

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.

It is estimated that this nation pays per capita of population, for religious purposes, \$1.11; for educational purposes, \$2.02; and \$17 for rum, beer and whiskey.—Exchange.

The political campaign in North Carolina is waxing hot. Although this is an "off-year" in politics, state and national, it bids fair to be hot enough for the most enthusiastic in this State—possibly more so than in any other state. Already speakers championing both sides of the many political questions are debating in all parts of the State the issues of the times, and all the secular papers are so full of political topics that regular news has become scarce. But the war seems to be over, and the martial spirit must manifest itself in one form or another. If people could become stirred over religious matters as readily as over political, the country might soon be taken for Christ.

The Empress of Austria was traveling in Switzerland the past week, and while at Geneva on the streets shopping was assassinated by an Italian anarchist named Laocchini. Her Majesty was, at the time she met her death, walking, and was stealthily approached and suddenly stabbed to death by the assassin. The Empress, who was the wife of Emperor Francis Joseph of Austria, is said to have been an excellent woman and was highly esteemed. She was 61 years old. The murderer was arrested by eye-witnesses and thrown into prison. The awful and tragic results of a maddened and demented brain; yet Laocchini will be praised by his fellow anarchists as a martyr and a hero.

The following from Harper's Weekly of last week will be interesting reading to many of our readers: "The military man who next to Colonel Roosevelt, has been fortunate in the reputation he has made out of the war seems to be General Wheeler ('Fighting Joe'). He has filled conspicuous places both at Santiago, when General Shafter was sick, and more lately at Camp Wikoff. Being an older man than Colonel Roosevelt, and not put together with the same quality of rivets, he had the bad luck, which Roosevelt escaped, to catch the fever inopportunistly at Santiago. Every one knows how resolutely he minimized that disadvantage. All that we heard of him in Cuba, and all we have heard of his labors and reports and observations at Camp Wikoff, have tended to make folks think of him as a truly valuable citizen, wise, active, efficient, a very able soldier and possessed of an admirable spirit. Whenever we hear of him, he is doing good. Whenever we hear from him, it is something worth attention. It is a matter for thankfulness that he is a member of Congress, and that when military and other important measures come up there next winter his voice will be heard and will carry weight. The sympathy of the whole country goes out to him in the loss of his son, Naval Cadet Wheeler, whose death by drowning, while bathing at Camp Wikoff, has just been announced."

The plan is again brought forward of building in New York a great institutional church for Dwight L. Moody. Mr. Moody is known to favor such a plan, not to become his permanent field of labor, but to be a centre for the evangelical efforts of the country under Mr. Moody's direction. The aim would be, were such a centre founded, to bring famous preachers from abroad, to provide for Bible instruction on a large scale, to get together choruses of great size, and to make an evangelical headquarters, the influence of which would be felt throughout the whole country. It is said that the money to build such a metropolitan church is available.—Biblical Recorder.

Although the war with Spain is over and in every naval engagement our navy covered itself with victory and glory, our government has decided to take home to itself the old adage, "In time of peace prepare for war" and has gone to work in earnest to build a navy sufficiently strong to not only cope with Spain, but with the first-rate powers as well. Last week contracts were made for the building of three immense war ships. Bids are to be opened soon for the construction of a dozen torpedo boats and sixteen torpedo boat destroyers of the most improved kind. The torpedo boats will cost about \$175,000, and will have a speed of twenty-six knots an hour. The "destroyers" will be exceptionally fine ones, built upon the latest improved methods, and will cost \$295,000.

The war between Spain and the United States was ended on August 12, having run a course of less than four months. All recent wars in which important members of the world's family of nations have been pitted against each other have been of a short and decisive character. Last year's war between Turkey and Greece began April 17, and was terminated by a truce preliminary to a final peace treaty at the end of four and a half weeks. The Greeks had thought that their superior navy and the esprit de corps of their people would offset the great superiority of the Turkish army. But the Greek fleet accomplished next to nothing, and the invasion of the Turkish army was irresistible. The war between Japan and China showed the great superiority of the Japanese both on sea and on land, with the result that a war which began only July 25, 1894, was ended by the utter defeat of China after eight months. The great war of Russia against Turkey, which began April 24, 1877, came to an end with the Russian army lying just outside of Constantinople nine months later. The Franco-Prussian war, which began July 23, 1870, found the Prussians making peace at Versailles on January 28, 1871. Bismarck's war of 1866, in which Russia made an attack against Austria, lasted only seven weeks. Civil wars and insurrections have a tendency to drag on for a longer time; but all the circumstances and conditions of modern life are favorable to brevity and positive conclusions in wars between distant nations. Nineteenth century life is practical, and nations have lost the habit of fighting on and on merely to gratify a false sense of pride or out of considerations of hatred and revenge. The cumulative force of precedent has helped to make it the established rule of modern statesmanship to seek peace with a public adversary on the best terms possible at the earliest moment when it is clearly apparent that the fortunes of war have no favorable turn. To fight on when there is no hope of victory is to commit national suicide. Modern public opinion—at least in all countries having parliamentary institutions—acts forcibly and sensibly upon questions of this sort. It is not that patriotism is a waning motive in the hearts of men, but that other motives have come to play a greater part than in former generations.—Review of Reviews.

