

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

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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.

Prof. Andree, who started to the North Pole in a balloon is now in Norway. He has decided not to attempt the journey this year.

At a convention assembled at Saratoga, N. Y., on the 20th ult., Congressman Frank S. Black, of Troy, was nominated as the Republican candidate for Governor of New York.

Secretary Hoke Smith has tendered his resignation, it taking effect Sept. 1st. Ex-Governor Francis, of Missouri, has succeeded Mr. Smith. Mr. Smith will again resume the active management of his paper, the Atlanta Journal.

New Zealand proposes to establish a pension fund for persons who have reached the age of sixty-five. The amount to be paid to each pensioner is to be two and a half dollars per week, and the money is to be raised by a tax upon amusements.

For some reason there have been persons in the West who circulate false predictions of tornadoes and hurricanes, thus producing a panic among the people. The citizens will endeavor to have those mischievous persons punished for misdemeanor, if found out.

An eminent scientist in Washington says that hypnotism produces disease of the most important part of the brain; placing the mind and will both under the control of another. It man is to have power over another it should be by reasoning, and not by resorting to hypnotism.

Iron and steel rods are now made by heating the metal until it becomes plastic, and then forcing it through dies of the size desired. It is claimed that rods made by this method are stronger than those which are rolled out. Even small wires can be made by the same process.

The highest average speed ever made by horseless carriages was eighteen miles an hour. In a race from Paris to Bordeaux and return, a distance of 744 miles, the winner made an average of about fifteen miles an hour. Improvements are continually being made, but the horse is still on the road.

The Armenian Patriarch at Constantinople, refusing to endorse the action of the Turkish Government and throwing the blame on the Armenians in the recent massacres, was requested to resign his position. He has sent in his resignation, and now the Armenians are without an ecclesiastical leader.

As yet there have not been as favorable reports from the different astronomers as was expected from their observations of the eclipse of the sun. In many places where the stations were located the weather was unfavorable, clouds being numerous in the heavens. But some of them say that a few excellent photographs were taken, from which they hope to learn something new. Other stations have not been heard from; so we can not tell what will be the result of the investigation.

The dispute between Brazil and Great Britain over the ownership of the island of Trinidad has been settled by arbitration. Portugal was named as arbitrator; and after careful examination into the matter the question was decided in favor of Brazil. After all, the best and quickest way to settle international disputes is by means of arbitration.

Lieut. Peary's party after leaving Sydney went to Turuavick-Labrador, where they made several scientific investigations and started again on their journey toward the North Pole. The members report having seen many ice bergs on the way; and no doubt they will have some trouble before they get much further north.

Mr. Bryan, Democratic candidate for President, writes that he will make two speeches in North Carolina about the middle of September at places to be determined by the Campaign Committee. He will also make several platform speeches on his way through the State. From North Carolina he will go to Virginia, and speak several times in that State.

Judge Cole, of the District Court at Washington, D. C., thinks that there should be greater restrictions on foreign immigrants. He has recently ruled that no person can be naturalized who can not read the English language; and he has accordingly refused to grant papers to various persons who could not come up to the requirements.

About twelve years ago a law was enacted in North Carolina prohibiting the carrying of express on Sunday except such articles as are perishable. An effort is being made to enforce the law; and Sunday the 23rd ult. was the first time that the law has been observed. The attorneys for the Southern Express Co. are fighting the injunction, claiming that they have a right to carry any kind of express on Sunday.

At a conference in Indianapolis, in which all but twelve of the States were represented, it was decided to call a new convention at the above-named place Sept. 2nd, to frame a platform and make nominations expressing the views of "sound money" Democrats. The call is for a convention of the National Democratic Party of the United States. Some think that Mr. Hill will attend and take part in the convention; but the majority seem to think that he will support the nominees of the Chicago Convention.

Li Hung Chang left England Saturday, August 22nd, by steamer St. Louis, and arrived in New York last week. He will be the guest of the State, and will occupy the State apartments at the Waldorf Hotel. Major-General Thomas H. Reiger, commanding the Department of the East, United States Army, will represent the President, who could not be present at the arrival of Li Hung Chang. During his stay here he will visit Grant's tomb, the Military Academy at West Point, Niagara Falls, Philadelphia, Washington, and other places of interest to the visitor.

