

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.

Arlington, Va., Nashville, Tenn., and Vicksburg, Miss., each have a burying ground of more than 16,000 Union soldiers. King Alcohol would fill one of these cemeteries in two months.—Exchange.

The death of Miss Winnie Davis, the "Daughter of the Confederacy", Sept. 18, cast a gloom over the entire Southland. Having been born in 1863, while her father, Jefferson Davis, was President of the Confederacy, her death very naturally brings up remembrances of those troublous times; and while all the bitterness toward our former enemies is gone, every Southern heart honors anew the name of him who stood at the head of our cause.

The report of the United States Commissioners of Labor, on the "Economic Aspects of the Liquor Problem", although the statistics are not as full or as clear as one would like them to be, contains much that will be carefully studied by those who are always on the alert for any idea that promises to lessen the terrible evils of alcohol. The Bureau of Labor sent out a circular letter to 30,414 employers of labor, embracing almost all branches of industry, asking for information as to whether men addicted to the use of intoxicants were employed as readily as non-drinkers, whether there was more drinking among those who worked at night, etc., and asking for suggestions as to the best way to lessen the consumption of intoxicants by wage earners. Replies were received from 7,025, representing 1,745,923 employees. 5,363 of the replies stated that preference was given non-drinkers, and gave various methods adopted to ascertain the habits of applicants for employment. Eight large employers of labor, all in the transportation line, required bonds for the sobriety as well as for the honesty of all their employees. In a number of establishments no man who drinks at all is employed, some saying the rule has been found necessary to "guard against accidents", and others that it was made necessary by the "responsibility of positions". According to answers from 1,659 employers of men engaged in night work, the popular impression that there is more drinking among night-workers, is erroneous.—Washington Letter.

"If we want the lives of our girls and women on the farms to mean more, their lives must, first of all, be made easier," writes Edward Bok of "The Girl Who Feels Isolated," in the October Ladies' Home Journal. "There is too much menial work being done on our farms by wives and daughters which ought to be done by hired help. If the women on our farms would turn among themselves 'Leisure Guilds', and devise ways and means to have some of their work done for them, and not do it all themselves, the initial step would be taken toward the emancipation and a freedom from isolation of thousands of women. See, for example, what can be done in a town for the improvement of everybody in it, and start, if you will, with a public

library. There is a public gallery of prints of the best paintings: of good photographs—a gallery made as the nucleus for an amateur photograph club, with summer jaunts and an exhibition in the winter. There is a collection to be made for such a gallery of specimens of all the rocks, and plants, and flowers, and insects of the place—the finest material for pleasant winter evening studies and classes in natural history. There is the organization of a band for music in the summer evenings on the green, with refreshments served by girls to raise money for some other object: a concert or lecture in the fall, perhaps. There are reading classes and dramatic clubs to be formed for the winter. There is a woman's club for the study of current events and books; a farmer's club for the men for the discussion of agricultural science and economics; a sewing club for the girls; a manual-training club for the boys; a debating society for the boys; a branch of the Chautauque Circle; a King's Daughters' circle for some specific neighborhood need or purpose; an art exhibition of the pictures from the magazines; a singing-school for a concert during the winter; a neighborhood guild for girls; a guild for men and women for the betterment of good roads and the planting of hedges by the side of them; a dinner club for young men, where each member gives one dinner to the club during the season at his house."

The entire school system of Germany (private schools are of course omitted from this discussion) bears the unmistakable impress of state influence. The most noteworthy evidence of this influence is that education is compulsory. It was amid the stormy period of the Thirty Years' War that the city of Weimar introduced this bold and startling innovation. Here for the first time school-attendance became obligatory upon all. Gotha introduced the new system in 1642; Brunswick in 1647; Wurtemberg, in 1649; and Prussia, not until 1716. This compulsory education, however, must not be regarded as a restriction upon liberty; for it was devised principally as a safeguard against the indifference and ignorance of parents. That gratuitous education—during the elementary course at least—must necessarily constitute a corollary of the above system, has only recently been recognized. The introduction of free education in the lower departments must be considered as an important advance; for, by reason of this innovation, both the organization and the supervision of the school system are intrusted to the state itself, from which also all appointments proceed. It cannot be said that this system is entirely free from defects. The first and paramount duty of our European states is to guard against aggression from without; and this duty, which is forced upon them by the enmity and rivalry of their neighbors, frequently overshadows the higher aims of civilization and culture. Our common schools, for instance, have seriously suffered from inadequate financial support. The fact, however, that the University of Berlin was established by Prussia immediately after her reverses at Jena proves that even then she recognized the true secret of power, viz, superior intelligence supported by solid education: and, despite occasional interruptions, Prussia has steadily pursued her high ideal. Nor can it be denied that state supervision has introduced some uniformity, formalism, and red tape factors detrimental to educational progress. On the other hand, it should be borne in mind that, without governmental control, the schools—in most German states—would be dominated either by an ultramontanist opposition to all enlightenment, or at least by a rigid and intolerant orthodoxy. Thus we see that the state must be regarded as a barrier against the encroachments of the church.—Prof. Theobald Ziegler, in The Forum.

