

The Christian Sun.

BY EMMETT L. MOFFITT.

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

\$2.00 PER YEAR.

ESTABLISHED 1844.

RALPH, N. C., THURSDAY, JUNE 16, 1898.

VOLUME LI: NUMBER 25.

The Christian Sun

The Organ of the General Convention
of the Christian Church (South).

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 number of employers in North Carolina whose employes have entered the army have expressed their intention of continuing their pay during their absence, and also of looking after dependent members of their family who are left at home. That is about as patriotic as going to war. Such men are an honor to any State or country.

Another fact in connection with our national existence is both curious and interesting, and that is this: Although essentially unwarlike and at all times maintaining but a small army and either no navy at all or one of very meager proportions, when compelled to fight we not only have been always victorious, but also we have taught our older and more experienced neighbors many of the most important lessons connected with naval warfare. From the United States was learned the lesson of the value of privateering—as an auxiliary to the movements of the regular naval force; we demonstrated the paramount importance of good gunnery even against superior weight of metal, and that “the man behind the gun” was, after all, the main factor in a naval engagement; then, too, we proved the superiority of our shipbuilders by producing the finest types of ships afloat. The first steam trigate on the navy list of any nation flew the stars and stripes; the Monitor revolutionized all existing naval theories as to offense and defense, at once rendered obsolete the type of man-of-war then constituting the fighting strength of foreign fleets. It would be strange indeed if it should be the destiny of our nation to solve for the world the as yet unsolved problems in naval warfare consequent upon the use of steel ships and of modern guns and armor, and to determine the practical utility and destructive power of the deadly torpedo under all possible conditions, in fleet contests or in single ship combats.—“The Navy of the United States,” by Henry W. Raymond, in The Chautauquan for June.

In the May Ladies' Home Journal, Edward W. Bok notes that “the college year now near its close has a significant importance in the fact that during it the higher education of the young woman has shown a strong domestic trend. This has been true of nearly all the important women's colleges throughout the land. It is true that the field has only been entered. But the beginning has been made, and the domestic course has proven, in every instance heard from, the most popular innovation of recent years. * * * There is only one true solution of the servant-girl problem, and it must be shared, part and part each, by the servant and mistress. Before we can have intelligent service in our homes we must have domestic training schools, just as we have manual training schools. Here and there in our country these schools are springing up, and they will multiply fast when their necessity and results are better understood and seen. Well equipped training schools will produce well equipped service, and domestic service will, through their influence, become

an art and a profession. * * But while the servant is undergoing her domestic training, it is equally necessary that the mistress should become better acquainted with the domestic arts so that she may intelligently direct, where the other intelligently works. These two must go together: the one without the other is not enough. If the girl of to-day expects, when she is a wife, that her servant shall do her work in a competent manner, she, as the mistress, must be competent to direct. She must herself understand the work she asks her maid to do.”

In view of the probability of our soldiers or sailors invading and holding Cuba or the Philippines, a glance at what conditions would exist under martial law, as shown by instructions to army officers, is of interest as the St. Louis Post-Dispatch. In the first place it should be understood that the mere presence of a hostile army proclaims martial law, whether or not any public warning to the inhabitants has been issued. Martial law gives the entire legislative and executive power to the commander of the invading force, unless some other person shall be appointed by him or his government. Every inhabitant of the country occupied, his person and effects, is subject to the execution of the military administrator's laws. Consuls to the country or State under subjection are included, since they are not recognized as diplomatic agents. The functions of ambassadors, ministers or other diplomatic representatives accredited by neutral powers to the dethroned government cease, but the conquering power usually recognizes these agents as temporarily accredited to itself. What measures shall be adopted for the government of the country occupied are determined by the military commander, who uses such means as he deems necessary to conserve the interests of his own country regardless of their effect upon others. However, it is cardinal principle of martial law as administered by the United States that non-combatants shall not be disturbed in the pursuit of their every-day avocations unless absolutely necessary. Martial law disclaims all cruelty and bad faith concerning compacts effected during the war, and does not countenance extortions or other transactions for private gain or revenge. On the contrary, offenses of this kind are to be severely punished, especially if committed by officers. Martial law affects chiefly the policing of the territory where it exists and the collection of the public revenues and taxes, whether imposed by the expelled government or the invader. Under martial law, administered by the United States in Cuba or the Philippines, officers and the necessary force of clerks, acting under the orders of the American commander, would take possession of the custom houses and municipal tax departments and collect all the money due under the old regime and whatever might be levied by the military commander. All civil and penal laws may continue under martial law if the military commander so elects. But he may abolish the courts and have offenders tried by court martial. Such crimes as may not come under the jurisdiction conferred by statute or court martial will be dealt with by military commissions. While the safety and welfare of non-combatants is to be considered at all times, when the commander of a besieged city expels the inhabitants of this class in order to economize the food for those who are fighting, the besiegers are justified by the law of war in driving them back in order to hasten the capitulation by famine. Every commissioned officer in the United States army and navy is provided with a compendium of circulars, orders, etc., in which all the rules of martial law are set forth clearly, and each officer is supposed to be thoroughly posted thereon.—Post.