The North Carolina State Fair will be held in Raleigh, N. C., Oct. 19-24. A special object this year will be to secure and exhibit the products of the State on a larger scale than ever before attempted, and to make the exhibit a great object lesson for the people. The purpose is to have such products displayed in competition for prizes, as well as otherwise. Such competition broadens the market for the producer, gives an impetus to trade through the exhibition of trade's possibilities, and tends to the growth in excellence of everything involved in the contest. Write for Premium List to John Nichols, Secretary, Raleigh, N. Carolina.

From Our Contributors.

UPON THE ALERT.

BY PROF. HERBERT SCHOLZ, A. M.

Watchfulness is one of the virtues commended to us by the Bible. The watchful man usually succeeds. Our eyes were given us in order that we might see. He that hath eyes and seeth not, doth not get much benefit from having eyes. It is a man's duty to use to the best advantage all five of the senses with which nature has endowed him. If he fail to use his eyes he must necessarily fail to be watchful; and this failure to be watchful will cause him to come far short of success. Christ said to his disciples, "Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, 'Watch.' Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them. And if he come in the second watch, or in the third watch, and find them so, blessed are those servants." The apostle Paul in his letter to the Thessalonians writes, "Therefore, let us not sleep, as do others, but let us watch and be sober." And in his second letter to Timothy he writes, "But watch thou in all things." In Revelations John writes, "Be watchful, and strengthen the things which remain, that are ready to die. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

All these quotations have reference to the spiritual life. Watchfulness is actually necessary to spiritual growth and spiritual progress. And what is necessary to progress and success in the spiritual life, is also necessary to progress and success in the worldly life. If a man wants to be a successful merchant, he must keep a strict watch over all his affairs. He must keep up with the market news; he must be on the look-out for customers; he must see to it that his clerks do their duty; he must watch his debtors and see to it that they do not fleece him; he must watch his own debts and see to it that his creditors don't close him out. Likewise if a man wants to be a successful lawyer, or doctor, or teacher, or preacher, he must be continually upon the alert. There are adversaries on every hand at all times, ready to pounce upon every individual. These adversaries may not always be visible. They frequently lurk around and keep themselves out of sight, and are the more dangerous for so doing. The man who would be successful must be on the look-out for them, and keep himself in readiness to fight them. Our adversaries may not always be human beings. They may sometimes consist of influence and environments and the passions smouldering in one's heart. From a spiritual standpoint we can't make any headway without continuing in a state of watchfulness. There are so many things arising to upset our equanimity and throw us out of humor that we must guard ourselves as strongly as the knights in the days of chivalry guarded their castles, if we expect to keep ourselves right. It was the custom in the palmy days of Judea to place a watchman on the tower to make observations of everything that was going on in the surrounding country, and to report when he saw any enemy advancing against the city. Every person ought to regard himself a watchman and his own home and business and religion a city over which it is his duty to watch in order that its safety may be preserved.

For all life's battles strength may be had from God.

THE NEW ERA.

BY J. D. GRAY, A. M., LITT. D.

The vibratory movements of public opinion are apparent in politics, in education, and in religion as well as in social and industrial life. Fads and fashions are prevalent everywhere. In the politico-industrial world, note the irrepressible conflict between the producing class and the monied corporations to whose pools, combines, and trusts have been opposed the Grange movement, the Greenback party and Populism. And now the silver advocates are making a wonderful stir. Certainly not in partisan politics, but in industrial diversification must we look for the remedy. When the factory and field are brought close together, and the cotton mill adjoins the plantation, the wasted energy of strife will be converted into the motion of real progress.

The pendulum of power has swung rapidly from one political party to another in the last decade. The old parties have been invaded and to a great degree rejuvenated. New men with better ideas are appearing upon the stage of action; the old politicians, with their treachery and selfishness, are being relegated to private life. Men of positive opinions are now the fads and fashions, so to speak. "Behold all things are new."

A wave of reform in Brooklyn has swept out the McGarrys and O'Toole's; and New York is in a measure washed—that great metropolis where the Roman Catholics pay ten per cent of the taxes and hold ninety per cent of the offices.

The last few months have seen a remarkable revival of patriotic societies which have contributed much to the rising sentiment that America must be for Americans.