CONTRIBUTIONS.

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

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

[Concluded from Last Issue.]

You say, "I must have some money. I want to go and insure myself." Shall I give you an insurance company in the Bible? Will you insure there? All those who want to have insurance can get it there. Jer. 49: 11, "Leave thy fatherless children, and I will preserve them alive; and let thy widows trust in me." "Leave thy fatherless children unto me! If any have children, I will preserve them. Let thy widows trust in me." That is the provision for those who have children and for all those who have lost their husbands. Glory be to God! You want to lay some money by for them? You have no authority for it. I don't believe in such institutions. God does not believe in them. That is the reason you don't come out for the Lord. You are getting in this clay and treacle. That is the reason you are not working. That is the reason the Lord can't use you. You haven't the six wings about you. The seraphim have six wings—two wings to cover their feet, two wings to cover their faces, and two wings to fly. You have only four wings about you. You know how to cover your feet; you know how to cover your face; but how about the two wings to fly? You haven't got them.

O, my dear brother, my dear sister, come out of these things. Never be anxious about these things, because God knows about them, God will give you ample provision, you will find all you want in him. Will you do it?

I don't say you should waste your money. I don't say you should throw away your money. Whatever there is remaining you may set aside, but do what God tells you with your money. It may be for your own family or for others. You must not throw away your money, but do not be anxious to make money. Don't think you must lay away some money for the future. That isn't in the Bible. When Christ spoke to the great multitude, he said, "Pick up the fragments." He did not say to waste them. I believe he meant that they should pick them up and give them to some poor people. If you have any money left, set it aside and do what the Lord tells you with it. 1 Peter 4: 10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Don't be master of your money, be a steward. You know how a steward spends money. When the master says, "John, \$20 there," he gives it. "John, bread and butter for that man," there he goes with the bread and butter. "John, a plate of soup for that man," off he goes. So you have to be a steward of your money. Don't be a master be a steward. O, glory be to God, it is a great pleasure to be a steward.

When I went to England four years ago, a lady, very devoted to the Lord, filled with the Holy Ghost and with fire, began to write a check. This is the way she began it. She took pen and ink, and the Lord put into her heart, "Put down ten pounds," and before she touched the ink, the Lord said, "One hundred pounds," and then before she put down the one hundred pounds, she wrote it "One thousand pounds." Praise the Lord, she was quite willing to add the ciphers.

This is the way the Lord proves his children. I tell you, he will test you to see how far you have given your money, and put all on the altar. You talk about your consecration. Rubbish! Many people's consecration does not amount to a straw. They think they have consecrated all, but when the Lord puts them to the test they shrink. If you are really consecrated the Lord will test you, and when the

test comes you will say, "I didn't mean that, Lord, when I consecrated my life. I didn't mean that." O, may God help you to consecrate all that you have, your money, your talents, your influence, your voice, your reputation, all that you have. Have you yielded all on the altar as far as you know? Have you done that?

The next point,—ALL THAT YOU ARE. That includes your whole body, your whole body for the Lord, to be anything for God.

Many people are too careful about the body. "I can't go anywhere and everywhere, I must take care of myself because I am consumptive." Dear man, are you consumptive? When the Lord sends you, he will take away the consumption, or, if you believe, will give you grace to bear it. Matt. 8: 17, "Himself took our infirmities, and bear our sicknesses." 2 Cor. 12: 9, "My grace is sufficient for thee." Do not be afraid. When the Lord sends you, he will make you all right. When he sends you, there won't be anything lacking. What does Paul say? Gal. 1: 15: 16, "But when it pleased God to reveal his son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." He didn't confer with flesh and blood. You say, "Sister, may I go? God is calling me. Father, may I go? Mother, may I go?" That is conferring with flesh and blood. Paul didn't go to consult with the people.

Now-a-days people say, "I would like to go to China because my sister is there. I would like to go to India because my dear friend is there. I can't go to China, because I have no friends there." You confer with flesh and blood. That is not consecration. God can't give you this abundant life. You might pray 40,000 years, but until you come to the point of consecration according to the Scripture, not according to my word, but according to the Scripture, you cannot possess the life more abundant. So may the Lord God before he gives to you this abundant life, bring you to the point of a clean-cut consecration.

