

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 Reductions.

THE EXPOSITION.

Quite a number of our friends have asked us to give them our estimate of the Atlanta Exposition, that they may know whether or not it is worth going to see. We shall not attempt a write-up of it this week, as we could not possibly do it justice in the few moments that we could 'steal' from our sight-seeing. We have now been here two days, and hence feel that we can say that it is well worth the time and money that it costs to see it. A full write-up will appear next week.

From Our Contributors.

A STATESMAN'S VIEW ON MISSIONS.

It is refreshing to read the straightforward tribute to missions in the address delivered by the Hon. John W. Foster at the Episcopal Convention at Minneapolis last week. We have been treated of late to an unusual amount of criticism of missions. Passing travelers, diplomatic and naval officials, resident merchants, Buddhist priests, Hindu philosophers, have combined in an attack that has had not a little weight with some who were not fully posted as to the facts. With some exceptions, they have been calm in tone and judicial in manner, and their assumption of absolute knowledge has been so complete as almost to overpower the ordinary reader, who is some times tempted to think that perhaps, after all, these men and women whom he has been brought to revere were, not less noble in their purpose, but less wise in their action than he had supposed.

To all such persons, and to those who are liable to meet them, we commend ex-Secretary Foster's words. Not less calm and judicial in tone than Norman and Curzon and Vivekananda and their associates, his statements carry on their face the evidence of an amount of personal investigation which does not appear in theirs. To begin with he admits that his first impression was one of disappointment at the small results apparent, and acknowledges that this was the prevailing testimony of natives, foreign residents engaged in business and business officials. Closer examination, however, changed his opinion. In India he found great improvement in the moral and social condition of the people, great advance in education, hope for women and the lower classes such as had, under the old religions, been impossible, and a number of Christians equal to those that could be counted under the Roman Empire at the end of the first century of the Christian era, a fact which he considers a just indication of success. As to the relation of missions to the welfare of the country he mentions two significant facts: the contribution by the British administration of \$100,000 annually to the support of missions, and the statement by a Government official that if missions did not exist, it would be the Government's duty to invent them.

Similar is his testimony to the

work being done in China—medical, educational and evangelistic. The charge that the Chinese are so stolid and utterly degraded, that it is a hopeless task to attempt to convert them, he answers by the simple account of what he saw in a revival at one of the stations of the Methodist Episcopal Church. Even the riots, he considers, do not indicate any great hostility among the great mass of the people or nobility to the missionaries of their work, but are the direct result of the scheming of the literati and the mandarins, assisted by the unpopularity of the Government in view of the victory of Japan in the late war. Turning to Japan, after hearty words of appreciation for her great advance, he utters a word of warning, in the remark that "she makes a great mistake in accepting the results while she rejects the cause of Christian civilization": but there is still sharper rebuke to some Americans in the following:

"Christianity, however, would undoubtedly be to-day the recognized religion of Japan had those nominal adherents to it, with whom she first became acquainted, been true to their principles."

Missionaries in the field who have become almost fearful to entertain American guests, lest their hospitality be turned into occasion for attack, will read with gratitude Mr. Foster's tribute to the self-denial which even comfortable homes and with several servants makes of their life a long-continued, almost unintermitting tax upon strength, physical, mental and nervous. They will also indorse most heartily his interpretation of their appeal for Government help as being based not at all on their work as missionaries but on their rights as citizens. Perhaps the most significant passage of all is that in which he claims the triumph of Christianity and shows the present opportunity furnished by open doors to the whole heathen world, except Tibet, by accumulated facilities of steam, electricity and the press, and the most of all by the fact that the Bible is open to nine-tenths of the population of the earth in their native languages.

Such words, coming from the man who probably did more for any other to bring about an honorable peace between two nations, themselves the field of extensive missionary effort, are full of meaning. No man who did not understand both Chinese and Japanese character could have had his influence with Chinese and Japanese rulers. More than that, they are the words of a man trained by a long experience to sift evidence and form just conclusions—one intimately acquainted as Secretary of State with foreign nations—and as such they must have weight, not only with men who already sympathize with missionary work, but with those who do not. We do not forget the testimony already given by Minister Denby in China, by every minister that has spent more than a few months in Turkey, by English ambassadors and statesmen, including Governors-General of India and such men as Lord Shaftesbury—in fact, by every man of broad culture who has taken the pains to examine into the work of missions. If missions needed defenders they have had them by the score; but none the less will mission workers in every field be personally grateful to Mr. Foster for his stirring words and earnest appeal.—N. Y. Independent.

A DAY ON McAFEE'S KNOB.

BY MYRTLE DAUGHTRY.

