

The Christian Sun.

BY EMMETT L. MOFFITT.

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

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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.

Last week Chicago University conferred the LL. D. degree upon President McKinley; and when he ceases to be President, he may answer to the title of "Doctor."

The emergency appropriations that were made by the last Congress for the prosecution of the war with Spain are to be used in repairing our war vessels and in strengthening the navy.

The United States flag now floats over Porto Rico, and it is thought by many that it will soon float over Cuba and the Philippines also. The authorities at Washington seem to be in favor of a little "territorial expansion".

The Minnesota Indians are quiet again, all the chiefs having surrendered but one up to this time (and he will, no doubt, be brought to terms before this paper reaches our subscribers). This will go down in history (if recorded at all) as the shortest Indian War on record.

The congregation of the Gospel Tabernacle, New York, recently raised \$113,000 at one collection for foreign missions; and at the same meeting seven persons offered themselves as missionaries. This is a beautiful example in giving and in self-sacrifice that all our congregations might imitate with great benefit to themselves and to the cause of Christ.

There have been ominous rumors of late indicating that France is very near the border line of revolution again. It is reported that the military were concocting a plan for the overthrow of the Ministry, but their plans were frustrated. We would not be surprised, however, at a revolution at any time; for the impulsive French want a change every once in awhile.

In their strife for mental equality with men women have unintentionally broken down a fine reserve of manner which previously lent them an air of mystery, of superiority, in the best sense, than which no element is more successful in holding a man's interest, love and respect. The young woman who greets a man friend with "Hello, old man" or its equivalent in modern slang, might in return be called "a peach", but she would be a peach with the bloom rubbed off. Every day I become more convinced that at the root of the increasing evidences of widespread marital unhappiness would be found the familiarity that breeds contempt. When a boy climbs a tree for green apples or cherries, whichever he prefers, he constantly sees a better one higher up beyond his reach, until he nearly breaks his neck to get the one out of his stretch, partly hidden by foliage. And so man's ideal woman hangs at the tip-top of the tree of knowledge. If the ideal drops into his hands he throws it to the ground as worthless and begins to climb again. Would it be reasonable to think, after working so hard for cherries, that he would value them long if he ate a surfeit of them?—Frances Evans, in the October Ladies' Home Journal.

The Second Regiments of North Carolina and Virginia are not to return to the State capitals to be mustered out, but will be mustered out at places near where the various companies were organized. We suppose one of the main reasons for this action is to avoid the extra expense.

The Santa Fe Road has made arrangements to light all the cars of its limited trains running between Chicago and Los Angeles, a distance of 2,265 miles, with electricity evolved from the friction of the car axles. The electric equipment of each train will aggregate 4,928 candle power. All berths will be provided with berth lights, and this will be the first train in the world carrying such a large supply of light service exclusively from the car axles. It is the intention also to light the locomotive headlight from the same service, thus making the four limited trains solid axle light trains throughout. The introduction of this system on the limited trains will mark quite a departure from previous practice, which necessitated a large light plant in the baggage car. The objection to this plan is that if the baggage car meets with an accident, or the plant is out of order, the entire light output of the train is deranged. In the axle light system such a thing cannot happen. Each car has its own plant, which is small, but compact and complete, consisting of dynamo and storage batteries.—Exchange.