To the student of international affairs the moves and counter-moves of the European powers seem like the mad antics of school boys in their squabbles. What will be the outcome of all these national thrusts and parries? Doubtless a terrible international conflict, or else an international court of arbitration. Toward the latter the onward sweep of progress seems to move. Science is being made the hand-maiden of war, which will be so terrible and costly a thing that a nation must be rash indeed to wantonly provoke it. Our greatest soldiers favor arbitration; and both England and the United States are on record in favor of it. Honest diplomacy is the guiding star of the closing years of the century. In the realm of applied science almost every tick of the pendulum records the revelation of some startling secret or new application of her mysterious forces.

In the social world progress is recorded also. Constitutional law is exalted; pugilism is outlawed and disgraced; the gambling dens and the lottery pits are no longer regarded as necessary evils; temperance is steadily strengthening; Congress has refused to appropriate public funds for sectarian schools. Two more strokes of the world's time-piece we wish to hear before the dawn of the new century—the wise restriction of undesirable immigration, and Armenia avenged.

Only one great danger now gives forebodings, the transformation of God's Holy Day, the Christian Sabbath, into a foreign holiday. Believing as we do that God rules over the destiny of nations, it devolves upon us to seek his favor and help in this trying hour. He will save us from so great a sin; but it will not do for church members to engage in the pleasures of street car riding, carriage riding, bicycling, and buying the luxuries and dainties upon the Lord's day.

Prof. Herbert Scholz's article on the evils which menace the Sabbath is timely, and should be read with new interest.

Our citizens last spring set out for reform, and succeeded in electing an excise board not sub-

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THE PULPIT.

WHY WE BUILD CHURCHES AND PREACH THE GOSPEL.

BY REV. JAMES MAPLE, D. D.

[CONTINUED.]

"Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

An interesting story of the young emperor of Russia comes from St. Petersburg. It appears that there exists among the aristocratic officers of the army a rather strict idea of what an officer may do in the way of mingling with the common people, and what he must not do. There is no absolute code of regulations on the subject, but the restrictions are as definite as laws. One day a young officer found himself in the dilemma of being obliged either to be late on duty or take a street car, either of which was an offence. He took the street car, but several officers saw him alight, and they reported seeing him. He was speedily taken to task for disgracing his uniform, and after a few days of persecution he was urged to resign his commission, as he could never wipe out the disgrace. The young officer was poor, his family would be distressed by his losing his position, and he would be practically ruined by yielding. He had a friend in the War Department to whom he communicated his situation, and by him the affair was brought before the Czar. Nicholas was very indignant when he heard of it. Calling an adjutant to accompany him, he started out, walked a short distance, and boarded a street car on which he rode to the barracks to which the persecuted officer belonged. He alighted in full view of a group of officers, who reverently saluted him. Since that time there has been peace in the officers' quarters of the regiment, and the young officer has had no further trouble. As the Czar thought it no humiliation to use the common conveyance, it could be no humiliation for his officer to do so.

Thus the King of kings and the Lord of lords left his throne in Heaven, "humbled himself" in assuming "the form of a servant and being made in the likeness of me" to get near to us and show his sympathy with and love for the humblest child of poverty.

There is another fact that confronts every member of the human race, and awakens serious thought and anxious inquiry. Our time in this world is short, and we must die. "It is appointed unto man once to die." "He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." This fact raises two questions of unutterable interest to us, and men in all ages have been seeking a satisfactory answer to them.

1. Does death end all with us? Do we cease to be when we drop out of this life? Is there no future for us? Must we perish with our bodies? Where shall we find an answer that will scatter the clouds that hang over the grave, and tell us what God has in reservation for us beyond the shadows of death? We go to the great religions of the earth for an answer, but we only get some crude materialistic ideas—nothing that is elevating and inspiring. We look down into the darkness and loneliness of the grave, and in unutterable agony of soul cry, as I heard the weeping mother, "Speak to me, my boy. O my precious boy, speak to me!" but no voice broke the deep silence. We listen to the soft whispers of the morning breeze and the evening zephyrs; but no message comes to us from the realm of darkness. We look up to the beautiful stars as they float in seas of azure, and cry, "O tell us what awaits us beyond this life!" They heed not our tears, and roll on in silence. There is only one who can break the silence of the tomb, and bring peace and hope. He has answered, and his words come ringing down through the centuries, scattering the darkness of the grave, and bringing life and immortality to light. "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."

