

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.

The following, for which The Christian Advocate is responsible, will be of interest to Bible readers: "Charles Lunn and J. J. Shragge, of Winnepeg, Minn., are the possessors of a rare coin. Numismatics say that it is worth from \$5,000 to \$6,000. The coin is a Jewish silver shekel, worth intrinsically about 52 cents, and about as large as an American or Canadian half-dollar. It appears to be very ancient. On the other side is a representation of Aaron's rod, with the words, "Jerusalem the Holy" in Hebrew characters, and on the other a pot of manna and the inscription "Shekel Israel." Above the pot of manna there is supposed to be a sort of effulgence or scroll, bearing in the middle a Hebrew character. Upon the presence of this mark, which experts can detect by heating the coin, depends its genuineness. Experts state that the coin is the shekel coined by Simon Maccabees, the high priest and ruler of the Jews, 140 B. C.

Some Hebrews, from one cause and another, may be gathering at Jerusalem, in Palestine, but not all. During recent years of persecution in other lands the "wandering" Jew has been finding a home and a safe lodging place in the United States. In fact, it would seem that America and not Jerusalem was now their mecca. The following statistics from a Jewish writer for the American Jewish Historical Society are of interest: The Jewish population in the United States has increased from 3,000 in 1818 to 230,000 in 1880 and to nearly 938,000 in 1897. Among the States the Jewish population is divided chiefly as follows: New York, 350,000, or more than one-third of the whole; Pennsylvania, 85,000; Illinois, 85,000; Ohio, 50,000; California, 35,000; Maryland, 35,000; Missouri, 25,000; New Jersey, 25,000; Louisiana, 24,000; Massachusetts, 20,000. Immigration to the United States in the last twenty years is reckoned at 485,000.

The pension frauds being perpetrated in the name of the "Union" on the Union in our times is, so far as we know, unparalleled in history, and absolutely shameful in proportions and disgusting all the way through and through to those who really fought in the Blue, as well as those in Grey. It seems that Congress is either hopeless or helpless in checking the miserable fraud, and our only resort now seems the creating of a healthy public sentiment against such. To this end it is encouraging to see some of the ablest journals in the North fighting with pen and brush against this growing national ill. Harper's Weekly is doing valiant service in this field, and from a recent issue we quote these telling facts: "It will be recollected that James A. Garfield stated in 1873 that the high water mark had been reached, and that from that time on the pension list would decrease. It must be admitted, therefore, that the enormous increase in the number of pensioners and in the annual appropriations for them since 1873 cause suspicion. In 1873 there were 238,431 pensioners on the roll. Since then 321,485 pen-

sioners have died, and there are now on the rolls 976,014 pensioners, of whom 733,527 are survivors of the war. In 1873 the amount paid to pensioners was \$26,502,529, and now the annual appropriation is about \$140,000,000. There are now carried on the rolls 6,405 more "survivors" than there are living survivors of the war. . . . For the years 1894, '95, and '96, sixty-eight per cent of the claims for original pensions under the general law were fraudulent. For the same years sixty-eight per cent of the demands for increase of pensions under the general law were fraudulent, as were eighty per cent of the claims for increase under the law of 1890. These are some of the reasons why the friends of the old soldier believe that the pension agents and complainants or self-seeking Congressmen are making him the unwilling associate of fraudulent mendicants."

There never was a time in the history of the world when foreign missions received the study and attention that it does to-day. It is one of the most hopeful signs of the times. And what makes the sign even the more hopeful is the fact that the agitation for the cause of missions is so general and wide-spread among the college young men of our times. Besides the number of these men who go into the foreign field from the various churches, there is a movement among students themselves resulting in great things for the mission cause. Says the Recorder of last week: "The public, even the Christian, has not kept informed of the wonderful progress effected recently by the Student Volunteer Movement in behalf of world-wide missions. Three years ago, for example, there were about twenty classes for the study of missions in all the colleges and seminaries. Now there are above 250. Ten years ago church boards were calling for more men for mission fields. Now more men are offering than can be sent, until there is an increase in missionary funds. Five years ago most students went out from colleges without having the claims of world-wide missions presented to them. Now, in 800 seats of learning these claims are presented not once, but many times to every graduate."

