

# 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

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

### CARDINAL PRINCIPLES.

1. The Lord Jesus as 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.

For the purpose of raising revenue an act has been passed by Congress requiring that after June 30, 1898, all checks and drafts must be stamped with a two-cent stamp. These stamps can be obtained at the revenue offices. A severe penalty is attached for failure to comply with the law. It is important, therefore, that business men should make a note of this. We give below the schedule of the principle items of this war tax revenue act: Beer, ale, and other fermented liquor, per barrel, \$2; tobacco—manufactured, per pound, .12, cigars, cigarettes, over 3 pounds per 1,000, \$3.60, cigars, under 3 pounds per 1,000, 1.50; tea, import, per pound, .10; bank capital, including surplus, over \$25,000, 50, for each 1,000 over 25,000, \$2; brokers in negotiable securities, 50; pawnbrokers, 20; commercial brokers, 10; theatres, museums, concert halls, in cities of over 25,000 inhabitants, 100; circuses, 100; other shows and exhibitions, 10; bowling alleys, billiard rooms, per alley or table, 5; tobacco—dealers—leaf tobacco, sales between 50,000 and 100,000 pounds, 12, sales over 100,000, 24, manufacturers—sales under 50,000, 6, sales between 50,000 and 100,000, 12, sales over 100,000, 24, manufacturers of cigars—sales between 100,000 and 200,000, 12, sales over 200,000, 24; stocks, bond debentures, certificates of indebtedness issued after July 1, 1898, per \$100 face value, .05; transfers of stocks, per \$100 face value, .02; sales of merchandise for present or future delivery on exchanges, per \$100, .01; bank check or sight draft, .02; bills of exchange (inland), time draft and promissory note, money orders, for each \$100, .02; bills of exchange (foreign), letter of credit, drawn singly, per \$100, .04; in sets of two or more for each bill, .02; bill of lading or receipt for any goods to be exported, .10; bill of lading to be issued by express and transportation companies, per package, .01; telephone messages, charged at 15 cents or over, .01; surety bonds, .50; certificates of profit, memorandum showing interest in corporation, or transfers of same, per \$100 face value, .02; certificates of damage and certificates of port wardens or marine surveyors, .25; other certificates not specified, .10; charter party, per vessel of 300 tons, \$3, between 300 and 600, 5, exceeding 600, 10; contract, broker's notes of sale or exchange of goods, stocks, bonds, notes, real estate, etc., .10; conveyances, value between \$100 and 500, .50; telegraph messages, .01; custom house entry, not over \$100, .25, between 100 and 500, .50, over 500, \$1; custom house entry for withdrawal, .50; insurance (life), for each \$100 of policy, .08, industrial weekly payment plan, 40 percent of first weekly payment; leases—for one year, .25, between one and three years, .50, over three years, \$1; manifest for custom house entry or clearance for foreign port, per ship of 300 tons, 1, exceeding 600 tons, 5; mortgage, between \$1,000 and 1,500, .25, for each 500 additional, .25; passage ticket to foreign port, costing not over \$30, \$1, between 30 and 60, 3, over

60, 5; \*\*\*power of attorney to vote, .10, \*\*to sell, rent or collect, .25; protests of notes, etc., .25; warehouse receipts, .25; medicinal, proprietary articles, and perfumery, cosmetics, etc., per package of 5 cents, retail price, .00125, between 15 and 25 cents, .00625; chewing gum, per package of \$1, retail value, .04; sparkle or other wines, per pint bottle, .01; petroleum and sugar refining or transporting oil or other products by pipe line, excise tax on gross receipts exceeding \$250,000, .0025 percent; palace or parlor car seats or berths, per seat or berth, .01; \*legacies between \$10,000 and 25,000 to lineal descendant, or brother or sister of testator, per \$100 clear value, 75; to descendant of brother or sister of testator \$150, to brother or sister of father or mother of testator or their descendants, 3, to brother or sister of grand parents of testator, or their descendants, 4, to other beneficiaries, 5; tax on legacies between \$25,000 and 100,000, multiplied by one and one-half, between 100,000 and 500,000, multiplied by two, over 1,000,000, multiplied by three. These schedules will go into effect in sixty days: Mixed flour, dealers, per annum, \$12, per package, imports included, between 98 and 196 pounds, .04.

