

The Christian Sun.

BY EMMETT L. MOFFITT.

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

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The Christian Sun

The Organ of the General Convention of the Christian Church (South).

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 negroes are flocking to Savannah from the West, where they leave their homes and sell their property to enable them to reach the colony in Liberia.

The great number of enormous ice-burys seen in the waters of the Atlantic have been accounted for on the ground of recent volcanic explosions which tear in pieces the masses of ice collected on the mountains along the shore.

Senator Butler has introduced a bill providing for an amendment to the Constitution to the effect that a majority of both houses—instead of a two-third vote—be sufficient to over-ride the President's veto. The bill has been referred to a committee.

Further efforts are being made to retard the work of the Red Cross in Turkey. Their work is now confined to the cities, and her agents are expected to minister to the people just as the Turkish Relief Committee does, and not only that but they have not the privilege of saying whom they will aid.

Recently the farmers of a portion of Kansas became discouraged on account of a lack of rains and moisture sufficient to grow and develop their farm products. Many of the citizens moved to other fields where they hoped to find a better state of affairs. Upon leaving the State they sold their farms at low prices. Since then artificial irrigation has been brought into use and the once dry and fruitless region is now one of the most productive in the West. A little common sense backed by pluck and energy never fails to produce good results in any phase of life.

In the Press-Visitor of the 7th inst. Mr. H. H. Roberts wrote of the hardships practiced upon the patrons of our public schools. He thinks that if experiments with new text books are to be made they should not be at the cost of the patrons. Of course we all believe in advancement, but not in unnecessary changes, attended with great expense. An effort is being made to change the geographies and grammars now used in most public schools. We do not think the work of Mr. Maury, the old Virginian, has been much improved upon, nor do we endorse the proposed change.

One of the most wonderful weapons of warfare introduced to our people is a gun which will throw 260,000 bullets per minute a distance of 6,000 yds. This gun was invented by a man from Montreal, and it very much resembles a modern field piece. There are numbers of cylinders, into which the bullets are passed by means of a funnel. There is no powder used, no noise made and no smoke caused in operating the gun. The machinery is set in motion by means of a lever worked by two men. The propelling power is entirely enclosed so that the public may not learn of the operations. It is not clearly understood, even by the inventor, how two men can set in motion a power sufficient to throw the bullets so far.

Tennessee is making great progress in her preparations for the Centennial Exposition. A half-dozen large buildings will be completed by May 1st, and on June 1st the State centennial anniversary will be celebrated, at which time the exposition will be formally inaugurated, although the exposition does not take place until May 1st, 1897. Strong efforts are being put forth and everything indicates a great success.

The foreign press expresses the opinion that the United States would not have to be provoked much more before it would take a more bold stand upon the Cuban war question. And if thoroughly aroused it would advance upon Spain and aid the belligerents in maintaining their position and in securing their independence. It has also been stated that while Spain would necessarily have to succumb, yet it would be a great blow to American commerce. While it would effect her trade and would not prove beneficial to the United States financially, it would prove that our Government was looking at it not as an investment but as a matter of principle. Some of our own leaders in commerce hold the same views in regard to trade. On every hand we hear of the unsettled condition of trade in our midst. Our manufacturers who have been engaged in foreign trade are closing down or running on about half time. Those who have money to invest are afraid to let it go on an uncertainty. Nearly all join in the desire that the matter between Spain and the United States be settled in some way. Of course they all prefer that a friendly agreement be arrived at, but if it cannot be done they want to be prepared for the worst.

