

The Christian Sun.

BY ATKINSON & LAWRENCE.

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 same 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.

Heavy postal frauds and wholesale swindling in postoffices are reported from Cuba. This is to be regretted, especially at this time when our government is striving to give to the Cubans lessons and examples in self-government.

Thirty-one locomotives were shipped to Russia from Philadelphia in one week recently. Let us hope that the day is not far distant when the "City of Brotherly Love" can ship to the Philippines and to South Africa machines of peace and prosperity instead of implements and weapons of war.

The direct and indirect losses by the recent war and reconcentration policy in Cuba are estimated at 200,000 lives. War is costly, not only in money, but in men. At the close of this 19th Christian century it is a matter of deep regret that two of the most powerful and influential nations on earth find themselves engaged in foreign and bloody wars.

The famine in India still prevails with its horrors and miseries, despite the generosity of Christian nations. Thousands are on the verge of starvation while hundreds have already perished. About \$1,800,000 have been expended in the famine stricken districts in purchasing cattle and seed and the government has made a further allotment of \$2,400,000. The day will come when inventive genius and improved transportation will abolish famines and Christian civilization will abolish war.

The robbery of postoffices in North Carolina and Virginia of late has become alarming. Scarcely a week passes now in which there is not reported the blowing open of the postoffice safe and the "lifting" of the valuables—usually money and stamps only. These robbers seem to be a band of professionals, and postoffice work their "specialty." Two successive attempts seem not to be made in the same county or in neighboring towns. Thousands of dollars in cash and stamps (and the latter seem no less coveted than the former) have been taken in these thefts, in the two states, since spring opened. And still the robbers run at large. Great is the pity they cannot be apprehended, and brought to justice.

Strikes become more and more numerous every year. Under the present organization of industry this is likely to continue. The strike is a species of war and war grows out of real or presumed injustice. The employee of today strikes, not because his wages are less or his hours of service longer than formerly, for they are not. But the proceeds from labor and industry are known more about than formerly. Today the laborer knows something about the income to his employer of his labor. He believes that he does not get a fair share in the returns from his labor and he protests. Thus the strike which comes under the appearance of a

war is both a moral protest and a sign of progress: a protest against a real or seeming unjust distribution of the rewards of industry; a sign of progress on the part of the wage earner who reads and thinks some for himself. There are no strikes in Egypt and China, where the tide of enlightenment and intelligence among laborers runs low. The strike, be it a good or an evil, is a product of intelligence and civilization. And co-operation, or profit-sharing in industry, is the only remedy.

The present political campaign in North Carolina bids fair to be the bitterest and most hotly contested one for years. A question is at stake about which men vastly differ and the very nature of which is calculated to engender bitter party feelings and deep prejudices. The question of franchise is at the very bottom of our national life and political institutions. And this is the question now before the people of North Carolina. Shall or shall not a certain class of men who have, in the past few years at least, exercised the privilege of franchise continue to do so? The issue, we say, is a fundamental one. Upon it men are prone and destined to disagree. But is it not possible for men to disagree politically and to settle a great question peacefully at the polls without hatred, strife and malice? Are personal abuses and threats of violence essential qualifications for political campaigns? We have our political convictions. Every man ought to have his. Abuse is a poor weapon with which to fight a conviction or disarm an opponent. So however you may believe and vote in the coming election, let judgment, reason and common sense dictate the course to be pursued. Last of all should members in the same church fall out with each other because they differ on political matters. Every one should carry his religion into his politics, but not his politics into his religion. Your religion is of more vital importance and concern than your politics. You cannot, therefore, hazard the former for the sake of the latter. Vote your conviction, but allow that same privilege to your neighbor.

The following sent out by the Washington correspondent will be agreed with by some, differed from by some. It is given because it comes from high authority and bears upon a vital question now much discussed: A sensation has been caused by a paper read by Charles Dudley Warner, the well known author, and President of the American Social Science Association, at the annual meeting of the society, in which he asserted that the negro race was going backward instead of forward. He sustained his argument with statistical reports of crime and illiteracy in the Southern states, showing that the increase of crime among the Southern states had been 29% and only 3% among the whites. In the Northern states, where slavery never prevailed crime had increased 9% among the white population and 39% among the negro population. He attributed this phenomenon to improper education and political influences. He declared that none but illiterate negroes work; that as soon as men or women of this race got a taste of education they insisted upon living lives of idleness or seek official positions and the excitement of politics and vice. Mr. Warner took the position that industrial training, with a knowledge of the elemental branches and moral instruction, were the only methods by which the masses of the negro race could be expected to improve in character and usefulness. Negro suffrage, he claimed, is a curse to the race, and negro colleges and universities and all institutions for higher education did more harm than good. Southerners have appreciated all these facts for a long time, but most of them have hesitated to speak of them in public.

