

The Christian Sun.

BY EMMETT L. MORFITT.

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.

March 14-16 is the time for the meeting of the Inter-Denominational Sunday School Convention of North Carolina, at Salisbury.

The Filipinos still declare that they will not submit to American control—that they must be free and independent. And to this end they are making preparation for war, trusting to their deadly climate to help them out. And thus our "new acquisition" begins to unfold its "rewards" for our pains.

France remains in a condition of turmoil and consequent uncertainty; and the Bonapartists and Orleanists are taking advantage of the unsettled condition of affairs to revive their claims to sovereignty over the French people. We would not be surprised at any time to hear of a civil war in France resulting in the overthrow of the Republic and the establishment of a monarchy or an empire, though we hope that the revolution may be averted.

It is not alone those who face the cannon's mouth who are the heroes of hard fought battles. There are those in the rear who bind up the wounds of their fellow-countrymen, and give them the tenderest and kindest care during their suffering moments, who are heroes and heroines of the highest type. Miss Clara Barton has recently been honored by a vote of thanks from the United States Congress for her faithful work in the Red Cross Society. What a relieving contrast this makes to the investigations going on in the high army circles.

It seems now that our North Carolina Penitentiary is in "financial distress." A recent investigation is said to show the institution to be over \$100,000 in debt, which amount will have to be met in some way. The Legislature now proposes to take the matter in hand, re-organize the board of control, and allow them to elect a superintendent. Speaking of the recent caucus decision and the law the Raleigh Post says: "The bill as reported and agreed upon has for its main feature the entire reorganization of the board of directors. In addition to the nine directors now constituting this board an additional director is chosen by the Legislature from each judicial district in the State. The names of these twelve directors will be agreed upon at a subsequent caucus. The twenty-one directors are to meet in Raleigh on February 10th, and elect a superintendent, a central board of control composed of three of their number. These three are to have supervisory control. The whole responsibility of the future management and direction of the penitentiary, including its finances, officers and equipment will be placed in the hands of these twenty-one men. There was no expression as to who the new superintendent would be, but it was agreed that business qualifications and executive ability should be the prime requisites in this selection."

Augustus H. Garland, Attorney General of the United States during the first administration of President Cleveland, died in Washington Jan. 26.

North Carolina merchants all over the State are making a united effort to get the present Legislature to repeal the law requiring them to pay a "purchase tax." In this we are in full sympathy with the merchants; for we fail to see any justice in a law requiring them to pay an extra tax on their business, when they have to pay the regular State, county, city and school taxes on their stores, just as the farmer pays on his farm, the mill owner on his mill and the machinist on his shop. There was a time, perhaps, when the merchant could afford to pay a double tax—and that is, in effect, what he does do—but that day has passed. His profits are now too small for this extra drain. Let all taxes bear equally upon all classes, in proportion to the amount of property that they own.

When the great banking house of Baring Brothers failed for about two hundred million dollars, eight years ago, a number of iron furnaces in Southwest Virginia that were constructed during the boom period, ceased operations and have since remained idle, but a dispatch sent out from Knoxville last Sunday would indicate that these furnaces are to be blast, as they have been purchased by the Virginia Coal, Iron and Railway Company, which is said to have a capital of fifteen million dollars. The iron trade of the country is said to be more active now than at any previous period, and it is probable that this deal will be the means of reviving prosperity in the iron business throughout the entire Southwestern section of our State. If so, all departments of trade will be benefited—the railroads will have more hauling to do, a demand will be created for skilled and unskilled labor, and present stagnation will be replaced by activity in various industries. This purchase of iron and road properties, said to have been the largest that has been made in the South for the past ten years, is full of promise for Virginia.—Norfolk Ledger.

When the funding bill of 1871 was passed the debt of Old Virginia—that is, West Virginia and Virginia—amounted in round numbers to forty-five million dollars. Virginia assumed two-thirds of this and left the remaining fifteen millions to be provided for by West Virginia, but that State has repeatedly refused to make any provision for its payment. Both political parties in the Mountain State are opposed to the assumption of this obligation by West Virginia, as was shown by the unanimous vote of the Legislature last week. Commenting upon this action of the West Virginia Legislature, the Lynchburg News, in its issue of last Sunday, had this to say: "The Democrats and the Republicans in the West Virginia Legislature agree on one point. They have decided by a unanimous vote that West Virginia will not pay one cent of the debt contracted by Virginia before the division of the States. Virginia assumed two-thirds of the debt, assigning to West Virginia the other third, which was believed to be her fair proportion. It is not easy to understand on what principal of morals West Virginia can refuse to pay her proportional share of the debt."