Ships that pass in the night will hereafter be enabled to converse with one another though separated by miles of stormy water. A new signaling device, which is expected to revolutionize night signaling, has been devised, which is so simple that any child may work it, and so plain that he who runs may read. This device makes it possible for a person stationed on a ship or in a lighthouse to throw great letters of light a distance of several miles, and to write out messages in this way as quickly and clearly as they are rattled off on a typewriter. The inventor is John William Haywood, of St. John's, N. F. The new machine is an adaptation of the magic-lantern principle. The lantern is a powerful one, and is supplied with a battery of stenciled plates containing the letters of the alphabet. These plates are connected by a series of levers with the keyboard, much the same as in a typewriter. The keys are marked with the letters and pivoted in such a way that when one presses down on one of the keys the corresponding side is drawn up in front of the lens, and the letter is thus thrown out, vastly enlarged. The contrivance is small and compact and may be readily carried about. The exhibition screen of this signaling lantern may be a house, a funnel, a wall or rock, or any plain surface which may be at hand. If there be no suitable surface on which to cast the letters a screen may be used made of cotton or duck or some such suitable material. Mr. Haywood has also invented a special diamond-shaped screen which can readily be set up and held tight during the exhibition. Best of all, the letters may be displayed on the clouds, if the night is dark. The lantern makes it possible to throw a series of letters in dazzling light so that they may be seen readily for a distance of several miles. The keyboard attachment enables the operator to project these letters so quickly that a long signal may be spelled out almost as quickly as it could be written on a typewriter. The scheme may be used either in the merchant marine or on warships, or from lighthouses. It admits of a cipher being used for secret messages, and is adaptable to any language. The device has already been tried with gratifying success on the warship San Francisco, and it is expected soon to be placed on the Kaiser Wilhelm der Grosse.—The Morning Post.

CONTRIBUTIONS.

THE LIFE MORE ABUNDANT—QUESTIONS MEETING CHRISTIANS AT THE THRESHOLD OF THE LIFE MORE ABUNDANT EXPLAINED.

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

[Concluded from Last Issue.]

THIRD. The life more abundant is absolutely necessary, so that you may have power in preaching. Acts 2: 14, "But Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you and hearken to my words."

Not only for soul-winning you also want the power for preaching. Peter lifted up his voice, the Holy Ghost records. Peter opened his mouth. I wish people could understand Peter. When he was filled with the Holy Ghost, he opened his mouth. I tell you, when you possess the power, you need not advertise to get people. When you possess the power, people will come to you. Wherever Jesus went, people thronged about him. Why? Because he was a power. There are no empty seats. When Christ was in a house, the people came to hear him and there sat where they could, they didn't look for chairs. Some stood here and some there. They filled the place. Unless you possess the power your church will be empty. Many churches have empty seats. Sometimes people go to church out of curiosity, because some lecture is going on and some go because it is respectable. What a sigh of relief they give when the minister says "Amen!" My dear brother, when the power of God is in you, people will come and fill your church.

Take another verse, about John the Baptist. Matt. 3: 5, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan." All went out into the wilderness. This man wasn't very highly educated. He knew nothing of Latin or geometry or any of those things. He looked cranky, fanatic.

Who is that fellow who is preaching in the wilderness? All the people of Judea and Jerusalem are going after him, out into the wilderness. In the wilderness there were not any seats, but they all went there. Why? Because there was power. The power of God. I tell you, preacher, teacher, minister, clergyman, when you get the power of God, you will have a good time. You will have to drive away the people after the service. Why? They won't leave you. Glory be to God! Sometimes I have preached twelve hours a day, even then they waited to hear more, and would say, "No, no, no, speak on." When the Holy Ghost takes possession of you, your preaching will be with power, and the people won't go. When people begin to nod their heads and bring out their watches, it is a bad thing to preach after that. I have found it so many times. I knew when the Lord spoke; I knew when the Lord didn't speak. When the Lord speaks, you sit with eyes front, with full attention. You could hear a pin drop. God help you if you haven't got this life.

I humbly beg of you to come to a decision about this and claim Christ himself, and receive this abundant life. When you have received him you will not be a worker in your own strength, but a fisherman. The Holy Ghost is the fisherman—not you. The bait is the gospel, the hook is the law, and the line is faith and mind—you are only the rod. Many people don't use the bait in the right way. They show the hook. When a fish sees the hook, it shuns it. When it sees the bait, it comes around. You must give them the gospel. Many bring lots of illustrations, lots of theology, and no gospel. You should go to school, not to church, to teach people. When you preach, exalt Christ. Lift

him up! Lift him up! Let people see Jesus! That is the victory! My sister, my brother, it breaks my heart to think that many do not possess this abundant life. Do not forget that you are only a rod prepared by the Holy Ghost. He holds you and uses you. O, glory be to God, what success there will be! My brother, do you want him? Are you dead in earnest?

