

# The Christian Sun.

BY EMMETT L. MOFFITT.

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, 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.

A Georgia legislator introduced a bill in the legislature of that State providing that "no woman shall be hanged for murder unless by the special direction of the jury". It is a most beautiful sentiment in man that causes him, in all things, to protect, honor, and defer to woman. It is her safe-guard, securing to her her high position in the world, and preserving the human race from degeneration and final ruin. But it must not be forgotten that there are women and there are women. There are those who are pure and true, noble and ennobling. These are worthy of our highest respect and admiration, and around them all true men and all just laws have thrown up walls of protection that are absolutely insurmountable and impregnable. There are others, however, who are low and mean and vile, whose influence is not only not elevating to individuals and to society, but, on the other hand, is degrading and damning. Their wickedness and crime have unsexed them; and they deserve no lighter punishment than the most hardened male criminal who ever stretched a hangman's rope. It is not simply a body, but a criminal character that must receive chastisement; and if this criminal character happens to be in woman, the chastisement should be none the less severe. The Georgia legislator no doubt thought he was actuated by that beautiful spirit of chivalry that has ever characterized the true men of our Southland; but this is an instance of "chivalry gone to seed", and once started, the end would never be in sight. Away with such sickly sentimentality, and let every crime bear its own name, and every criminal be branded with that name, whether man or woman. Our laws must be respected, and that without partiality to any class or individual.

Two plans for the improvement of the cotton growers have been suggested. "The first is", says The Morning Post, "that a great number of cotton planters go into the market and buy their prospective crops, or the number of bales they generally produce, for delivery next September and then plant their cotton lands in corn, oats and wheat. The South would have the big end of the deal, as the yield would be greatly reduced. The other is that cotton planters prepare the same area of land as usual but plant alternate rows in peas. Those who have tried this experiment say the yield, because of additional room and sunlight obtained by the cotton plant is about three-fourths of a full crop, and that the peas add so largely to the nutriment of the soil that the cost of fertilizer is greatly reduced. This plan is highly commended by ex-Senator M. C. Butler, himself a large planter. In speaking of the coming convention to a reporter of The Columbia State, Gen. Butler said: "The two prominent and controlling factors that depress the price of cotton are—first, the overproduction of cotton and the underproduction of food crops, and second, the inadequacy and inequality in distribution of the volume of our currency. The first we can con-

trol if we will, the second will be corrected in time, I trust, by appropriate legislation. It we could limit the crop in this country to 7,000,000 or 8,000,000 bales a year, it would make cotton one of the best and surest money crops in the world. To reduce the acreage and limit production can only be done by close concert of action and good faith on the part of the principal cotton-raisers. If time enough has been allowed to secure a representative convention from the cotton-growing States at Atlanta, I shall have hopes of such effective and earnest concert of action as will improve the prospects of cotton-planting throughout the entire South. It is sad to think that an agricultural people so favored by nature as ours should be so often made the plaything of speculators and drones in the industrial world. But we can be the masters of the situation, and it is our fault if we are not."

