

The Christian Sun.

BY EMMETT L. MOFFITT.

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

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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.

Hon. James C. MacRae, an ex-member of the Supreme Court bench of North Carolina, has been elected Professor of Law at the University of North Carolina. This is regarded as a wise selection.

Rev. W. S. Creasy, one of North Carolina's leading Methodist ministers died at Baltimore on Monday of last week. This is a serious loss to the State as to the Methodist church, for Dr. Creasy was greatly beloved wherever he was known.

The recent storm along the Atlantic Coast did great damage all the way from the West Indies to the northern coasts. Millions of dollars worth of property were destroyed and many lives were lost. Fourteen fishermen were drowned near Beaufort, N. C.; two persons lost their lives at Crocoke, and thirty-five houses, including two churches, were totally wrecked.

The order has been issued for ten additional regiments of infantry volunteers for service in the Philippines Islands. It is said that these regiments will be asked from the New England, Middle, Central and Western States. The South does not furnish a good field for the recruiting officers, owing to the fact that our people are so strongly opposed to the war that is now being carried on. This new call will increase the number of the army to 95,045 men—nearly the hundred thousand mark predicted by the anti-imperialists.

If the following dispatch to American newspapers is to be credited, it should have weight with our authorities in dealing with the Philippine question:

"The Naples correspondent of the Daily News telegraphs the substance of an interview he had with Admiral Dewey there in the course of the Admiral's recent visit. Admiral Dewey said he believed the Philippine question would soon be solved. In his judgment the inhabitants were capable of self-government, and the only way to settle the insurrection and to insure prosperity was to concede it to them. He declared that he was never in favor of violence toward the Filipinos, and that only after autonomy had been conceded might annexation be talked of.

"Bill Arp," the famous Georgia philosopher and humorist, in writing of the pestiferous Mormons who are plodding all over the country, says:

"Joe Smith came from there [New England] and one day pretended to find a Bible under a big stone. It was placed there by an angel and had golden leaves, and he was told to read it for it was the last will of God and he must preach it to the people. He copied the writing and was going to sell the gold, but the angel rebuked him and took the golden leaves away. Well, that man found fools enough to start a new departure in religion and because the good people at home made fun of him, he and

his followers moved to Pennsylvania, where he had more visions and the angel gave him a pair of magic spectacles and a Urim and Thummim, and talked to him behind a curtain, and John the Baptist visited him and gave him the Holy Ghost and the gift of prophecy and supernatural powers. From there he and his followers went to Palmyra, N. Y., and had the 'Book of Mormon' printed, and organized a church with thirty members, and Smith cast a devil out of a man named Knight.

"But Palmyra got too hot for them and they moved to Kirtland, Ohio, because the angel said so. But Kirtland got too warm for them and they moved to Missouri and founded the city of Zion. Not long after he went back to Kirtland on a visit and they tarred and feathered him, but his persecution gave him strength and followers and they built a church there and called themselves the Latter Day Saints, and started a bank and flooded the country with wildcat money in the name of the Lord. The leaders were arrested and indicted for murder, treason, burglary, arson and larceny, but were allowed to escape from jail and leave Kirtland with their families. From there they went to Illinois, guided by an angel, and founded the city of Nauvoo. There they built another church and sent missionaries to England to make converts, and they made them. Nauvoo grew up rapidly and the Saints soon numbered 1,500 men and elected Smith mayor and lieutenant general. In 1842 he was at the very height of his prosperity and took a hand in politics. In 1843 he had another revelation from the angel and was advised to take some spiritual wives. Accordingly he took two married women, the wives of Dr. Foster and William Law, two of his chief supporters. Of course, this raised a rumpus and Foster and Law started a newspaper against him and published the affidavits of sixteen women, who charged Smith and his head man, Rigdon, with impurity and immorality. Smith then destroyed the press and Foster and Law had to fly for their lives. They appealed to the courts and had warrants issued for him and Rigdon and seventeen others. They were arrested and put in jail. The governor visited them and promised protection to them if they and their families would leave the country, but the people were so exasperated with them they went that night to the jail and broke down the doors and shot Smith and his brother to death.

"What kind of a story is that to found the Mormon religion upon. And yet these Mormon elders have the cheek to travel through the Southern land to propagate their spurious faith among our people.

"But Smith's wife and his son Joe never did accept the revelation as to spiritual wives, and the son reorganized Mormonism at Plano, Ill., where he publishes The True Saints Herald, and is in all that region the acknowledged head of the Saints of the true Mormon church. The polygamists were all expelled, after suffering by whipping and house burning and other penalties by mob violence. They moved in scattered bands to Utah and chose Brigham Young as their leader. He was a zealous advocate of polygamy and showed his faith by his works, for when he died in 1877 he left seventeen wives, sixteen sons and twenty-eight daughters that he acknowledged—besides a number of others who acknowledged him.