THE PULPIT.

THE TWELVE FOUNDATIONS OF THE WALL OF THE HOLY CITY.

BY REV. P. H. FLEMING.
Text: Rev. 21: 19, 20.

Sitting in my study one day last week, thinking about the message I should bring to you today, I thought about the gems that compose the foundation of the wall around the city—the New Jerusalem. And as I thought, there passed before my mind the most beautiful picture I have ever seen. As I sat and gazed upon the scene, I asked myself, did I ever see anything half as beautiful? Did I ever read anything to compare with this picture of the lonely Seer on the lonely Isle of Patmos? Combine all the beauty of the most beautiful things read and seen—weave them all into one wreath—and will it compare with the foundation and the wall about the City of God—the home of the saints?

I thought of the most beautiful and costly private residence in the world, that of Lord Bute, called Monstuart, in England, covering, as it does, nearly two acres, built of stone, in Gothic style, the rooms finished in mahogany, rosewood and walnut, the halls of marble and alabaster, the fire-places of carved marbles, antique design. In this I find no comparison, and almost shudder at the thought, for it seems well nigh sacrilegious, of comparing the most costly private mansion of earth to even the foundations of the wall about the home of the saved of God.

I thought of the most beautiful resting place of the dead ever prepared by a wife for her husband—one of the seven wonders of the world as reckoned by the Greeks. The Mausoleum at Halicarnassus, a monument erected by Artemisia, queen of Caria (B. C. 353) to her deceased husband, Mausolus. It was built of the most precious marble, and the decorations were of the highest Grecian art. Its cost was immense. The Philosopher Anaxagoras upon seeing it exclaimed: "How much money is changed into stone." Nothing of it remains. The mind revolts at a comparison here. Within were death and corruption. It has passed away and though classed as one of the seven wonders of the world by the cultured Greek, nothing of it can be found today.

I thought of a husband's love for his wife, and of the monument erected to her memory, in the city of Agra, in northern India—the Jewel of Agra—said to be the only perfect work of architecture in all the world—the Taj Mahal. The Taj Mahal is the famous mausoleum of white marble, a gem of exquisite grace, built by the great Mogul, Shah Jehan (1628-58) over the grave of his beautiful empress and favorite wife, Mumtaz Mahal. It is the most beautiful tomb in the world. Built under the blue of an Indian sky, its white dome pointing heavenward, seems to float above. It is situated in the midst of a beautiful garden, with flowering shrubs, palms, fountains, and marble tanks in which golden fish play. Within where rests the dust of his favorite wife and of himself, polished marble and precious stone abound. Jeweled flowers of many precious stones are seen within the building and about the empress' tomb. There are blood stones, agates, turquoise and many others. There is said to be one gem flower containing 300 different jewels forming a beautiful rose. This is the most beautiful tomb that a husband with love and wealth untold and unmeasured could build for the wife of his bosom. There is no comparison here. For within are death and decay. It will one day pass away. The gems will disappear and the flowers will fade.

I thought of the most beautiful display of many colored and

tinted lights, revolving in many forms, as seen in the electrical building, Columbian Exposition, Chicago, when the sun was set and the stars came out. It was beautiful beyond description. Yet I see not the faintest resemblance in this to the beauty of the many hues as seen in the foundations of the wall of the beautiful city.

I thought of the beauty of a golden sunset on a beautiful summer's eve, when the flowers are in bloom, and the birds are in tune. The earth about us clothed in garments of green, and the heavens above us a dome of blue; and the sun sinking behind the western horizon, changes the blue above us first into rose-colored, then into deepening red, followed in quick succession by death-like pallor, which suddenly changed into darkness. The stars peeped out, it was night. And as I sit in the after-glow, wondering if such is life, I find no comparison in the wondrous glory of the sunset, to the beauty of the foundations of heaven's walls, for the sunset faded into darkness, and into night.

I thought of the rainbow as it arches the heavens on a dark background of a disappearing cloud. The beautiful rainbow, described by good old Nokomis to little Hiawatha as

"The heaven of flowers you see there,
All the wild flowers of the forest,
When on earth they fade and perish,
Blossom in that heaven above us."

The rainbow with its beautiful tints of red, orange, yellow, green, blue, indigo and violet give us but little idea of the harmony of the beautiful colors of the twelve different gems in the foundations of the wall of heaven.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Here we have named twelve different gems that are in the foundations of the walls of the city. Let us see the beautiful colors that enter into the foundations of the walls.