Once I met a gentleman, whom I never met before. He came to me and said, "Are you David?"

I said, "Yes, I am David."

He said, "You wrote the booklet, 'Have you the baptism of the Holy Ghost?'"

I said, "Yes, my dear brother."

He said, "I simply followed everything in that booklet from the first leaf to the last. You said, 'Get down on your knees.' I got down on my knees and claimed the promise of the Father. You said: 'Thank God.' I thanked him. You said: 'Go and tell it out.' I went and told it out. Souls came to Christ. Revivals broke out."

"Glory be to God."

You remember Joshua. The Lord said to Joshua, "Joshua, here, you see this land?"

"Yes, I see the land."

"Do you see it all?"

"Yes, I see it all."

"Every place that the sole of your foot shall tread upon, that have I given unto you." Joshua 1: 3.

Not "all you see", my dear brother. Joshua saw much land, but the promise was, "Every place that the sole of your foot shall tread upon." You have got to put your foot on it. You have seen it, but now you put your foot on it. If you receive the life more abundant, the Holy Ghost is going to use you. Take this into your heart to-day, think it over, and say to God, "I must possess the life more abundant," and the Lord will prepare you and will give you this power. Then people will know you are different. The first sermon you give in your pulpit will make them to understand that their minister is quite a different man: "He looks quite different." Your children will know the difference. Your wife will know it. Your neighbors will know it. When you possess the power of God, the life more abundant will come out of you. Hundreds of people will be saved by the power of God.

FOURTH. Perhaps you may ask me: If I receive the life more abundant, how shall I get along? Turn to Acts 4: 34, "Neither was there any among them that lacked." Take another verse, Luke 22: 35, "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing."

When you get this abundant life, you lack nothing. Secularly as well as spiritually. Many churches are hard up. Many schools have no money. They go from place to place to beg money. I don't believe in it. God never expects you to beg money. You say, "My church is in debt."

Did the Lord tell you to build the church?

You say, "My school is in debt."

Did the Lord tell you to start that school?

Did you ask God to start it? Did you ask him to build that church? Or did you get part of the money and build it, and then you went and said: "O, God, I need \$2,000. Please send the money."

"Who told you to build it? When I tell you to build a church, you lack nothing. When I tell you to start a school, you lack nothing." When I tell you to go anywhere, you lack nothing.

I don't believe in subscriptions and collections. Wherever the people subscribe for me, I leave the church: but I believe in free-will offerings. These eight years of my life have been quite different from the years before them. I have six workers under me. I have no funds, no society, but the Lord supplies all my need.

A man wrote me from England, "Brother, come and give

us a week's address; I will give you so many pounds."

I wrote him back, "I am not working for money." The Lord doesn't like his children going about begging money. Pray if you want money. Don't go to the people and beg.

One lady asked me when I reached San Francisco, "What brought you here? Have you come to collect money for the famine?"

I saw at once that there was some money-business in this country.

I said, "No, I have come here to preach the gospel."

I tell you, when you are filled with the Holy Ghost and with the fire, the Lord will supply all you need. He will supply your house, your family, your school, all things. O, God Almighty will bless you with the pentecostal blessing if you will only come to the pentecostal life. The Lord will satisfy your need. We have got a God who has money, and he will supply all your need. There will be power in your work. May the Lord God help you.

Bear in mind first, that there is no life more abundant at the beginning,—when you are converted; and second, the absolute necessity of this life for soul-winning and preaching. Take these points in prayer and say, "O, God I must have this life more abundant. I must have this abundant life." You shall have it. I say it in the presence of God. You shall be filled with this abundant life if you will be honest, because God has said so.

CHEERFULNESS AND GOOD WORKS.

