which shall be forwarded to the General Agent to be used by him for the spiritual good of the prisoners and of which the General Agent shall give an itemized statement at the annual meeting of the Directors.

Brethren, is this thing of God? May we expect His blessing on it who has said, "I was in prison

and ye came unto me?" Then let us have your prayers, your sympathy, your co-operation, your help.

I asked as a favor that some brother or sister will send me on a postal, the age, sex, color, crime, of the inmates of your jails and prisons: if any Christian people—or others—have paid any special attention to them: have visited them, prayed and sung with them, sent them a Bible or good works and papers to read.

And if you like this plan and deem it worthy of encouragement won't you say so on a postal addressed to me Clarksville, Va., Mecklenburg county?

We know our plan is not perfect: it must be worked and prayed into good shape.

Clarksville, Va.
Papers friendly to this please copy and give it a good word. H. T. B.

WASHINGTON LETTER.

OUR REGULAR CORRESPONDENT.

Another step forward will shortly be taken in the grand movement for a system of international arbitration which will make wars between nations things of the unenlightened past. The international arbitration treaty which was prepared and approved by the Pan-American Congress, and which at the time was characterized by the then Secretary of State—Mr. Blaine—as "The new Magna Charta, which abolishes war and substitutes arbitration between the American republics," is to be submitted to Secretary Olney with the request that this government take the initiative in getting it formally adopted by all the countries represented in the Pan-American Congress. Although this particular treaty only includes the nations of this continent, it is probable that another, including England and France, is in response to resolutions adopted by the British House of Commons and the French Chamber of Deputies, will also soon be prepared, and its negotiation began.

A meeting of the lecture committee of the American Society of Religious Education was held this week to make arrangements for a course of free public Bible lectures, similar to those delivered under the auspices of the society last winter which proved so successful.

The Y. M. C. A. held its forty-third annual meeting in its temporary quarters this week. The most important report submitted was that of the chairman of the finance committee, which showed the total receipts for 1894-95 to have been \$13,216.74 and the expenditures \$13,568.09. Referring to the itemized receipts the report said: "From this it will be seen that the young men of the association pay about 60 per cent of the expenses of the association. Of the other 40 per cent of expenses about 10 to 20 per cent is contributed by observing and broadminded citizens whose names are recorded on the books of the association; citizens who in some way become familiar with some good work of the association and know that it fills a need in the community which no other organization can fill, and wish to recognize this in a substantial and appreciative manner. The yearly deficiency of the association, sometimes 20 or 25 per cent, and rarely ever as low as 10 per cent, must therefore be carried along as floating indebtedness, when it cannot otherwise be taken care of. It is a fact that association statistics show that in a very few, if any, associations are the receipts from the membership so large a percentage of the expense of running the association as in the Y. M. C. A. of the District of Columbia. In view of this, the finance committee feel that they are entitled to go to the public-spirited citizens of the District of Columbia and ask for \$200,000 for a new building, and the building committee are now considering plans to present to the association and the citizens at the earliest possible moment."

It is a question, in my mind, whether the lawyer who perverts his talent to up set laws or regulations which all reputable people admit to be beneficial to the community is not a worse citizen than the professional criminal. For instance, under a general authority given by Congress to make police regulations the Commissioners several years ago made one making it unlawful for minors to frequent pool rooms, etc., and provided punishment for the proprietors who violated it. This regulation was hailed with delight by the good people of Washington, and was recognized as good law until yesterday, when a lawyer who appeared in the Police Court as counsel for a pool room keeper who had been arrested for allowing boys to play in his place, raised a technical point against the legal authority of the Commissioner to make the regulation, and Judge Kimball, much against his will, had to dismiss the pool room keeper and acknowledge that the regulation was not binding. Until Congress shall act, as it unquestionably will, the police of Washington are powerless to keep our boys out of the pool rooms and other dives of the character, which have been the scene of more than one boy murder. I would not have that lawyer's moral responsibility for the largest fee ever paid. Think of the number of boys who may take their first downward step through his opening of the pool room doors to them. Isn't he a more dangerous man to the community than the pool room keeper? I think he is, because he is a member of a respected profession, and as such wields an influence which no other does not.

THE PULPIT.

THE BEAUTY OF OUR KING.

BY REV. JAMES MAPLE, D. D.

Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee forever. Psalm 45:

The author of this Psalm is unknown. It may have been written by David, but whoever he was his heart was full of his subject. He says, "my heart is inditing a good matter." He gives us a most beautiful description of Christ, and his church. It will not admit of any other interpretation. It cannot be applied any human being however great in capacity, position and power. Paul applies it to him in the first chapter of his letter to the Hebrews. Here we have a most beautiful description of Christ. "Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee forever." Christ is beautiful beyond the human standard of beauty. This embraces two things. 1. Physical beauty. Some writers have represented Christ as a dwarf in stature, and homely in physical development. This idea is based on Isaiah's description of him. "For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." This does not refer to his personal appearance, but to his humble position as a servant; and to man's spiritual blindness to his moral beauty. It is a well known fact that the principles and spirit that govern the soul, mold the features and shine out through them. This being so what must have been the physical beauty of Christ. 2. The spiritual beauty of Christ. This is the main idea, and there is no human standard by which to measure his moral beauty. His humility, tenderness, gentleness, forbearance, forgiveness, and love are far above anything ever seen among men. Paul prayed for his Ephesian brethren that they might "be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ,

which passeth knowledge." The Hebrew word rendered "thou art fairer" is a duplication of the word "beautiful," and means to be very beautiful. The meaning may be thus expressed, "Beautiful—beautiful—art thou above the children of men." It is the language of surprise where great beauty suddenly strikes the eyes. It expresses the feelings of a new convert when he first sees the loveliness of Christ.

Christ's manner of speaking corresponds with the beauty of his person and character, "grace is poured into thy lips." The original means to pour out as liquids, and the meaning is that grace was spread over his lips; or that it was strikingly manifest on his lips. This has reference to his manner of teaching; the mildness, the gentleness, the kindness, the persuasive eloquence of his words. Take an illustration or two of his manner of teaching. On his first visit to Nazareth after his baptism and entrance on his public mission, "as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?"

There was something so sweet in the tone of his voice, so loving in his gentle spirit, and the truths he taught were so full of consolation and comfort, that the people were taken by surprise. They had never heard such a teacher and the message of divine truth had never come home to their hearts with such power and consolation.

There was something in the spirit and manner of Christ's teaching that commanded the attention of those who heard, and made them feel that he was clothed with more than human power. When he closed his sermon on the mount "the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." This came from his deep consciousness of the eternal interests involved in the truths he taught, and his deep sympathy for sinful man. He realized the lost condition of man, saw him exposed to eternal ruin, and was anxious to save him. His whole soul went out after him, and he was melted even to tears. Then the truths he taught took hold of the consciences of men, and they felt in their heart of hearts that he was right. They were deeply conscious of this, and felt that he was speaking by divine authority. There was no escape from this conviction, and he holds this power over men through his truth to-day. They tremble under it.

There was a winning kindness in the spirit and manner of Christ's teaching that drew the erring and suffering to him. There is a goodness that repels, and a goodness that wins men. One is cold and the other is warm. The sinful, burdened souls felt that in him they had a sympathizing friend; one that they could trust and love. This drew them to him. The woman that was a sinner felt this, and it brought her to him in penitent tears. His loving sympathy won her heart, and led her into a new and better life. Through him she saw the way of escape from the terrible bondage of sin

in which she was held.

The spirit and manner of Christ, and the great truths he taught, drew the children of sorrow to him, for they felt that in him and his teachings their deepest felt wants were met. What a beautiful illustration of this we have in the experience of Martha and Mary. They were happy in the society of their brother, and their home was the abode of peace and joy. Christ often visited them, and his presence brought sunshine into their home. The evenings spent with him were seasons of spiritual improvement, and great joy. It was more than the visit of an angel from heaven, and it lifted them nearer to heaven; but sorrow came to that home. In the absence of the Saviour their brother was stricken down with a fatal disease. They called in the physicians, but their skill failed; and he grew worse. Then they sent the touching message to Christ. "Lord, behold, he whom thou lovest is sick." Before Christ came he died, but his coming and message of divine truth brought life and happiness to their desolated home. How precious the truths he taught them, and what a fountain of comfort they have been to the sorrowing through the ages. To the weeping Martha he said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." These words are the hope of the world. They dispel the shadows of the grave, and give us the assurance of an endless life in heaven.

There was moral grandeur in the person and manner of Christ that awed men into reverence, and sometimes overpowered them. On the eve of his betrayal and crucifixion Christ retired from the tumult of the busy city to the quiet of a garden "beyond the brook Cedron with eleven of his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground."

There was no miraculous power exerted by Christ to produce this effect on the soldiers. They were surprised at his sudden appearance, and awed by his calm majestic demeanor. They felt that they were in the presence of a superior being, and were unnerved by their conviction of his majesty and greatness. If his presence while clothed in the flesh had such an effect upon the minds and nerves of the soldiers, what will be the effect on the wicked in the day of judgment when they see him in all his glory and majesty as the mighty Judge of the quick and dead. John says that they will call to the mountains and rocks to fall on them to "hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb."

Christ is the Teacher of all teachers. He came from heaven, and was instructed by his Father what to teach. He stands alone on the throne of the universe as a teacher. The history of philosophy and of the religious of the earth, and their effect on the nations of earth show their inferiority to Christ and his gospel. They have held men in spiritual and moral darkness; and kept them in wickedness; but the religion of Christ has enlightened the nations, and given them the purest and noblest civilization the world has ever seen. It has done for the nations what no other religion ever has or ever could do. This is a historical fact.