CONTRIBUTIONS.

THE LIFE MORE ABUNDANT. HOW RECEIVED. THE FOUR CONDITIONS REQUIRED.

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

I thank God for his wonderful Word, and let me ask you in the name of Jesus, as you are going to hear the Word of God, his Word, his only Word, to listen and accept the truth. Whether you believe it or not, you can't alter the fact. Whether you see it or not, you can't change his Word. God is true, God is faithful; and let me beseech you, when the Lord speaks to you from his Word, to take him at his Word. Don't put a private construction upon it. There is no commentary needed. The Word of God needs no private interpretation; it is all plain and simple; even a child can understand it. Do take the place of a child, and come with a heart to receive the message. May God help you, just as he gives you the word, to just take it,—take it,—take it.

Now what are the conditions the Lord requires before you can receive the life more abundant? Four things: separation, consecration, yielding, cleansing. Four points for all those who want to have this abundant life, as the Scripture tells us. I am going to give you chapter and verse for everything I say. This is the way to lead us to the Mount of Transfiguration, and if you take these successive steps, thank God, you will have a real transfiguration.

I. WHAT IS SEPARATION? The Lord clearly tells us in his Word. There is no abundant life delivered to anybody unless separation takes place first. Please turn to your Bible, Num. 8: 6, 7, 8, "Take the Levites from among the children of Israel, and cleanse them." Take them from among the others. The Lord wants you to be Levites for his glory. First, he says: "Take them from among the Israelites." All were Israelites, but all were not Levites. The Lord wanted to take them away from among them. And again, Rom. 1: 8, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." For God's glory, the Lord took Paul and separated him for the gospel. Separated! 2 Cor. 6: 17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Now are you perfectly sure about this point?—Separation? It is the Lord's Word. You must be separated.

Now, separated from what? That is the point.

FROM WHAT SHOULD YOU BE SEPARATED? You are to be separated from the following three things: from the evil of the world, the fashion of the world, and the habits of the world.

First, you are to be separated from the evil of the world. Oh, many hundreds and thousands of people want the life more abundant and are praying for the Holy Ghost power, but they haven't come to the point of God's condition. They think that they have done all, but they haven't done anything according to what God means, according to his will. So the Lord clearly puts here, "You have to come out from the evil of the world."

The evil of the world,—one thing is sin. Rev. 18: 4, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins." Come out from other people's sins. You know, if you live in any known sin, if you go on sinning and living in sin, there is no life more abundant for you; and there is no blessing from God. You must come out from your sin. Hundreds of thousands of people are going against their consciences and do lots of crooked things. There are many shady actions about you, and you don't come out of the evil of the world, its sin and uncleanness of every kind.

What are those evil actions?

Not only sin, but something more. 1 Cor. 10: 6-8, "Now these things were our examples to the intent that we should not lust after evil things, as they also lusted." That is sin. "Neither be ye idolators, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play." That is, spending one's life in eating, drinking and card playing. You have to come out of those things.

They lusted after many things, and how many do that? John 2: 16, "The lust of flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. All those who are subject to these things must come out of them. Come out of the evil of the world! As long as you are living in the evil of the world there is no separation. The Israelites were God's people. The Lord brought them out of Egypt, but all the way through the wilderness they sinned against God. They didn't give up their sins, and the Lord brought this about to show you clearly that you should come out of those sins; the lust of the flesh, the lust of the eyes, and the vain glory of your life. All these things must be put aside. All these things God says should go out of your life entirely. Unless you come out of those sins, you should not call yourself separated.

Again,—not only the evil of the world; you have to come out of the fashion of the world. Rom. 12: 1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind." Now, there you see you have to come out of the fashion,—the conformity to the world,—clean out,—clean out of it. There must be a real line drawn between you and the world, because you are "a peculiar people." God calls his own "a peculiar people," "chosen generation"; and if you just walk according to the fashion of the world there is no separation.

