

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 name Christian, so the extinction of all party and sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, the scriptural 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.

THE EMPRESS-DOWAGER OF CHINA.

The present ruler of China has not a character and a record as spotless and as clear as would be desired for a ruler of the "Celestial Empire." Fate and fortune have dealt kindly with her on more occasions than one and playing with a high hand in doubtful issues she has won when others less favored and less bold and daring would have lost. She did not come to the dignity of ruler by birth or by inheritance. The Emperor who died forty years ago left no son by his wife but did leave one by a concubine. That son being the heir to the throne his mother became Empress-Dowager. She still holds that high position and is the real ruler of China. But what of her son? When he became old enough to reign in his own name he very suddenly and mysteriously died. And suspicion is not lacking that the Empress-Dowager-mother could, if she would, enlighten the world on that "mystery." But she preferred ruling China to clearing up mysteries, even though that mystery had to do with the sudden death of her son and China's ruler.

Her next step was to arrange a new succession in favor of a little boy cousin of her departed son. She was absolute ruler again until that boy became of age—as she is yet. On his becoming of age certain other "mysteries" were thought of, but as the Outlook very pertinently remarks, "China had grown more civilized than on the previous occasion, hence she was obliged to execute a shrewd stroke-of-state, as she did not dare to make away with the Emperor entirely. Taking advantage of his pronounced opposition to her well-known anti-foreign views, and taking advantage of the universal reverence for age in China she actually imprisoned the Son of Heaven on the ground of unfilial action." This imprisonment and the consequent humiliation thereof brought the Emperor to proper respect and to a very filial devotion (?) to the Empress-Dowager, who is today the real ruler of China.

HOW CARE CHEATS THE UNDERTAKER.

Under this caption the Saturday Evening Post of August 4 has some very reasonable suggestions and advice: "The oldest doctor in England died in the present year. If he had lived a few days longer he would have reached a hundred years. The most interesting thing about his career was not any special work that he did, but the fact that he never practiced his profession because of his delicate health. He was one of the many men who expected from early youth to die soon, but through care outlived every early associate. We see the same experience constantly. The thin, sickly looking, apprehensive person, whom no insurance company would accept on appearances, at any price, clings on year after year and becomes a veteran, while the rosy citizen who can eat all day and drink all night and who has no fear of consequences drops off suddenly, and many in the large attend-

ance at the grave express wonder that such a healthy man should die while others so plainly marked for the cemetery are present at his funeral.

"Nothing could better show the value of care in the business of living. We seem to know practically everything about disease nowadays, but as Benjamin Franklin remarked, 'Want of care does us more damage than want of knowledge.' The sickly fellow cheats the years by taking care of himself, while the healthy person has an early funeral because he laughs at food and fate. If the doctor who lived to be nearly a hundred could not practice his profession because he was too delicate, the average patient on whom the doctors do practice ought to pause a while and think. This is undoubtedly an age in which the human body is disorganized and weakened by too many medicines. It is a period of overeating, and a lot of judicious starvation would probably be about the best thing that could happen for the race.

"With all the accumulated wisdom of the centuries few men have come to really appreciate the fact that pure air and plenty of it are more important than mere food. At the same time, of course, he need not slight his food, and if he is sensible he will get the best that his purse can buy. Be careful, be cheerful, and be comfortable!"

"Joy and Temperance and Repose Slam the door on the doctor's nose."

Several of the states of the MAN'S BURDEN—tically eliminated the ignorant negro vote from politics. North Carolina has just recently passed a constitutional amendment to that effect. Both Alabama and Virginia have called constitutional conventions with the same end in view.

