

The Christian Sun.

BY ATKINSON & LAWRENCE.

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

\$2.00 PER YEAR.

ESTABLISHED 1844.

ELON COLLEGE, N. C., THURSDAY, AUGUST 9, 1900.

VOLUME LIII: NUMBER 31

The Christian Sun

PUBLISHED WEEKLY.

The Official Organ of the Southern Christian Convention.

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.

North Carolina has just passed through one of the most exciting political campaigns in its history. The principal point at issue was that of amending the State constitution in such wise as to eliminate the ignorant negro vote. The contest was an exciting one and the campaign was urged with great energy and persistency by both sides—"for suffrage amendment" and "against suffrage amendment." As was generally predicted, the amendment carried by a large majority and the State and legislative Democratic tickets were elected. So far as we have heard the election passed off quietly and with little rowdiness. Meanwhile it may be stated that the State is safe. There is no danger. It would have been safe if the results of the election had been otherwise than as they are. Neither political party can run the State to wreck or ruin for a continuous series of years at this day and time. There is too much good citizenship and genuine patriotism in the State for either political party to run the State to satisfy its own selfish greed or partisan ends. That political party that would stay in the ascendancy and hold the reins of government must gain and keep the good will of the sovereigns of the State. As a great statesman once said, "You can fool all the people some time and some of the people all the time, but you cannot fool all the people all the time." We repeat that that political party that would be in the ascendancy and govern the State must be able while in office to give a good account of itself and must win and keep the confidence of the people. Caesar has a way of making you render unto him the things that are his.

We are better citizens than we are politicians. We will lay aside our politics now and go to the more serious business of making bread and attending to our farms, shops and factories. There will be no race war, no social upheaval. No hurt, harm or injury will come to the peaceable, law abiding citizen. Neither legislation nor politics can bring us intelligence, wealth and honor. These have to be worked for. They come, if at all, by hard licks and faithful toil. Meanwhile our colored friends need need have no alarm. They are free citizens in a great and free country. As such their rights and privileges will be, as they have been, respected and maintained both in the community and before the law. Let us be grateful that the election is over with its around passions and excited feelings and that, we can settle down to our affairs of home, school, church and citizenship.

You cannot tell what a Chinaman will do next. He wears your patience and exhausts your powers of endurance. For treachery and tricks he has no superior, few equals. He is unreliable, not to be trusted. He is today about where he was a thousand years ago and rather likes to boast of that deplorable fact. He is so unpardonably bigoted that it is

difficult to get at him or come to the point with him. Either Gatling guns or the Christian religion has a tremendous task to perform in bringing round the "heathen Chinese." We have been hoping and believing the latter would be effectual and produce the desired result—that of giving the Chinese some stability of character, enlightenment of mind, tenderness of heart and development of moral and spiritual condition. It really seems now as if the former—shot and shell—will have to be resorted to in behalf of humanity, safety, order and progress.

For some reason or other the Chinese led us all to believe that all the foreign legation in Pekin had been most horribly tortured and murdered. They are now about to make us believe that that same legation is safe and unhurt. A Chinese "trick." What the game was is difficult to say. "They" say that the legation was held as "hostages." That is no evidence of its veracity though. There is rejoicing though, that the foreign legation in Pekin still lives, however, and it is devoutly to be hoped that it will soon be released by the combined armies of the Powers now hurrying to Pekin.

A foreign missionary now in this country said recently in a public address, as reported generally by the press:

"A few years ago there went up a great cry for 'missionary Bibles' in the Flowery Kingdom. The Bible Society was extremely gratified. The demand was unprecedented and thousands of dollars were spent in sending them nice red morocco Testaments. This sort of thing went on for a long time, but the number of native converts did not increase accordingly. The missionaries investigated. What do you suppose they discovered? That they used the Bibles for gunwadding? No. They made firecrackers of 'em. Practically all the nicely printed Bibles that we were sending over there were rolled up in nice little rolls, a page at a time, and made into firecrackers. The Chinese make firecrackers at home for an incredibly low price, and the paper they were getting free was a considerable figure with them. But it taught us a Celestial lesson, as I might say."