\*\*\*7% per cent discount allowed. \*\*Wives and husbands exempt. \*Religious, literary, charitable societies, and public cemeteries exempt. \*\*\*\*Claims against United States exempt.

The United States transports with sixteen thousand soldiers have arrived before Santiago de Cuba, and the probability is that some severe fighting will have taken place by the time these lines appear in print. It is sad to think of the amount of blood shed, the number of lives sacrificed, and the amount of property destroyed, that must of necessity take place before the object of the war can be accomplished. No one can ever picture successfully all the horrors of warfare. No one can ever know how much suffering and anxiety and heart-ache and chagrin and remorse this present war with Cuba is carrying with it. Mothers of America anxious for their husbands and sons who are at the front in obedience to their country's call. Mothers of Spain praying for the safety and return of their loved ones who have been torn from them to uphold what the Spanish nation terms honor. Both nations claiming to be in the right, and praying to the same God for success. That God alone will decide. The price of liberty has always been paid in blood. No people ever yet escaped from bondage without sacrifice of life. It took the first-born of Egypt to set Israel free. Thousands fell before the American colonies were free. Hundreds of thousands have already fallen in Cuba, and the end is not yet. The Cubans have suffered untold horrors, but the day of their deliverance is at hand. And though months may drag their weary lengths along, ere the sun of Peace shall rise on Cuba's blood-drenched shores, yet the dawn of a brighter day is breaking on her horizon, and the time is rapidly approaching when the Spaniards will know her no more as a possession.

That was a pleasing incident at Jacksonville, Fla., week before last when a \$20,000 Confederate monument was unveiled, in the presence of many thousands from North, South, East, and West. Great enthusiasm prevailed as soldiers from all sections in blue vied with each other in doing honor to the memory of the old soldiers who fought, bled and died clad in the old Southern gray. Verily, now there is no North, no South, no East, no West, but one united citizenship.

The United States Government is rapidly preparing for an expedition to Porto Rico, with a view to occupying that island.

The N. C. Teacher's Assembly held an interesting session at Asheville week before last.

### CONTRIBUTIONS.

#### REBEKAH.

BY HERBERT SCHOLZ, A. M.

Under the bright skies and amid the green fields of Mesopotamia lived a little girl who was destined to play a very active part in the history of the Jewish nation. Her father's name was Bethuel, and she had a brother named Laban. This little girl was very fair to look upon, and was the delight and consolation of the household. Her family were shepherds, and on this account they lived in a tent instead of a house. Her parents were good people and feared the true God, and they tried to raise their little daughter to be a God-fearing and God-loving little girl. It was the custom in those times for the women to assist in attending to the flocks and to help water them. So this little girl was taught from childhood how to drive the sheep from the field to the great well, which was some distance away, and to help water the flock. Thus from childhood she grew up to womanhood, and no young lady ever had a better name and purer record than she.

About five hundred miles away from the home of this young lady lived a young man, who was an only child of a very wealthy old gentleman. This young man was partly an orphan, because his mother was dead, and when he lost his mother he felt like he had lost his best friend. For several years he had been very quiet and sad, living continually in remembrance of that dear mother whom he could see no more. But one day his father decided if his son could have a good wife, he would forget some of this sorrow and lead a happier life. Now there were a great many young ladies living in the country where this young man lived, but they were not worshippers of the true God, and his father did not want him to marry one of them. So he called his oldest servant to him and told him to go down into Mesopotamia and seek a wife for his son. And the old gentleman put him under an oath that he would discharge the duty to the best of his ability. So the old servant took a train of camels, and some presents and other things necessary for the trip, and set out on his five hundred mile journey. When he came to the end of his journey he prayed to the Lord that he might be successful in his purpose, and asked that whatever young lady was to be the chosen one for his young master should come out to the well and draw water for him and his camels. The Lord heard his prayer; and very soon the servant, whose name was Eliezer, saw a beautiful maiden come down to the well with a pitcher for some water. At the request of Eliezer she gave him some water, and then offered to water his camels. When Eliezer saw that his prayer was answered he was filled with joy and gave to this beautiful young lady some ear-rings and bracelets as a present, and asked her if there was room enough in her father's house for himself to lodge that night, and if there was also accommodation for his camels. The young lady, whose name was Rebekah, assured him that there was ample room in her father's home for himself and camels, and invited him to her home. She then ran ahead and told her people and showed them the presents, and her brother Laban ran out to the man and said, "Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels." Then Eliezer went in and made known himself to them and told them why he had come. When they found out that he had come in search of a wife for his master's son, who was none other than Isaac, and that he had selected Rebekah, they told him that they would have nothing to say against it, if the young lady wished to go. So the servant then asked Rebekah if she would go back with him and be the wife of his rich and handsome young master, and