"Because I live, ye shall live also." The grave is not the end of our being. We shall live on through the endless ages of eternity. Death may claim this body, but it cannot claim me. My friends may bury it, but they cannot bury me. This sublime assurance meets a deep conscious need of our nature, for we long for immortality and eternal life. The thought of annihilation is appalling, and we turn from it in horror; but we are not left in the darkness of despair. Christ has given us the assurance of an endless life. The night of death is followed by the opening beauties of an endless day.

2. If we are to live forever what will that future be to us? This question comes home to every soul with peculiar force, for all are personally interested. Our future will be determined by what we are in ourselves. The Lord said, "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him; for the reward of his hands shall be given him." This law obtains not only in time, but also in eternity. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." A dark gloom hangs over the future of the wicked, and we turn away from it as the Saviour did from the awful doom of the Hebrew nation, in tears. We feel as the prophet did when he exclaimed in the fullness of his soul,

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

The blessings that God has in reservation for his children are clearly revealed, and inspiring, Christ said,

This is the will of him who sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection. Then shall the righteous shine forth as the sun in the kingdom of their Father.

In view of these statements made by Christ, Paul could say,

The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

The scriptural emblems of Heaven are beautiful, and give us comforting and elevating ideas of it. It is set forth through these symbols as embracing everything that we cherish as most dear and longed for. It is painted in colors that glow upon the canvass. Gold paves

its streets, and its walls are of jasper. Earth has no such city, and the oceans no such pearls as form its gates. No winter strips its trees; no thunders shake its serene and cloudless sky; no storms sweep its glassy sea. Through the scriptural emblem of a paradise we behold a country clothed in more than Eden's beauty, resting in Eden's peace, and no serpent creeping in to steal away its sweet happiness. It is a city of God, without sin or sorrow or graves; whose walls are salvation, and whose gates are praise: A better country: the meeting place of all who are redeemed unto God from among men, and who with holy angels worship him in sinless happiness. A temple bright with the divine glory, and filled with the divine presence. The Father's house of many mansions prepared for all the faithful followers of Christ.

Such is the heaven, and such is the glorious destiny the Bible reveals to man. No where else do we find such elevated and ennobling views of human destiny. Here we learn the infinite value and peerless grandeur of the gospel of Christ.

In the other nine great religions of the earth there are some beautiful truths and wise sayings, but they are so mixed up with errors and groveling absurdities that there is no elevating and reforming power in them, and we are left in uncertainty and doubt on the most vital of all questions—God, duty, and destiny. They have left the nations in darkness and in the most debasing corruption.

The history of the world confirms the language of Christ in his prayer to his Father, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

In the newest science, and the earliest yearnings of the human race, the individual remains in his simple majesty with rights which no one can usurp, an origin for which nature gives no explanation, and a future for which nature can give no prophecy.

We need a gospel that can give us an abiding assurance of immortality and eternal happiness. This nature and the unchristian systems of religion can not give us.

Where they leave man is illustrated in a sad incident that occurred the other day in the Grady Hospital, Atlanta, Ga., when Stark Rahman, of Calcutta, India, died far away from home and friends. He was a Mohammedan of unusual intelligence, and his last words were pathetic. He said: "Science is great, like God. I am nobody—a stranger in a strange land. What is man after death but a shell? The being is gone; the clay is left. I care not what becomes of me after the breath is gone. My body may help science. I want you to give it to the colleges." On a table by his bed was a copy of Tennyson in which the following lines were underscored and at the bottom of the page, marked in his peculiar hand, was the single word "Allah?"

"Oh, let me trust that something good Will be the final goal of ill, To purgals of nature, sins of will, Defences of doubt, and taint of blood."

How sad. Christianity comes as an angel of light, bringing peace to the troubled mind, comfort to the burdened heart, strength to the weak, and hope to the dying. Its achievements have been marvellous, and for nearly nineteen centuries it has satisfied the spiritual aspirations of the most enlightened people on earth. It assures us that after death man is not "a shell." In death he leaves the shell, and is equal unto the angels in Heaven. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?