

# 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 North Carolina State Fair will be held in Raleigh October 24-29.

Miss Winnie Davis, "Daughter of the Confederacy", now lies critically ill at Narragansett, R. I.

The republicans and populists have fused again this year in North Carolina, a few populists, however, dissenting.

After the evacuation of Cuba by the Spanish forces President McKinley proposes that the people of the island shall hold an election and vote upon the question of government.

Spain's debt is now about \$1,825,000,000, the interest on which is about \$110,000,000. To meet this and pay current expenses she has a reliable revenue of only about \$150,000,000.

Suffering and death are still rife in Cuba; and the Red Cross Society is calling for help in relieving the unfortunates. The war is over, but its effects will not be overcome for quite awhile yet. The island is almost wholly devastated.

It is now believed that, in accordance with England's demands, Li Hung Chang, one of the most noted men of this century, will be removed from his high office which he has so long held. England demanded his removal because of his partiality toward Russia. Great men sometimes make great mistakes, and fall much more rapidly than they rise.

At the Cambridge Congress of Zoology recently a distinguished scientist, Prof. Haeckel, declared that it is now an absolute certainty that man has descended through various stages of evolution from the lowest form of animal life, during a period estimated at a thousand million years. It may be so, but it will take some of us about another thousand million years to believe it.

Amid the hubbub of war nearly every one has forgotten about the Klondike and the gold and the distress out there. The condition, however, remains about the same as when we heard about it every day. The "very few" have made rich finds, while the "very many" have lost all they had, and are now undergoing the severest privations. It is the old story of the dog and the piece of meat.

The insolent Blanco seems to be desirous of sustaining his reputation up to the very last moment. Miss Clara Barton of the Red Cross Society went to Havana with supplies for relieving the suffering ones there; and the beast, Blanco, refused her admittance. He ought to be hung up by the heels in the middle of some desert or in the jungles of some forest—miserable wretch, to thus snatch the food out of the mouths of starving thousands. His pomposity and bragadocia have about run to seed, but he comes in for a final display before he can leave satisfied. Such men as Blanco and Weyler are an absolute disgrace to any nation.

Of the 2,400 inmates of the Ohio Penitentiary, 1,623 have testified that their downfall was due to King Alcohol.—Ex.

The five Peace Commissioners who are to represent the United States in the conference with the Spanish Commissioners are: Secretary Day, Senator Davis, Senator Frye, Mr. Whitelaw Reid, and Justice White. General Merritt will go from Manila to Paris for the purpose of giving information concerning the Philippines to the commission. They will meet in Paris the last of this month.

At Candia, Island of Crete, a few days ago a riot started that has resulted in the loss of about three hundred Christians, killed by the Mussulmen. It is claimed that a British soldier was, without provocation, stabbed in the back, whereupon he dropped his gun, which was discharged by the fall, and shot a Mussulman. Thus the row began, and it has required a good many soldiers to quell the trouble. It was an effort on the part of the Mussulmen to kill all the Christians they could find.

The war with Spain is over, but just now it seems that we are to have a war over the honors, among the chief army and navy officers of the country. A good many hot words are passing, especially between Secretary Alger and General Miles as to who is entitled to the Santiago honors—Miles or Shafter. Honors that have to be contended for, after already won, do not amount to much. It looks most too much like a kind of selfish "grab game". Our chief officers ought to know where the honors belong and ought to be statesmen enough to let the laurels rest upon the brow of him who justly wins them. It is a right sorry spectacle that some of them are making of themselves.

What an object lesson has just come to us from France. It develops that an officer occupying a high position in the French army forged a letter upon which Dreyfus, another French officer, was convicted of treason and sentenced to imprisonment for life. The officer who committed the forgery confessed it a day or two ago, and since committed suicide. It was in defense of Dreyfus that the celebrated French author, Zola, created so much excitement throughout French army circles recently, and for which, he himself was sentenced to imprisonment. Thus Truth will prevail. Dreyfus has been in prison several years, suffering an ignominious punishment, the result of a forged letter by one of his brother officers. This latter, whose conscience was quickened on account of the great injustice done a fellow being and a brother officer, of which no one knew but his God and himself, as if fleeing from the wrath of an outraged Father, confesses his guilt, and then ends his earthly existence. Envy, malice, uncharitableness, slander, may succeed, apparently, for a while, but as sure as there is a God in heaven, he who is guilty will receive his just reward, and justice be done. We sometimes think he who is afflicted with such wicked propensities is to be pitied rather than punished by his fellow men. God inflicts the punishment, not only in the life to come, but in the torture of the mind, which he must, and does, endure in his sleeping as well as waking moments. No mind, not totally dethroned, can contemplate the victim of such unholly passion without such feelings of remorse as destroys peace of soul and body. It may not always be acknowledged, as in the present case of the French officer, but the Lord will not prevent such suffering on the part of the guilty, for it is his justice to punish such; the devil will not because he cannot, and it is but serving his purpose. Heaven help the man whose living must be the tortures of the damned, the result of his injustice to his brother. Truth will prevail.—The Post.