Recently, during a few weeks sojourn among the mountains, I had the pleasure of visiting McAfee's Knob, from the top of which are some of the most splendid views that are found in Virginia. The Knob is situated about eighteen miles north-west of Roanoke, and is named in honor of McAfee, the man who explored it, and dwelt, with

Spur and others of his company, upon its rugged side—fighting the Indians, who hated these people that would take from them not only their fertile valley, but the grand old hills, where they gathered their chestnuts.

We left Roanoke a little after sunrise, and reached the foot before nine o'clock. We had a very jolly party of five, and we had seen the hanging rock as it glistened in the early morning sun, for the first time, and now as we go slowly up the mountain road, watching the strange scenery about us, the woods which has been slightly changed with early autumn, and the small houses that seem to grow smaller as we leave them behind us in the valley, our driver stops and announces that we must alight, and walk the remaining three miles, around the road, to the top, the road being too rough and steep for the horses to pull up a loaded carriage. Now those, who climb mountains occasionally, know how hot and tiresome it is on such a day as the 12th of this last September, while to those who probably have never climbed these very high hills it is sufficient to say that we could not walk longer than five or ten minutes without resting. It was after two o'clock in the afternoon before we reached the top, and gazed on that landscape of exceeding beauty, with its grand classic mountains, its deep, rich valleys, and its bright bending skies.

In the meantime, we had stopped at the house of a mountaineer, quenched our thirst, and heard their "thurs" and "hits." And had, finding that we were hungry, stopped for dinner. It was a lovely place that we selected, comparatively flat, with abundance of shade, rocks like huge ships loomed up before us on every side, all these beauties of nature remind us of the one living and everlasting God, who has given us so many things to enjoy, I felt pleasure and thankfulness in my heart; for surely, "No tears dim the sweet look that nature wears." We had with us a splendid pair of field glasses, which were a great help to us.

The Knob seems to be not of solid rock, but rather of great rocks forty or more feet across, some less, piled up, standing on one side, and straight up, on the other, we could see the crevices between some of these rocks. On the front where the rocks seem to be piled straight, they form a real precipice of fifty or sixty feet.

How grand! On the top we were in full view of both the Blue Ridge and Alleghany mountains, with the great Catawba and Shenandoah valleys. We could look into several different counties, and point out five towns and cities, Roanoke, Salem, Bonsack, Cloverdale and Fincastle.

The deep green valleys are dotted with occasional houses or village, and I remember hearing the dull noise of a saw-mill, and the faint tingling of a distant cow-bell; everything spoke of nature's supremest rural beauties.

I find my article already longer than I had intended it, so we will not dwell longer upon the beauty, the grandeur of the scenery, but fly down the mountain side and turn our faces again toward "The Magic City" of our Southland.

WASHINGTON LETTER.

OUR REGULAR CORRESPONDENT.

There is a lesson for those who meet all propositions for reform legislation with the stereotyped reply, "Oh, you can't reform people by passing laws," in the annual report of Hon. John L. Thomas, Assistant Attorney General for the Post Office Department. Mr. Thomas has charge of the enforcement of the anti-lottery law, of which he says in his report: "It may be confidently asserted that the death-knell of the avowed lotteries in this country has been sounded." The law he says "has been most successful and

has virtually closed the mails to lottery concerns." Now this is one very conspicuous instance of a great reform having been accomplished by the enactment and enforcement of a stringent law. Could Congress have a stronger argument in favor of enacting other reform laws? There is another point in Mr. Thomas' report that isn't so pleasing, but which is perfectly true and which deserves the condemnation of all, who hope to see the morals of the coming generation better than those of our own. After noting the stamping out of the lotteries proper, the report says; "But many business men think they must, in order to succeed, resort to schemes that appeal to the gambling spirit of the people, and they accordingly sugarcoat their legitimate enterprises with lottery advertisements. These fascinating and apparently innocent schemes reach the boys and girls of the land and tend to make them gamblers." The good people of this country have an effective remedy in their own hands against this evil. They have only to refuse their patronage to those who resort to lottery methods of attracting business and the evil will be short-lived.

Mrs. C. M. Brown, who has charge of the Helping Up Mission, of Baltimore, addressed the W. C. T. U., this afternoon on "Valuable Lessons in Mission Work on the Lines of Temperance." The tenth "Y" of the W. C. T. U. was organized in the First Congregational Church a few days ago.