"But these Mormons who are sojourning in our land declare that polygamy is now abolished and that they are not proselyting to that faith, though it was the faith of Abraham and Jacob and David and Solomon. Well, our people don't want such men fooling around their families and demoralizing weak men and weaker women in every community. A moderate chastisement would have a sanitary influence on all such tramps."

CONTRIBUTIONS.

MORAL COURAGE.

BY REV. L. L. LASITTER.

Every individual who has a well balanced mind deserves to be what the world calls a man, or a woman, according to the true sense of the term.

The first condition of manhood is "a will true to God."

The will is the motive power, the dynamo of the mind. Whatever the will determines the mind executes, whatever actions, words or thoughts proceed from the mind are the results of the action of the will.

In order to have these in harmony with the great will of God there must be in each of us "a will true to God."

The will must be founded on truth, because truth will survive all other forces; that which is not founded on truth will eventually fail.

"Truth crushed to earth will rise again, The eternal years of God are hers; But error, wounded, writhes in pain, And dies among his worshippers."

The world is upheld by the veracity of good men and women. Many of us are too weak, and when the test of manhood comes we fall like leaves before the autumn winds, and are driven like chaff before the howling storm.

What the world needs today is bravery and courage to stand for right, and truth, and duty no matter what the world may say or do.

Our conception of bravery and heroism is often erroneous; what we call such is but the fruits of an unconquered will; the execution of an unbalanced mind, prompted by a boastful spirit.

The most serviceable thing in all the world to man is a conquered will. The most damaging thing in the world is a strong will unrestrained.

It takes a higher moral courage to refuse a challenge to fight a duel than to lead a charge in battle.

It is not courage that resents insults, but it takes a hero to endure them.

True courage is fidelity to conscience; it is a determination to do right regardless of danger.

The annals of the past are replete with the deeds of moral heroes, and the world looks with pride today on the shining examples of truth, virtue and heroism.

Who does not look with pride upon the fortitude of Picket's charge at Gettysburg, one of the bravest displays of moral courage upon the pages of history?—fifty thousand men, the flower of our Southern manhood, under Picket, by order of the immortal Lee.

They made the stern resolve to win those heights or die. Determined to pierce that adamant wall of the North. On, on, they went, till the little handful of men reached the summit. They were conquered, but immortal.

The greatest victories are not those that are celebrated in song and story, but those fought in the human heart. The battle of right against wrong, of truth against error.

The soul that dares to stand erect, and face to face with right and truth and God, will see the King in his beauty, and hear the angels sing his praise.

As we look to the past for shining examples of moral courage, we think of Moses "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season;" of Joseph, who by his virtue found his way from the wilderness pit to the throne of Egypt; of Daniel, who arose from the prison house to a royal abode; of Job, the most heroic of men, the bravest of the brave. All the world, and Satan himself, combined against him, yet failed to turn him from his integrity. Even the wife of his bosom said, curse God and die, and with a look of astonishment he turned to her and said, "Thou speakest as one of the foolish women."

Think of the courage of Martin Luther, within whose character was embodied the principles of modern civilization. He was more than a leader. All that we value in the constituency of manhood rose up in him.

The monarchs of that stupendous hour, all eager to enforce the laws of papacy on the one hand, and on the other stood the one man. Carlisle says, "This was the greatest moment in modern history."

"Prove to me," said Luther, "by the Bible or by reason that I am wrong, and I will recant." Like the hero and statesman, Clay, he had rather be right than President.

It is not right to go against conscience. This is the rock on which old despots have been wrecked and demolished.

Robert E. Lee decided on the side of conscience and was faithful to the end.

When the war was over, his property gone and he a poor man, he was offered a salary of \$50,000 a year to be president of a business firm. He was offered a splendid office in England. But he declined both to take charge of a college in Virginia because he followed the dictates of a well developed and properly trained conscience.

Courage to do right is the greatest and highest duty.

The man who is not true to his conscience in private life would not be true to the interests of a public position.

Thomas Jefferson once invited a number of college students to dine with him. One young man from Virginia declined the invitation because he could not accept without doing violence to his conscience. His action was not unnoticed, and the sequel was beautiful. After graduation he was elected to the chair of Greek.

A young lady who had succeeded in effecting an organization of the Woman's Christian Temperance Union in a North Carolina town, and was very energetic in securing the signature of the citizens to a petition relative to closing the bar rooms therein, was met by the principal bar-keeper, on the street one day, who extending his hand in congratulations, said, "I am glad to know that there is one woman in this town who has the courage to stand by her convictions."

Thus the world has always honored, and always will honor, moral heroes and heroines. "Be thou strong, therefore, and shew thyself a man." 2 Kings 2: 2.