The Cuban resolutions have been sent to the President, but he says the time has not yet come for him to act. He intimated that if circumstances demand immediate action at any time he will take decisive steps, but if the situation remains as it is at present he will probably not take a decisive stand before June or July. Some hold the belief that if the matter is not settled between Spain and the insurgents by June, Mr. Cleveland will be in favor of lending aid to secure the independence of the insurgents. This however is mere conjecture. An intimate friend of the President said: "I have no doubt that the President has put himself in a position to secure accurate information as to the true condition of affairs. He has ample means at his disposal for such an investigation, and that such an investigation will be made or is now in progress I entertain no sort of doubt. Upon the result, taken in connection with the expressed opinion of Congress, he will act." The navy officials do not fear the result of any conflict between Spain and the United States. While the Spanish Government has some good guns, yet her vessels are generally of an inferior character. Nor is it probable that Spain could materially add to her fleet in time to use the new vessels against the United States. Even if Spain has the money to purchase new warships it would be hard to find them for sale, for those now in course of construction are being built for some special purpose. Judging from the past and what we can learn from the present status we do not think there is any great danger of serious trouble with Spain. The following is a copy of the resolutions passed by Congress, recognizing the belligerency of the Cuban insurgents:

RESOLVED, That in the opinion of Congress a condition of public war exists between the Government of Spain and the Government proclaimed and for some time maintained by force of arms by the people of Cuba, and that the United States of America should maintain a strict neutrality between the contending powers, according to each all the rights of belligerents in the parts and territory of the United States.

RESOLVED, That the friendly offices of the United States shall be offered by the President to the Spanish Government for the recognition of the independence of Cuba.

From Our Contributors.

AMONG MY WASTE PAPERS.

BY REV. R. H. HOLLAND.

The Way of Sin and Its Consequences.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12.

There are two diametrically opposite courses in life, two diverging lines of direction and two ultimate ends to reach. One of these is the way of life, and the other is the way of death; and all rational and intelligent men and women have the power of volition and the privilege and ability of making choice of the ways. God does not pre-determine the course of any man. He does not coerce his will to a certain end. He addresses us as the creatures of choice. His declaration is, "I have set before thee this day life and good and death and evil. Joshua recognized this grand and glorious privilege of determining our course and final destiny, when he said to the hosts of Israel at Shechem, "Choose you this day whom ye will serve." Decide between idol worship and the service of the true God.

But men come to very widely different conclusions as to the way of happiness. Moses when he came to years, "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." The grand old apostle Paul, who suffered and labored so much for Christ, also made this wise and noble choice. Yet we have examples of those who have chosen the opposite course, the pleasures of sin which are but for a season, the end of which is death. There is a way then of sin and sensual pleasures and a way of holiness and self-abnegation. The broad way and the narrow way. And many choose the broad way, the way of sinful pleasures, because it is a way of so many privileges. In it there is no restraint to appetite or passion. Its votaries can indulge in the greatest sins. But these pleasures are only temporary, and then come remorse. "Each pleasure has its poison too, and every sweet a snare."

Wicked old Belshazzar no doubt thought he was the happiest man on earth, when as he supposed securely ensconced in the magnificent city of Babylon with its impregnable walls, and within, a store of provisions for twenty years, he could laugh at his enemies in their efforts to scale the walls and storm the fort. He could revel to his heart's content in his wicked carousals, his scenes of infamy and debauchery. He could with boasted impunity in his sacrilegious feasts, with his lords, princes, wives and concubines, desecrate the holy vessels of the Lord's house and seem to defy God. But his happiness when at its flood-tide came to a sudden check, when he saw the writings, Mene, Mene, Tekel, Upharsin, upon the wall. That night Cyrus the Great with his maddened cohorts by a strategical effort entered beneath the massive walls, rushed eagerly to the palace hall, and the scene of merriment and sinful pleasures was changed to a scene of horror and death; instead of music and dancing and drinking wine, was the midnight cry of slaughtered victims, and Belshazzar was slain.