she said, "I will go." This was a proud moment for Eliezer, because by the help of God he had been so very successful in his message of courtship to his master's son. It was a strange procedure, that two persons, living five hundred miles apart, having never seen each other, should be destined to become so suddenly partners for life. It was a strange sight as the beautiful Rebekah rode out from her paternal home on that memorable morning, after having received the blessings of the household, to make a journey into a land of which she knew nothing, and to a home that she had never before entered. But the hand of God was in it, and this marriage made on earth was also solemnized in heaven. After a long and weary journey, the bridal party came into sight of Isaac's home, and they saw Isaac coming out to meet them. The strange part of it all was, that Isaac did not know anything about this romantic transaction. But when he met the old servant and heard the news and saw the beautiful bride, his heart rejoiced and he fell in love with her at first sight. Some say that love at first sight is fickle, but it proved lasting in Isaac's case; for we have no evidence that it did not last till death.

So Isaac and Rebekah lived together in the tent of Sarai, and were very happy. Isaac forgot the grief for his mother and found a recompense for his loss in the society of Rebekah. And Rebekah forgot the sadness in parting from her loved ones at home, and found comfort in being ever in the company of her beloved Isaac. After twenty years of peaceful, happy life, Rebekah gave birth to two little boys. She named one of these Esau and the other Jacob. From some cause she loved Jacob much more than she did Esau and this favoritism led her to do something which brought great trouble into the family. When the two boys were grown, Rebekah wanted Jacob to be the head of the family after his father's death. According to custom, this right belonged to Esau because he was older, but through the cunning of Rebekah, Esau was cheated out of his right. This so enraged Esau, that he swore he would kill Jacob as soon as his father died, and Rebekah, fearing that Esau would carry out his threat, persuaded Jacob to flee for his life and to go down to her brother's home and live there until Esau's anger should be abated. This Jacob did, but Rebekah never saw her darling boy again. Years passed away, and Rebekah sickened and died. Grief for her departed son, anxiety for him and longing to see him, perhaps, were the prime causes that brought about her premature death. Surely it had been better for her, had her zeal for her favorite been less intense, or that a maturer view of future probabilities had kept her from making the fatal step which aroused the great wrath of Esau.

#### ONE SIN.

BY REV. C. H. SPURGEON, FROM AN EXCHANGE.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us. One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body, one sin destroy the soul. It little matters how carefully the rest of the lantern is protected; the one point which is damaged is quite sufficient to admit the wind. And so it little matters how zealous the man may be in a thousand things if he tolerates one darling sin; Satan will find the flaw and destroy all his hopes.

The strength of the chain is measured not by the strongest, but by its weakest link, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weakest points are; we have need of very much watchfulness and we have great cause to bless

our merciful Lord, who prayed for us that our faith fail not. Either our pride, our sloth, our ignorance, our anger, or our lust would prove our ruin unless grace interposed; any one of our senses or faculties might admit the foe—yea, our virtues and graces might be the gate of entrance to our enemies.

#### THE LIFE MORE ABUNDANT—CLEANSING.

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

(Continued from Last Issue.)

IV. CLEANSING. — What is cleansing? Many people are talking about it, but do they understand it? First find out the need of cleansing. First of all comes a clean heart; second a filled heart; then a healthy heart and pure life will follow all through; fruits will be seen by others and the Lord be glorified.