But for the sake of consistency we would have to believe that these firecrackers had their influence. Why? Simply, because there have already been reported killed in certain portions of the empire more Christians than was believed to be in all China. Truly you cannot reckon with your Chinaman.

It just may be that the present deplorable situation will result in good for the Chinese and progress for civilization and Christianity. Who knows?

His Majesty, King Humbert of Italy, was shot to death Sunday night, July 29, 1900, at 10:45 o'clock by an anarchist named Angelo Bresci. The assassin Bresci, it is learned, used to live at Paterson, N. J., but recently went to Europe in company with three other anarchists. The death of King Humbert was decided upon in Paterson, N. J., and was confirmed in Paris, whither the anarchists went directly from this country.

Only a few brief years ago President Carnot of France was killed by an anarchist's dagger and only a few months ago another anarchist shot and killed the Empress of Austria. These crimes committed by anarchists are of recent date. A little more remote, but within recent years, we recall the killing of the Czar of Russia, the Hay market riot in Chicago, the dynamite explosion in London in 1885, etc. These are all fresh in our memories and form a black page in that large volume of assassination and crime continuously being added to, but never finished, by anarchists.

But we have not seen nor heard of the last of this terrible business yet. It is scarcely begun. Italy's king lies dead to-

day, the Italian people are in mourning and the world is stunned by the awfulness and heinousness of so dastardly a crime. A few months, not many at most, and some other nation's king or ruler will be struck down with a dagger or a bullet from an anarchist's hand, and another nation will be in mourning and the world will be stunned again for a season at the awfulness of such a crime. And the scene shifting from nation to nation will continue.

Now why do we predict this horrible situation with such degree of certainty? The prediction is not born of a wish, an approval or a fear, as evil predictions usually are, nor does it come of a prophet or a prophet's son. The prediction is offered though because of some acquaintance with the anarchist's ideas of government and principles of philosophy.

The killing of kings is a part of the anarchist's business. Assassination and murder are a part of his program and in committing such crimes he is only executing his program, a program prepared for him and by him many years ago and one which he has not merely sworn to carry out, but one which he believes it is perfectly right and proper to carry out. With him the killing of kings, the destruction of authority, is first a principle which he ultimately elevates to the rank of a religion and then makes it a part of his nature.

Angelo Bresci, the slayer of King Humbert does not regard himself a murderer, neither do his fellow anarchists throughout the world so regard him. He did not make any great effort to escape, has not denied, but readily admitted the killing, nor is he cringing, trembling and cowardly begging for pity and mercy. He asks for neither, he expects neither. He went to kill a king and succeeded. And now he has no tears to shed, and no pity to implore, over a great undertaking successfully carried out. Instead of regarding himself as a murderer and being so regarded by his associates and by others of like belief, he is regarded as a hero, a champion of a great principle, and when he shall have been executed he will be regarded by the anarchistic world as a martyr—a real, genuine, brave martyr offering himself up on the altar of a glorious cause and an heroic struggle for liberty and freedom. The deplorable nature of the present situation will be better understood possibly when it is said, and truly, that there are thousands of boys and young men in the world today who will be scrupulously and religiously taught to regard Angelo Bresci as being a martyr in as true and in as genuine a sense as the Christian world has been taught to regard Stephen of old as a martyr. What we are trying to show is that anarchy is a principle which has been inculcated and is being inculcated today. And the killing of kings and the assassination of rulers will not be stopped, or even checked, by putting anarchists to death, but can be stopped only by uprooting and destroying anarchism as an idea and a principle.

Not merely the anarchist, but anarchism is a threat, a curse and a blight to our land and country today. Says the creed of anarchism, "We recognize no right of any individual or of any body of men to interfere with us, and we will have neither state nor laws. We are prepared to fight for liberty without restraint or control. Our ideal is anarchy. It is a holy cause, and to it we have devoted our lives." What may we expect from such a creed but murder and association?