REV. D. E. MILLARD.

### THE PULPIT.

LIVING TO GOD IN THE SPIRIT.

BY REV. D. E. MILLARD.

"But live according to God in the Spirit."—1 Peter 4: 6.

The religion of Christ, as he taught and exemplified it, is something more than form. It is life and spirit. Or, as the text suggests, it is living to God in the Spirit. It differed widely from Judaism, which was emphatically a religion of forms and ceremonies. Hence it was difficult to make its true character understood, either by those who worshipped in Jerusalem or Mount Gerizim.

Jesus said to the woman of Samaria: "God is a Spirit, and they that worship him must worship him in Spirit and in truth." That he should have made known this great truth of his kingdom to a Samaritan woman was an occasion of surprise, both to his disciples and to others. Says one, referring to this conversation, "The Saviour must have discovered in her a spirit of earnest inquiry, or he would not have committed to her the sublime truths of spiritual worship." And surely as we read carefully the account given, we shall see that the woman was every way sincere in her inquiries. The searching disclosure of Christ had convinced her of sin, and, with faith in the Teacher before her, she called his attention to the real religion which separated the Samaritan and Jewish nations. Pointing to Mount Gerizim, she said: "Our fathers worshipped on this mount, and you say that in Jerusalem is the place to worship." The reply of Jesus prepared the way for the truth, that God is a spirit and is pleased only with spiritual and truthful worship. That in place of ceremonies and forms there must be spiritual life, or a "living according to God in the Spirit." This is true life, and pertains not only to the future, but also to the life that now is.

The subject to which I would call your attention at this time is the spiritual nature of God, requiring a spiritual worship and a spiritual life in man. In treating of God's spiritual being, I will do so first with reference to the Judaism with which it is in part connected. I say in part, for Christ expressly declared that salvation was of the Jews. To them had been committed the oracles of God, while the Samaritans recognized only the five books of Moses. The Jewish nation received and guarded the long line of sacred writings which testify of Christ. Putting himself as one of the children of Abraham, Jesus said, "We know what we worship; and the whole providential training of Israel had been for the purpose of teaching that knowledge. The eventual history which is the background of the Old Testament was God's school for the chosen people to lift them

from idolatrous worship into true conceptions of himself. All the natural attributes which belong to a true spiritual conception of God have found in the Old Testament their grandest and fullest expression.

Christ, as one of the descendants of David, was free to say, "We know what we worship." But we are told that notwithstanding the high character of their Scripture teaching, the Jews worshipped not a spiritual but a material deity. "His right hand is on them that hate; his feet are upon the darkness, and the breath of his nostrils upturn the foundations of the world." The Old Testament is crowded with such representations, and does not the human mind need these metaphors and illustrations to give evidences of its conception of the divine personality? Personality is not necessarily opposed to spirituality. We do not get the right view of the Most High by relieving our minds of all we know of human individuals. God is a person, and we do not spiritualize our conception of him by thinking of him as a being diffused through the universe, without any form or dwelling place. Wherever God is he is present fully in spirit, though unseen. He is here in the majesty of his power, for his power, and wisdom, and care are here pledged to my salvation; and, if I take the wings of the morning and dwell in the uttermost parts of the sea, even then he shall lead me and his right hand shall hold me—

"Wherever earth is fair,  
Or brighter worlds extend,  
Almighty Sovereign, thou art there,  
Creation's Lord and Friend.  
"And where the stars are not,  
Nor sun hath ever shone,  
Beyond the flight of human thought  
There thou art God alone."

What, then, was the error of Judaism? It was the mistake of confining what God meant to be world-wide. To the Jew the worship of the Father of us all was localized and restricted. Jehovah had been localized on Mount Sinai when the law was given, on the pillar of cloud and on the pillar of fire, in the tabernacle and temple.

But the hour had come for a new revelation, and Jesus came to send it forth, to make it known that back of all this localization—all these visible manifestations—was the Infinite One, whom the heaven of heavens could not contain, whose children were to be the spiritual following of that Abraham who believed God and was accepted of him when Canaan was no more sacred than the wilds of America.