Whether this was the best for both races and for all parties concerned depends. The white man has yet a "burden" and a duty to perform. Take it that the negro has been eliminated from politics, from the right of franchise, he has by no means been eliminated from citizenship. Suffrage and citizenship are two distinct terms representing two distinct ideas. And to abolish the one does by no means eradicate the other. That the ignorant colored man no longer has the right to vote by no means indicates that he no longer has the right of citizenship. If not a voter he is still a citizen. As such he should, and must still have the privileges, prerogatives and rights of citizenship. If as a voter he is dependent, as a citizen he is an equal. As such he has, and should have, the same justice before the courts, the same consideration at the hands of the legislator, the same advantages educationally and morally that he has had in the past. The white man's duty is to respect that citizenship and strive in every way possible to enlighten and elevate it.

In this connection are a few facts worth bearing in mind. If the colored man has not proven himself worthy of political suffrage he has "proven" himself worthy of citizenship. Unprovoked, he raises no disturbance, engenders no race hatred, throws no bombshells and engages in no labor strikes, riots and what not. And if the ballot has been unsafe and dangerous in his hands not upon him rest the only nor even the greater blame. Designing politicians and reckless demagogues who could so readily use him to further their own selfish ends and aims are more to blame than he. During the civil war when the white men were at the front and their wives and children were at home the colored man showed himself a faithful servant, a law-abiding citizen and, as a rule, a trustworthy and reliable friend. And during all the agitation that has been going on about depriving him of his suffrage he has been quiet and orderly. Observe this from a North Carolina Democratic daily:

"It is gratifying to observe that whatever troubles have occurred in the last days of the campaign have been between white men. That is right. The negroes have not been at all troublesome in this campaign and there is no occasion for any war upon them. We hope they will be let alone today and hereafter."

It is a fact worthy of note that during the election on August 2 in North Carolina the negro was quiet and orderly and that in only one county was there disturbance and that was between white people.

"Finally brethren," we hope we shall hear no more of "white supremacy" and "negro domination" during these years. We have had enough. Let us as citizens and as men go into the discussion of better things and in the future deal with questions and issues that make for a better state and a nobler citizenship.

THE SUNDAY SCHOOL TEACHER.

BY MISS VERA PRITCHETTE.

This is a progressive age; an age of new and approved appliances; an age of steam, division of labor and skilled workmanship. Methods satisfactory to our forefathers will not suffice today. In every department of human activity there is progress and development.

The progressive Sunday school worker is seeking better things that he may keep abreast with the spirit of the age.

It is to this noble body of men and women, who have consecrated themselves to the Sunday school work that we wish to give encouragement in an honest desire for larger and better things.

It is a great deal the Sunday school asks of people, to be present the fifty-two Sundays in a year, to study, to labor, to endure the cold of winter and the heat of summer, the snow and the rain, and fulfill the duties and obligations of a Sunday school class, and to deal with scholars who are oftentimes unconcerned and mischievous. It is a great deal the Sunday school demands, and there is no department of Christian activity which finds such an abundant answer to its call, for although it may be true that it is not easy for us to get just the kind of teachers that we need, we do find a million and a half of people who are willing to consecrate themselves to this work, and, if the churches of America were ransacked today, another million and a half of people would doubtless be found who would equal these in consecration and devotion to the work.

Some time ago Mr. Chauncey DePew was called upon to give testimony before the committee of the New York legislature upon the methods of signalling employed on the line of the New York Central railroad for the protection of passenger's lives. He gave a very ample and clear account of the plans that were employed, and then made this statement: "Gentlemen, you may have the very best system in the world, but in the last analysis you come to a man, and more depends upon the man behind the system than does upon the system itself." There is some one upon whom the success of the Sunday school depends. You may have the most elaborate place, you may have the loftiest conception, you may have the most magnificent system, but the unit of power upon which it depends is the Sunday school teacher. Give us a good teacher and we shall have a good class, and a number of such teachers will make a good school.

