

The Christian Sun.

BY EMMETT L. MOFFITT.

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

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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.

REFLECTIONS.

North Carolina has been all along modest in asserting her claims among the states, when others have defamed and slighted her and have been blatant and boastful in their own behalf. When applied to communities and commonwealths it is not true that "real worth requires no interpreter," and that glorious deeds and noble words will secure proper recognition and form the blazonry of a state, whether asserted or not. It is even true that often modest personal merit is slighted, overlooked, when the man of "cheek" and self-assertion and indelicacy will push to the front and receive the applause of the million. It has been apparent to this writer since the earliest misrepresentations of North Carolina in the war and soon after, that it was high time that North Carolinians should take the velvet from their mouths, and speak out from rostrum and printing press boldly and unmistakably in behalf of our people and state. We unhesitatingly assert that the truth of history fully warrants us in claiming for North Carolina the following facts in which she is "first." These facts were first gathered in 1876, and are embodied in a very elaborate address made by him on 4th July, 1876, at Oxford, by the request of the people of that historic county. These points were repeated (and possibly extended) in a literary address delivered at Wilson before the female college probably in 1883.

1. The first English settlement made on the American continent was on Roanoke Island on 4th July, 1584.
2. The first white child born of English parents was Virginia Dare, who was born on Roanoke Island on 18th August, 1584.
3. The first revolution in America by which tyrannical and unrighteous government was overthrown, was in Albemarle in 1676.
4. The first tractate or paper ever published in America, we believe, in resistance to tyranny and oppression emanated from North Carolina—from the county of Granville, in 1865, and was signed "Nutbush."
5. The first open blood shed on the American continent in battle, in defence of liberty and in resistance to tyranny and wrong doing, was at Alamance on 16th May, 1771.
6. The first opposition by an organized assembly to the tax on tea, and the unjust rule of Great Britain, was made by the First Provincial congress held at Newbern, on 25th August, 1774.
7. The first treasonable and open defiance of the power and authority of Great Britain, occurred at Charlotte on 20th May, 1775, when a Declaration of Independence was made, and on 31st May, 1775, a series of Resolutions were adopted by which a new government was set up.
8. The first colony to instruct her delegates in general congress to declare independence of the British crown was North Carolina. This she did on 12th April, 1776, at Halifax, where the colonial congress was in session. That at least is our reading. If any colony has so early a date we are not informed of it.
9. The first important victory gained over the British troops was at Moore's Creek Bridge, in Pender county, on 27th February, 1776. Over four

months before the national Declaration of Independence. 10. The first state in number of troops furnished in proportion to population in the war between the South and the North, was North Carolina. She sent into the war 126,000, or more, of effective troops. And yet her largest vote polled prior to the war was 112,500. She lost by battle and sickness 41,000 men. In the first ten particulars we think North Carolina stands first among the sisterhood of states. We find in the address at Oxford a claim that appears obscure, and, as we write, have not opportunity to examine it. It is that "the first open resistance to British authority occurred on the Cape Fear river in 1766, under Colonels Waddell and Ashe." Stand by North Carolina. In this dark and doleful hour she needs your help, your backbone. In the past she was worthy. She provided generously for you from her rich and teeming stores. She now needs your love, your fidelity, your protection, your manhood. Mrs. Mary Bayard Clarke wrote many years ago:

I tell ye are wanting in the noble pride of state,
If from choice you shall desert her and leave her desolate.

—Wilmington Messenger.

At a meeting of the Directors of the N. C. State Penitentiary recently, it was decided to establish a reformatory at once for the youthful criminals. The Anson farm will be utilized for the reformatory and the construction of adequate buildings has been authorized. The following resolution was adopted: Resolved, That the superintendent be and he is hereby directed to construct on the Anson State farm a reformatory for young criminals with separate apartments for whites and colored and to regulate the employment of the criminals in said reformatory and on a farm to be kept for their employment. This is a move that we have been wanting to see inaugurated for a long time, and we trust that it may be carried out. To crowd young boys and young girls in with old and hardened criminals, to a great extent puts them beyond the reach of those impressions for good to which youth readily yields, if properly surrounded. Get them off on a farm to themselves, give them a godly superintendent and godly attendants, let them attend religious exercises regularly, teach them a trade—and a large per cent of them will be restored to their homes better boys and better girls than when they left.