The past year has, in many respects, been a favorable one to all classes of people in this country. There have, perhaps, been as few idlers as we have had around us for a number of years. And the Lord has abundantly blessed all who labored. It was a year especially favorable to the farmer, who has for several years received very low prices for his products. The truck farmers made good crops, and sold for good prices. Peanuts and corn have advanced hopefully. Wheat has sold for fancy prices, and tobacco has been profitable. It is the cotton farmer who has suffered most. He has been in hard luck for some cause or other—perhaps overproduction—but with the rapid increase of cotton mills throughout the country, especially in the South, and with a probably decreased production, we hope to see them in better shape this year. The Morning Post speaking of this subject says: "The year of 1897 was not altogether unfriendly to the grain growers of the country, especially as compared with the year previous. According to the statistician of the Department of Agriculture at Washington, the crop of 1897 shows a decrease in quantity as compared with 1896, while the net return in money was greater. Corn led all the other cereals in both quantity and value with a yield of 1,902,967,933 bushels. This represented a falling off of over 380,000,000 bushels as compared with the year preceding, but higher prices increased the value by a little over \$10,000,000. Wheat, the next crop in importance, showed a yield of 530,149,168 bushels in 1897, with a value of \$428,547,700. (Concluded on Fourth Page.)"

CONTRIBUTIONS.

A DREAM.

BY W. F. PRICE.

I had a vision, a dream, one night
While all the stars were shining bright,
And all the world was wrapped in sleep,
Upon the boundless, mystic deep.

I thought I saw the lovely form
Of Him who calmed the sea and storm,
And bade the winds to cease their roar
Upon the Galilean shore.

I thought I saw him lingering high—
Suspended 'neath a golden sky,
While other beings from above
Kept company with him in love.

I thought there was a halo light
Of glory 'round them shining bright,
While night and darkness fled away,
And earth became as bright as day.

I stood enraptured and amazed
As upward on the scene I gazed,
And wondered what the vision meant,
And what could be the token sent.

But ah, alas! like pleasures flown,
The vision changed, the scene was gone;
But not before it gave me this—
A foretaste of his heavenly bliss.

Atlanta, Georgia.

ISAAC, THE HEIR OF ABRAHAM.

BY HERBERT SCHOLZ, A. M.

Part I.

The south-western section of Palestine embraces what was known in the olden times as the plain of Mamre. It was here that Abraham lived from the time of his separation from Lot until his death. Here, also, his son and heir, Isaac, lived all the days of the years of his life. The land lying between the river Jordan and the Mediterranean Sea was then known as the land of Canaan. This land was about fifty miles wide, and one hundred and fifty in length, making an area of seven thousand, five hundred square miles,—a section a little more than one-seventh as large as North Carolina. We used to think that the land of Canaan was a very large land, but an increase of years and knowledge has taught us that it was very insignificant in size, compared with the countries of modern times. From the various descriptions given of it, we are led to believe that it was a land of considerable fertility and richness. It is spoken of as "a land that floweth with milk and honey", a figurative expression denoting its adaptation to the habitation of man. Yet this fertility and richness of the soil does not seem to have been evenly distributed over the country. Some sections are said to have been better than other sections. We find this condition in almost every country. Some parts of Canaan were almost barren, while other parts appeared inexhaustible in vegetable wealth. We must not overlook the fact that the section of the world in which Canaan was situated is noted for the number of its deserts. South of Palestine is the great Arabian desert; west of it is the great Sahara desert; and east of it is the desert of Persia. The country is spotted with deserts. Hence, the land of Canaan may be regarded as a beautiful oasis in a desert land.