Again, many people are afraid of their lives, and they get under doctors' thumbs. You don't find it like that in the Bible. When God tells you, you may go to a doctor, but don't consult with the doctor about going anywhere. How do you know that doctors are filled with the Spirit? Doctor's will ask, "Are you subject to any disease?" "Yes." "You mustn't go." That is what they will say. You should wait God first. If you are a consecrated man you will go to God first and get his orders, and then if the Lord tells you to go to a doctor, go. Your position ought to be in accord with this: John 2: 5, "His mother saith unto the servants, Whatsoever he saith unto you, do it." "Whatsoever he saith unto you." Not what the doctor says, not what the clergyman says, not what the ministers say, but "whatsoever he saith unto you, do it." Do not be afraid about your sickness.

There was a man, a good friend of mine, in Australia. His family had the hereditary disease of consumption, and the doctor said, "This man should never go to a cold country." When he was filled with the Holy Ghost and fire, the Lord God made his way very clear, and he said, "I am going." "Well," the doctor said, "if you go, you won't live two years, you will die." He has been living now for the past ten years, and he is as strong as can be. I tell you, when the Lord sends you out, the Lord will take care of you. God help you! We believe in a wonderful God. We believe in a great Doctor. When you get sick he will heal you, or he will send you to some other doctor. Go according to his directions, not according to your plan. Never go under a doctor's command when the Lord calls you to service. Doctors won't send you, they will stop you. Put your whole body on the al-

tar. Have you done that? Have you done that?

One more point. When you offer your body on the altar, you won't care about your food and sleep much. Many Christians now-a-days are very, very careful about their food. "Nine o'clock! I must go and have breakfast." They don't care to have a person come and speak to them; they don't care about souls. Where have I my authority for this statement? John 4: 31, 32, "In the meanwhile his disciples prayed him saying, Master, eat. But He said unto them, I have meat to eat that ye know not of." There you find it. Jesus Christ said, "I have meat." The disciples came, saying, "Master, come and take this. Have something to eat." Jesus says, "I have something to eat now; I can't go. I have meat here,—to speak to this woman of Samaria." They didn't understand Him. They didn't have the fulness of the Holy Ghost. Once Christ said, "Our dear friend Lazarus sleppeth." The disciples said, "If he sleep, he will rise again." When the Lord God spoke to them they didn't understand Him. Christ spoke about His food, and doing His Father's will in winning her soul, and they thought somebody else must have given him something to eat. I tell you, dear brother, when you are filled with God and have put all things on the altar, you won't care about such things. Nor again about sleep, 2 Cor. 6: 5; "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings."

Now, do you see that real consecration means putting all on the altar, all that you have? Have you done that? Are you right so far?

III. The next point is YIELDING. What is yielding? O, that is the point. I am going to touch on this very carefully. First separation, then consecration, then yielding.

The great difficulty is when you have to yield one thing. If you will to yield that, you are prepared for this wonderful life more abundant. Many don't do that; many yield their all except that one thing. Please read Luke 22: 42, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." Many consecrate their all, but they don't come to this point of yielding their will. There is the great difficulty. They give their will with great difficulty, not voluntarily nor cheerfully. Sometimes they give their will when they are troubled in their consciences, and they don't yield it voluntarily, but because they are compelled to do it; and afterwards they take their will back again. If they had done it voluntarily and cheerfully, they would never take it back again. If you give cheerfully, you will not take it back. If I give you this handkerchief cheerfully, I won't take it back. But if a person comes and pulls it, and I won't let it go, and finally I do let it go, I feel very sorry, and want it back again. This is the way many people yield their will.

There was a sister in England. She came and said, "I want this abundant life, but I have never received it."

I asked her what the matter was. She said she had yielded all. I said, "O, no, have you given your key? You have yielded your box, but have you given your key?"

"Oh," she said, "what is the key? I don't understand."

I said, "My sister, did you yield your will to the Lord?" She had never done that. Thousands of you dear people have never yielded your will. Perhaps you think the Master will be hard upon you. "Perhaps he will ask me to do something I can't do." Do you think the Lord is going to be harsh like that? Is he a taskmaster? Are you not ashamed to have such an unkind thought about your Lord Jesus Christ?

My dear child of God, if he asks anything of you, he will give you the power to do it.

When you send your daughter to her grandmother's house, you say, "Katie," or "Jessie, go to your grandmother's;" and Katie says, "It rains, but, mamma, I will go." As soon as she says, "I will", the mother at once gives her the mackintosh or an umbrella. As soon as she gives her consent the umbrella comes. But if you are going to argue with the Master as to what his will is to be, you doubt him. O, children, don't have this harsh thought about your Lord Jesus Christ!