The Commission appointed by President McKinley to investigate the administration of the War Department, and to enquire into the charges and complaints brought against various war officials from Secretary Alger down, began its work last week. The members of the Commission are: Major-General Greenville M. Dodge, of New York, President, Ex-Governor Urban A. Woodbury, of Vermont, Major-General Alexander McD. Cook, of Ohio, Brigadier-General John M. Wilson, of Washington, Charles Denby, of Virginia, General James A. Beaver, of Pennsylvania, Captain Evan P. Howell, of Atlanta, Colonel James A. Sexton, of Illinois, Richard Weightman, of Washington, and Major Stephen C. Mills, of New York. The whole affair is a disgrace to the country—that now, after the war is over, it is found necessary to "investigate" the leaders. Men who hold the positions of trust in our government ought to be men whose every act will be above suspicion.

It now seems that England, Russia, France, and Italy are determined to bring the "unspeakable Turks" to task about the trouble they have been causing in the island of Crete. We sincerely hope that, while they are at it, they will give the Sultan and his co-murderous set a good drubbing—one that they will never forget.

CONTRIBUTIONS.

THE DOWNFALL OF ISRAEL.

BY HERBERT SCHOLZ, A.M.

When King David gave his parting words of counsel and advice to Solomon, his son and successor to the throne, he said to him with reference to the God of Abraham, Isaac and Jacob, "If thou seek him he will be found of thee, but if thou forsake him, he will cast thee off forever." These words were directed to the head of the Kingdom of Israel, and they were intended also to apply to every person in the kingdom.

Israel had rejected God. They had become dissatisfied with the form of worship adopted by their fathers, and they secretly did those things which were not right in the sight of God. Just as the person who having been taught under the parental roof to fear God, falls in with bad companions, is led to do things that are wrong, does those things on the sly at first, but after a while he grows bolder, and throws off that secrecy, and comes out into open rebellion against his parents' wishes, so the children of Israel began their downward course in secrecy, but becoming accustomed to the small evils which they were committing, they grew bolder, and threw off the mask and stood out as open worshippers of idols. How well they justified that remark of Pope, that, "Vice is a monster of so frightful mien, as, to be hated, needs but to be seen; but seen too oft, familiar with her face; We first endure, then pity, then embrace." It is a dangerous thing to become familiar with any form of sin, because the familiarity robs the sin of its hideousness. The person who is accustomed to the sound of cursing, does not shudder at it as does the person who hears it only occasionally. The man who every day looks upon the reeling form of the drunkard as he staggers along the street, does not feel the same degree of contempt for the drunkard as does the man who sees such only now and then. Hence arises the importance of keeping our young people as far removed as possible from all such sounds and scenes of degradation, so that their young minds may be furnished with the greatest amount of wholesome food and the least amount of that which poisons the soul.

From secret idolatry Israel emerged into open idolatry. They were not satisfied to be the only nation that worshipped the true God. They wanted to follow the customs of other nations and worship idols. They followed their desires in this matter. They adopted heathen religious laws, and the pure atmosphere of every hill-top in Canaan became tainted with the impure incense offered to images of wood and stone. The golden calf of Aaron was remoulded, and set up as an abomination to the Lord. The remaining tribes of Canaan which the Israelites failed to exterminate, became a snare unto the Israelites, because those tribes had a big influence in leading Israel astray. Evil associates put in their work, and just as the poison from the bite of the serpent gradually spreads over the body, decomposing the blood and depriving it of its life-giving power, so the idolatrous spirit of those remaining heathen tribes was imbibed by the children of Israel, and so undermined their spiritual constitution as to bring upon them spiritual death. But God in his mercy had pity upon the Israelites. The covenant between Abraham and himself made the Israelites very dear to him. He regretted their fallen, benighted condition, and in various ways he tries to turn them again into paths of rectitude. He sent prophets to warn them to flee the wrath to come. Those prophets were untiring in their efforts to restore the former condition of spiritual health. But it was all to no avail. The Israelites would not heed the warning. They denied the very existence of the God that led them out of the land of Egyptian

bondage into the land flowing with milk and honey. They said in their hearts that their heathen neighbors were right and the prophets were wrong. They followed the heathen practices. They declared that God's commands were the embodiment of foolishness, and that they would observe them no longer. Paternal love grew weak, so weak that parents sacrificed their children to the terrible Moloch.