Proud and haughty old Haman no doubt thought he had projected a grand scheme, and one in which he would be avenged upon Mordecai, when he thoughtfully wrote out and made a decree for the destruction of all the Jews in the kingdom of Ahasuerus, from India to Ethiopia. He gloried in his exalted position, boasted of his honors, riches and environments. But a sudden cloud came over his bright vision of prospective glory, at the tables of Esther's rich banquet, when Ahasuerus asked: "Who is he, and where is he, that durst presume in his heart

to do so? And Esther said, The adversary and enemy is this wicked Haman." This bold utterance no doubt struck him with sudden tremors and heart-rending horrors as he quailed prostrate at Esther's feet. What he had sapped the very royal road of his supreme glory proved only the way of his complete abasement and the utter destruction of himself and his well-laid plans. Positions and circumstances were reversed. Mordecai, the object of Haman's hate and revenge, was invested with honors, riches and emoluments as a reward for his integrity and virtue; whilst the guilty Haman, the world-be-wholesale murderer of an innocent, defenseless people, was hung upon the very gallows, filthy cubits high, he had erected for Mordecai.

God is to the Christians refuge and defence; a very present help in time of need. His face is turned against sin, and he is the avenger of the Christian's adversities. Certain ruin awaiteth the incorrigible, guilty sinner God's retributive justice, and even his fierce judgments, often overtake the wicked in this world. He cannot escape the vengeance of an angry God—his overthrow is certain. Wealth, honors, place or station will not appease God's wrath or avert his doom. Thrones, kingdoms, princely palaces and royal robes or imperial dignity affords no security and is no refuge when God is against us. "The wages of sin is death." "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Sin has many treacherous paths, and most of them like the forbidden fruit in the garden of Eden—fascinating and alluring; yet their end is death. We may be enticed into the ball-room and the giddy dance and call it innocent amusement, but they are the snares of Satan to catch deluded souls, are destructive to piety and offensive to God. We may visit the saloon and quaff down the liquid poison and esteem it one of the privileges of social life, but it is the way of physical and moral ruin; and the Judge of the earth says "No drunkard shall enter the kingdom of Heaven." So we may say of sin of all grades, falsehood and fraud of all kinds for the sake of gain, it has the seal of God's condemnation upon it, and a painful retribution, often in the present life. We may hastily drink as sweet nectar the cup of sinful pleasures, but the dregs of death are at the bottom. Sinful pleasures may charm and captivate our natures, they may throw enchantment around us, they may excite and inflame our desires and passions, but they poison the soul and end in spiritual death. We may put the asp in our bosoms and call it innocent, but its bite is none the less painful and fatal. "So when it is finished bringeth forth death." The true child of God only can joyfully say with the Psalmist: "Concerning the works of men, by the word of Thy lips, I have kept me from the paths of the destroyer."

TITLES.

BY REV. H. Y. RUSH.

Some time since a brother requested me to write an article upon titles—against them, I inferred from the tone of his letter. There would probably be little profit in an article on either side. Titles are little more than names that imply special office, position, or attainment. All persons, things, ideas must have a name, and names, like vessels, may be names of honor or dishonor. The title "A.M." says to me that this or that man or woman worked through a grand curriculum and won the honors of graduation. That's a grand thing to say of one who so works for years for God's glory and the world's good.

The title "D.D." says much in a man's behalf, and if nothing contradicts what it is supposed to mean, it sits on the bearer of it with becoming grace. So with any title, and so with them all. Granted that some of them are mis-conferred, it is so with any

other name. John is a good name, and means "mercy of the Lord," but many a John has justly received his thirty-nine lashes as a heartless husband and a wife-beater. Parents used to give their children Bible names to make them good, but in spite of all such precaution Harry turned out to be more pious than Hezekiah.

Perhaps some men have sought titles for the sound of them, and some that they might seem more wise as they sat still among greater talents yet untitled. But all that has nothing to do with the question. The better anything is, the better it will endure all abuses. The better any thing is, the more will bad men seek to abuse it. And sometimes the less worthy a man is of distinction, the greater his envy of those more widely and better known. We are such weak mortals that we must watch against the domination of tradition, education, egotism and prejudice. The more you mingle with titled and untitled greatness the more are you convinced that neither class is thinking of caring one whit about the distinction or non-distinction of the other. Even the Son of God was as a man among other men; the father is a child among his romping children; and good kings fall on their all-fours and trot around the room with laughing children on their backs. It is a very low stature and a very limited goodness that cannot root itself among the little ones and the lowly, and yet tower to the love of God and to the sun light about the throne.