The first requisite of the Sunday school teacher is that there shall be a living soul behind the teaching; for it is a part of God's plan that men shall reach men. Souls must come into contact with souls, it we are to have power and the result of power. Would it not be a good plan if some one would devise for us a Sunday school phonograph? Why couldn't we get some first-class teacher to stand in front of

the cylinder and teach into such a phonograph a Sunday school lesson, and have duplicates of it made for the numerous Sunday schools? With the addition of a big horn and a boy to turn the crank, the phonograph would be complete for teaching us the Sunday school lesson. The first Sunday it was placed before the Sunday school, perhaps there would be quite a number of scholars eager to see it, and for the time being it might somewhat increase the curiosity of those who might attend the school. Doubtless there would be a number of small boys in school who would be ready to turn the handle, and perhaps there might be some present who would be eager to talk into the machine and hear how their voices would sound. Could it be supposed that one single scholar in all that school is going to be brought to a better life because the tin lips of a phonograph speak to him? The fact is, that which has power is the living personality and the character that goes with it. That is the first requisite.

There must be a foundation upon which our teaching stands and that foundation is not so much what we have in our heads as what we have in our hearts. What we are teaches a great deal more than what we say, or as Emerson has put it, "How can I hear what you say, when what you are is thundering in my ears."

There is another requisite: The Sunday school teacher in order to have the greatest efficiency, should be an earnest Christian of a teachable spirit, a Christian in the largest, the loftiest and most magnificent sense. Not merely one who accepts in a general way the Christian faith, one who regards the Bible as containing in some divine way the message from on high, but one whose own heart has been touched, who has passed from darkness into light, who has himself seen the vision that he would impart to his Sunday school class. It is not by pointing our scholars upward to some height, it is not by urging them on, it is by standing on the mountain top with our own hearts aglow, and our own faces kindled with the inspiration, and leading them up to where we stand, that the Sunday school teacher shall have power. We must ourselves be the living realization of what we want our Sunday school scholars to be, if our teaching is to influence them.

May the time soon come when every Sunday school teacher in our land shall teach the lesson, not simply from a lesson quarter, but from the Bible itself, and when every Sunday school scholar shall study the lesson not merely from the lesson-leaf, but from the Book of all books. The quarterlies and leaflets are helps and should be utilized at home and in the school; but when the lesson hour comes let no scholar fail to come into the Sunday school without an open Bible in his or her hand. There are ten million copies of the Bible printed per annum, which makes it possible to supply every Sunday school scholar as well as every teacher, who needs to be a diligent student of the Bible.

A teacher should not be an automatic talking machine, a person who likes to hear himself talk and talks more than he thinks. The automobile is all right in its place but it should not be hitched to the tongue of the Sunday school teacher. The true teacher is the one who teaches his scholars because he loves them, years over them and seeks the best ways to reach the young hearts and bring them to Christ. You must love them if you want power over them. You can win them by love more readily than by the amount you know. You must win them by having in your heart that which will take hold of them, remembering "If any man lack wisdom"—no, that is not correct—"If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not." In a few

words, the ideal Sunday school teacher is a person of practical common sense, conscientious in all things, kindly in disposition, consecrated to God, studious in habits, and one who has the full respect of the community at large.

What do these workers get as a reward for their labor? They have their reward in an ever increasing knowledge of the word which comes only to those who impart that word; for our best knowledge comes only through giving what we know to others. They have their reward, too, in the strength of character, that development which comes from exercise, overcoming obstacles, the harder the difficulties the greater the benefit derived. The S. S. teacher has another reward in the love of their scholars and in their contact with them, but they will have great reward of all when one day they shall be able to say, "Here am I, Lord, and those whom thou lovest me."

THE TWENTIETH CENTURY FUND.

For the benefit of any who may be in doubt about what the Southern Christian Convention did in reference to the Twentieth Century movement, the following extract from the report of the Committee on Schools and Colleges is published:

- We recommend,
1. A call for a twentieth century free will offering for education to be known as the Twentieth Century Fund of the Christian Church, South.
 2. That the amount of the Twentieth Century Fund be a minimum of \$20,000, and apportioned among the conferences of this Convention as follows:

Eastern Virginia,	\$7,500
Virginia Valley,	938
Eastern North Carolina,	3,437
Western North Carolina,	3,125
North Carolina & Virginia,	4,063
Georgia & Alabama,	737

The apportionment of each individual church to be 12½ times the amount apportioned for the Elon College or Educational Fund.