There is the variously colored jasper, red, yellow and other dull colors; next comes sapphire with its white, blue, yellow, green, black, violet colors; the third is chalcedony, white, black or colored; the fourth is emerald with its bright green; the fifth is sardonyx, white, black or colored; the sixth is sardius of a brownish red; the seventh, chrysolite, yellow or green; the eighth, beryl, with its white, blue, yellow or pink hues; ninth, topaz, white, blue, yellow, green, pink or orange; tenth, chrysoprasus, green; eleventh, jacinth, orange or reddish yellow; and twelfth, amethyst, violet. It may be that all the colors in which these twelve gems are found enter into the foundations of the walls, if so most all of the twelve gems would have several colors. But taking the usual color of the gems, we have red, blue, white, bright green, reddish yellow, rich brownish red, green, bluish green, yellow, grayish green, orange and violet. We see here the five simple colors, red, orange, yellow, green and blue. I ask, do these, the usual colors of the gems, harmonize to the human eye? There are two color theories. The first is that harmony is produced by the blending of closely related colors, such as red, orange and yellow. The second is that harmony is produced by the contrast of opposites or complementary colors, softened, toned down and run together, such as green and red, yellow and blue. One of the best classification, perhaps, is into warm and cold colors. The warm colors are reds, orange and yellows. The cold ones are blues, greens and violets. It is generally believed that a predominance of warm colors relieved by cold ones; or of cold colors

relieved by warm ones produces harmony.

Let us apply the test of harmony produced by opposites. Then we have red, a warm color, and blue, a cold color. Harmony. Red and blue are complementary, that is they produce white. The next in order of the gems as named is white. The next comes bright green, a cold color, and reddish yellow, a warm color. Next is a rich brownish red, a warm color, and green, a cold color. Next bluish green, a cold color, and yellow, a warm color. Next grayish green, a cold color, and orange, a warm color. The last named is violet, which harmonizes with red in the beginning, and shows that there is perfect harmony of color from beginning to end. The city lieth four square, and so the violet colored amethyst at the last would come next to the red colored jasper at the first. In the rainbow we find the red color at the first and the violet color at the last, and the other colors between. There is perfect harmony in the colors of the rainbow. So in the foundations of the wall about the city of many mansions—the Christian's home—there is perfect harmony, and the blending of beautiful, tinted gems from beginning to end. The city is pictured as having twelve gates of pure pearl, as being a square 12000 furlongs or 1,500 miles around. That would make each side 375 miles long and as each side hath three gates it is probable that there are 1,000 furlongs or 125 miles between each of its twelve gates. The twelve foundation stones, each one is represented to be a special jewel, supposed to reach from gate to gate, and on them were the names of the twelve apostles. The walls are of jasper, the gates are pure pearl, and the streets like transparent gold. The length, breadth and the height are equal. Here is faultless symmetry.

I have been deeply impressed, as this subject unfolded, by the harmony and beauty in the foundations of the walls about heaven, and especially so, when I think of the fact that an old man on a lonely isle wrote the words concerning the walls of the city of God. But he had been with Jesus. He was in the Spirit. He saw the city. He talked with God's messenger. That explains it all. The builder of that city told him what to write. And so as I look at the beautiful foundations, I am wont to exclaim that the Icelanders expressed a beautiful thought when they spoke of a "land where all the rainbows that have ever been, or are yet to be, forever drift to and fro, evanishing and reappearing like immortal flowers of vapor."

There appears something else of striking interest to me in the building of the beautiful city. It seems that every land hath yielded and given of its most precious gems for the foundation, walls, streets and gates of the city. Pearls and gems that are seen in the walls, gates, and streets of the city, it gathered on earth, would come from many lands and countries.

There is yet another thought connected with these gems. They each have a language of their own, and whether the Seer had such in mind when he wrote does not matter. All the good that the language in the gems in the foundations of the wall speaks of is true and found in heaven. From the earliest times gems have been given symbolical expression. Jasper signifies courage and wisdom; sapphire, constancy, truth and virtue; chalcedony, dispenses melancholy; emerald, immortality, incorruption, conquers sin and trial; sardonyx, happiness; sardius, prevents misfortune; chrysolite, gladdens the heart; beryl, happiness and everlasting youth; topaz, friendship and happiness; chrysoprasus scatters gloominess; jacinth signifies modesty; amethyst, deep and pure love. The material out of which the city is built tends to promote joy and to drive away sorrow. This then is a city where all the material used in

building are emblematical of that which is purest and best.

This is a beautiful home prepared by a beautiful King for a beautiful people. A home prepared by a loving bridegroom for his faithful bride. Christ is the King and Christians are the beautiful people. Christ is the loving bridegroom, and the faithful church is his bride. He said to his disciples ere he ascended to his Father "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself that where I am there you may be also."