Commenting on a recent fight in the cab of a railroad train, between the engineer and fireman, the New York Voice very pertinently moralizes as follows: "The three words, 'had been drinking', explain the whole occurrence. The incident justifies anew the regulation made by many railroads, among them the Northern Pacific, the Illinois Central, the Chicago and Rock Island, the Boston and Maine, the Pennsylvania Company's lines, the Lake Shore and Michigan Southern, and the Baltimore and Ohio, forbidding employees to drink liquor at all while on duty. It justifies anew the still more rigid rule in force on the Chicago and Rock Island, the Central Vermont, the New England, the Chattanooga and Memphis, the Buffalo, Rochester and Pittsburg, the Colorado Midland, the South Carolina and Georgia, the Iowa Central, the Alleghany Valley, and the Western New York and Pennsylvania, against the employment of any man who is known to drink at all. There is no sentiment about such regulations as these. As a cold business proposition, a man who fuddles his brain with liquor—and any man who drinks at all is liable to take a glass too much before he knows it—is in no condition to run a train, to attend to a switch, to receive or send despatches. And on the same principle, no man who drinks is a safe man to have around in any occupation where life or property may be put in jeopardy by a careless hand or a muddled head. Machinery makes no allowances for the excuses a 'jolly good fellow' may invent for an occasional indulgence. Poets may praise the vine, after dinner orators may sound praises of the flowing bowl, political speakers may orate in defence of 'personal liberty'; but railroad men know that a locomotive has no sentiment, and no amount of rhetoric will pay for a train that has been wrecked by an open switch, or for the lives destroyed by an engineer who has confused his orders. What is true of a locomotive is true of factory and mill machinery. The increased use of machinery is the notable fact of the century. By means of it a man's power has been multiplied, sometimes by 5, sometimes by 50, sometimes by 100. Four men and six girls will now manufacture an amount of paper that 100 persons could barely turn out in former days; and in making wall-paper one person will now do the work of 100. Five persons in the weaving of silk will do the work formerly done by 100. One spinner used to turn out five hanks in the same time in which he can now turn out over 55,000 hanks. A weaver who used to turn out 42 yards of shirting a week will now turn out 1,500 yards. And even in agriculture, we find that the annual product of one man's labor in Dakota may be 5,500 bushels of wheat. The labor of another man will convert this into 1,000 barrels of flour (enough to supply 1,000 people with bread for a year), and the labor of another man will transport it to the Atlantic seaboard!"

### CONTRIBUTIONS.

#### THE SPHERE OF HOME AUTHORITY.

BY PETER.

The husband is by divine appointment the head of the home. "For the husband is the head of the wife, even as Christ is the Head of the church." This Scripture, along with a great many passages, places the husband as the chief executive of the home. Throughout that dominion he walks as a king whose words are "law and gospel". Such responsibility is not to be coveted. It cannot be thought of lightly by the serious and intelligent. It is a responsibility that is far-reaching in its influence and effects. The Great Judge and Maker of us all will call some day for an account of such trusts and responsibilities. To meet the responsibility and discharge its duties well means to be every whit a man. Faithful performance along that line has sent order, peace, harmony and blessing to many homes; while unfaithfulness and failure on the part of the husband to stand manfully where God has put him has caused strife and bitter confusion in thousands of homes.

There are two spheres in the home; and while the husband is the chief executive, there is a sphere in which the wife is queen.

It naturally devolves upon the husband to provide shelter, food and raiment for the family. To do that, and all that it includes, necessitates his going out in the world and fighting against strong tides and enduring such hardships and disappointments as tell upon the strongest constitutions. In doing his part honestly and honorably he finds the margin of time indeed small. Suppose he is a farmer. Then the management of the farm is his. He has no right to annoy his wife with the matter of purchasing tools, buying horses, how the land should be cultivated, kinds of crops to be planted, and the like. If the wife has refined conceptions of woman's sphere and duties, she does not care to have anything to do with those things. If the husband is every whit a man, he will give attention to such matters without calling even the attention of his wife to them. I have ever thought that a woman seems entirely out of place when trying to occupy man's sphere in life.

It belongs to the husband to do all he can in reason to provide the necessary comforts and conveniences for the family, and study the moral and mental needs of the household, as also the religious and spiritual.

Now suppose we turn for a time to the other sphere and see some of the duties of the wife and mother. Here we find a queen. True she is in the dominion of the king and lives in his territory, still she is none the less a queen. There are rights and duties that belong to her. If the husband has furnished the house and means for supplying it with such things as are usually needed in a home to make it comfortable, then does it not seem quite reasonable for the wife to attend to the arrangement of the furniture, the cupboard, closets, dining hall, pantries, and so on? It belongs to her to see to the meals, decide questions of dress for the children and herself, but not for the husband. In a word, she is supposed to have the care and responsibility of the interior of the home. How she shall arrange the pantry, cut the dresses for the children and herself, arrange the rooms, serve her dinners, do her visiting, is none of the husband's business—unless it is an exceptional case, and you know we are now speaking on general principles.