FROM AN EXCHANGE.

Be cheerful, don't grumble. How many of us are faultless? Do not grumble at husband, at children, at neighbors, at friends, at circumstances, at so many things. Have you ever counted your blessings? Do you realize how much you have to be thankful for! Did you not take your husband for better or worse, and have we not to take the bitter with the sweet? Will there really be much bitter if we love our neighbor as ourselves, and keep a cheerful spirit?

Can we not scatter seeds of kindness and love for our reaping by and by? When troubles and trials befall us, let us be as brave as we can, and try to be thankful it is no worse. The world is a beautiful place, there are so many good things, so many pleasures. On days when we are cheerful and happy, how blue the sky is, how green the grass. But when things go wrong, how dismal everything seems! We forget to enjoy the pure air, the blue sky, the green grass, the glad songs of the birds. Suppose our lives do seem a weary round of duties, we have much to enjoy and thank God for.

How many sick and destitute there are in the land who live in bare and curtainless rooms, seemingly with no bright ray of light ahead, who toil on, providing the best they can for their loved ones. Those who have your pleasant homes and enough of this world's goods to be comfortable, think how many there are who are very poor and in trouble; even it is only the widow's mite, lend a helping hand to your more unfortunate brothers and sisters, and be thankful God has given you the ability to accumulate what you have. Kind and cheerful words cost nothing.

When we are tempted to complain or to criticize those around us, we should remember although the tongue is a small member, it can do more mischief than all the other members of the body put together. It is worse than a fire. It takes the power of God to tame the tongue. Kind words mean much, but we must remember the good words also.

"Words are things of little worth. Quickly spoken, quickly lost; We forget them, but they stand. Messengers at God's right hand."

God does not take away the Red Sea, nor the wilderness, nor Jordan, but goes with us through them all—a cloud by day, a pillar of fire by night.—James Freeman Clarke, D.D.

"OUR WORDS."

BY SALLIE ALBRIGHT.

A word seems a little thing, and yet it may either be the cause of great pain or pleasure, and how important that we be careful of our words. See that we say nothing to wound or leave a false impression. A word so easily slips out before we mean to speak it, and once out can never be recalled. However bitterly we may repent or wish we had not spoken, we can never unsay the word. It has gone on its mission. It has carried its poisoned barb to quiver and rankle in some heart. We may try to tell how sorry we are for having spoken, or cover it with kindness and comfort, but the memory of it still lingers.

Many people consider it smart to say cutting things that hurt; but after the speaker has forgotten all about it, a heart may be the heavier, or a pillow wet with secret tears, the pleasure of a day all gone, its pleasant memories all withered by the blight of that word. The worst of it is, we cannot guess how far its effects may go. Drop a stone into a pond, and you will see the rings of motion starting from where the stone fell—no matter how still the water may be—very small at first, but widening and enlarging till the ring reaches the distant shore. It sends out its ripples in ever widening circles till it reaches where we had never thought. You cannot check its influence any more than you can put a stop to the waves.

Never speak a word that will leave a sting or bring a tear. Never speak a word that may prove a little seed of evil thought—its harvest may be a life of thorns and weeds. The best way to guard the tongue is to go down all the way to the heart whence the thought comes before it becomes a word. See that the spring is pure, and there will be no danger of poisoned waters flowing out. Fill the heart with kindness, thoughtfulness and purity. Better still, take Jesus into it, and get him to fill it. Give him the tongue and let him use it to carry messages of joy into many hearts.

Take care of that tongue! More wounds have been inflicted with the tongue than with daggers—and they have been more painful. And oh, with what bitter pain do we recall the words we may have uttered hastily in days gone by, the look of pain upon a face which perhaps may now be hidden 'neath the sod. Too late for us to even express our regrets and implore their forgiveness. The heart once full of life is cold and still and cannot respond to our entreaties, no matter how much we may agonize.