3. That a Committee of three, appointed by this Convention shall have charge of all details of this work not provided for in this report.

4. That each church take this offering by October 1, 1900, both in cash and subscriptions. One half of subscriptions to be paid by January 1, 1901, and the other half by May 1, 1901, and that all cash collections be forwarded to J. A. Mills, Treas., Raleigh, N. C., and held subject to the order of the Trustees of Elon College, who shall have complete disposal of said fund in the liquidation of the college indebtedness. When said debt is fully discharged the remainder of said Twentieth Century Fund, if any, may be spent as the Board of Trustees of Elon College may direct.

5. That pastors be requested to have a Twentieth Century Rally for at least one day by October 1, 1900, arranging programme therefor including speaking if possible by some one other than the pastor.

W. S. LONG,
R. H. PELL,
E. L. MOFFITT,
J. O. ATKINSON,
Committee.

According to recommendation No. 3 of the above report W. C. Wicker, J. E. West and E. L. Moffitt were appointed a committee to have charge of all details of the work. The chairman of the committee is to agitate the subject, and to aid the pastors in any way possible. All pastors should arrange rally day as soon as possible and raise the apportionment for their churches. W. C. WICKER, Chairman 20th Century Fund.

"THE MOST PRECIOUS BOOK."

The Bible is the most precious book in the world, not only in a religious sense, but also in a commercial one. Some of the prices brought by rare copies are stupendous and the aggre-

gate value of all of these undoubtedly exceeds that of any other work ever sold. The highest price ever paid for a printed book was \$24,750 for a Latin Psalter printed by Faust & Schoeffer in 1457. The first book printed from movable type was what is known as the Mazurine Bible, by Gutenberg and Faust, which was issued August 14, 1456. Only two or three copies of this, the greatest treasure of bibliography, are preserved, and one of them was sold at auction last year by the Earl of Ashburnham to Bernhart Quaritch of London for \$19,360, the second-highest price ever paid for a book. Lord Ashburnham paid \$16,000 for it in 1892. James W. Ellsworth, formerly of Chicago, paid \$14,000 for a copy some years ago, which formerly belonged to the Earl of Crawford. The copy in the British museum was bought in 1825 for \$2,520. The Earl of Gosford paid \$19,250 for his copy. The first Bible with a date was printed in August, 1462, by Faust and Schoeffer at Mayence, Germany, and but two copies are known. The one in the British museum was bought from the Duke of Sunderland in 1881 for \$8,000. The other belongs to the Earl of Crawford, who paid \$5,125 for it.—Washington Correspondent.

Most people complain that the census taker, who comes to our doors armed with the authority of the nation, asks too many questions. We dislike to tell our age, or whether we live in a rented house; or object to some other of the inquiries which he is sent to make. But suppose there came a stronger messenger of even a higher power and took the census of our spiritual state! Suppose our consecration could be tested, our tempers put to proof, our words weighed, our gentleness and patience in human relations and our faith in God, measured and recorded! The divine census of the world, which we call judgment, is we sometimes think, postponed. We sum it up as belonging to the distant future, under the title of the "Judgment Day." But God's judgments are no more postponed than His mercies. "No one has learned anything rightly," wrote Ruskin, "until he knows that every day is a day of judgment." We live in the presence of God. He needs no messenger to go with book and pencil, to question and record. He takes account of all our spiritual attainments and defeats, joyfully noting all our overcomings, sorrowfully grieving over our defeats. That thought is happiness for those who work with Him. It is a comfort to those who sorrow over sin—for think how hard it would be for us to tell our heavenly Father of failures which He had not seen! It is only a fear to those who are unloving and put God out of thought.

GOD'S CENSUS.

