

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.

REFLECTIONS.

The Government is examining a number of merchant vessels with a view to impressing them for service in case they should be needed. The "St. Louis" of the American Line, has already been impressed, and will be overhauled, armored, and equipped at an early date. The Board expects to get together and equip about 200 of these.

One of the most serious disadvantages that the United States would experience in a war with any outside country is her chief advantage in time of peace—her long coast from Maine to Florida. We would have to fortify at so many different points. The Government has already begun the manning of fortifications along the Southern coast especially. This is done by way of precaution.

The Chamberlain and Hygeia hotels at Old Point Comfort, Va., are built on government land, somewhat in front of a part of Fortress Monroe; and it is said that, in case of war, the United States has reserved the right to raze the two handsome buildings to the ground, in order to make a clear opening to Hampton Roads. The Chamberlain cost about \$1,500,000, and was just opened in 1896. The Hygeia is almost as valuable, but has been open for several years. It would be a serious loss; but we don't suppose the owners are losing much sleep over the possibilities.

The Spanish Minister at Washington wanted to know of Assistant-Secretary Day why the United States was making so many war-like preparations. His reply was that Spain first began negotiating for a war loan. It is stated that Spain intimated to our Government the other day that she would like for us to remove our "White Squadron" from the waters around Key West. The responsive intimation of the United States was that she wouldn't do it. Such incidents as these have, no doubt, acquainted Spain with the fact that we have conceded about all we are going to. Some concessions must come from the other side.

"The Kentucky House of Delegates," says an exchange, "has passed an anti-cigarette law that is sweeping in character, and provides that any person who shall manufacture, sell, loan, barter, give away or use cigarettes or cigarette material shall be fined in any sum not less than \$10 nor more than \$100. It is made a violation of the law to even have such articles in possession. The bill has yet to pass the Senate, and the opponents of the bill hope to delay it in that branch so that a vote will not be reached before the end of the session. A good deal of the opposition comes from the tobacco interests of the State, while the sentiment in favor of it has been worked up by the Woman's Christian Temperance Union and other similar organizations. It is to be hoped that the Senate will have as much regard for their sons and other men's sons as the House had in this instance, and pass the bill, notwithstanding the fight of the cigarette men."

The Board of Trustees of the Odd Fellows' Orphan Home at Goldsboro, N. C., met in that city last week, and elected Mr. D. A. Coble, of Raleigh, as Superintendent, at a salary of \$300 and all living expenses for himself and family. The Odd Fellows have a splendid Home which was built at a cost of about \$10,500.

The suffering and dying in Cuba goes on with very little, if any, abatement. Mr. Barker, United States Consul at Sagua LaGrand, Cuba, recently said: "In my humble judgment substantial relief can come to this people only through peace alone. Stop the war and stop it instantly; if not, the Cuban race will soon be extinct."

The State of Louisiana is now in a Constitutional Convention; and it is generally conceded that they will adopt a voting qualification requiring each one who votes to be able to read and write, or to possess at least \$300 worth of property in his own name, or in the name of his wife, father, mother, or minor child. It is a blow at illiterate, incompetent voters.

The report of the Court of Enquiry as to the blowing up of the "Maine" is about ready now, and will be made public very soon. The President will then send it to Congress with whatever recommendation he thinks best. He will, no doubt, demand a heavy indemnity from Spain, which, after much dilly-dallying, she will pay, rather than go to war with such a superior power as the United States. The independence of Cuba will also possibly be one of the demands of our Government.

The United States has purchased the two new war ships that were built for Brazil—the "Amazonas" and the "Admiral Abreu." These are the two vessels that Spain wanted to purchase, and couldn't. They are supposed to be worth about a million and a half each, and are said to be very fine for war, having been equipped with all the latest improvements. One of these vessels will be called the "Maine," in honor of the one that was lost. Two other big new battleships—the Kentucky and the Kearsarge—will be launched at Newport News to-day; and a number of other war vessels of various types are soon to be built. And thus the preparation for protection or for war goes on.