Life is full of cares and crosses, but let us close our lips and think well before we utter hard and unkind words; and if we think it over and ask the blessed Saviour to help us, we will leave the unkind word unspoken. A kind word so easily turns wrath away, and we feel so much better after we have spoken.

"They can bless like the warm, glad sunshine, And brighten the lonely life; They can cut in the flesh of anger. Like an open, two-edged knife."

And then we should be just as careful of what we say of others as of what we say to them. Oh, the many lives that have been darkened and saddened by untrue and unkind words. It was only a little word, perhaps only a sign, but something was taken from that fair good name. The cruellest deed one ever did is to try to tear down and rob another of his good name. It may be false, but it leaves a stain, just as one drop of ink dropped into a well of clear water.

Many a fair, sweet life has been blotted by the evil tongue of the slanderer, and has faded and filled an early grave. I think the man who takes life has more honor than the man who takes the good name of one who is good and pure. Indeed, what is life when we leave that? Yes, better take life than to take all else and leave life.

One of the greatest sins—and it is very common, too—is this tattling and bearing news from place to place about some poor soul who is trying honestly to live an honest life. We find it everywhere,—in the home circle, in the church, and it's dragging them down, down to the very gates of hell!

Oh, words! Watch your words, and say nothing to wound or bring reproach upon any one. If you can't find anything nice to say, don't say anything. When you are tempted to speak ill of any one, stop and ask yourself if you would want to be treated that way,—and if God would bless what you are about to say.

Moffitt, N. C.

THE MINISTRY OF TEARS.

JNO. D. THORNE, IN N. C. CHRISTIAN ADVOCATE.

Suffering in some form, often in many, is the lot of our common humanity.

It is the only agency that leads from gloom to glory, and they who hope to be "immunes" in this pilgrimage will reap but the ashes of disappointment and regret.

As the rugged metal of the mines must burn before its surface shines, so the Christian is by sorrow purified and made fit for that inheritance that is incorruptible and eternal. And it through no other process can this purification be effected, we should "glory in our tribulations" looking to the conclusion for our eternal happiness.

Apart from our inherent depravity the chief cause that so many are lost arises from the fact that the majority in their selfishness and rebellion are unwilling to submit to the crucial ordeal demanded by the Great Artificer of events.

Ofttimes our idols are shattered that we may be brought to a knowledge of the truth.

Some never call upon God except in their extremity. The omniscience, wisdom and goodness of God bringeth us to repentance.

Whom he loveth he chasteneth—lopping off unfruitful laterals that the parent stem be more fruitful—here wherein we escape—a more keenly appreciated sense of the existing analogy between the human and divine father becomes apparent.

Stern, rigid discipline becomes necessary in every department of life for the disciple as well as the soldier, and no one has ever yet reached the summit of true worth who has not learned the lesson of self-crucifixion, and in the role of humility is the lesson learned of true contentment.

Let us take up the thread of life, pushing on with renewed zeal, and unflinching fortitude, looking unto Jesus, the author and finisher of our faith for the promised rewards at the end of our journey; for verily he has promised that he that overcometh shall all things inherit.

A CONVENIENT SEASON.

BY DR. TALMAGE. FROM AN EXCHANGE.

Have you never seen a man waiting for a convenient season? There is such a great fascination about it, that though you may have great respect to the truth of Christ, yet somehow there is in your soul the thought, "Not quite yet. It is not time for me to become a Christian." I say to a boy: "Seek Christ." He says: "No; wait until I get to be a young man." I say to the young man: "Seek Christ." He says: "Wait until I come to mid-life." I meet the same person in mid-life, and I say: "Seek Christ." He says: "Wait until I get old." I meet the same person in old age, and say to him: "Seek Christ." He says: "Wait until I am on my dying bed." I am called to his dying couch. His last moments have come. I bend over the couch and listen for last words. I have partially to guess what they are by the motion of his lips, he is so feeble; but, rallying himself, he whispers, until I can hear him say: "I—am—waiting—for—a—more—convenient—season"—and he is gone.