Ere the scene closes I ask you shall inhabit that city? And the answer comes, "They who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." I ask again, who shall enter that beautiful home? The answer comes, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life." Will you, will I enter that holy City whose walls are of jasper, whose streets are of gold, whose gates are of pearl?

CONTRIBUTIONS.

THE LAYMAN'S DUTY TO HIS PASTOR.

BY E. MOFFITT.

It is an easy matter for one to enumerate the duties of another to himself, but quite difficult for him to recognize his duty toward another. This is true in all departments of life, so we will speak only of a few of the most apparent obligations of the layman to his pastor.

The first and perhaps the hardest duty of a layman is to conduct himself so that the pastor will not have to spend all of his time in giving certain lectures on account of his absence from church and Sunday school services and in trying to keep up a lively interest in all spiritual matters. Let each churchman become an aid to the pastor and the work will prove a pleasure to all and a burden to none.

In the work of church building or improvement the members should take the lead and see that the necessary funds are forthcoming, not waiting for the pastor to be paymaster, brick mason, carpenter and everything else connected with the work.

When assessments are to be raised for the various church enterprises the members should rally to the front with their regular monthly or semi-monthly installments so that by the end of the year the full amounts shall have been paid in and not require the pastor to spend his last Sunday in trying to carry up to conference a full and clear report on finance.

It is the work of the church to see that the minister has sufficient salary to enable him to present a neat appearance at all times and not be compelled to resort to credit, the work-shop or the plow handles in order to keep soul and body together. The pastor should not be forced to use for other purposes the time he should spend in visiting the sick and preparing his sermons. One great reason why we hear so many poorly prepared sermons is that the preacher has had to take upon himself the greater part of the burdens that should be borne by the church members.

Let each one conduct himself in such a manner as to merit the confidence of his neighbors, thus teaching the reality of the religion of Christ and at the same time giving him power over sinners. A godly layman can oftentimes reach the heart of a sinner which the pastor cannot touch. Study the needs of the people in the community and their daily environments and report these to the pastor that he may the more effectually perform the duties devolving upon him. Manifest a deep interest in

your pastor's financial, temporal, social and spiritual welfare. Get the people interested in your pastor and work and your house will not be empty every Sunday at services. Pray with your pastor and for him and encourage him in every way possible. Remember that he is only a man and must have strength and grace for the performance of each and every duty. The more you pray for him the stronger and more powerful will he become in the work among you.

In short, take all the work off of his hands and mind that you possibly can and aid him in every duty that he undertakes for the church. Let him know that he can depend upon you. Do this and God's work will prosper in your community.

READ YOUR CHURCH PAPER.

The following from the *Quaker Advocate*, of Raleigh, a thought worth noting:

Having no access to books, have been for two weeks reviewing the back numbers of the *Advocate*, Recorder, Presbyterian and Christian Sun. What a feast! These are all old friends of mine; but never before have I known half their worth, from the fact I spent so little time with them.

Truly, the editors are the tutors of the nation! What a load of obligations we are under to them! Words can't tell it; nor figures figure it.

I have not only caught the sense of these able writers, but their spirit aise; and am now in that spirit; and so greatly refreshed and strengthened. And yet thousands of church members are not reading their own papers.

Oh if they only knew what they are losing, and how much they are withholding from their families! What food there is in these papers; how they fertilize thought and vivify the soul! They would not give all their time to secular papers, romance, novels and wars; but take their church organ and read it.

There is a principle in moral philosophy that the character receives cast from the individuals with whom we associate; and the same is true of books and papers.

Shelly says, "We are a part of all we have seen, heard and read."

Then, could we fathom all the dark deeds of jealousy, politics and crime, or sound the depths of every earthly pleasure, and become a part of these what spectacles we would be!

You have seen some of these animals. What do you call them? Mythological incongruities?

But on the contrary, if we read good books and papers, we will become a part of these; wise, pure and good, as God intended us to be.

Nor need we turn to what is called the most splendid display of writers of the 16th century, the chief lights of which were Bacon, Raleigh, Shakespeare, Sidney and Spencer, with Queen Elizabeth the central jewel; but we will find the very material to develop the purest character in the writings of the men and woman of today. Don't ask who they are; but take your church papers and learn for yourselves.

Too much praise cannot be given these editors and contributors.

I have no alabaster box to break on their foreheads; but I can pay my subscription, and drop flowers on their pathway and tears on their graves.

C. "FRANK" SILVER.

Rose Hill, N. C., May 8, 1900.

P. S.—Some of these papers are borrowed. But I am determined to correct one of my great errors. I see I am paying seven times more for secular papers than religious ones. I shall reverse this at once. There is no comparison in the value of the body and soul.

Five hundred men were in attendance at the Convention of Cotton Spinners in Charlotte last week, and it is estimated that the convention represented a total capital of \$500,000,000.