CONTRIBUTIONS.

THE LIFE MORE ABUNDANT—ITS MARKS.

BY V. D. DAVID (TAMIL EVANGELIST), OF INDIA.
(Concluded from last issue.)

V. IT IS A VICTORIOUS LIFE.—“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savior of his knowledge by us in every place.” 2 Cor. 2: 14.

What is victory? Victory means victory. Victory does not mean getting down in the dumps, as Americans say “getting blue”. Paul testifies he was always triumphant; that is the outcome of this abundant life. Always triumphant, not only two, three or four hours, but the whole day—always. I would like you to understand this always. Never bring an excuse. Always victorious. There are many temptations; but that does not alter the fact: Many trials, many sorrows, plenty of tribulations, but in spite of all that, a Christian who possesses this abundant life, can always say “He leadeth me triumphant”—trouble or no trouble, sorrow or no sorrow, money or no money, situation or no situation, good bed or poor bed, feather bed or wooden bed, bed or no bed; tea with milk or without milk, tea with sugar or no sugar, whether things go well or do not go well, whether he gets fed at the right time or does not get fed, lunch or no lunch. This is the life which Paul means he always led in triumph.

It is all very well to praise and thank when your pocket is full, but it is quite a different thing to praise him when you have got an empty pocket and meet with many disappointments; when all seems dark and gloomy, no money coming in, and everything is against you. At such a time you ought to be enabled to say, “The Lord leadeth me in triumph, hallelujah!” That is called a victorious life. How do you like that? Can you praise the Lord for everything? If you have not got this life, how soon you get worried! A little thing upsets you, the least temptation knocks you clean over. If this is the case, I am sure you have not got this life. When you possess this life more abundant, you will see this is true daily in your life.

VI. IT IS A REJOICING AND GLOREFYING LIFE.—“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” 1 Peter 1: 8.

“What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” 1 Cor. 6: 19, 20.

This life fills a Christian life with sunshine all the time in and out. Many are Christians, but are not rejoicing Christians. You may rejoice in certain things, but you do not rejoice in all things. Rejoicing means, “Joy unspeakable and full of glory.” That is what Paul meant. You may see these in your daily life. When a temptation comes, you are taken up by it, and you do not rejoice. You cannot say like James, “Count it all joy.”

Many are very much troubled when temptation comes; they want always to be free from temptation. You can never be free from temptation in this life when such things happen. Join with James and count it all joy. You can't do that unless you possess this life. When people speak ill of you and say nasty things about you, you don't say anything against it, but do you not suffer in your heart a great deal? Is that called rejoicing? You say nothing against it; you bear it; but you don't glory in it. You take it very smoothly, but you have such a sad face. You sit in the corner. You don't retaliate, but you are troubled in heart. You think of what he said of you; you blame him in

your heart, but you don't rejoice in it. Bearing is one thing, but rejoicing in tribulations is quite another thing.

“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience.” Rom. 5: 3.

Again, when people do harm to you, and cause you great loss, or do all the evil that they can to you, you may bear it, but you are not rejoicing in it.

“Great is my boldness of speech towards you, great is my glorifying of you: I am filled with comfort, I am exceeding joyful in all our tribulations.” 2 Cor. 7: 4.

Do you understand what I mean? As a Christian, you bear all things, suffer, say nothing, but you have great trouble in your heart. You do not want to be very small in the sight of others. You don't want to be treated like that. You are careful about your reputation. You are not at all in a position to rejoice over those annoying things. That shows you have not got this life more abundant. When a man or woman possess this life, come what may,—people may call them mad, fanatic, hate them, and say many things against them,—still they will bear it, and not only bear it, but they will rejoice in it. That is called a rejoicing life—the outcome of this abundant life. They not only bear, but rejoice and love them in return. No wrinkles on your face. You will say hallelujah inside always and hallelujah outside as well, when he leadeth you. Glory be to God, this is a rejoicing life. That is what Paul meant when he said, “Joyful in all tribulations.”

VII. IT IS A TRUSTING OR EASY LIFE.—“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matt. 11: 29, 30.

Many Christians find that their Christian life is not easy at all. They find it very trying. They do not understand the meaning of this verse in their lives at all. Their lives seem to be a life of fighting and watching, a life of great conflict, a life of great uneasiness. This is not the abundant life. They think this should be the experience of a Christian all the days of his life, not knowing this is a wonderfully easy life. Yes, there is watching;—watching what? Is it watching the devil or temptation? No, no, but watching God as a dog watches his master's face,—as a servant watches his master's voice and face. “Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he hath mercy upon us.” Ps. 123: 2.