Evidently it requires courage to be willing to be small in the eyes of the world. But such heroism has in it a ten-fold virtue over those who itch for impotence and those who envy eminence. It is needful and it is providentially ordered that some men stand high and prominent in public relations. And if any title may tell of their varied intellectual and religious qualifications, it saves a lot of printer's ink and circumlocution. But where am I, and what side am I on? On both sides, for there is room for much common sense and charity on this side and that. Much at ease am I on the subject, for among my host of noble and good brethren and sisters there are the titled and the untitled—those widely known among men, and those seen by few other eyes than that of God. One kingdom, one home, one reward await them both.

The late grotesque performances of Spanish students in Spain, and of American students in the United States, were not serious moments. They were manifestations of patriotism, less the ingredient of good sense. The Yankee boys and the Castilian youngsters will know more and look at extravagant, impulsive demonstrations from a different standpoint when they are older. Then these acts will be a matter of as keen regret to them as they are to their elders of to-day.—The Youth's Companion.

The Seaboard Air Line has offered special inducement to those who wish to attend the Northern Settlers' Convention to be held in Southern Pines on May 5th. The round trip will cost only \$3.50 from Atlanta and from other points proportionately low rates will be given. The fare from Raleigh and return will be \$1.25, the lowest rate yet offered to the travelling public. It is thought that the 5th of May will be the greatest day in the history of Southern Pines.

The Southern Baptist Convention will be held at Chattanooga, Tenn., May 7-14th, 1896. The Southern Railway will sell tickets for the occasion at reduced rates. The rate from Washington, D. C., is \$16.50, and from Raleigh \$16. From other points the rates will be in the same proportion. Tickets on sale May 5th, 6th, 7th and 8th, limited fifteen days from date of sale. For information write W. A. Turk, G. P. A., Washington, D. C.

THE PULPIT.

A PRECIOUS HOPE.

BY REV. JAMES MAPLE, D. D.
I shall go to him.—2 Sam. 12: 23.

David's little boy was gone. The angels had taken him to Heaven. He could not return; but David was comforted by the assurance that he should go to him when he left this world.

The desire to meet our friends in Heaven is enshrined in human nature. Every mother who has children in Heaven longs to meet and embrace them there in their own appropriate forms. If I should tell such a mother that she should meet her child again, but not as her child in its own form, she would answer in the language of the poet:

"O say not so! How shall I know my darling

If changed her form, and veil'd her shining hair:

If, since her flight, has grown my starling.

How shall I know her there? On memory's page, by viewless fingers painted,

I see the features of my angel child; She passed away ere vice her life had tainted—

Passed the undefiled.

"O say not so! for I could clasp her, even

As when below she lay upon my breast; I would dream of her as a bud in Heaven,

Amid the blossoms blest.

My little one, she was a folded lily.

Sweeter than any on the azure wave, But might come down, a starless night and chilly:

Alas! we could not save.

"Yes, as a child, serene and noble poet—

O Heaven were dark were children wanting there—

I hope to clasp my bud as when I wore it, A dimpled baby fair.

Though years have flown toward my blue-eyed daughter,

My heart yearns oft times with a mother's love;

It's never-dying tendrils now enfold her, 'E'en as a child above.

"E'en as a babe, my little dark-eyed daughter,

Nestle and coo upon my breast again: Wait for thy mother by the river water, It shall not be in vain.

Wait as a child,—how shall I know my darling,

If changed her form, and veil'd with shining hair:

If, since her flight, has grown my little starling.

How shall I know her there?"

The tender sentiment of these beautiful lines is far more common than we are wont to imagine, but the mother will not meet her child just as it left her—its powers are being enlarged under the elevating influence of Heaven, and the mother will meet it in a higher sphere of being. No mother, on reflection, would have her child remain an infant forever. It is far more pleasing to think that it is growing in Heaven, and all the yearnings of the parent's heart are met if we can think that amid all the progress of that brighter clime it still retains the human form—that even there the mother may trace the family likeness.