Sometime ago we made reference to the fact that Virginia had decided to displace some of the histories taught in the public schools of the State, because of the injustice that they did the South in relating the causes, circumstances and incidents of the late war. New books will soon be selected to take the place of these; and speaking of this change the Norfolk Ledger very wisely says: "In making a change of histories in the public schools of Virginia—a movement to which end is now on foot—great care should be taken to replace those now in use with books that are as nearly correct as is possible to have them. It is very easy to imbibe error in any line of education, but it is decidedly difficult to unlearn it. Only those who have tried to eradicate from thought that which has once been accepted as fact can appreciate what a misfortune to the student it is to place before him or her for acceptance, erroneous statements instead of truth, and it is to be hoped that the lesson learned from past experience along this line will urge the Board of Education, and those who are trying to help that body to a conclusion, to give the most earnest and conscientious labor to the selection of the histories that are to be placed in the Virginia schools. It is a matter of great importance, and as the books now to be selected will be those which are to impress a generation, at least, of our children, we feel that the subject cannot be considered too seriously."

CONTRIBUTIONS.

ISAAC, THE HEIR OF ABRAHAM.

BY HERBERT SCHOLZ, A.M.

Part IV.

In some respects Isaac was a considerable improvement over his father, Abraham. Every young man ought to be an improvement over his father, and every young woman ought to be an improvement over her mother. If a boy does not make a better man than his father is, the fault lies in the boy. If a girl does not make a better woman than her mother is, the fault lies in the girl. The experiences of parents are worth a great deal to their children, if they will but profit by them. We, in this present age, ought to be four thousand years more advanced than people in the time of Isaac, because we have the knowledge and the experiences of people who have lived all along down those forty centuries; and this knowledge and these experiences ought to help us. A boy fifteen years old can know more about mathematics than the great Sir Isaac Newton knew when he died. An ordinary Sophomore in the University could teach Galileo things about astronomy that he never heard of, if Galileo could only make his appearance on earth again. Every generation ought to be more intelligent, more ingenious, and more religious than the one preceding it.

We shall mention two points in which Isaac surpassed his father. The first one is this. Isaac never practiced polygamy; Abraham did. Isaac contented himself with one wife, and as a consequence the morals of his home were purer than those of his father's house. There were no intrigues arising in the home of Isaac between women jealous of one another, and anxious to secure the special favor of their lord. What troubles arose there were brought about by the children of one woman, and not of several. Isaac's love for Rebekah was sufficient to keep him free from obligations to any one but her, and they were always happy in the mutual confidence and love which existed.

The second improvement is this. Isaac was more kindly in his disposition than his father. There is no evidence that Isaac ever turned one of his sons out of house and home to battle alone with the hard, cold world, or to starve in the endeavor. Abraham did this, and had it not been for the intervention of an angel, Hagar and her son Ishmael would both have perished from their inability to find water to drink. Isaac was a pure man and a kind man. His greatest fault has already been stated, that of showing favoritism between his children. He was true to his God, never deviating from the path of righteousness, so far as he understood it; and when he came down to his grave, he was rich in the experience of the religious life, and confident of an eternal abiding-place in that happy city where the many mansions are.

The name of the father to-day eclipses that of the son. Abraham is much better known than Isaac. There has lived many a hero at heart in the different periods of the world's history, whose name never rose out of obscurity, because nothing ever presented itself to be done that was sufficient to make him famous. But they lived just the same, and did their little part well in life's great drama, and, though they have never been praised and applauded on earth, yet their names are written in brilliant letters in the Lamb's Book of Life. Earthly honors are not theirs to share, but an everlasting crown that fadeth not away will be their ensignia in heaven.