The Excise board of the District of Columbia has practically decided to ask Congress to increase the bar-room license from \$400 to \$800 a year, and the officials would be very glad if the Anti-Saloon League and other temperance organizations would add their endorsement to the proposed change. The temperance organizations are not likely to do so, however. They are fighting to abolish the saloons entirely, and, although many individual members believe in high license and will doubtless aid in trying to get Congress to make the change, the organizations are not likely to endorse any such compromise as doubling the price for legally protecting the rum sellers. Several prominent workers have expressed the opinion that it would be a much better move, from the stand-point of the prohibitionists to do away with all licenses and allow everybody to sell rum who wanted to, because that would result in disgusting the public to such an extent that the business would soon be legally prohibited, instead of legally protected.

The National Gospel Mission Union, which was organized last January, held its first annual meeting here this week, and very interesting were their sessions, the programme being made up of good singing by the Moody choir and other volunteers and short addresses on gospel mission work by those who knew from practical experience whereof they spoke. A special feature consists of the Gospel Wagons, owned by the Central Union, Mission of this city, which attend every meeting of the National Union, for the purpose of carrying such members and may desire to go to the mission meetings held somewhere in the city at the close of each session. In the day they are outdoor meetings and at night there is the mid-night mission meeting. The National Union, in addition to Washington, has work under way in Alexandria, Va.; Pittsburgh, Pa.; Baltimore, Md., and Philadelphia, Pa., and hopes in the near future to take in other cities. The special aim is to reach those the churches can't reach.

Mr. Potter and Prof. Miller, the Chicago evangelists, are conducting a very successful revival here. The lamented death of Mr. Pugh has left the Y. M. C. A. without a secretary. Here's a good place for a good man.

THE PULPIT.

THE AGONY AND BLOODY SWEAT OF CHRIST.

BY REV. JAMES MAPLE, D. D.

And being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. Luke 22:44.

The mission and work of Christ as the Saviour of the world caused him to leave his home in heaven, to take upon him "the form of a servant," and endure great suffering. This was necessary in the nature of things, and the salvation of man could not be accomplished without this. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." He was subject to great physical suffering, and fierce conflicts with the powers of evil. He "was in all points tempted like as we are, yet without sin." In his suffering and temptation he went to his Father in prayer for help, and in his prayers he was deeply moved. Hence Paul says, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Paul here refers to the intense and terrible suffering of Christ in the garden just before his crucifixion. From some cause he was in great mental agony, and the struggle was so intense that he "sweat as it were great drops of blood falling down to the ground." Agony is a Greek word transplanted into English with a slight variation of form, literally denotes a severe contest or painful struggle. In English it uniformly embraces the idea of acute mental or physical struggle; and such is doubtless its import here. The suffering of Christ was so intense that the blood was forced through the pores of the skin, mingled with the perspiration and fell to the ground. This though unusual has been witnessed in other cases of extraordinary agony. Aristotle says, "some have sweat a bloody sweat, and Diodorus Liculus saith of Indian serpents, that 'if any one is bitten by them, he is tormented by excessive pains, and seized with a bloody sweat.'" The philanthropist Howard says, speaking of the terrible punishment to which prisoners were subjected in certain prisons, "on taking notice of the rings, pulleys, etc., for the torture, the jailer told me that he had been seen drops of blood, mixed with the sweat, on the brows of some who had suffered the torture." Rollin speaking of Charles IX, of France in his Universal History, says: "He died in his thirty-fifth year. His disorder was of a very remarkable kind: the blood oozed out of all his pores. This malady, of which there have been instances, was owing to either excessive tear, or violent agitation, or to a feverish and melancholy temperament." Dr. Mead says, that sometimes in great mental fervor or pressure, the pores are so dilated that even blood issues from them, and there happens a bloody sweat." Dr. Schmiecler gives us an account of some Norwegian sailors who in a tremendous storm were so frightened that they sweat blood. A man in Lyons, when sentenced to death was so terrified that he was covered with bloody sweat. Sir John Chardin, in his History of Persia, mentions a like phenomenon, to which Dr. Jackson adds another from Thebanus. These facts show that intense mental agony sometimes forces the blood through the pores, and covers the body with bloody sweat. Taking all the facts in the case into consideration it is evident that the intense agony of Christ caused

his bloody sweat. His agony was great. This is seen in his sad expression, "my soul is exceeding sorrowful, even unto death." This denotes extreme sorrow and agony. The sufferings of death are the greatest of which we have any knowledge; and they are the most feared and dreaded by man. These sufferings are therefore put for extreme and indescribable anguish. The suffering and anguish of Christ were so great that he felt as though he must die under the dreadful burden. It seemed to him that he was bearing the pains of death.