(1) If your heart is not clean you cannot have a healthy life. How can a healthy life come out of a filthy heart? Matt. 12: 34, 35, 32. So cleansing is absolutely necessary in order that you may be filled with this wonderful life.

I was staying in one of the best Christian homes at Elsternwick in Australia. A young lady said one day, "Dear brother, I do not see my plant growing. I water it, I try my best with it, but I don't see that it grows."

I said, "What is the matter with it?"

"I don't know; I put water on it and manure it. I have done all that I could, but I do not see any growth. There are a few leaves on the top, but no growth."

I said to her, "Perhaps there is something at the bottom; did you ever think so?" "O," she said, "I never thought of that."

"She took a knife and dug to the bottom of the plant to see if there was anything there. She found a big maggot just at the root, and took it out."

She said to me, "What a big maggot I found at its root!"

I said, "That was the hindrance of your plant's growth. You put manure and water on it, but you did not find out what was hindering its growth."

When I went to Ceylon she wrote me a letter, in which she said, "My plant is growing now. I have learned two lessons from it. First, I found out the reason why my plant was not growing,—because there was a maggot just at its root. Second, that told me exactly the state of my soul."

She had never believed in the cleansing; although I had said many things to convince her, she did not come to the point. But this little incident of her plant and the maggot gave her light on the subject, and now she believes in the cleansing from all filthiness. A healthy life depends upon a clean heart. The plant was not healthy, so it could not grow. Now you see that cleansing of heart is absolutely necessary for a healthy and pure life.

(2) Again, cleansing is necessary to become a vessel unto honour, meet for the Master's use. 2 Tim. 2: 21, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use."

(3) To bring forth more fruit. John 15: 2, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

(4) There is no filling before cleansing. Every vessel and everything within the Tabernacle was clean before the Lord filled the Tabernacle with himself. So cleansing is absolutely necessary before the heart can be filled.

Next, WHAT IS CLEANSING?—The Lord speaks of cleansing throughout the Bible; you find many references to this point. In the 15th of John, Jesus is speaking of cleansing when he says, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (V. 2)

In the 73rd of Psalm, and in the 51st of Psalm, David speaks of clean hearts when he says, "Truly God is good to Israel, even to such as are of a clean heart." (V. 1.) "Behold thou

desirest truth in the inward parts." (V. 6.) In the 36 of Ezekiel, the 25, 26 and 27 verses are very clear proof of complete cleansing, viz.: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Glory be to God, the Bible is full of it, but many don't believe his Word. When God says clean, it is clean. Some say, "God says clean, but I can't believe so far." Friend, if you call it a clean heart, it must be a clean heart. If you say a filthy heart, it is a filthy heart. You can't say a heart is clean when it is filthy. It cannot be filthy and clean at the same time. You can't say your cup is clean when it is filthy. Some have no idea of the heart. The heart means man's affections, aims, ambitions and desires. They must be clean before God uses him for his glory, "a vessel unto honour, meet for the Master's use."

I want you to see this truth very clearly. When you say, "A clean heart," it means a clean heart. Do you really believe this fact?

In the Tabernacle there were three courts; the outer court, the inner court, and the holy of holies. The outer court was clean; the inner court was clean; and the holy of holies was clean. There was no difference: all the furniture was clean. Just so it must be in man's being,—in his outer life, his inner life, and in his holy of holies. His outer life is his deeds; his inner life is his thoughts, his holy of holies is his motives,—or his body, soul and spirit,—and all must be clean, before he himself is filled. God expects every temple of his (that is, every man and woman, boy and girl) to be clean. Unless you come to the point of entire cleansing from all filthiness, as he says, you can't be filled with the life more abundant. Although you may claim him, i. e., his fulness, at the top of an unclean heart, you can never realize the filling or his fulness without interruption until you believe in the cleansing from all, according to his Word.

I always thought God would cleanse me, but not from all filth, —that something would be left within to respond to temptation. That was what I thought and taught. But when I came to his Word, I found that the Lord makes his temple clean every whit. Praise God!