King Humbert was assassinated not because he had committed any open and overt act of oppression and tyranny, for he had not; but Humbert was killed because he was a king, a member of the ruling class, and killed by a man not from any private grievance or personal hatred, but because of the principle of anarchism which has become a part of the man's nature and religion.

While the dead king was lying in his shroud and not yet buried, hundreds of anarchists in this and in other countries met in their assemblies to exult over the killing of a king who had never done them hurt, and to sing praises and to yell hurrahs, for the assassin and murderer.

We believe in free speech and a free press so long as such press and such speech accord with law and good government. But when that speech and press become so vicious, corrupt and pernicious as to be used only to inculcate principles of destruction, murder and assassination; to preach only the gospel of hatred to all law, order and government; to train men to despise authority and to destroy rulers of all classes, then that speech should be hushed and that press abolished. It is not an anarchist here and there that strikes dread and terror to our hearts when a king is killed. It is the principle of anarchism which is being inculcated into and poisoning the lives of so many men and women today that should cause us alarm and put us to action.

SPIRITUAL ZEAL IN THE SUNDAY SCHOOL.

BY REV. J. W. HARRIETT.

The word zeal is a strong term, meaning passionate ardor in a chosen pursuit. There is nothing that is more in demand in this wide-awake, progressive age. The world is moving at a rapid rate. The old stage coach has been supplemented by the lightning express and the slow and tedious ways of doing things have been relegated to the past by the quick and progressive methods of today. The business man goes to his business with a passionate ardor or earnestness that is characteristic of the age. He must do this or be a complete failure. He must be wide-awake and fully acquainted with the best methods of business. The seeker of fortune has a zeal that cannot be chilled; with untiring energy he pursues the one object of his life and idol of his heart. All other things are lost sight of in the great battle of life. His god is the mighty dollar and before him he pours forth all of his powers of mind, soul and body.

Among no class do we find a more passionate ardor than among the politicians of the land. They often run mad with enthusiasm and thereby obtain the desired end. They press with great zeal the work they undertake and thus many times succeed when failure seems inevitable.

It is true that the zeal referred to is worldly and often misdirected and inflamed by wicked designs, but nevertheless it shows what a passionate ardor in any work will do towards making it a glorious success. It would be a blessed thing for the church and her work if she were filled with more zeal. We ought to enter upon the greatest work committed to man with a passion that could not be chilled. Our eyes should be so centered on our blessed Lord and our hearts so filled with his word that we would know no failure and count upon no discouragement. Do we know that there is no failure to the one who keeps his eyes constantly on Jesus? and that there is no abating of zeal in His work? Fire is always burning upon the altar of the heart and hastening him on in the work of his Lord and Master.

True spiritual zeal is not a passionate ardor awakened by outside circumstances, such as denominational pride, rivalry or such like, but is born in the soul. It comes from within instead of from without, and is of God and not of the world. Then spiritual zeal is a passionate ardor in God's work awakened by the Holy Ghost and is fanned into a mighty flame by Him and cannot be extinguished while He dwells within and guards the portals of the soul. The Holy Ghost dwelling within the heart is the secret of spiritual zeal. He keeps out all wrong purposes that might drive us to

our duty and gently and lovingly constrains us to take up the work of our precious Lord. He appeals to our love for Christ and his cause in the earth and draws us into that work from a profound sense of love which knows no selfishness.

The Sunday school is a mighty organization within the pale of the church. It fills an important place in her work and affords great possibilities. It is the supply room for the church, the place where material is prepared, and the source of her best reinforcements. How necessary that she shall give to the church men and women who are spiritually prepared for the great work that has been committed to man. If the Sunday school shall neglect to prepare her material spiritually, she will be largely a failure and give to the church unworkable material.