SOCIAL FEATURES OF THE SUNDAY SCHOOL.

BY MISS ESTELLE WALKER, PH. B.

[Read before the N. C. & Va. Christian Sunday School Convention, and published by request.]

There are two main reasons in consequence of which the Sunday school should have social features. These are, first, because the Sunday school is made for man, and secondly, because the Sunday school is based upon Christianity.

These propositions demand some further notice. Why is the Sunday school made for man and man not made for the Sunday school? For the same reason that the state is made for man and man not made for the state; for the same reason that the Sabbath is made for man, and man not made for the Sabbath; for the reason that man is a personality, unique and complete, constituting a free individuality, governed by a free will.

It being established then, that the Sunday school is made for man, it must inevitably follow that it has social features; for man's nature is social and will not tolerate that which is unsocial.

With remarkable power it has been said, an isolated individual like an atheistic religion is an impossible hybrid. An isolated individual is an inconceivable.

Every individual belongs to some sort of a social system, and an unsocial being, to use Aristotle's phrase, must be either a beast or a god—he must, either like a god, have realized his ideal, or like a beast, have no

ideal to realize. Our ideal self finds its concrete embodiment in the life of a society, and it is only in this way that it is kept before us. Even the realization of our ideals seems to demand a society; for it is in relation to our fellowmen that we find our ideal life. "Where two or three are gathered together in my name, there am I in the midst of them." The "I" or ideal self is not realized in any one individual but finds its realization in the relations of persons to one another, and embodies itself in literature and art, in the laws of the state, and moral code, in Sunday schools and churches.

The second proposition, that the Sunday school is based upon the religion of our Lord, needs no logical elucidation; to prove it, would be simply to state the end and aim of the Sunday school; give a brief synopsis of its history, and enumerate the motives that prompted its originators.

Since the Sunday school is based upon Christianity, it must partake of the nature of Christianity and must therefore present social features. As Dr. N. T. Eley very thoughtfully remarked "in dividing the sheep from the goats, Christ made the performance of the non-performance of social duties the cleavage line." To the sheep he said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To the goats, "Inasmuch as ye have not," etc. But do not understand me to say Christianity has no individualistic side; for each must work out "his own salvation," and must even forsake father and mother and many relationships in order to follow after the ideal life. The fact is, Christianity has both an individualistic and a socialistic side. This is best and most succinctly stated in the great bard of human conduct, "Thou shalt love thy neighbor as thyself," or be social as well as an individual.

Having examined the grounds for the existence of social features in the Sunday school, we pass to the consideration of a few of the important particular social features. The first of these is the breaking down of class differences and enforcing upon all the equality of man. In every community we find three principal classes—the rich, the middle class and the extremely poor. Christ said "the poor we have always with us." Not only do we find these class distinctions, but their daily pursuits and surroundings are such that there is sure to be a vast difference between their habits and customs of living. They become widely separated socially and before long there is a mighty chasm yawning between them. This is a deplorable fact, one fraught with grave danger and prophetic of consuming evil; its existence delays the realization of the "one far-off divine event to which the whole creation moves."

But if there is a Sunday school in the community its tendency will be that of a counteracting force. The children of rich and those of the poor will mingle and commingle in the class-room and join their glad voices in singing melodious anthems to their Redeemer's name. Mothers and fathers will catch up the strain and succor to the power of its soothing, soul-stirring inspiration. The old class malice will disappear from their sweet tempered minds, and with fervent hearts they will pour forth their supplications to God, while Paul's dictum "we are members one of another" will be realized with a deep, peculiar conviction in their now tender souls, aflame with the idea of a universal brotherhood in man and a divine Fatherhood in God.

A sentiment of this sort is indispensable to the healthy development of the human personality, which is essentially social, and to the progression of human society; for while "Man's inhumanity to man makes countless millions mourn," the human personality will never be perfectly developed nor can society

make any advances toward Utopia.

And when we remember that it is the very nature of the Sunday school to generate just such Christian sentiments in the hearts and minds of the young people who come under its sheltering fold, we begin to see its immense influence as a social educator and a promulgator of social reform, and an instigator of human happiness. The second manner in which the Sunday school educates socially is found in the moral elevation, ethical exaltation and religious aspiration instilled in the hearts of both young and old by the simple medium of social intercourse and friendly gathering.

Rear a child in the backwoods, keep him from the Sunday school and all other religious and social influences and when he develops into a man, he will be a true type of the primitive savage. He would be morally certain that it is all of life to live and all of death to die; that there is no hereafter and man is a mere creature of circumstances. He would have none of those Christian graces characteristic of those who have spent their youthful days in Sabbath schools, reaping all the wholesome influence exerted by the Sunday school over the lives of its inmates. Sad is the thought that parents fail to realize that "the child is father of the man" and that "if you train a young man in the way he should go, when he is old he will not depart from it." A vast deal of human misery and human woe are caused by just such neglects on the part of parents, who fail to realize the powerful social advantage begotten of social intercourse in the Sunday school.