Many people dress according to the fashion of the world, they mingle, they shake hands with the world; there is no line drawn. God can't see any difference between you and the world, and while on Sunday they go to church, on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday they are all in the world. You can see them on Sunday at church; on Monday, at the theatre; on Tuesday, at the ball; on Wednesday at the concert or some other musical; on Saturday they prepare for Sunday. What preparation do they make? They prepare their clothes, and they tell the washerwoman, "Bring all our things up on Saturday; we have to get them ready for Sunday." That is the preparation. O, may the Lord help you!

When I went to England, I found there a clock in a church at Stroud. It would only go on Sundays. I asked one of the ladies, "What is the matter with this clock?" She said, "This clock goes only on Sundays." I said it was a very good lesson for Sunday Christians. I tell you, many a worldling sees there is no line drawn between them and you; there is no line drawn. You walk as they walk, speak as they speak, dress as they dress. They can't believe in you. What is the life of Christianity? What is the life of Christians? They can't see it, because you walk as they do.

What do they see in your life? Haven't you got in the fashion of the world? Don't you follow the fashion of the world? Come out of it. It may be your hat, it may be your collar, it may be your button, it may be your watch; whatever it may be, I tell you if you want the abundant life, you must come out of it. Take your hat, for example. You know thousands and thousands of birds have been killed in Australia. What a cruel thing! When I went to Australia I found many of those ladies with birds on their

hats, and I never thought about it until I came here to America, when I was told it was a cruel thing, and I really agree with you. They had the fashion of the world; they mingled with the world. O, may God show you anything that is in your life which is following the world! Out you come! There is no abundant life unless you come clean out of these things. It may be your hat, yes, or it may be the brush of your hair;—the fashion of the world. Many people go to the looking glass; they spend about an hour before it; they want to beautify themselves more than God intends. That is it. It is a nice thing to be neat and tidy and clean, but O, how many just spend their time vainly before the looking glass! You may be too careful about keeping yourself in the fashion of the world. Even the pointing of your mustache may be too much in the fashion of the world; many people are too careful about that. If you want to be a peculiar people, you must be a real, out-and-out nation for God. In these times there must be a clean-cut separation. Fashion of the world,—you must come clean out of it.

And again, not only that, but also from the habits of the world, Heb. 12: 1. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us." Now there; every weight. Weights are not sins, but weights check your course, you know. If you have got three weights, one in this pocket, one in that, and one behind, how can you run your race? Weights are not sinful, but they will become sinful if you do not put them out. It begins with weights. Afterwards, when you go on indulging in weights, you are sure to fall into sin.

What weights have you? Some people are under the bondage of smoking. It is a weight, according to his Word, 1 Cor. 6: 13, "All things are lawful unto us, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." "Set aside every weight." Well, taking a glass of something isn't a sin in the Bible, but it is a weight likewise. Heb. 12: 1, 2. 1 Cor. 6: 12. It will alter your course in the wrong way. The Christian has no business with those things which God calls weights.

You must set aside all weights, my dear brother! You must set aside all weights, my dear sister! Unless you set aside these things you cannot run your race! Separation means cutting loose from all these things:—the evil of the world; not only that,—but the fashion of the world; not only from the habits of the world,—but from the habits of the world.

There was a lady in Australia who wanted to have this life more abundant, but couldn't get it. She had something in her heart that she didn't want to give up. She was praying, praying, praying, but never succeeded. I went and said to her, "You haven't found this life more abundant?"

She said, "No, I haven't; I wish I could."

"Why?" I said, "have you entirely separated yourself from all uncleanness as far as you know?"

"Yes," she said, "I have."

"O, I said, 'be sure; be sure. The Lord is going to fill you up if you are right with him.'"

She came to me the next day, and said, "Brother, I want to tell you something."

I said, "You need not tell me, and tell God; but if you think I can help you, tell me."

She said, "That is it. I was engaged to a young man, and he is not a converted man. The Lord seemed to speak to me over and over again, 'Give him up; give him up,' and there was a fight between me and God. I said, 'I can't give him up; I can't give him up,' and God said, 'He is an unconverted man, you have no business with him.' So the fight went on day after day," and she said she had been very miserable the previous night over the matter.

She asked me, "What ought to be done?"

I said to her, "Do you want Christ or that young man?"

"O, of course I want Christ."

"Then let the young man go. If the Lord tells you to let him go. He can find you a good young man, and also a converted young man; let him go."

She just left it to the Lord, and when she came to me the following morning, I could see her face beaming with joy, because the Lord had taken possession of her as soon as she came clean out. It is wonderful!

O, friends, if there is even one thing in your life, let it go! Make an entire separation! Be a clean people, a peculiar people, a chosen generation! People will see, when you are really separated, a peculiarity about you. There will be a peculiarity about your look, there will be a peculiarity about your dress, and there will be a peculiarity about your walk, there will be a peculiarity in your face. There will be a peculiarity everywhere in all points of your life. O, God help you, my sister. If there is any one thing lacking in this point, come out!