Is this Christian life not fighting? Yes, fighting. What is fighting? It is fighting “the good fight of faith.” 1 Tim. 6: 12. If Christ's life is not an easy life, it is not worth having. It was very easy to sin and serve the devil, why should it be hard to serve God? The old life was easy, why should the new life be hard? Friend, do not think that all Christians' lives must necessarily be very hard, though it seems to be so in many cases. The reason is because many have not taken Christ's yoke as yet, and they are burdened with the Pharisee's yoke. “But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” Acts 15: 11. He says, my yoke is easy, my burden light. He is true, so his yoke must be easy and his burden must be light. Your yoke may be hard, your burden may be heavy, then it is not Christ's yoke. Many who do not know Christ's yoke, teach other people that the Christian life is a very hard one. If your life is a hard one, you have the wrong yoke, or you have his yoke on the wrong side. The wrong yoke means trying, making resolutions, trying to serve with the energy of the flesh. This is not Christ's yoke, and I am not surprised that you find it very hard

to serve Christ. His yoke is easy, that is, his will. He never says anything hard. Whatever he says unto you to do, he backs up with his power to you to do it. All the apostles found his yoke to be very easy after Pentecost,—not before Pentecost, not before receiving this wonderful life, but only after receiving it. Service of God was made easy for them; and nothing was as duty but all as privilege. Even when they were stoned and beaten they were happy for being counted worthy to suffer such things. This life stops all do, do, do; try, try, try; and in their stead puts trust, trust; and rest, rest, rest. Oh, what a glorious, easy life. I do admire this life.

For eleven years I was in the life making resolutions, and fighting the battle with my own strength, and was sadly disappointed. Oh, what a marvelous change it brought in my soul when I found this life more abundant. Why do you find this life to be hard?—Because you work, and you have not yet found the Worker, Himself. When the Worker does His work, you will not find it hard. Who is the worker? HIMSELF.

“Now may the God of peace make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.” Amen. Heb. 13: 20, 21.

“Whereunto I also labor, striving according to his working, which worketh in me mightily.” Col. 1: 29.

“For it is God which worketh in you both to will and to do of his good pleasure.” Phil. 2: 13. Carefully read these and you will see who the Worker is. He is working. It is God working in you. As much as he works inside, so far will it work outside. He is the worker who works in you. You are only to work out what is worked in you. Paul said: “Whereunto I also labor, striving according to his working, which worketh in me mightily. Col. 1: 29. How can you work out, if there is nothing worked in? Hundreds try to pump out while there is nothing to pump up. Obtain the life more abundant, and then you will find this life a more natural life, an easy life, because the supernatural power Himself who worketh in you, makes all natural. I would not care to have this life if it was not a natural life. Before my conversion my life was natural when I served the devil: why should it now be a hard life to serve God? A hard life does not come from Christ. Glory be to God! I wish all Christians would see the beauty of this life. That is why many people backslide, because they have not found this life. Many are under the yoke of Moses, do, do, do, and many others are under the yoke of the Pharisees, must, must, must; they have not found His power and the beautiful and glorious word done, done, done. Hallelujah! If you have not this life, you may be sure that you have not the life more abundant. If he moves your hand, you move; if he moves your feet, you move. He speaks through you simply; you are passive, and he is active. Everything is done by him in you and through you.

Are these marks yours? Is this your life? If not, please do possess this life. Lose no time. At all cost, go in for this life before it is too late. Without this life the Christian life is not worth living. When you possess this life, you shall enjoy heaven below here, and God shall surely be glorified in you and through you. Amen.

It is estimated that American tourists who travel through Europe each year spend about \$100,000,000. Owing to the pretty general feeling of hostility on the part of foreign countries toward America just now, this amount of capital will most likely remain at home this year.

A good memory is one that can wisely forget.—Exchange.

Send in your renewal for Sun.

REPRESSIVE CRITICISM.

FROM THE ARMORY.

There are many persons whose activities are plainly negative. They hinder, but they do not help; they keep men from going wrong, but they do not aid them in going right; they criticize and repress, but they do not educate, encourage, or improve.

Sometimes this principle of action is operative in the “schools of the prophets.” A young man starts out full of generous enthusiasm and youthful fervor, longing to do something for God and for a lost world. Straightway the wise men begin to criticize and repress his action. With their critical pruning knife they remove this branch and that bough; they lop off one shoot after another, until at length there is not a limb left to bear fruit. The tree is as straight as a bean pole and about as productive.