CLEANSING DOES NOT MEAN ERADICATION.—Mind that! Do not go to that unscriptural extreme.

There are two extremes; one extreme is eradication or sinless perfection; that is not scriptural. There is another extreme, "Sin must remain in us;" there is no chapter or verse for this either.

Teachers intuse their ideas into the minds of people who do not read the Bible for themselves and believe what man says, and upset them. They don't give chapter or verse for their teaching, nor have they got a single verse in the Bible to support it. "Sin is eradicated," or "rooted out,"—these expressions are altogether unscriptural. Sin came into the world by the disobedience of one, and it goes out by the obedience of another, even Jesus Christ our Lord. Those who believe in Him and believe His Word so far, are, He says, certainly delivered and cleansed from all filthiness of the flesh and Spirit.

Do you say that sin must remain in a believer all the days of his life? Please give me the chapter and the verse for it. Cleansing means from all sin, all sin. The first man Adam lost purity of soul, but the second Adam brought back purity by His own self; and he has given every man fair play as he gave Adam. Adam disobeyed and brought sin and corruption inside. Christ obeyed and put sin

outside—on the cross. It has already been put out. All those who believe in Christ shall be delivered from sin, and sins, and all evil. Glory be to God!

You ask, "If nothing sinful is left within a believer does that not make him sinless,—incapable of sinning?"

Certainly not. One does not require anything sinful within himself in order to sin. He or she can sin if they will to sin.

For instance, Adam had no evil principle within him. God created man in his own image, pure and spotless,—"And God said, Let us make man in our own image, after our likeness." "So God created man in his own image, in the image of God created he him." Gen. 1: 26, 27. Yet Adam was able to sin: and if he, then you or I can sin at any time, without having anything sinful within us. If you say that I cannot sin without having something sinful in me to respond, then how did Adam and Eve sin without having anything sinful within them to respond?

If you say: "The Lord has left in me something sinful to respond to temptation, that cannot be taken away from me," you limit Christ's cleansing power, and make God the author of sin.

Cleansing is not spiritual attainment,—not spiritual standing,—but your spiritual standing,—your spiritual standing: for every filthiness was put on Christ while he was crucified; only you have to believe and praise him, as you did for salvation.

These two extremes of unscriptural teaching are confusing people nowadays, so that they are not able to glorify God as they ought to, and would limit the efficacy of his blood. They disgrace Christ, they limit God's power, they don't give honor to Christ's blood, they make Christ a very small Savior,—as if he could not cleanse them from all filthiness.

Friend, are you one like that? You disgrace your Savior, you limit his power. If you give chapter and verse to show that after a soul has been cleansed and filled with Christ, sin still dwells within it, I will take your teaching on my kneed. May God help you!

If you say you have sin in you and you call that a clean heart, I can assure you that is the heart which Hindoos have. Heathens say, "I was born in sin, I am living in sin, I walk in sin." Then what is the difference between the Hindu's doctrine and your doctrine? Your Christianity is not worth a straw, and you make Christ's blood of none effect. How can Christ and sin be in you at the same time?

Perhaps you say, "He keeps it under." Where is the Scripture authority for that? He came to put away sin, not to keep it under. He "put away sin by the sacrifice of himself." Heb. 9: 26.

Hold your peace if you have no scriptural authority, and confess the Lord is true. Rom. 3: 3, "For what, if some did not believe? shall their unbelief make the faith of God without effect?" Never teach people your experience or your opinion.

I do not teach sinless perfection: I only declare the Word of God which tells of complete deliverance from all evil and a heart cleansed from all filthiness. Ezek. 36: 25, 26 (above), "From all your filthiness will I cleanse you." 2 Cor. 7: 1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "I give you all the points clearly with chapter and verse. Examine the verses with your Bible and read them with their contexts.

Perhaps you say many teachers tell us that every sin must be put away little by little and thus be overcome. That is an altogether wrong doctrine. You can't put away a single sin: but praise God it has already all been put away for you on the cross before you were born. You have only to accept and thank God for such a deliverance.

(Continued in Next Issue.)