All of the workers in the Sunday school should be drawn to their work from a deep sense of love for Christ and his cause in the earth, not for the honor, distinction or praise which may naturally come to them, if they do their work well. Neither should they be driven to it by circumstances, such as denominational pride, rivalry and a desire to excel. Because these unwholesome motives and reasons for activity have actuated many to take up the work, we find a lack of real spiritual zeal in the Sunday school. There is not that passion for the cause of Christ and the salvation of souls that there should be on the part of the workers. Many times we look after and give earnest attention to all the work, except the spiritual part, which should be first and claim the greatest attention.

We all know that the Sunday school cannot be truly alive and progressive in the Master's work, unless it be truly filled with spiritual zeal and enthusiasm. This is the most vital factor. It could do without all others better than this passionate ardor in the work which is born of the Holy Ghost. It is the work that is done in the spirit that tells for Christ.

The superintendent should be a man who is spiritually alive and filled with a passionate love for the work. If his whole soul is in the work it will help to keep the school alive and instill in the hearts of the people a real spiritual interest that may burst into a passionate ardor for the work. Great is the responsibility that rests upon the superintendent at this point. He can so neglect the spiritual interests of the Sunday school that it will have little save name. Then let the superintendents keep their eyes open and their hearts lifted up to God for His blessings upon their schools. Let them look after the spiritual interests of their schools if they have to neglect the others to a certain extent.

In the work of the Sunday school, the teachers stand next to the superintendent and in some respects their work is of greater importance than his. They must teach the word of God, make its meaning clear and definite to their classes. This is a work for which every one is not qualified. Many who are qualified intellectually are not spiritually qualified to handle the Word of Life. The well trained intellect may understand the history, biography and literature of the Bible, but cannot grasp its spiritual truths which lie like the most precious ore far beneath the surface. Only those who have had their eyes opened by Christ can see clearly the precious gems of the Bible and point them out to others. This is the work of the Sunday school teachers. They have a responsible position but one that affords great blessings, if they are qualified for it and properly enter upon their work.

The Sunday school teacher should have a real spiritual passion for his special work of instructing the young in divine things. A great opportunity is offered to him and he should be able to use it for the edification of his class. He should be able to gather up the practical truths of each lesson and make the

proper applications of them to daily life. The truth should be pressed home to the heart under the light of the Spirit. He can only be able to do this by living close to God and receiving from Him a constant spiritual supply.

With all of the officers and teachers of the Sunday school filled with true spiritual zeal, you could not expect to see anything but a live, wide-awake, progressive school. There would be real life in every movement and the deepest spiritual interest in every part of the work.

There could come to no church a greater blessing than such a school. When the Sunday school is truly alive it will be of untold worth to the church. From the Sunday school there will flow into the church some of the richness, sweetness and blessedness which she has received from God through the constant study of His word under the light of the Spirit.

Let us hope that all non-scriptural zeal shall be speedily eliminated from our Sunday schools and that they may be filled with that zeal which is born of the Holy Ghost and kept burning by His dwelling in the heart. If we begin and carry on the Sunday school work in the Spirit there can be nothing but success to crown our efforts.

THE HEART'S CRY AND THE FATHER'S ANSWER.

BY MRS. FANNIE MARTINO.

When the heart cries for mercy, the Father responds to us in our distress and desperate extremity. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65: 24.

When we plead for forgiveness, He says through the blood of Jesus, "Though your sins be as scarlet, they shall be as white as snow." Isa. 1: 16-18; 55: 6, 7.

When doubts assail us and we fear that we will not be forgiven on account of our sinfulness and unworthiness, Jesus, the Savior, holds out his nail-pierced hands, saying: "He that cometh unto Me I will in no wise cast out." John 6: 37.

In the dark hour of trial and temptation, when it is like the bitterness of death to overcome, God is still speaking to us, saying: "Fear thou not, for I am with thee; be not dismayed, for I am thy God—I will help thee." Isa. 41: 10.