After a few years of this kind of treatment the young Timothy is tamed and quieted down, and he becomes a pattern of propriety. He has got rid of errors, of his eloquence, of his individuality, of his energy, of his fervor, and of his power. He is cool as a cucumber, correct as the multiplication table, orderly as a mummy, and faultless to a fault. He is then sent forth with his compeers, with thoughts, ideas, words, tones, and gestures all formed and fashioned after the regular pattern. They have been through the mill, and are turned out as smooth as bobbins, all of a size, and so near alike that one could hardly distinguish them. But they have no life, no energy, none of that exuberant vitality which marks the “trees of the Lord” that “are full of sap, the cedars of Lebanon, which he hath planted.” Ps. 104: 16. Instead of such trees, with spreading boughs flinging their shadows far and wide, we have men hewed, squared, sawed, planed, fashioned, and varnished, with their little dry-as-dust essays and sermons, made by cutting and clipping and borrowing and stealing;—men who are faultless in diction, graceful in action, and immaculate in dress, under whose ministry people neither laugh nor cry, neither repent of sin or grow in grace and in knowledge of God. By successful management such men may keep on the side of strength and wealth, and may prove a social success, but they can never be counted upon as men mighty through God, and never will be remembered as winners of souls and workers in the Master's cause.

It sometimes happens that in a class of students there is some one whose irrepressible buoyancy of spirit disregards both criticism and proprieties and thus retains a physical and moral vigor which, when concentrated and modified by the grace of God, is fruitful in all good and gracious works; but in a very large proportion of the cases it is a serious question whether this policy does not work disaster to many that are subject to its processes. Not all the professed preachers can preach; or if they do preach, can get people to hear them; and while the fields are white and ready for the harvest, souls are perishing on every hand. There are hundreds and thousands of ministers who are not greatly deficient in knowledge, culture or education, who yet turn aside to other pursuits because they do not succeed in the ministry. And often this is because they have in their hearts no burning flame of love to God and man, because they lack, not only the quickening of the divine power, but also those native energies which they once possessed, but which have been smoothed and smothered through criticism, and dwarfed and paralyzed by well-meant but ill-timed repression, and by a self-consciousness and caution which never allows them to throw their whole souls into the work and service of the Lord.

Education is development, it is the bringing out of what is in a man; and while due regard must

be had for all the proprieties, we must remember that most of the aggressive, earnest work of this world is done by men whose fervent love and earnest zeal sets at naught many of the rules and canons of an exquisite taste, and appeals to the common people who, though ignorant and disqualified to judge concerning the nicety of words and the subtleties of controversies, yet recognize worth and appreciate earnestness and genuineness, and need to be brought to personal allegiance to Christ by the earnest and loving invitation and persuasion of men who are zealous for God, and who are burning as well as shining lights.

WHAT IS A CHRISTIAN?

BY IAN MACLAREN, IN THE OUTLOOK.

Christ did not come to cramp any one's manhood; he came to broaden it. He did not come to destroy our manhood; he came to fulfill it. A thoroughgoing Christian is a man with a stronger reason, kinder heart, firmer will, and richer imagination than his fellows—one who has attained to his height in Christ. A bigot or a prig or a weakling is a half developed Christian, one not yet arrived at full age.

What ought a Christian to read? Every book which feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not negative, a giving up of this or that, but positive, a getting and possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room: one is to attack the darkness with candles; the other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character: one is to conquer our sins, the other is to cultivate the opposite virtues. The latter plan is the surer—the virtue replaces the sin.

Christianity is not a drill; it is life, full, free, radiant and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of Perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is fellowship with Jesus Christ.

A WISE PRESCRIPTION.

FROM THE CHRISTIAN.

The New York Observer says: “Had we papal authority, we would prescribe for all our theological seminaries and pulpits a four years' course in the spiritual resources of the Bible. We are getting weary by the destructive work that is being done under the name of literary criticism. It practically takes the life out of the Word of God. Four solid years of Bible study would assure a grand ending for the nineteenth century and tinge with gold the whole of the twentieth.”

What we study is vastly more important than where we study, and though great established institutions, with large endowments and learned instructors, may afford great advantages, yet in them often men study the words of men rather than the words of God. No amount of human learning can supply the place of that divine wisdom which comes from the Word of God, “which liveth and abideth forever.” No matter what we study, if we neglect God's Word the man of God will never “be perfect, thoroughly furnished unto all good works.” He may know Greek, but he will not know God; he may understand Hebrew, but will lack the Holy Ghost, and his life and ministry will be a failure; while some untaught and ignorant yet honest and sincere student of the Bible will accomplish work for the Master and win souls to shine in the kingdom of God.