When the husband returns home after the worry and disappointments of the day, where he has been struggling against the strong tides of opposition and disappointment, tired, and often discouraged, there are certain comforts that he naturally looks

for and expects on reaching home. For the benefit of the wife, may I tell of just a few things that the faithful husband expects of the faithful wife? On reaching home after the day's work he does not like to meet complaints. He has met them, perhaps, all day—and such as would have crazed the wife if she could have known of them. He likes to find a chair ready and a kind word to greet him. He should not be necessitated to hunt the house for a chair to go right about mending the fires, or down town to attend to an errand, or jump up from the table to get a drink of water, or hunt the house for a lamp—or to fill and clean a lamp before he can have one to use. I have seen the confusion of such conditions and the discouragements of them. Many a man has sought rest and comfort elsewhere than at home after the trials of the day's work were ended rather than to go home to be met by complaints, and requests to perform duties that he has paid others to perform. He wants to find his wife at home filling her sphere as a wise queen and wife. She can make the home indeed a place of retreat for her husband, and so inviting to him that no other place in all the world will be half so dear to him. The rooms are kept, the meals are on time, the fires and chairs invite him to rest, and the most inviting thing about the home is the sweet-spirited Christian wife. She needs tact, and she usually has it.

Happy Home, Eastern Virginia.

#### THE LIFE MORE ABUNDANT.

BY V. D. DAVID (TAMIL EVANGELIST), OF INDIA.

I will now take up the subject of "the life more abundant", illustrating this truth by pointing out seven mountains which will give you a clear idea of God's teaching in his Word on this very important subject.

##### FIRST MOUNTAIN: MT. SINAI.

This typifies the law of God. Every sinner must come to the experience of this mountain before he goes any further. When the Spirit of God convicts a man of his sin by His law, he sees the wretchedness and misery of his soul. He experiences the flames and smoke of Mt. Sinai. He sees the true photograph of his heart, and he finds that nothing in the world can satisfy him. He realizes the condemnation resting on his head, and he cries out, "What shall I do to be saved?" Acts 16: 30.

To know the true God and his Son Jesus Christ is life eternal. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17: 3.

Friend, did you visit this mountain when you were convicted of your sins? Was this your experience? Perhaps you did not see yourself a great sinner, but did not you see that you were wrong in the sight of God? That is the first mountain visited by every sinner convicted of his sinfulness by the Spirit of God. "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." R. V. John 16: 8.

##### SECOND MOUNTAIN: MT. CALVARY.

This represents the grace of God. When the Spirit of God convicts a man of his sin and shows him the need of a Saviour, then he is brought face to face with Mt. Calvary, where he sees Jesus crucified. In him he finds pardon for his sins and peace within. Calvary was the place where God's justice and mercy met together. That is, judgment was passed upon Jesus, and the door of mercy was opened to every sinner that repenteth. "Mercy and truth are met together. Righteousness and peace have kissed each other." Ps. 85: 10.

The Spirit of God shows him very clearly what Christ has done for him, and how God laid his sins on him on the tree ("Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed": 1 Peter 2: 24), and how he can find pardon for his sins and have "peace

with God". He sees that all of his sins were laid on Christ, and now he knows that he has "passed from death unto life". 1 John 3: 14.

He sees very clearly that his sins were laid on Jesus, and cannot be laid on him again. Christ was punished, and he cannot be punished again. He realizes that his sins cannot be in two places, and he believes what the Lord says: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Is. 53: 6.

He takes him in his word and says: "Oh, I praise the Lord! My sins are laid on Jesus. I know it. I see it. I believe it. I have it. God says it."

"Peace with God." Rom. 5: 1. Pardon for all sins to whose ever believeth. Rom. 10: 10. "With the heart man believeth unto righteousness."

##### THIRD MOUNTAIN: MT. BEATITUDE.

The Spirit of God then takes him to Mount Beatitude, the school for children who are born of God. Mt. Beatitude is the place where all Christians must go for their learning. It is at the feet of Jesus. "His disciples came unto him, and he taught them." Matt. 5: 1.

You may attend one of the greatest colleges in America or elsewhere; you may go under a great teacher who understands theology, Greek, Latin or Hebrew; but he can only stuff your brain with knowledge, he cannot teach you heavenly things unless you have first been taught in this theological class at the feet of Jesus. This is the trouble now-a-days. I do not despise theological seminaries, nor do I despise Greek, Latin, and all that. It is a very nice thing to have good materials, but you should have the Tree of Life before you have the Tree of Knowledge.