They finally sank so low as to be beyond the possibility of redemption, and God cast them off forever.

The story of the nation of Israel is but the story of every sinful life. The Israelites became the captives of the Assyrians. The sinner becomes the captive of Satan. The Israelites underwent tortures of body and mind in that captivity that were indescribable and unportrayable. No one but a lost sinner can know the sufferings that exist in that place prepared for Satan and his angels. The Israelites said that there is no God of Abraham. The sinner says in his heart, There is no God, and he exemplifies that saying in his life. Idol worship is not confined to heathen nations. It is not necessary in this year of grace to bow the knee to a wooden or brazen image to become a worshiper of idols. Anything that claims our thoughts and affections in preference to God is an idol. And anything that we think more of and more about than we do of God, is an idol to us. If the truth were known, there could be found many a man that worships a golden calf, even though the image does not exist in fact. The idolatry practiced in our nation to-day is not of the same species as that practiced in Israel, but it involves the same principle, and if adhered to, will cause the spiritual ruin of all who indulge. I am not one of those who believe that the world is growing worse and that we are daily drifting nearer and nearer to destruction, but there are innumerable wrongs yet to be righted, many social abuses to be corrected, and plenty of room at the top for improvement in the spiritual life and condition of our nation. The duty devolves upon us as reasonable creatures to do our part in the great endeavor now on hand to lift our state and nation to a higher plane of spiritual life. We need not go beyond the community in which we live to discharge that duty. We can find all the work we can do at home. To gain the mastery over ourselves and to help others to the same victory, is a work which is yet waiting for us to discharge. Unless we seek to do this work, we need not be surprised that in the day of final account we shall receive the wages of sin.

There is a story in Mythology to this effect: Some sea monsters, called Sirens, who had the faces of women and the bodies of flying fish, inhabited some islands in the Mediterranean Sea, south of Italy. They sang so sweetly, their music was so delightful, that the soft melodious strains wafted by the winds out across the waters attracted the attention of all sailors passing that way. And allured by this sweet music the vessels would approach the shore from which it came, and the sailors, lulled by the sweet melody into a trance, were taken by the Sirens and thrown into the sea and drowned. But one day a man by the name of Orpheus passed that way. He heard the music and approached the shore. The Sirens thought they had another victim, but not so. For Orpheus taking up his golden lyre swept the strings with a magical touch and sang praises to the gods which so far excelled the music of the Sirens as to cause them to throw themselves headlong into the sea to their own destruction. In our own voyage across lives beautiful ocean, let us not be enticed by the siren voices of vice and idolatry to drift our frail barks upon the shores of destruction, but with a firm unflinching trust in God, let us seek to counteract all such sweet-sounding allurements by joining the innumerable choir from whose heart-string are con-

tinually emanating the praises of Glory to God in the highest, peace on earth, and good will to all mankind.

THE PULPIT.

LOVE.

BY REV. G. W. TICKLE, A.B.

"As the Father hath loved me, so have I loved you; continue ye in my love."—John 15: 9.

In the love of Christ we find our best joy. The pastures of the Great Shepherd are wide, but the sweetest grasses grow near his pierced feet. The love of Jesus is the centre of salvation; it is the sun in the midst of the heavens of grace. We trust that while your meditations are led towards this golden theme you will be able to enter into the spirit of it with heart and soul.

Paul in speaking of marriage in Eph. 5: 31-32, says, "Behold I show you a mystery; but I speak concerning Christ and the church." There is always much that is mysterious here; but it is ever the mystery of love.