When Abraham came into this country he found it inhabited by people who bore the name of Canaanites. They were close kin to the Chaldeans, and probably spoke the same language, only a different dialect. They were governed by tribes. Every tribe had its father, or chief, who was the oldest man in the tribe. This tribal government was the earliest form of government. It arose in this way: all the members of one family settled close together, and bound themselves together for protection under their oldest representative. When the family had existed for several generations and its members became so numerous that the tribal form of government was impracticable, they changed from a tribe to a kingdom, and chose for themselves a king. Sometimes several small tribes that were related would form a confederation and unite under one kingdom. This is the way the Canaanites did. The Canaanites were, for the most part, an idolatrous people. They had wandered away from the true God, and were the worshippers of idols.

Their occupation was chiefly agricultural and pastoral. With their flocks they moved from place to place, pitching their tents wheresoever the land offered them good pasturage and abundant water. Sometimes where there were no streams of water convenient, wells were dug; and these wells, on account of the labor expended on them, and their importance to the people and their flocks, were regarded as prominent places in the land, in the same manner as we would regard a cross-roads store and post-office in some backwoods section of our country.

It was in such a land and among such a people that Isaac, the subject of our sketch, first opened his eyes to the light of day. At the time of his birth, his father was a hundred years old, and his mother but a few years younger. Like Samuel, the prophet, and John, the Baptist, and Jesus, the Christ, he was the child of promise, and came into existence through the special favor of God. His father was a very wealthy man. His home a home of plenty. Men-servants and maid-servants, slaves and free-born, were ever present in Abraham's home to do the bidding of their master. Like the centurion in the time of Christ, Abraham said to this man, "Go", and he went; and to that man, "Come", and he came; and to another man, "Do this", and he did it. Abraham's flocks and herds were so numerous that it took immense tracts of pasture lands to support them. The shepherds under his employ reached up into the hundreds, and served him as common laborers in times of peace, and as soldiers in times of war. He had gold and silver in abundance, and all other comforts of life which could possibly be procured in those rude and primitive times. But notwithstanding all these possessions, the young lad, Isaac, did not enjoy so many comforts and advantages and blessings as the son of a rich man enjoys in this enlightened age. There was no stately palace standing on the plains of Mamre, with spires and domes and turrets, glistening and sparkling in the bright sunlight. There was no beautiful grove, with walks and flowers and shrubbery and fountains of sparkling water casting up its silvery spray; but in the place of these, there stood a simple, humble tent, its weather-stained folds acting as the only shelter which the boy could use as a protection against the heat of the sun and the fury of the rain. The floors of that home were not covered with Brussels carpet. No magnificent paintings adorned the walls. No costly lounges and rocking-chairs and pianos and chandeliers and vases and marble tables furnished the rooms. Only the simplest furniture could then be procured. Isaac did not have the privilege of attending school from the time he could talk until he was grown. There were no schools then. No churches. No printing presses. No books. His home was a very humble home compared with the homes of the wealthy in our day. The poorest man in our land can afford a better home than a tent. Only a wandering gypsy, or an itinerant photographer, or a crowd of circus people will condescend to live in a tent in this year of our Lord. And yet, a tent was the best home which the great, the wealthy, the divinely-favored Abraham could afford. But it isn't a palace that is essential to a good home. Beautiful exteriors do not always possess happy interiors. Some of the happiest families live in log-cabins. The home of Isaac, notwithstanding its simplicity, was a happy home. The reason it was such a happy home is, God abode in that home. Isaac's parents were God-loving parents. They loved God and also loved each other. Love was the power which ruled that house; hence, it could not be otherwise than a happy one.

If you cannot see and reason in serving God, it is because you have your eyes directed toward Satan.

"OLD TIME RELIGION."

BY REV. W. S. LONG, D. D.