May we as Sunday school workers know our social duties well and with hearts loyal to our Master lit up the cry and send it around the world and up to heaven "We come, we come, the host of thy redeemed, to do thy will, O, Lord!"

INFLUENCE OF MUSIC IN THE SUNDAY SCHOOL.

BY MISS LIZZIE PIERCE, PH. B.

[Read before the N. C. & Va. Christian Sunday School Convention, and published by request.]

The religion of Jesus Christ is the climax of the aesthetic nature of man.

This nature is cultivated by means of the ideal and not by "wood, hay or stubble." The higher these ideals are and the zeal we exhibit in striving to attain them, the nearer we get to the straight and narrow way. The ideals are an absolute product of the mind and their elevation or degradation is simply a reflection of the individual mind. It is necessary then that the mind be cultivated in this capacity and made as productive of the lively imaginative thought as possible. This high state of mental culture can be obtained only by a systematic exercise of the aesthetic nature as we find it in every intelligent person. Some are born with this nature already highly developed, while others are endowed with a crude, or rather vague idea of what they might attain.

The principal lines used in cultivating the aesthetic are, music, art, poetry, architecture and the like, but it is admitted that music stands far above all the rest in its power to elevate the ideal, and cause the soul to be drawn nearer to God.

Next to the study of divine works, or those written by divine inspiration, comes the exercise of the divine gifts to man, the greatest of these I have already shown to be music. Our Sabbath schools, churches, and all religious organizations have unconsciously used it as a stepping stone to a purer life and a more sweetly scented atmosphere of religious joy. They do not stop to analyze the cause of this upward tendency, they only know that it is a fact and accept it as such.

Music is broad as the universe, as high as heaven, and the whole power or scope cannot be comprehended by man; but all of

us may to some extent enjoy its elevating influence.

It is in the soul of man and is manifested to the world by sound. To draw this music from the soul requires the concord of another soul. The great Soul of Creation is ever tuned ready for a chord to which may be set the souls of his children. We all desire to be musical. There is not one here, but wishes he or she could put their souls in unison with the songs they hear or the sounds of the instrument. The chile will stop its play to listen to strains of music. The old white-haired grandfather will turn his head to catch the sweet notes of a beautiful song. Why is this so? The answer is simply that music is ethereal and heavenly. It is a pathway from time to eternity, from death to life, aye, even from this life to a home beyond the grave, where music is eternal and all is harmony.

Music is soothing and stirring. What can a mother use to lull her child to sleep more potent and harmless than the sweet hum of her lullaby, and what will draw the brave man from home and loved ones to war and oftentimes death more readily than the national airs. Our recent struggle with Spain was highly excited by the frequent exercise of such music as we only find in the "Star Spangled Banner" and "Dixie."

Our Sabbath schools likewise may use this same divine means of giving quiet and rest to the weary or of giving inspiration to those who may otherwise be slow in working for the Master. It, then, music is so divine and transporting, is it not natural that we should put it far to the front in the Sunday school work? And we do emphasize it in all schools that are seeking the greatest good in the best possible manner.

Most music as we find practically in the Sabbath school is a manifestation of the soul through the voice. This is quite as it should be. It does not require skill as through the strokes of stringed instruments. The little children so full of the power of God will open their untutored souls in strains of sweetest music without teacher, and we need no place more suitable than the Sunday school to give the little heart room to expand in musical rapture till it actually touches the responsive chord of the great Musician. This free flow of the child-soul is no less a condition in the adult. It is like all the Christian graces, it grows by activity. Every pupil that sings influences two more to sing who probably would not and the careful superintendent will so direct this exuberant flow that it will elevate the esthetics of the whole school and thereby lead them nearer to God and without knowing why, perhaps, he has more regular attendance, a larger number and better lessons than the school having no musical enthusiasm. I have so far referred mainly to the active music in which all join with voices tuned in the harmony of Christian brotherhood.

Besides this the music of one soul, be it manifest by voice or organ, or piano or indeed any instrument of inspiration, can be and has been the means of drawing the wayward sinner by a chord that will not snap when all others have been rudely broken. Who can measure the power of a soul pouring its feeling into a responsive soul through the channel of music and putting it in touch with the great God of harmony? This last is not to be depended upon in the Sunday school, however; for there the souls seek communion and mutual expression and as such, should be cultivated and all means provided for the free play of the emotion be it in young or old, apt or dull. If the training is well done in the Sunday school it will grow on with age and Christian experience and when the end comes the grand harmony of the universe will chant his melodious entrance to that grand music hall where the redeemed "sing a new song and play skillfully with a loud voice."