Let us plunge into the subject at once. Here is our first exhortation. Let us unquestionably believe that Jesus loved us. Our Lord is not here speaking of general or benevolent love; but of that peculiar and special affection which bears to his own, of whom he says, "I have chosen you out of the world." If we are in him as the branches are in the vine, and if we prove the reality of that union by bringing forth the fruits of grace to his glory, then we are the objects of the Saviour's peculiar love.

He speaks to us as a church and to each one personally when he says, "As the Father hath loved me, so have I loved you." Dear readers, does he thus speak to you? Have you taken hold of Christ by faith? Is your life derived from him? Is he your hope, your joy, your all? If these things be so, doubt not that he speaks to you with his own lips as well as with his Book of Record. As truly as if he stood by your side and grasped your hand and with his own eyes looked into yours he says, "As the Father hath loved me, so have I loved you, continue ye in my love."

That he truly loved us we may confidently believe, for he himself takes pains to assure us of it in so many words. He does not leave it to an inference, although the inference might be safely drawn from the ten thousand love-deeds of his life, and of his death; but he deliberately declares his love, "As the Father hath loved me, so have I loved you." Do you doubt his words spoken in the solemn night of his agony and registered in the volume of inspiration? Does not your heart respond to him as he says, "As I have loved you"? Aye, Lord, thou knowest that there is no need for thee to tell me with thy lips, for thou hast assured me by thy deeds. O, that I might love thee better in return.

So great was the love of our Lord that he became man for his love of us. He counted it not robbery to be equal with God, but became man that he might carry out his purpose of love.

The fifth chapter of Ephesians says, "For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh." This passage has the highest explanation in Christ, who quitted his Father that he might become one with the church. He took our nature so that he might be able to do for us what he could not otherwise have done. By taking upon himself our nature he established a near relationship and a sweet fellowship with his beloved church.

Having become man, we remember that Jesus died because of love. "Greater love hath no man than this, that he lay down his life for his friends." That laying down of life in our Lord's cause was specially a proof of love. Hedied voluntarily. There was no necessity upon him as upon us to die; other men if they died for us would but pay the debt of nature a little time before

it is due; but Jesus, who needed not to die so far as he himself is concerned, was put to death amid circumstances of pain, shame and desertion. The death of the cross is the highest proof of our Saviour's love. It was because of this love that we live. I shall not quote at full length that memorable passage in Ezekiel; but there you have our condition represented as that of a deserted infant, left to die, and it is written that our Lord in passing by said to that infant, "Live." Even thus did he speak to us, and we rose out of our misery. He declared the time when he thus passed was a time of love.

Shall I not touch your hearts when I remind you of our Lord's love? He said live, and you lived; but before that you "were dead in trespasses and sin", and clothed in garments crimson with crime. Then he washed, clothed, beautified and adopted you; made you joint-heir with himself.

We owe our spiritual lives to love; then we will praise the Lover of our souls. Moreover he has led you through this wilderness life in safety to this day. In dark and devious paths he has been near you, his rod and his staff have comforted you. You have not gone astray, not because the spirit of straying was not in you; but because the Great Shepherd has led you beside the still waters. How graciously has he helped your weakness, enlightened your darkness, allayed your fears, renewed your hope, and above all, preserved your life from sin. As I look back upon my own life, I am filled with adoring thankfulness. I know that the retrospect which each one of you is looking upon is much the same. Surely goodness and mercy has brightened all the days of our lives. Each day has been so wonderful that if we had only lived that one day we should have cause to rejoice forever. When all our days are threaded upon Time's strand, what a bracelet of mercies they make.

What shall I say then of my Lord's love? If I liken it to the heights of the mountains, I see Alps upon Alps. "Thy mercy, O God, is great above the mountain." If I liken it unto the depths of the sea, I am lost in comparison. I can only cry, O, the depths! As to counting the gifts of his love, they are more in number than the sands of the seashore. Let us not doubt his love, that would be utter folly; but sitting down in stillness of mind, let our hearts beat time with this one sentence. "He loveth me." more surely than parent or child, husband or wife, does Jesus love his blood-bought ones.