II. Now the second point,—not only separation but

CONSECRATION. What is consecration? Do you know? Thousands of people say they are consecrated, but they have never done it.

You can only be consecrated once. Some people consecrate their lives twenty-five times a year. I went to Langolia, in Bombay, India, and there I was invited to address a meeting. Many young men came out to consecrate themselves, and one of them said that it was about the thirteenth time. He had consecrated himself twelve times before. I said to him, "What brought you here?"

"I want to consecrate myself as I did last year."

"O, is that the consecration you mean? I suppose you will come next year as well?"

There are many people like that, because they don't know what consecration means. Sometimes when people ask you to simply get up, you get up and say, "Lord, take me." You don't know whether He has taken you or not. And two or three months afterwards another striking address is given, which makes you a little miserable, and you get up again and say, "O, God, I give myself again," and another time you get up and say, "O, God, I give myself again."

Dear people, in the Bible consecration takes place only once, but yielding all the days of your life. Mind that; don't mix up these two things. Consecration is not yielding; yielding is not consecration. Consecration takes place only once.

Suppose you make me a present or a book. I take it and say, "Thank you, sister; thank you, brother," and I go away. Later on, you find one of the leaves belonging to that book. Are you going to give the leaf over again? No, you would say, "I have brought the leaf which belonged to that same book, would you kindly take it?" I would say, "Thank you, thank you,"—because the leaf belonged to that same book.

So when you consecrate your life fully to the Lord according to Scripture, not according to your imagination, for real downright consecration, you have no business to consecrate it again. When the Lord shows you something new which you never saw before, say, "Thank you, Lord." When he shows you some new lesson, it belongs to the consecration of all that I know now, and all that the Lord is going to show me hereafter; and if the Lord shows you something new, you say, "Thank you Jesus." That is all. Let it go. Your consecration is only one. If you are truly consecrated now, you need not consecrate yourself any more. If you consecrate yourself again, that shows the previous one was false. Your former consecration wasn't true. Consecration is once and for all.

Now what are you to consecrate? Rom. 12: 1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

holy, acceptable unto God, which is your reasonable service."

Yes, that is it. Consecration means putting the whole on the altar. All that you are, all that you have,—you have to consecrate all things to the Lord. All your money! Thousands and thousands of people are fond of their money. Money, money, money, now-a-days! When San Francisco people found a new gold mine somewhere, how the people went flocking to it. They don't care what they do, they care only for money. O, the curse of now-a-days, according to the Scripture, is the love of money,—the root of all evil! A child of God has no business to worry about money matters. God will give you just as much as you need. 1 Tim. 6: 7, 8, "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." There will be food and raiment. That is all you need. You want nothing as long as you live in the world if you have food and clothing. That is what the Lord has given you. I have food and clothing. My wife has food and clothing. My boy has food and clothing. Glory be to God, we lack nothing! As long as the Lord promises food and clothing that will do.

And now the next point is given in 1 Tim. 8: 10, 11, "The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee from these things." Flee! You have no business with them! What have you got to do with the money-making business?—with getting money out of the people? Love of money will make you a devil! Judas sold his master for thirty pieces of silver. O, it is the great burden of these days. Many children of God have got into the tangle of money. You know what I mean? When a fly gets into the tangle, it never comes out. It loses all its wings. Your Christian life is paralyzed. Why? Because you have got down into the tangle of the love of money,—many ministers too. The money business is a very great business now. O, may God help you!

This is the secret: you don't give up that you have. You are crying for many things. You want to leave some money for the future. Where do you find authority to save money for a rainy season? Matt. 6: 25, 26, 28, 31, 34. R. V. "Therefore, I say unto you, be not anxious for your life,—life, that is the first,—what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?"—"Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they?"—"And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin."—"Be not therefore anxious for the morrow: for the morrow will be anxious for itself." That is it. Three things there are: first your food, second your raiment, third the morrow; and the Lord gives you two illustrations. Consider the lilies; consider the ravens. Dear people, don't you want to consider the lilies?—God dresses them. Don't you want to consider the ravens?—God feeds them. Are you not better than those things? O, glory be to God, won't he feed you?

[Concluded in Next Issue.]

Last year we paid about \$100,000.00 to keep up 175,000 public schools and paid \$1,800,000.00 to sustain 234,000 hell holes.

During the past year, according to recent statistics, the Presbyterian church in the United States has increased 14,623 in the number of its communicants, 9,702 in Sunday school members, and \$185,910 in contributions, and has decreased 272 in the number of candidates for the ministry.