To this great truth Israel was blind. Hating the Cross, he clung to the temple, and "poured his heart's blood on the sacred pavements when the Roman legions burned his Holy of Holies." To the loyal Jew Jerusalem, even in her ruins, is the place where men ought to worship. To the Christian the prophecy at Jacob's Well was the emancipation of worship.

Secondly, we are brought to ask, What are the relations of the truth that God is Spirit, and demands spiritual worship and spiritual life towards him who so boldly taught it? It is perfectly consistent with his own claims to divinity, and with the worship and service which he accepted. The disciples, who went everywhere, preaching the Word, went in the power of love, trusting in one who said, "Lo! I am with you always, even unto the end of the world." Their inspiration was from the Holy Spirit, and if they preached Christ and Him crucified it was that the hearts of men might be quickened with love for the Redeemer, and that they might be encouraged and animated to "live according to God in the Spirit."

It was not the body of Jesus, but the divine power with which he was inspired, that filled the hearts of his disciples with faith, and moved Thomas to exclaim, "My Lord and my God!" It is highly proper that we should love the house and place of prayer. And the true disciple, with spiritual longings, can say with the psalmist: "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. But the place is loved and sought not because of any peculiar sacredness attaching to it, other than the convenience and custom of worshipping there. It is that we may "wait on the Lord" and "inquire in his temple; that our courage may be increased and our hearts strengthened."

Thirdly, in considering the subject of spiritual worship and the duties pertaining to the spiritual life, we inquire, What are the relations of the spiritual nature of God, as revealed by Christ, to the nature of man? If man can offer acceptable—that is, spiritual—worship, there must be in the human constitution that which is fitted to this exalted service. God's nature as spiritual is the explanation of man's nature as spiritual. But where-with shall I come before the Lord? What is there in me that may approach unto the Most High? I see him not, nor can my hands find him. Where is my true self—my real personality? I am not the arm that moves at my bidding, nor the eyes which "wander over the starlit vault of midnight." I am not the bodily functions which minister pain and pleasure to myself. The language I use indicates that back of the visible and perishable is an unseen reality, or power, which is a master of all. The essence of man is the soul that thinks, and loves, and wills, and that soul is known only to itself. Says an able divine: "Science may strip away the body in search of the naked human spirit, but the stealthiest approach is eluded, and her wisest analysis baffled. The soul works through the hand, looks through the eye; but hand or eye together cannot find the soul. The mind of John Milton was the camping-ground of the angels of God, but who, by searching Milton's brain, could discover the 'Paradise Lost'?" "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Though he sees not God, yet he may discern and interpret him. God is love, God is righteousness, God is wisdom, God is spirit. It is only by the activity of those faculties which take hold of the Almighty by the individual appropriation of the truth through the ministry of the Holy Spirit, that the soul of man is purified and thus fitted for true worship and the true spiritual life. How the moral nature grows, when we come in to a pure spiritual presence! We breathe a holier air. By a sure, though unconscious, influence, we receive a new vitality. And so, when the Spirit of God is thus brought into contact with the spirit of man, his whole nature will feel the redeeming presence. We need these living manifestations. And therefore the Word became flesh to speak to humanity and to fill the lowly heart with heavenly influences

and divinest truth. Man is not left to work out the truth of God's love from the often conflicting appearances of nature. He beholds the cross—the cross on which Jesus hung—and while he looks, his whole being is taken captive in one sentiment of devotion and he becomes a "new man" in Christ.

From this discussion we are led to see, first, the error of mere ritual worship. By which I mean making religion equivalent to the performance of certain acts at certain times and in certain places. Alas! how many ease their consciences by a mechanical worship at appointed times. But it is a serious error to suppose that God will be satisfied with such formal service, when he requires consecrated hearts and the life and worship of the Spirit.

It follows, secondly, that God's true temple is in the hearts of men. Therefore we should seek him not merely at appointed times and in temples of praise—though these cannot be neglected without harm to the spiritual life—but worship should not be thus restricted. God may come to us in silent hours, even in the night-watches, with a brightness of love we have never known before.

May the Lord deliver us from every form of sense-worship and place-worship, and may we feel that the only true and acceptable worship flows from a heart and life consecrated to God—a life of love and duty: that God is everywhere and that, to the true heart, He is near to bless at any altar.

That we may be so consecrated, soul, mind and body, to Him who is "above us all and in us all" that we shall "live according to God in the Spirit", let us look up to Jesus, the great expression of the truth and life of God, for guidance. Then shall he be a real presence in us, and so far as we are concerned, in the church and in the world; revealing to an ever purer consciousness truths which even now we cannot bear, and leading us on to the day when all who truly know God shall shine as the stars in heaven.