Though retaining the human form after it leaves the body, the soul will be far more beautiful in its appearance than the body was. There will be all the difference that there is between the spiritual and the material. Just what this is we know not, for it is entirely beyond the boundaries of our experience. We see something of the beauty of the pure soul even here in its power to transform the physical man, for there are persons yet in the embodied state so under the control of the love of Christ that the body is almost spiritualized. The soul has transformed the body into its own image. As Christ was transfigured on the mount, and the outer man all aglow with the light of the divinity within, so the pure soul transforms the material body into the image of its own loveliness. The beauty of the soul shines out through the body, and from this we may form some idea of what the beauty of the spiritual man will be when freed from this gross material nature in which it now lives.

Death is usually looked upon as a misfortune to man, but this is a wrong idea of it. Instead of being a misfortune it is an advance to a higher life. It is the putting off of the gross material part of our nature, and the passing into the spiritual realm. We have illustrations of this wonder-

ful change in the lower forms of life, in which insects and birds pass from an embryo state into a higher life. The bird in the eggshell has all the power of the lark soaring and singing in the air, but it is in prison. This is the incipient state of its being, and there is no possible chance for the development and exercise of its powers while in this prison house. The breaking of the shell and the letting out of the bird is not a misfortune to it, but a blessing. It is the introducing of it into a higher life where all its powers can be developed and used. What the breaking of the eggshell is to the bird, death is to the Christian. It is freeing the soul from this prison house of clay, and its introduction into the higher life of Heaven where all its wonderful capacities shall be developed.

We find a beautiful illustration of this subject in another form of life. In the latter part of the summer may be seen an uncouth worm crawling on the ground without any capacity to rise above this low condition of life. After a time it fastens itself to the limb of some shrub, wraps itself up in a shroud, and to all appearance dies. It remains in this dormant condition until the warm days of the opening of the following summer. Then the shroud is broken, and a beautiful imperial butterfly comes out clothed in all the blended beauty of the rainbow. Was this change a misfortune to this insect? Certainly not. Through it it passed from a low to a higher form of life. In its first estate it could not rise above the dust through which it crawled, but now it can soar through the air from flower to flower. At first it was a coarse, loathsome object that all shunned or crushed beneath their feet; but now it is a thing of beauty floating through the air, the admiration of all. Such is the mysterious change we call death to the Christian. It is exchanging the heavy material body for a spiritual one, and the passing out of the low estate, in which we now live, and are confined to the earth by the inexorable laws of nature, into a higher realm of spiritual existence, where the soul will be independent of all the laws that govern physical nature. Like the crawling worm we are now chained to the earth and cannot rise above it, only in thought and feeling, but in the change we call death we drop off the physical, rise into the spiritual where we will possess the power to rove at will from point to point in the vast universe of God. Is this a misfortune to man, and something to be dreaded?

To illustrate this subject let us suppose that a man is confined in a dark prison, and doomed to remain there until the walls of the tower rot and fall down. Then he can come forth and be at full liberty. Would he not be right glad to see the walls begin to tumble, and would he not look forward to the day of his release with joy? Thus our soul is imprisoned within this body, as in captivity and bonds; and must remain thus till the prison is taken down. Hence death is represented as a dissolving of "this tabernacle." When the prison begins to totter and our eternal deliverance approaches, ought we to be sorry?

A full realization of what death brings joy to the soul of the good man. "I want to talk to you about Heaven," said a dying Christian to a member of his family. "We may not be spared to each other much longer: may we not meet around the throne of glory, one family in Heaven?" Overpowered at the thought of her father's death, the beloved daughter exclaimed, "Surely you do not think that there is any danger?" "Calmly and beautifully he replied, "Danger? my darling! Oh! do not use that word. There can be no danger to the Christian, whatever may happen. All is right: all is well. God is love. All is well—everlastingly well, —everlastingly well."

Such is death to the Christian—a joyfully-welcomed change from a low to the highest state.