Now-a-days people climb up on the Tree of Knowledge and eat all its fruits before they get the Tree of Life. Many seminaries are helping their pupils to know the Tree of Knowledge and its fruits before imparting the knowledge of the saving, keeping and satisfying power of the Tree of Life. This improves the knowledge of the young students and satisfies their brains, but their hearts are dissatisfied and empty without the Tree of Life, Jesus. "Knowledge puffeth up." 1 Cor. 8: 1. It only helps young men to go on to the Tree of Knowledge and eat all those poisonous fruits before they get the Tree of Life in their hearts.

O, friend, first eat the fruits of the Tree of Life at the feet of Christ, and be filled with the grace of Christ and his Spirit! Learn of him and by him, and then the Tree of knowledge won't hurt you. Have plenty of materials, but be sure to first believe Christ, know Christ, receive Christ, have the teaching of Christ, and fill your heart with his words and his truth. Have you been to this college? Are you learning at his feet? Oh, it is a lovely thing to sit at the feet of Christ on Mount Beatitude! There your Lord teaches you all about yourself, and all about himself, and leads you into all truth.

May God help you! First the Tree of Life, and second the Tree of Knowledge. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22: 2. "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 29.

##### FOURTH MOUNTAIN: MT. MORIAH.

After learning more of yourself and your life at the feet of Christ, you find the necessity of consecration and of yielding your will to him once for all, and you are led to Mount Moriah, the place of consecration. There all your pet theories are exploded. Your Isaacs are sacrificed. You lay everything on the altar, your nets, boats, and old father Zebedee as well. Then your father be willing to be anything, to go anywhere, to sit or be sat upon,

to be called mad, fanatic, or to be hooted at, even to become the very dust of the earth for Christ's sake. Many have not found the necessity of going to Mt. Moriah to yield their all, especially their will, because they were not taught at the feet of Christ to understand the exact state of their inward life and the beauty of Christ. This mountain represents separation, yielding and cleansing. "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22: 2. "Present your bodies a living sacrifice." Rom. 12: 1.

Have you visited this mountain? Have you yielded your all? Have you really separated yourself from all the evils of the world, the habits of the world and the fashions of the world? Can you honestly say that your darling Isaacs have been sacrificed before God? Have you really yielded your will unconditionally, once and for all? Oh, friend, until you pass Mount Moriah, you cannot be led to the experience of transfiguration and to serve God. Yield all on the altar anew. Do away with your Isaacs. Be honest with God. Ask him to cut you through and through, to scrutinize your heart, thoughts, motives and desires. Yield all, and believe he has accepted it. "I the Lord search the heart, I try the reins." Jer. 17: 10.

##### FIFTH MOUNTAIN: MT. HERMON.

The Spirit of God then leads to Mt. Hermon, the place of transfiguration. The transfigured Christian is brought face to face with Christ in his glory. All human understandings, flesh, self-life, all disappear, and he sees Jesus only. He sees him, and wants to abide with him. He does not wish to come down from the Mount of Transfiguration. He feels as if he wanted to put three tents upon the mountain. He is altogether taken up with the Lord; he forgets the world and all the pleasure of the world. He is satisfied with seeing his own Saviour and admiring his comeliness, and he is also lost in his beauty, and "Changed into the same image, from glory to glory." 2 Cor. 3: 18.

Have you been transfigured? Have you visited this mountain? Can you say you are "made to sit in heavenly places" now (Eph. 2: 6)? Are you sitting in heavenly places now, or do you think you are going to get there after death? Do you see anybody else, or "Jesus only" now? What is your topic when you speak? What are your thoughts? What is your aim? Jesus only or something else? If not Jesus only, there is still self-life about you. You need to go to Mt. Moriah to get rid of your old man, flesh and self.

If you are on the Mount of Transfiguration, you see Jesus only living in your heart. He himself is the power, the victory, joy and peace. You shall always be in the spirit, and unbroken communion will be your experience in life. You will surely go from glory to glory, seeing Jesus only. They saw Jesus only. They did not see themselves, nor did they see Moses and Elijah, although they saw them first. Now they see "no man but Jesus only." Mat. 17: 8.