The census enumerator therefore, is a suggestion of that intelligent and ordered world in which God has given us our place and work. There are no neglected corners, or unknown facts, in God's full view of life. In the census-taking some are overlooked through carelessness or neglect. But God's enumeration of the world is complete and infallible. It goes beneath acts to motives. It acknowledges purposes of good which we have been unable to carry out. It is a Father's loving oversight of children, a Master's reckoning with His servant, a Judge's considerations of the thoughts and acts of men. It goes on, as the lives of men go on, this day and every day. Shall we not live and think as we would like to appear when the summing up of God's observations shall be open to the inspection of the world?—Edeavor World.

"Her Majesty was dressed in a pale yellow silk gown, beautifully embroidered with flowers and dragons of the same color. She wore the head-dress commonly worn by elderly Chinese women, her hair being fastened at the back just below the crown, the front of the head and a part of the forehead being concealed by a silk band heavily embroidered with pearls of large size."

"I was struck with her Majesty's youthful appearance. She was sixty-four, but she looked ten years younger. Her face was plump and free from wrinkles. She had a high forehead, elongated perhaps by the custom of the Chinese ladies of pulling out the hairs at the edge of the forehead with tweezers. She had a strong face and in youth must have been very pretty. During the audience she frequently smiled, and I could see signs of that cruelty with which she has been charged.

"Her Majesty made us welcome to the palace and to China. She said she was glad indeed to receive us as foreigners, and that we should be friendly with one another, for were we not all of one family?"

"The banquet was fine, being made up of many courses and consisting of both Chinese and foreign dishes.

"After the banquet the Empress-Dowager again met informally with the ladies, drinking tea with each of them in turn, and in some cases throwing her arms about one and embracing her.

"At this time she gave each lady a present of a beautiful gold ring set with a pearl as big as a marrowfat pea, three silk dresses from the royal looms and a set of two dozen combs. Throughout the audience she was exceptionally gracious, and her manners were as polite and affable and at the same time as dignified and ladylike as could be those of any empress of Europe.

"The exposure by the police of a series of thefts by a band of little boys of Raleigh calls for serious and practical thought on the Christian people of the whole State. That little boys not ten

"When will the people of our State see that the establishment of a reformatory is an absolute necessity? Surely they cannot remain blind much longer to the situation. The salvation of our State is bound up in the salvation of our boys and girls.—Raleigh Christian Advocate.

A SAD PICTURE.

These are some of the causes of youthful iniquity. In removing them there is a great work to be done by our Christian people. Missionary work for the boys and girls is one of the pressing needs of the day.

years old have been able to practice for some time a system of thieving, which would call for the skill of experienced criminals is a matter not only of wonder but of horror. The same thing, we have no doubt, is being done in many of our towns. This form of youthful iniquity is the result of several things: (1) Lack of parental care and oversight. Some parents seem to act with reference to their children as if there were no such thing as morality and religion. (2) Idleness. The old line, "For Satan finds some mischief still for idle hands to do," never contained more truth than at the present time. (3) Allowing children to run abroad both by day and night. Some parents do not know more than a few hours in the twenty-four, where their boys and girls are. They carefully look after the horses, cows, and dogs, seeing that they are in their proper places. But many children are allowed to run wild. (4) Carelessness in sending the child to Church and Sunday school, and ignoring the necessity of proper companions.

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A Visit to China's Ruler.

Frank G. Carpenier, who is now in the East, sends to the Saturday Evening Post a long article about the Empress-Dowager and China, his facts having been gathered only a few days before the present troubles broke out. Two years ago the Empress Dowager set aside all precedents and received the foreign Legations at Peking. One who was present told Mr. Carpenier about it. Among other things she said:

"Her Majesty was dressed in a pale yellow silk gown, beautifully embroidered with flowers and dragons of the same color. She wore the head-dress commonly worn by elderly Chinese women, her hair being fastened at the back just below the crown, the front of the head and a part of the forehead being concealed by a silk band heavily embroidered with pearls of large size."

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