When in human weakness our strength is failing, God the Father, stoops to lift us up (Oh, to what depths He must stoop to reach us in our lowly condition!) tenderly saying, as He does so: "I, the Lord thy God, will hold thy right hand and will help thee." Isa. 41: 13.

In our weakness and utter inability to stand alone when no earthly help can avail us aught, to whom shall we turn, but to Him unto whom "all power is given in heaven and in earth." Matt. 28: 18.

When famishing for the "Bread of Life" and fainting for the "Living waters," hear the voice of Jesus saying: "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." Isa. 49: 10.

When our weary and fainting hearts cry out for the rest which the world cannot give, Jesus says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. In such a moment it is so comforting to know that His word has been tried thousands of times and that it has been found true, that his promises are sure.

When the soul yearns for companionship with Jesus, hear His blessed assurance: "Lo, I am with you always." Matt. 28: 20.

When the whole nature yearns with an intense longing for the love of God, He says: "I have loved thee with an everlasting love" Jer. 31: 9. "As the Father hath loved me, so have I loved you." John 15: 9.

When hungering and thirsting after the fullness of God, how precious is that promise that "they which hunger and thirst

after righteousness shall be filled." Matt. 5: 6, Eph. 1: 23, 3: 10, Col. 2: 9.

THE TWENTIETH CENTURY FUND.

BY PROF. W. C. WICKER.

The Committee on Schools and Colleges of the Southern Christian Convention in their report on the Twentieth Century Fund asked the pastors to hold a twentieth century fund rally at least one day before October 1, 1900, and to secure, if possible, other speakers than the pastor. The Convention adopted this report and thereby made it the duty of every pastor to comply with this request. A number of the pastors are anxious to hold these Rallies during September. We urge all the churches make effort to arrange their services during this month in the interest of the Twentieth Century Fund.

It would be an advantage to the work, if the pastors would appoint a committee on the Twentieth Century Fund. This committee should be composed of the best workers in the church, and consist of a member for every fifty members of the church. They should take the church roll and divide the membership and see every member of the church personally and solicit cash or subscriptions on this fund and report to the pastor monthly.

Each church is requested to contribute twelve and one-half times as much as the Elon College Fund.

Pastors will greatly aid the work and help to create greater interest if they will write to The Sun giving the progress of the work in their fields.

The most progressive pastors are heartily in sympathy with the movement and are either collecting this fund or else planning to do so.

The receipt books sent out to pastors are to serve as subscription books as well as receipt books and a careful record should be kept on the stubs to show all money collected. Pastors should keep these books until the subscriptions are all collected on May 1, 1900.

Pastors are able to do more than any one else to make this movement succeed.

The greatest need of the church in all the enterprises is the cultivation of a spirit of liberal giving. As this fund is to be collected from the free-will thank offerings of the people, it gives the pastor a great opportunity to teach truths of the Scriptures in reference to Christian giving.

Some people think that an increased demand on the people for Christian giving tends to make the people less liberal, but the record of the past and the practice of the present contradict this idea.

Asheboro and Waverly have done nobly in responding so promptly to the Twentieth Century Fund. I am anxious to hear from the leading churches and ministers in the denomination and to know that they are as prompt, as liberal, and as loyal as were the Asheboro and the Waverly churches.

I am sure that those churches under the pastoral charge of Elon College graduates and those churches that are enjoying a high spiritual life will respond readily, liberally and gladly to this call for Christian culture.

Some lessons there are in this life which the earnest man yearns to know, but which, once learned, the wish is that they were unlearned. A physician in South Carolina was asked, not a generation ago, by a learned counsellor at law, to teach him how to cease the use of tobacco. His request was granted, and he ever afterwards detested the taste of the weed. In a few weeks he requested that same physician to teach him how to use tobacco again. That was an unusual case but the incident has an undercurrent of reality, reminding one of other lessons learned in life, of which men become dissatisfied. — Southern Christian Advocate.