It is erroneous for us to hold to the idea that the only great men and the only really good men in the world are those whose names are household words. There are numbers of Lees and Jacksons and Gladstones and Longfellow and Vancess and Talmages all over the world, but

their environments and circumstances have never been the sort to push them forward to the public gaze. Yet they move in their own individual circles and wield an influence that is refreshing and ennobling and revivifying. Like Isaac of old, they act well their part, and leave the rest to Him who holds the reins of destiny in his omnipotent hand, and guides the progress of the world according to his own good pleasure.

In the life of Isaac is a lesson for us. Our names may not long survive us to be handed down from generation to generation, but our deeds will live to bear witness for us or against us in the last great day. Abraham Lincoln on the field of Gettysburg said, "the world will little note nor long remember what we say here, but it can never forget what they did here." The Christian life is a life of doing something. Perpetual motion is the law of life. Whenever we stop moving we die. Whenever we stop doing good deeds, we swing to the other extreme and do bad ones. It requires trying in order to be good; it requires no trying to be bad. Onward and upward must we move if we expect to reach that stage of integrity, piety, and courage that characterized the young Isaac, who did not flinch when placed upon the altar of stone as a sacrifice. As one ascends the mountain side, and gradually approaches the summit where he can look down upon the beautiful landscapes and valleys and rivers and plains, which God has rolled out like a scroll, so a Christian must climb up the heights of his bad habits and dispositions and stand above them, if he would behold the glories of the spiritual kingdom which God holds in store for those who deserve to see them.

Isaac was a good man at heart. His heart was right toward God. The great question which concerns us the most is, "What is the condition of our hearts?" There are only two beings in all the world who can know the condition of your heart. They are God and yourself. "Man looketh on the outward appearance, but God looketh upon the heart." In that are locked up the secret springs of your life. If that is corrupt, your life will be corrupt, even though you may appear spotless to others. Sweet waters cannot flow from a bitter fountain, nor clear waters from a stagnant pool. If the life is pure within, the life will certainly be pure without. What we need to make us better as human beings is a higher degree of purity. Purity of thought, purity of purpose, purity of action, purity of heart. Christ said, "Blessed are the pure in heart, for they shall see God." The dross of earthly lusts and unholy desires must be melted out of our natures by the fires of God's Holy Spirit, and pure gold of religious character left there, if we are to enter into that rest that remains for the people of God. May the God of Isaac present Himself to us as he did to Isaac, and may we form a covenant with Him to be kept by us honestly and sacredly until we shall hear the plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Prof. C. J. Parker, who has done so much for the N. C. Teachers' Assembly during the last two years, has resigned his position as Secretary; and Prof. W. T. Whitsett, of Whitsett Institute, has been chosen as his successor. We extend our congratulations and best wishes to Secretary Whitsett in his new work.

The meeting of the new Spanish Minister Bernabe and President McKinley March 12, was the occasion for an exchange of most friendly greetings, and an earnest hope on both sides for a closer relationship between Spain and the United States. We are glad to find such a reassuring exchange of courtesies, and trust that it may prove more than a mere mechanical formality. Just at this time, however, these ardent professions sound a little hollow.

FIDELITY TO DUTY.

BY DR. J. W. MANNING.

To my mind, one of the most beautiful examples of fidelity to duty was the apostle Paul. We are first introduced to him as a young man standing by consenting to the death of Stephen. From the environments of Paul up to that time, we are constrained to believe him acting from a sense of duty, as later, after he has been waging a vigorous persecution against the church, even on his memorable trip down to Damascus, we hear him say, after his conviction, that he verily thought he was doing the will of the Lord. Paul was doing what he really thought to be right. Here we might get a lesson: doing what we think is right, if it is wrong, does not lessen the consequences.