If you want this life more abundant, this is the condition,—yield all, all your body, all that you have, on the altar. First, separation from the evil of the world, 2 Cor. 6: 14; 17, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you;—from all sin:—from all the fashion of the world, Rom. 12: 1:—from the habits of the world, Heb. 12: 1, 2. Second, consecration, (only once,—you can't consecrate more more than once), of all,—all that you have, all that you are,—entirely on the altar. Don't love money. Be ready to go anywhere, to stand anywhere, or to be sat upon;—to be nothing, or to be in the very dust of the earth. That is real consecration. Then third, yielding comes. Yield your all. Yield your will, will, will. Will is the secret, will, will, will! Let that be enforced upon us. Be willing to go anywhere, to sit anywhere, to stand anywhere or to be sat upon. Say, "Lord, do what you like with me. My dear Lord Jesus, take me and do as you like with me."

You take a five dollar gold piece to the silversmith to make a ring out of it. The silversmith says, "What would you like?" And you say, "I want this made into a ring." When you go there some weeks after he gives you the ring. What does the silversmith do with the coin? He puts it in the crucible. He melts it. He hammers it. He beats it. And when you go he gives you a beautiful ring. In the same way will you put yourself at the feet of God and say, "O, God, take me and do with me what you like." O, my dear brother, I tell you when you come to God with all truthfulness, when you come to God with a perfectly willing heart, to be anything, there comes the point. Until you yield your will you may pray time and time again, and you won't get this abundant life. Thousands of people are praying for the baptism of the Holy Ghost; have they got him?

Four years ago, our clergyman came out of the Keswick tent and said to me, "My dear brother, shall we go and pray for the power of the Holy Ghost?"

I said, "Haven't you been praying all these years? Did you get the life more abundant?"

"O, we don't know."

"Is your God deaf?"

"No."

"Then why does he not hear you?" But they couldn't understand it.

"Are you going to pray again? Is he a deaf God? You don't want to fulfill the conditions he has given in his Word."

of children and come to the point of a complete unconditional surrender of your will.

I said to those four clergymen, "Do you want him to-day?"

"Yes."

I said, "Kneel down, then."

It was on the public street. I was preaching in the "out-and-out" car. God blessed them as they yielded there on the public street before him.

I said to them, "Now you say to God, 'I yield my will'. Yield it, and believe the Lord has taken it. Not only yield, you must believe that God has taken it." The Lord blessed them there on the spot. With tears running down their faces, they claimed the baptism of the Holy Ghost, the life more abundant, having yielded their all, especially their will. They received him and at once began to glorify God through their testimonies.

My dear brother, and my dear sister, are you prepared to receive him? The Lord has given us the Word very clearly. I beg of you to come to the point of unconditional surrender, especially of your will. "I am quite willing." Can you say that now? Separation, consecration, and yielding. Separation from all, consecration of all that you have and all that you are, yielding your will and believing that God has taken it. That is the point now and then you shall hear the next point, Cleansing.

THE REAL AND THE HISTORIC CHRIST.

BY E. A. DEVORE, D.D.

The real Christ is older, truer, better than any human conception of him. The historic Christ is a lesson in an image of flesh. The real Christ is a spiritual reality which has appeared and may appear to reverent souls of every age, and will appear to all who call on him in sincerity.

No soul has ever failed to receive his salvation, except only that one who by the supreme act of his own will rejected once and forever, goodness, and truth, and mercy, and other spiritual characteristics as revealed in Jesus Christ, God's living example and illustration of his spirit and life.

SINGING IN THE STORM.

FROM THE CHIMES.

"Unto Thee, O my strength, will I sing, for God is my defence, and the God of my mercy."—Ps. 59: 17.

The lightning was flashing, followed by the booming thunder, while the rain was descending in torrents, in a rural village in the Midlands one hot summer's day; yet in the midst of it all could be heard the piping and melodious notes of a thrush as he gave forth his evensong from a leafy branch of one of Nature's rostrums. The singing of heaven's chorister under such circumstances propounded the question, "Why should not the child of God sing in the midst of storm?"

Why not, indeed! The Lord "gives songs in the night." Job 35: 10; why not in the storm? When the storm of satanic accusation beats upon us, let us shout the battle-cry questions of Romans 8. When the storm of ingratitude would disturb our spirit with disquietude, let us sing the doxology of Psalm 103.

When the storm of doubt would rack our faith, let us chant Psalm 23. When the storm would tear the spirit, let us set to music Isaiah 41: 10. When the storm of trouble would harass us, let us softly sing the Saviour's words of promise in John 14. When the storm of temptation threatens to engulf us, let us sing the song of Moses, as found in Exodus 25; and should the storm of death confront us, let us muse upon the song of heaven's redeemed ones, Rev. 1: 5, and thus shall we sing in the storm.

Our religion must be more to us than a mere opinion, more than a mere excitement of feeling more than being connected with the Christian church; it must be resolute and manly service. Our whole life, from its inmost feelings to its outmost goings, must be subdued to Christ.—Southern Churchman.