"However, this is a question which no longer concerns Virginia. The bondholders will have to fight it out with West Virginia as best they may. West Virginia was not made a State by the action of Virginia. The Federal Government is responsible for the act. If West Virginia is not morally bound for any part of the debt, then the Federal Government should assume the responsibility, and the bondholders must look to Washington, and not to Richmond, for payment."—Norfolk Ledger.

THE PULPIT.

NOT TO THE STRONG.

BY PROF. W. GARDEN BLAIR, D. D., LL. D.
In Responsive Standard.

What a sense of triumph must have filled the breasts of the Philistines in the valley of Elah, as, morning by morning, their invincible champion strutted forth in his magnificent suit of armor, and breathed defiance on the host of Israel, that lay and looked cowed and helpless, on the side of the opposite hill! And with what scorn would the host as well as the giant view the approach of the poor shepherd lad in his rustic dress, with his pitiful sling and stone—the picture of weakness and helplessness!

Yet, within ten minutes of David's confronting his enemy, the giant lay prostrate on the ground, because there was a God in Israel. The battle was not to the strong.

It was a trying thing for Gideon, after he had gathered a considerable army, to deal with the Midianites and Amalekites—who lay along in the valley like grasshoppers for multitude, and their camels without number as the sand by the sea—to be told that he had too many soldiers, because, if they conquered, Israel might vaunt himself and say, Mine hand hath saved me; and no doubt he would be amazed and for the moment disheartened when first his army was reduced to ten thousand, and then to three hundred.

But in one hour the countless host of the enemy were seized with panic, killing one another in the confusion; the three hundred were more than a match for the horde. The battle was not to the strong.

Never had a king more apparent cause to expect utter destruction than Hezekiah when Jerusalem was surrounded by the host of Sennacherib, King of Assyria, whose very name inspired terror, and to whose well-trained and well-equipped army the capture even of Jerusalem seemed but as child's play. Well might Hezekiah fancy himself marching as a captive to Nineveh, with a hook in his nose and a bridle in his lips—humbled, tortured, helpless.

But Hezekiah was a man of God, and a man of prayer; and on the very morning when the dreaded catastrophe might have come, "the angel of the Lord passed through the army of the Assyrians, and beheld they were all dead corpses." The battle was not to the strong.

When the glorious re-entry of the Waldenses into their own country had taken place, and the little band of four hundred, poorly armed and poorly fed, opposed the combined forces of the Duke of Savoy and the King of France to the number of twenty-two thousand, found their winter fortress of the Balsille made useless by the enemy's cannon; when no prospect seemed to remain, but utter destruction, and the leader of their opponents had invited the people of Pinerolo to come and see them hanged; when blazing watch-fires made their escape by night impossible; the mercy of God, in answer to their prayers for deliverance, wrapt the mountain in mist, and made the watch-fires useless; and when the Waldenses, creeping often on hands and feet over gorges and precipices that made them tremble when they looked at them in daylight, balked the enemy once more, and escaped beyond them—the battle was not to the strong.

So also in the spiritual warfare.

When Jacob's thigh went out of joint, it seemed as if his case had become hopeless; how could a man with a dislocated thigh wrestle any more? But it seems to have been the very thing that brought him victory. Formerly he had hoped by his physical strength to get what he desired; now, in his helplessness, he appeals to the pity of the angel, "he wept, and made supplication unto Him." He cannot

wrestle, but he can weep; he cannot exert his strength, but he can plead his weakness, but he can hang on, and plaintively but resolutely entreats, "I will not let thee go unless thou bless me." Hosea xii:4; Gen. xxxii:26. They that wait on the Lord renew their strength; out of weakness they are made strong.

And thus it appears that weakness is strength.

And Jacob's personal experience was typical of the future—"the worm Jacob shall thresh the mountains." What an extraordinary figure! But it is all the more significant for its very grotesqueness. In the twelve apostles and their handful of adherents men saw nothing but the worm Jacob; but it was a worm, the worm threshed the mountains. All the savage bitterness of the council could not silence them; all the opposition of men and devils could not thwart them; the furious cry, "to the lions, to the lions," could not daunt them; prisons could not bind their souls, fire could not destroy them; all the arts of persecution, all the tortures that hell could devise could not crush their faith or arrest its progress. For their trials and their conscious weakness drove them to their Master in heaven, so that they could say, Through Christ strengthening me I can do all things. When they were weak, they were strong.

Are you not rushing to certain destruction, Martin Luther, preparing to face the diet of the Empire while the pope is raging against you and the potentates of the Empire are almost all on his side? When your books were burnt was it not a fore-shadow of what would happen to yourself?

But Luther knew the forty-sixth Psalm, and to Worms he prepared to go, as he said, "though there should be as many devils in the way as there are tiles on the houses." The German people are amazed at his heroism, for though they sympathize with his views, they tremble at his probable doom. But there he goes and there he stands (referring to the Word of God), "I can do nothing else. So help me God." He showeth that God's strength is made perfect in weakness.