When the Lord appeared unto Paul and showed him that he was wrong, Paul asked the question, "Lord, what wilt thou have me to do?" He was deeply in earnest when he asked that question, as all his after life proved. But alas! how many of us ask the same question, and when the Lord tells us what to do, if it does not exactly suit us, we are like the young man who came to the Saviour and asked, substantially, the same question, and the Lord's answer did not suit him, he went away, and we hear no more of him. He was not earnestly seeking the path of duty. But as soon as it was shown Paul what his duty was, though it was directly in opposition to the doctrine he had been teaching, though he knew it would array against him the majority of his own people, whom he loved, and to whom he would gladly have carried this message, but when it was shown him to be his duty, he went as a missionary to the gentiles, he entered heartily into the work, cognizant of the fact, no doubt, that he was sacrificing a career of greatness as a leader among his own people. All the bright prospects on this line he nobly sacrificed on the altar of duty, and faced a life of toil and hardships endured by but few, if any human being, but with duty as his guiding star he steered a straight course toward it, and we hear him say, as he reaches the end and is under the very shadow of the headman's axe, as he calmly reviews his past, "I have fought a good fight, I have kept the faith."

How is it with you, my dear reader, to-day? Have you done your duty? If not, why not? Have you some reason that you could really take with you to the judgment bar of God? Do you really know just what your duty is? Have you ever made an earnest effort to find out? If not, go to God at once, and ask him to show you your duty and to give you strength to do it.

Now, brother, sister, there are a great many things that might be mentioned along the line of duty, and I fear that a great many of us would find ourselves falling far short of them. But there is one I want especially to mention, that is our duty as laymen in the church to our pastors financially. While I am persuaded that it is a duty sadly neglected in almost all the churches, I realize it as woefully neglected in all our churches in the Ga. & Ala. Conference. And now I want to say a few things to the brethren here, and I wish I could say them in such a way or through such a medium that it would reach every member of the Christian church in Georgia and Alabama, and with a force that would burn its way deep into every heart and conscience that is guilty of neglect along this line.

The last statistical table is a shame and a disgrace to the Conference. Only one church has paid more than \$1 per member; not one of the others, large or small, has done that much. Just think of a church of nearly 100 members, paying its pastor less than ten cents each for 24 days of his time— $\frac{1}{2}$ cent a day. Brethren, don't your consciences condemn you? But you say, "We are country people, we are poor, we can't pay more." There are individuals

among you who could pay more than the whole church pays and not make one-tenth part the sacrifice to do it that your pastor makes to serve you. Possibly some few members do their duty towards the support of the pastor, but very few; but we haven't a church as a body in the whole Conference that does half what it ought.

Now, brethren, candidly, do you think that you could go marching up before the Great Judge as a church one hundred strong and say, "Here, Lord, we are with a clear conscience of duty well discharged. You said for us to give as you had prospered us, and to support your ministers, and that you loved a cheerful giver, so we have been careful to do all these things, we wanted to be liberal, so we gave our pastor \$10 last year; we think that quite liberal, for he only gave us two days each month, with a week in summer in protracted meeting, he preached only about fifty sermons. It took him only a day or two to prepare each one, and he just had to furnish his own horse and buggy to make the trips, which was in all only about 240 miles. Of course he had to be away from his family, and they had to stay at home a great many times, or walk, because he had the horse and buggy; but all that is only a little denying of themselves, and we are commanded to deny ourselves. And we, Lord, only one hundred of us, made a great self-denial, we "clubbed" in and made up the magnificent sum of \$10 for his services?"

Now, some of our churches present even a worse picture than this—but I forbear, for surely this is bad enough. Some have done better than this, but not one has done its full duty.

Now, dear pastors, a word to you. You may think as you read this that I am hitting hard, but that the churches deserve it. But, my dear ministers of the Georgia and Alabama Conference, you are more at fault than any member in your charge. And why, do you say? Because, if I may say it, you have not done your duty. How many of you during the past conference year preached so much as one sermon on the important subject of giving? Aside from the direct plan of salvation, I don't think there is a more weighty subject than that of money, for on it our success in a great measure depends. Without it we can't build churches. Without it we can't educate our ministers. Without it our ministers can't live unless they occupy all, or most all, of their time in manual labors. Without it we can't sustain our missionary interests. You have heard of the old brother who got up and said, "Praise the Lord! salvation's free. I've been a member of the church twenty-five years, and it has not cost me twenty-five cents." Now, if that man was not a pauper, he was a hypocrite, for the blessed Book that he was professing to go by, teaches to give as the Lord has prospered you.