The question has been asked how was it possible for Christ who was a divine Being to suffer thus? Why did not his divine nature lift him above it? The answer to this question is the fact that Christ came into the world, not only to make an atonement, but to be a perfect example of a holy man in all the relations of life. This made it necessary for him to subject himself to the common conditions of humanity—that he should be subject to suffering as other men suffer, and be strengthened as other men are; and submit to the common lot of pious men. He suffered as men suffer physical pain and mental anguish. This alone could make him a perfect example for us. This was necessary to bring him into full sympathy with man, and make him just such a Saviour as we need. "Though he was a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

What was the cause of this great distress of the Saviour? Various answers have been given to this question, and some of them very unreasonable; and unscriptural. The Bible is silent, but the facts in the case make it plain. He has come from his home in heaven his heart overflowing with love for man, and had endured great suffering in his missionary work; but his people had rejected him, and were seeking to kill him. Just before him he saw the savage murderers, and the cruel cross. His sensitive nature shrank back from it, and he prayed his Father to save him from this dreadful death it man could be saved without it, but he left it all to the will of his Father.

An incident occurred in Christ's agonizing struggle in the garden that reveals the deep sympathy and love that was felt for him in heaven. "There appeared an angel unto him from heaven strengthening him." The angels knew him in heaven before his incarnation, and when he left his home there to come into the world to redeem man, they were earnestly anxious to learn all about the nature and object of his mission. Peter says that "the angels desire to look into" the profound mysteries of the plan of human redemption. (1 Peter 1:10-12.) They were present and rejoiced over the birth of Christ, and when he had his encounter with satan on the mount of temptation "angels came and ministered unto him." Matt. 4:11. In some way they supplied his wants, and comforted him in his great trials. In his great agony in the garden these sweet loving spirits came to his aid, and inspired him with strength. How they did this, and what considerations they presented we are not informed, but doubtless it was just what he needed. The angels are interested in all the disciples of Christ, and ever ready to aid them in the hour of need. Paul asks, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

This agonizing experience of Christ teaches us that however pure we may be sorrow will come to us. Christ was spotless. "He did no sin; yet what a dreadful experience he passed through. His soul was sorrowful even unto death. This was no evidence that his Father did not love him." All this time he loved him with an unutterable love,

Thus our heavenly Father loves us, and directs all things for our good.

This agony of Christ reveals his sensitiveness, and brings him near to us. He was not a coarse, hard being insensible to pain, "He suffered being tempted," and the afflictions of others moved him even to tears. Even on the cross his heart was moved with the tenderest feelings toward his murderers, and he prayed earnestly for their forgiveness.

"What a friend we have in Jesus, All our sins and griefs to bear."

This experience of Christ reveals his great love for man, for he endured all his agony for his redemption. "Christ also suffered for us." How great our obligations to him, yet how indifferent many are to their obligations. They treat him with neglect, and disregard all his claims upon them. No wonder the prophet exclaims; "Hear, O heavens, and give ear, O earth; for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me."

In a presentation of last year's land and water traffic of the world, Dr. Chauncey M. Depew gives the following interesting figures:

"The whole of the tonnage of the world last year was about 140,000,000 tons, while the tonnage of the railways of the world, carried 100 miles, was about 1,400,000,000 tons. There 400,000 miles of railroad in the world, of which 180,000 are in the United States. Of the 1,400,000,000 tons carried 100 miles last year on the railways of the world, 800,000,000 tons were carried on the railways of the United States. You take the 600,000,000 tons carried 100 miles on the railways of the world outside of the United States, and then you add to it 140,000,000 carried on the ocean in the commerce of the world upon the seas, and we still have in the 800,000,000 tons carried on the railways of the United States 6,000,000 tons more than on all railways of the world outside of the United States and in all the ocean commerce of the world put together. This internal commerce of the United States makes it the most wonderful market on the globe."

The Navy department received a short cablegram yesterday which refutes in a practical manner the sensational stories which occasionally find their way into print, concerning the attitude of this government towards American missionaries. The message was from Naples, and stated that the U. S. S. Marblehead had, in obedience to orders from Washington, left that port for Mersina, Syria, for the protection of American missionaries in that section. The vessel was sent upon the recommendation of Mr. Terrell, U. S. Minister to Turkey, he having informed the State department that the presence of the vessel would have an excellent deterrent effect upon the native element which is inclined to deeds of violence.

The Woman's Foreign Missionary Society of the Baltimore Conference M. E. Church, South, seventeenth annual meeting was held here this week. The reports submitted indicated active interest in missions in all the churches represented and, like those from similar societies in all sections of the country, noted the effect of the "hard times," now happily passing away permanently, it is hoped, upon the contributions.

We ought not to wait till our friends die to speak kind things of them—it can do them no good then. A kind word, a word of commendation, of encouragement, may wonderfully help on the pull of life. It may lighten a burden, and make it easier to live and labor in the service of humanity. It costs nothing, and at the same time may be worth thousands of dollars to your friend.