Yet I must not close the list till I remind you that you are now on this very day in union with him. The future of Jesus is to be your future. And where he is there will you be also. Yes, our life is bound up in the life of Jesus. We are not called upon to live of ourselves, that would be death; but we have life and all things in common with him. But I cannot proceed further after this fashion, I must exhibit my theme in another light. Let us continually meditate upon the love of Christ. I would help you in your meditations by giving you a few hints. Do not consider me speaking; but in your fancy imagine that you are alone and that I am speaking through a telephone to you. Let me vanish and let Jesus stand before you. Here comes the call and the first message to you, "Meditate upon the love of Christ to you. It is a love ancient and venerable, tried and true." Some of you have known this love these twenty, thirty, forty years—yes, some for more than that. It is no new thing with us to sing "Jesus loves me." All this while he has never failed us nor done us an ill-turn. Doubtless in the future we will have to make continual trial of his love; but we are sure that it will endure every test. We may have rough ways to traverse; but he will tread them with us, and we will lean upon the everlasting arms of our beloved. We may be very sick and faint, but he hath borne our sickness and will sympathize

with us. He hath said, and we believe it, that he will never leave nor forsake us. His promise is, "Certainly I will be with thee, even to your old age. I am He, and even to hoar hairs will I carry you." The longer we live the more abundant evidence we shall receive of that love of Christ which is assuredly ours.

The second message is this, "It was unbought and unsought." In Hosea 14: 4 it is written, "I will love them freely", and surely if ever there was a case in which that verse was transparently true, it was in my case. Was it not so in yours? What was there in you that could have won his love? If he could see any beauty in me it must have been first in his own eyes. They say "love is blind", and certainly though our Heavenly Father and Bridegroom is not blind, yet he is somewhat kinder than that; for he saw our deformities of sin and folly, yet he loved us notwithstanding all. He saw our iniquities and cast them into the depths of the sea. "Jesus, lover of my soul", thou lovest me, and that love is free indeed. How couldst thou love one such as I? It was because that thou lovest those who most need thy love and can least repay it. Even as it is so, what shall I do but admire and adore?

The third message is that "the love of Jesus is the most practical because Christ loves not only in words, but also in deed and in truth." There is a greater force, to my mind, in Christ's deeds of love than in all the words which he could have uttered. Deeds emphasize words. Love is deepest when it is still-est. Language filters from the lips, while love gushes from the heart. Jesus has written out his love in living characters. O, Master, never man spake like thee; yet thy most eloquent discourse was when thou didst say but little, but didst stretch thy hands to the cross, that they might be nailed there. Then didst thou pour out thy heart, not in oratory, but in blood and water. Thine is a practical love, full of tenderness, rich in bounty, lavish in thoughtfulness, firm in constancy, stronger than death, mightier than the grave.

Now the point I want to bring you to is this, remember that the Father's intimate and unchanging love to his Son did not prevent him from being "a man of sorrow and acquainted with grief," did not prevent his bloody sweat in Gethsemane, though he was the Son it did not prevent him from crying, "If it be possible, let this cup pass from me," nevertheless he in obedient love added, "Not my will, but thine be done." Do you think you will be excused the bitter cup?

It was needful for the Great Mediator in his complex person as God and man that he should suffer and give himself a ransom for many, therefore the love of the Father did not withhold the "wormwood and the gall", and now for purposes known only to God, it is needful for you to drink of the bitter cup. To spare us a moment's pain would make us a loser in happiness.

The love of Christ received into the heart acts like a charm. Proud self goes out when sweet love comes in. The love of Jesus has a cleansing and a sanctifying power. It perfumes the heart with holiness, and gives us all power. Exercise that power. Henceforth, instead of singing a song which breaks up into verses with groans between, let us chant a psalm that goes right on and has in every stanza the joyous chorus, "His mercy endureth forever." My beloved is mine and I am his, and till the day break and the shadows flee away my soul shall feed upon his love, and I shall rejoice in him.

The ashes of Christopher Columbus have been taken up from their resting place in Havana, and are to be carried back to Spain. What a pity that his countrymen see more in his mute ashes than they saw in his great living self. Their demonstrations might have done him a great deal of good while living—they are empty and hollow now.