The trouble now in churches, meetings and great gatherings is that people seek applause, and almost every one likes to be praised, but when Jesus, the wonderful Ark of the Covenant, lives in the heart, Dagon falls prostrate. Ishmael is cast out and then all glory reigns within. Oh, what a difference will be the result when every believer gets on the Mount of Transfiguration! Then they will lose all sight of themselves, and will see Jesus only.

##### SIXTH MOUNTAIN: MT. PISGAH.

Then the Spirit of God leads you to Mt. Pisgah to see the Glory-land (Deut. 34: 1),—that is the foretaste of heaven. Heaven is not, as some people seem to think, only to be enjoyed after death. That is a serious mistake. Do you see the Glory-land? How far is it? Is it a long journey to you. Christians who are transfigured are now rejoicing and are already in the Glory-land by faith. By faith you shall see all that is prepared for you. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." 1 Cor. 2: 9, 10. While you meditate upon these things you too may be caught up even to the third heaven. "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." (2 Cor. 12: 2), and hear unspeakable words. Praise God!

SEVENTH MOUNTAIN: MT. ZION.

Next he brings you to Mt. Zion, and there you enjoy the praising life all the days of your life, praising at all times, giving thanks for everything, "In everything give thanks: for this is the will of God in Christ Jesus concerning you," (1 Thes. 5: 18), under all circumstances, even under tribulations. Nothing troubles you. When Christians reach this life, the following experience becomes practical in their daily life. "I will bless the Lord at all times, not only once in a while, or only when there are revival meetings, or conventions, but "at all times." "His praise shall continually be in my mouth." Ps. 34: 1. "They glory in tribulations." Rom. 5: 5. They "are changed into the same image from glory to glory." 2 Cor. 3: 18.

We "rejoice with joy unspeakable and full of glory." 1 Peter 1: 8. "In his temple everything saith Glory." Psa. 29: 9. They clap their hands; they shout. They are enjoying this life, not only when they have plenty, but under all circumstances. Wonderful life! "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord. I will joy in the God of my salvation." Hab. 3: 17. This is the life of praising.

Are you on Mount Zion now? Can you praise the Lord, money or no money, work or no work? Friends, have you got this life? We "have" come to Mount Zion, not we "shall." "Ye are come unto Mount Zion." Heb. 12: 22. Do not change the Word of God. It says "are"—not "shall." I don't believe in those people who are waiting for the experience of Mt. Zion in the future. God says "now," heaven now, joy now. This is a life worth living—a praising life. This life only will glorify God, and bring souls to Christ.

Friends, as you read this, make up your minds to possess this life. Lose no time. I found this secret eight years ago. Ever since I have been in this mountain, and it is glory in and glory out. I am happy all the day, under all circumstances, and this life enables me to preach him with all boldness, and has made my Christian life natural, easy and of no effort at all. "My yoke is easy." Matt. 11: 29. It makes everything appear as a privilege, not as a duty. This has changed my trying life into a praising life, a doubting life into a shouting life, and a worrying life into a resting life. My heart is full. I want you to go up on Mt. Zion before you finish reading this.

May God bless you and bring you to the possession of the life more abundant! You can get it at once; it depends upon your faith. Then your life will be from glory to glory, and peace will be flowing like a river. People will see this, and they will glorify God, their Father. "But the path of the just is as the shining light that shineth more and more unto the perfect day." Prov. 4: 18.

Then the Spirit of God leads you to Mt. Pisgah to see the Glory-land (Deut. 34: 1),—that is the foretaste of heaven. Heaven is not, as some people seem to think, only to be enjoyed after death. That is a serious mistake. Do you see the Glory-land? How far is it? Is it a long journey to you. Christians who are transfigured are now rejoicing and are already in the Glory-land by faith. By faith you shall see all that is prepared for you. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." 1 Cor. 2: 9, 10. While you meditate upon these things you too may be caught up even to the third heaven. "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." (2 Cor. 12: 2), and hear unspeakable words. Praise God!