"Great God accept our soul's desire,  
And give us strength to live thy praise."  
Portland, Michigan.

### CONTRIBUTIONS.

GLORIFYING IN TRIBULATION.

FROM THE CHRISTIAN.  
Tribulation worketh patience; trials of faith show its value and its power; and many of the choicest blessings come through sorrow and poverty and conflict and distress. The Sunday School Illustrator gives some examples:

"A Russian convert, for breaking his heathen images, was sentenced to transportation to Siberia, to go on foot one thousand miles, in chains, through the snow. A fellow convert went to see him depart and cheer him as he left home and friends. To his astonishment he found the exiled man full of joy and praising God for the privilege of preaching Christ to his fellow prisoners. We are indebted to saints in prison for many valued treasures. Paul's sweetest epistles emanated from prison. John's Revelation was given from the lonely isle of Patmos—Rev. 1: 9. Bunyan's immortal work was written in Bedford Jail. Luther translated his Bible into German in Wartburg Castle. In Aberdeen Castle Rutherford wrote the letters that are a Christian classic. George Wither, the Puritan poet, wrote many of his best pieces in prison. Montgomery wrote some of his poems in jail. Wm. Tyndall, from Villvorde Jail, Annie Askew, from Smithfield, and Judson from the Burmese prison, wrote comforting and inspiring messages, while Madame Guyon's sweetest poems and deepest experiences were the result of her long imprisonment in the Bastille. Is yours a chained hand and a prisoned life? There may be work for you even in a prison. Three ministers, going into a town for evangelistic work, preached in

the street. One after another they were arrested and imprisoned. They made so much noise singing and praying in their cell that the magistrate ordered them to be separated. Two of them were put into a cell with a robber, but they preached the gospel to the robber and he was converted. Then there was more noise than ever. The magistrate said to the constable, 'I told you to separate these men.' 'Well,' was the answer, 'I have separated them.'—'Separate them again.'—'If I separate them again, they will all get it, the robber is as bad as the rest now.'"

God can bring good out of evil, joy out of sorrow, and light out of darkness. He can make the wrath of man to praise him, and cause all things to work together for good to his chosen ones. Let us glory in tribulation and rejoice in afflictions, for in all these things we are now more than conquerors; and if we suffer with our Master here, we shall reign with him by and by.

### TAKE THE RIGHT PATH.

BY DR. TALMAGE. FROM AN EXCHANGE.

I read of a minister of the Gospel who was very fond of climbing among the Swiss mountains. One day he was climbing among very dangerous places, and thought himself all alone, when he heard a voice beneath him say, "Father, look out for the safe path; I am following," and he looked back and saw that he was climbing not only for himself, but climbing for his boy. Oh, let us be sure and take the safe path! Our children are following, our neighbors are following, a great multitude stepping right into our steps. Oh, be sure and take the right path! Exhibit a Christian example, and so by your godly walk compel the people to come in.

I think there is work also in the way of kindly admonition. I do not believe there is a person in this house who, if approached in a kindly and brotherly manner, would refuse to listen. If you are rebuffed, it is because you lack in tact and common sense. But, oh, how much more effective work there is in the way of kindly admonition! There are thousands of men all around you who have never had one personal invitation to the cross. Give that one invitation, and you would be surprised at the alacrity with which they would accept it.

### THE JOY OF GOD.

FROM THE KING'S HIGHWAY.

Life and earth and the world about with joy even to running over. Happiness sweeps the whole earth with its gay illumination, just as the strong, swift sunshine throws its unimpeded mantle over hill and dale, land and sea. We are too happy; our happiness runs away with us. Its superabundance will hardly let us sober ourselves or steady our views of this transitory world. Joys are thousand told, we cannot count them; their name is legion; we can hardly class them by their kinds. They run out from beneath the throne of God, and electrify millions of souls the world over at the same moment. Our very life is joy, if we will only be honest enough to acknowledge it to God and to ourselves. The unhappiest man on earth has more satisfaction than unhappiness. It is seldom he would even give up his own self and take another, still less forfeit the pleasure of living altogether. What a Creator must ours be, in whose world merely to live is a stronger joy than any temporal misery, however unparalleled, which can befall us! And how marvelously God multiplies his grace upon us in our joy, opening our hearts to love him more generously, enlightening our minds to see him more clearly, quickening our gratitude, giving us a surprising elasticity in our exercises, and taking away the dangerous, alluring beauty of earth's idols by the very strength of the glad, disenchanted light which he throws upon them!