When Christ sent out his preachers he told them to go and take with them neither purse nor scrip. I am afraid if our ministers were to go out that way now they would have to do like one of them really did a few years ago—had to pawn his pocket-knife to get across a river. I believe if each member in the Conference would preach at least one sermon during the year on the subject of giving and the importance of supporting the pastors and the different enterprises of the church, that by next conference the pastor's salary and the various collections for the church would be greatly increased.

Personally, I believe the only way to really give as the Lord has prospered us is to have a systematic way of giving. I have adopted a plan by which I can do that. If any would like to know about it, if they will address me, I will take pleasure in telling them about it privately.

Brother layman and pastor, let us all determine to do our full duty; and if we do it, the Georgia and Alabama Confer-

ence will experience such an impetus as it has never known before.

Milledgeville, Georgia.

IS THAT YOUR REASON?

BY PROF. S. A. HOLLEMAN.

While reading Dr. Long's article in THE SUN a short time ago I recalled the fact that some parties who have given to Elon College have a false impression about the use of their contributions by the authorities here.

The fact was called to my attention first by a good brother who had done much for the college, with the statement that he had heard of such ideas being prevalent in different sections, and asked me for the truth of it. I explained it to him simply, and he saw it was untrue, and within six months afterwards paid a nice sum to the college without having given a subscription.

The impression he referred to was this: Many persons loyal to the church and its enterprises hesitate to give to Elon College, thinking their hard-earned contributions go direct to the pockets of a high-salaried faculty.

This is simply untrue in two senses. First, their money does not reach the faculty. Second, the faculty is not high-priced. Inasmuch, then, as the contributions of the friends of Elon College do not reach the faculty directly nor indirectly, the first refutation above is the only one pertinent to this article. I have been Treasurer of Elon College several years, during which time all payments of whatever nature have passed through my hands and been recorded on my books; and, with two exceptions, all contributions have gone to pay other than salaries of teachers. These two were small balances paid parties who were not of our church and who had ceased to be members of the faculty. On the other hand, the members of the faculty have from time to time waived their claim to tuition fees in order to aid in paying the college debt. In addition to this, it is well known that the members of the faculty have co-operated by their own contributions, beyond their ability (of no inconsiderable amount either), to relieve the college in its struggle.

This piece is certainly my own, and not instigated by any thought (or person) save my desire to assure the friends of Elon College that their contributions so far, and likely to be so for some time yet, have gone to pay the debt of building and equipping the institution, which is doing a grand work for the Christian Church.

That other feature of high-salaried faculty does not belong to this paper. If any parties desire to know anything of that, let them consult with authority the Treasurer, and when they find out the facts, I am inclined to think they will never intimate again what has been hinted above.

What I have written above will be read by the authorities of Elon College, and I am sure they will not deny its truth. While I can say what I have said, to be the case since I have been Treasurer, I can say it further was the case the first years of our history, for I am intimately acquainted with the finances of the institution from its beginning in 1890. The vouchers for all payments of whatever kind are now on file to answer to the truth of this article.

Now, brother, whoever you are, if you think you have misplaced your money or that you will misplace it by giving to Elon College, your only relief is to look at the buildings, which are a monument to the everlasting intent of all true Christians; namely, the opportunity of the rising generation to learn truth and get wisdom and grow more like our Master. You have no investment in the faculty yet. Your faculty is trying to do its duty. Will you do the same?

Elon College, North Carolina.

The Hon. Tom Watson, of Georgia, has been enthusiastically nominated for Governor by the populists of that State.