A short time ago I met a good brother who years ago enjoyed singing a song with the title at the head of this article. He tells me that he still loves to sing it; and I believe he still enjoys that kind of religion. "It is good enough". I would that we could see more of it. A religion that makes people truthful, honest, reliable, sober, loyal, and loving, ready to meet their obligations to God and man. Paul says, "Herein do I exercise myself to have always a conscience void of offense toward God and man." Such a religion will make its own announcement. We need not take time to publish it. It will make its own publication. The world gets tired of people whose religion is talked or professed simply. It wants a religion that is lived, illustrated by a clean, white life. The Saviour rebuked the Pharisees for the religion that was mouthed but failed to find a place in their lives. Would it not be well for the followers of Christ to follow him truly? If we would follow him truly we must follow him only. "Ye cannot serve God and mammon." He said little about his goodness, but lived—"went about doing good"—illustrating it. Let us follow him. Others will not fail to see it. If the light, the true light be in us, it will shine, make itself known. There is no ostentation about God's works—no attempts at display. Meekly, humbly he wrought, and the world is blessed and made to rejoice at his beautiful life.

Elon College, N. C.

NO LABOR LOST.

BY REV. D. E. MILLARD.

The ministers of Jesus Christ have this commission from the Father: "Go ye into all the world and preach the gospel to every creature." This does not mean that every one whom God calls into his service shall traverse the whole wide world and hold forth the "Word of Life" in every land. It means that "the field is the world"; that the gospel is a message for all nations, tongues and peoples; that as we go, we are to preach—and that the message of salvation in Christ is to be carried, by chosen prophets of God, into all lands, even into the remotest parts of the earth. As ministers, we are servants, having this treasure in earthen vessels, that the power may be of God. But though "allowed of God to be put in trust of the gospel", how often do his servants seem to labor in vain! They work hard and pray much, but how little fruit do they see of their labor. Perhaps they have worked with prayerful diligence for years, and instead of leading hundreds to Christ, they can count only a few who have found "the pearl of great price" as the result of their labors. After all they have not labored in vain if a few have been saved; and often we find the saying true—"One sower and another reaper."

The Sunday school teacher goes to his or her little class every Sunday with an earnest and consecrated heart, telling "the old, old story of Jesus and his love", apparently without results. But such labor is not lost. What is not apparent now will be some time.

These workers for Christ are sowing the seed which will in time be harvested by God's reapers. We may see but little of the fruit and may feel that we have done but little—but let us keep on doing, and what we do here will tell in eternity. For

"It is not in vain that the seed is sown;
If only one soul to the cross is led,
Thy labor is not in vain."

And if it be ours to sow, that others may reap, we need not complain, nor be discouraged.

"What matter, friend, though you and I
May sow and others gather?
We build and others occupy,
Each laboring for the other?
What though we toil from sun to sun;
And men forget to flatter
The noblest works our hands have done,
If God approves, what matter?"
Portland, Michigan.



REV. H. H. BUTLER.

THE PULPIT.

THE HOLY SPIRIT NECESSARY TO A KNOWLEDGE OF CHRIST.

BY REV. H. H. BUTLER.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8: 9.

We were made in the image of God, and communed with him as a friend, as a father, and he lived in us as a temple; though this sweet and delightful union was not of very long duration. We, by our own disobedience, by sin, broke asunder that blessed union with our God and separated ourselves not only from our Maker, but from all that is good, and brought upon us disease and death. But God in his goodness and mercy and great love did not entirely forsake us—there is light in the darkness. He was not willing that we should forever perish, therefore a bright and glorious star was seen in the East, and wise men were guided to Bethlehem's manger, where they saw the Son of God, who came to drive away the darkness and to let in the light and life, which had been destroyed by disobedience and sin, by his own sufferings and death upon the cross. God gives his Son to make atonement for sin. "Come see the place where the Lord lay."