And so did the cobbler of Northamptonshire when he girded himself to the mighty enterprise of modern missions, and full of hope set out for India on his gigantic enterprise.

The home church was lukewarm and unbelieving; the East India Company would not tolerate a missionary in their territories; the Indian language was unknown and utterly alien from his native tongue; idolatry was rampant, caste all but omnipotent, and hideous customs were prevalent, entrenched in the traditions of centuries. Carey was convinced that it was God's cause, and that God would prosper it; and the structure which he began to rear has been continued by generation after generation; out of weakness he was made strong.

Do we realize this today? Do we believe our cause to be God's cause, and do we rely on him, as such men have relied, assured that he will prosper it? Who does not feel his weakness here, his forgetfulness of God, his proneness to lean on the arm of flesh? Yet, do we avail ourselves of the strength provided for us?

Whether it be the conflict with sin in our hearts, or with the evil that is in the world; whether it be in the temperance battle, or in the missionary enterprise; whether it be in the work of the Sunday school or of the church, or in the field of Christian Endeavor, who among us realizes that, helpless though he be himself, almighty strength lies with God? And who of us goes daily to him, and comes away full of hope and comfort, strong in the Lord, and the power of his might?

North Berwick, Scotland.

Live a Godly life yourself and you may be instrumental in leading souls to Jesus.

WHY SOME PEOPLE OBJECT TO AND OPPOSE THE DOCTRINE OF SANCTIFICATION.

BY REV. F. T. KLAPP.

A few days since I was engaged in prayerful meditation, and this question pressed itself upon my consideration, viz: "Why do professed Christians oppose the doctrine of sanctification?" and the following reasons came to my mind:

(1) The rich think if they are sanctified and become holy and perfect, they will have to sell all they have to enable them to remain holy. In some cases it might be better to sell out, and especially, better for those whose affections are on their earthly possessions. Jesus said unto one, whose affections were doubtless upon earthly treasures, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven; and come follow me." But when the young man heard that saying, he went away sorrowful; for he had great possessions. Matt. 19:21, 22. Dear Father keep those who may read these lines, and especially those to whom this my first reason may fitly apply, to stop and seriously and prayerfully read Mark 10:21, 22, 23, 24.

(2) The poor who want to get rich, perhaps, think if they were to become sanctified, holy and perfect, that it would hinder them from becoming rich. That thought, I think is false, yet I fear it is in the mind of some, whose spiritual development is hindered thereby. Take, for instance, this character as an illustration, viz: Job in that terrible ordeal of persecution, lost every possession, earthly, he had, and became as poor, perhaps, as men ever get to be. God told the devil that Job was a perfect man; and from this poverty-stricken condition he became one of the most wealthy of his day. No, no, a thousand times no! being sanctified does not hinder one from having large earthly possessions, but it enables him to use his riches for the glory of God and the real good of mankind. Yes, it makes him, with his means, a mighty power for the extending of God's Kingdom among men. Indeed, sanctification makes one truly charitable in the broadest sense.

(3) Because some are unwilling to die unto the world and the pleasures thereof. So few are willing to lay their lives down in crucifixion at the feet of Jesus, that they might have life, and have it more abundantly; others are not willing to stand the criticisms and persecutions to which, they think, that they would be subjected. Again, because the blessed experience of sanctification will not allow God's people to be conformed to this sinful world. They know that the life of sanctification would take them out of the world of fashion, and the foolish styles, from the ball room, from the wine cup, from worldly amusements, and from all other slavish habits of wrong doing, such as are mentioned in Gal. 5:19, 20, 31 etc.

See what the "Word" says: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Romans 12:2. Yes, indeed, sanctification requires the perfect will of God to be done. No doubt some are unwilling to be sanctified with Christ, and yet I think sanctification implies death with Christ. Let us see what the Word says, "Knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord. Romans 6:6, 7, 11. Now if you are dead unto sin, you are also freed from sin, and then the fruit of your life is unto holiness; see the proof, viz: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and in the end

everlasting life." Romans 6:22.

(2) Because some do not want to sacrifice popularity. To be sanctified and become holy, one will no doubt become unpopular, for the Holy Christ and his holy disciples were very unpopular with the masses. There is no doctrine in the Holy Bible so unacceptable and no people so unpopular as its advocates and possessors. But if we would enjoy the full benefits of the Gospel we must have the Christ life, and be willing to lose our so-called life of popularity, for his blessed name's sake. Now, if we be ashamed of his blessed word and doctrine, he says he will be ashamed of us. And he further says whoever will save his life shall lose it. See the word, viz: "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his glory, and in his Father's and of the holy angels." Luke 9:24, 26.