"Come, saints, and drop a tear or two
For him who groined beneath your load;
He shed a thousand drops for you—
A thousand drops of richer blood."

God also gives us his Holy Spirit to renew our natures, so that we may be restored to his love and favor and made meet for the inheritance we forfeited by disobedience.

It is of the Holy Spirit that Paul is here speaking. He (Paul) declares that we must have the Holy Spirit dwelling in us if we would win heaven. Some may understand the Spirit as referring to the disposition of Christ, though the context plainly confines its import to that blessed Spirit who raised up our blessed Lord from the dead, and who will in due time raise up us also. He is called "The Spirit of God", and "The Spirit of Christ". Why is this? Because God and Christ are one. Christ is God. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Christ is God, and the Holy Spirit acts as his agent. Now I want to show you, my dear brethren and friends, that we may and that we must have the Holy Spirit to know Christ our Saviour.

I do not mean by "having the Holy Spirit" that we shall have and possess those common operations of the Holy Spirit which all men experience and resist. Paul did not mean that. Nor do I mean those miraculous powers which were given to the apostles. There were many who were Christ's who never received those wonderful powers. I mean those special powers of the Holy Spirit whereby we may be enlightened to know Christ—know him to be our Saviour, and to be transformed into the blessed image of God. In this way, my dear brethren, we can and must have the Holy Spirit to be fruitful and happy.

In the beginning of our holy religion, not a few, but whole churches received and enjoyed the blessed influences of the Holy Ghost. The great apostle prays that the whole church at Ephesus might have "the Spirit of wisdom and revelation in the knowledge of Christ." And also that they might be "renewed by the Spirit in their inward man." And in speaking of the Church of Christ at large, he (Paul) ascribes their attainments to the operations of the Holy Spirit. Titus 3: 5, 6. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Now, my dear brethren and friends, if it was necessary for the Christian Church, the whole church, in her beginning to receive and have the Holy Ghost to teach, guide and comfort them, why is it not necessary for us now? How can we know anything without some one to teach us? And how can we know of Christ our Saviour without the Holy Spirit to teach us? How can we find our way through this dark and sin-cursed world without the Holy Spirit to guide us? How can we receive comfort amid the changing scenes of this life, without the Holy Spirit? God works upon his children by the power and influence of the Holy Ghost. Our need of salvation is as great and as important as our fathers' and mothers' was; our sanctification just as necessary. Our strength is no greater than that of the early Christians, the work of sanctification no easier that we do not need the same divine assistance. Paul tells us that "The promise of the Spirit is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Paul did not mean to limit the gift of the Holy Ghost to the Apostolic Age, because he shows us the great necessity of having the Holy Spirit ourselves.

The Holy Scriptures teach us to pray for the gift of the Holy Ghost. Christ Jesus himself says, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Jesus speaks to his disciples, saying, "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin and of righteousness and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." You see now, my brethren, that you cannot be a Christian without having the Holy Spirit, and that you cannot have the Spirit of God without seeking. "Ask, and ye shall receive; seek, and ye shall find." So to have and enjoy the things of God, we must seek for them—we must pray earnestly to God through our Lord Jesus Christ—we must surrender our all in the hands of Christ our Saviour, and the Holy Spirit will come into our souls and our hearts will rejoice,—we must obey him. Acts 5: 32, "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." We are to knock at the door; we are to knock down and lay out dead every sin, and then the door will open and we will find ourselves in the great mansion, in the presence of God, by the gift of the Holy Ghost.

(Concluded in Next Issue.)

Richmond College (Baptist) is to be opened, in the higher classes, to young women. And thus co-education makes an inroad upon the Baptists in the South. It will not be long before all the colleges are opened to both sexes—it's useless for a few conservatives and a few old-timers to try to withstand the tide.

The report that Consul-General Lee will tender his resignation is officially denied. No one has ever given better satisfaction in this line of work than Gen. Lee, and we are glad that he will continue to hold the position.