(5) Because some are prejudiced against the term "sanctification." During the past year I was in a meeting with a dear servant of God who preached the doctrine with clearness and great power, and I heard one of the oldest members of said church say, "Well he, the preacher, certainly proves his position by the word of God, but why don't he call it by some other name? such as the higher life, or spirit-filled life. I wish he would stop it and go to preaching to the sinners, and let us church members alone." And at other places I heard similar remarks.

Well, when we are ashamed to use the name that our Father has given his own doctrine, there must be something wrong. Our dear Saviour says he will be ashamed of all such as are ashamed of his word, Luke 9:24. Why object to the term, sanctification, when it and its cognate terms are used about three thousand times in the Holy Bible. David prayed thus, "Open thou mine eyes, that I may behold wonderful things out of thy law," Ps. 119:18, and I think the church would do well to pray the same prayer.

I pray the very God of Peace to sanctify the church wholly, and that the whole church, spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 2 Thes. 6:23.

Yours in the blessed service.
Elon College, N. C., Jan. 13, 1899.

OUR JAPAN WORK.

BY SECRETARY J. G. BISHOP.
Along spiritual lines, this promises to be one of the most successful years in the history of our Japan work. Almost every letter from our missionaries speaks of the reception and baptism of new members. And this both in the Tokio and the Northern Field. Twenty-three new members are reported in the Northern Field since July 1st.

EFFECTS OF RETRENCHMENT.

Letters are just getting around to and from Japan, since the Mission Board meeting in November.

As to the effect of the retrenchment the Board felt compelled to make, our missionaries seem puzzled to know just how to make adjustments—where, to make their retrenchments. Our missionaries all belong to the "Tenth Legion," give one-tenth as a minimum, while in fact they give much more than that per cent of their salaries for the Lord's work. One of them writes: 1. Approving the idea of the Board's avoiding debt, if possible. But, 2, thinks the reduction means the inevitable withdrawing from certain hopeful openings to which they have felt that God was providentially drawing them. 3. That unless funds are increased within a year or so, they will be unable to utilize native evangelists they are now training for the work. 4. That some of the outposts which they have worked up to

the point where native evangelists are absolutely a necessity, will have to be abandoned,—and hence the fruit of hard labors will be lost, or will be reaped by others.

Brethren of the Home Church: men these straightened conditions can be relieved, and these forecast calamities can be avoided by an additional few hundred dollars, does it not seem that some hearts—that many hearts—will be moved to make new or enlarged contributions for foreign missions, so that the board can enlarge the appropriations and so make it possible for the enlargement of our well-begun work in Japan?

Don't wait for the Foreign Mission Collection next September; but send in your contributions now—to the Mission Treasury.

NEW WORK, WHY?

With some, it seems to be a questionable question as to why the Board should undertake new work when the work already on hand is in such need of enlarged funds.

It is not at all strange that this question should arise in the minds of some. In answer, read 2 Kings 13:18, 19. Israel was in distress because of the Syrians. The prophet told the King of Israel to smite upon the ground; and he smote three times, and stayed. For his little effort, smiting only three times, the prophet was wroth with him and said he should have smitten five or six times; then he would have conquered the Syrians, whereas he should now smite Syria only three times.

And this is the philosophy of success: where much is undertaken, within reasonable limits of course, much can be accomplished; while little undertaken, little will be accomplished. It is now twelve years since we commenced foreign work; and yet we have but the one mission—Japan—in which our people are expected to be specially interested, and for which they are expected to pay their money. We have hardly "smitten three times." Certainly we have not reached the limit of our ability, scarcely reached the tithe of our ability yet, and we ought to enlarge our sphere of labor.

It is time for us to enter one or the other fields. Many of our people are demanding it. To take up mission work among the Armenians and Turks as we are about to do; and if we should also, within a year or so, begin a work in Cuba or Porto Rico, or China, it ought not to lessen, but rather increase our interest and contributions for our Japan work.

Given our people more to pray for, more to pay for, and more to be interested in, (people will be interested in that for which they pray and pay), they will pay and do more for the cause of missions.

"Ye ought to have smitten five or six times."
Dayton, Ohio.

Scattered Thoughts.

BY REV. G. W. TICKLE.

In that sweetest and tenderest, most sublime and most beautiful love tragedy ever written; the mind thrilling; the heart moving and the soul stirring play of Romeo and Juliet, Mercutio, the wit of that play, when he had received a mortal wound is made to say: "Tis not so deep as a well, nor so wide as a church door." So what I may say from time to time, through your columns may not be deep in scientific research, nor wide in its scope of imagination; but we trust that we may help some one and so quicken our zeal and love for Christ that we can almost hear the beatings of His great heart and listen to the music of its throbbings and from its inspiring strains find solace for the ills of the present and hope in the promises of the future.

The last moment of the year 1898 has expired. The old year is now known only as a thing of the past. A new year has been hurried into existence with the onward rush of time. How like

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