

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.

As was expected, Brigham H. Roberts, the Mormon congressman elect from Utah, was excluded from the House without even being allowed to take his seat—and that because he was an open and avowed polygamist, an offender of the laws of the United States and a stench in the nostrils of all law-abiding, virtue-respecting, home-loving, and God-fearing people. This is a strong and just rebuke to that vile and infamous thing, called the Mormon church; and we trust that it is but an earnest of the blows that shall soon completely annihilate it from the face of the earth.

Last fall, soon after the epidemic of typhoid fever broke out at the State Normal College at Greensboro, N. C., Misses Sarah and Evelyn Bailey fell victims to its dread march through the college halls. These were the only children of Mr. and Mrs. T. B. Bailey, of Mocksville, N. C., and now, as the bright light of hope for the future which came to them through their dear girls had forever gone out, they decided to establish at the Normal "The Sarah and Evelyn Bailey Fund" as a memorial to those who were so dear to them, and with the hope that the help thus extended might aid some other deserving girls to become more useful in the world than they otherwise could become. This is, indeed, a beautiful memorial; and in after years, no doubt, many noble young women who shall have been aided by the fund, will bless the memories of Sarah and Evelyn Bailey.

Last fall W. J. Taylor (Republican) and Wm. Goebel (Democrat) were candidates for Governor in Kentucky. Taylor was declared elected and seated Goebel was contesting his seat before the State Legislature, but before final settlement came, some cowardly fellow, who was supposed to be hiding in the building, shot Goebel as he walked toward the Capitol. The latter fell, and up to this time his life seems to be hanging in the balance. He has, however, now been declared by the investigating committee to have been duly elected and the Democratic members of the Legislature have had him sworn in as Governor; so that now the State has two who claim to be the Chief Executive. Taylor has called out the militia and adjourned the Legislature, and pandemonium reigns throughout the State. The cooler heads, however, are hoping for an amicable settlement of affairs in the near future. We do not know which side is in the right, so far as the contest is concerned, but the attempted assassination was a cowardly, dastardly act.

Since we last wrote of the war in South Africa there has been great excitement, not only in England, but all over the world over the marvelous piece of generalship on the part of the Boers at Spion Kop. These doughty warriors stationed a detachment of troops on the Kop, trained a large number of guns, located on surrounding hills, with great pre-

cision, directly on their own men, and after calculating the position to a nice point of accuracy, they concealed the guns and awaited the charge of the British. The latter finally made the rush for the Kop, and when they did so the Boers retreated with very little resistance, leaving the enemy in possession of the hill. No sooner, however, were the British in possession of the hill than, as if by magic, the Boer's great guns from all the surrounding hills were turned loose on them; and terrible was the slaughter. Many of those who were not killed were taken prisoners, and now have leisure to try to unravel the mystery of "how it all happened."

We recount this sharp piece of stratagem to show that the British have not only a determined set of men to deal with, but shrewd and trained ones as well. We deplore the sad situation of affairs there; and believing, as we do, that the British are in the wrong, we have earnestly hoped that they would put a stop to such a wholesale sacrifice of human lives by an acknowledgment and a withdrawal from the field; but they seem to think that they are right, and are determined to push the contest to the bitter end. They are fast sending large reinforcements to their armies in the Transvaal, and, notwithstanding the fact that, so far, nearly all the successes have been on the Boer side, as we have said before we cannot expect the final victory to fall to other than the British, unless, indeed, as many seem to think, the Boers are fighting under the protection of a favoring Providence.

It will be remembered from what we have previously said of the religious condition of the Philippine Islands that they have for years been under the domination of Catholicism, and that of the very worst type. It has been said that the Catholicism of the United States and that of the Philippine Islands are almost as different as are Catholicism and Protestantism. We do not know as to this, but we do know that if the Filipino Catholics are what they are represented to be, they are very little better than the heathen by whom they are surrounded. That we are beginning to get a little insight into the religious conditions there will be seen from the following from our Washington correspondent: "The President has decided to leave all questions affecting religion in the Philippines to the consideration of the new Commission to those islands, believing that it will be better able to determine the rights and wrongs of the situation than any one in this country. The fact is that religious conditions are rapidly becoming intolerable. Archbishop Chapelle, instead of showing himself a man of broad mind and good information, has developed, according to official reports, into a chronic claimant of privileges and powers which can never be conceded to him. For instance, he has claimed immunity for priests from all civil processes, has claimed property in the island amounting to over \$100,000,000, has claimed the continuance of the annual subsidy granted by Spain, and has asserted that the President sustains each and every one of these extraordinary contentions. Naturally, these actions are very embarrassing to the administration, and it is thought that they can better be considered after the close of the next political campaign. Accordingly, the Commission has been instructed to consult with the municipalities as to the action to be taken and as to what is to be done with the friars, so as to render justice to both parties. It is quite certain that no subsidy will be paid to the Catholic church. Its rights will be held to be void as against the United States, just as the claims of the Philippine cable companies were held to be void, having been discharged once and for all by the payment of the \$20,000,000 to Spain."

CONTRIBUTIONS.

"CAUGHT A MINNOW."

BY O. W. JOHNSON.

A certain professor in a noted college in North Carolina, told his class on one occasion that he never went a-fishing but once, then he caught a minnow, and quit. The reason why he did not have better success, we believe, was because he did not have that perseverance, and zeal that he should have had. This is true in every sphere of life. We find persons all over the world who go a-fishing and "catch only a minnow." Take the student at school: there are some who do not do anything but "catch a minnow;" they simply go to school in order that they may tell their fellowmen that they have been to college.

It is expected of the man that goes a-fishing at some suitable place that he will catch some fish. So it is with a man that goes to college; it is expected that he will learn something that will prove a blessing to himself and to his fellowman; but how sad it makes the heart of mother and father when their boys or girls return unbenefitted.

There are, however, those who go to college who do more than "catch the minnow;" with their zeal and energy they keep striving until they find the fish—attain the high educational mark that is before them.

In the religious world, take the person who is a vile sinner. He goes to a revival and publicly confesses Christ. He joins the church and thinks he has all, but he has only "caught the minnow;" he has only started in the Christian life. There is no reward promised to those who do not strive. It is only to those who strive from day to day to do what is in their power.

Dear reader, have you simply joined the church, or have you the assurance that you are a child of Him who is ever watching over you with a loving and tender care? If you have not the assurance that you are His child, may the time soon come when you can obtain that love and mercy which He has in store for you.

CHRIST THE MODEL OF CHARACTER.

BY REV. D. E. MILLARD.

Nowhere in the wide world do we find the highest type of character—or good character forming—save in the Christian lands, and among those only in such lands, who actually follow in the footsteps of Christ. He is the only mediator who can bring us into harmony with God and man, for he alone teaches the law of pure, unselfish love. He is the only model of character at peace with itself and inherently strong, hence, he alone can establish us in right relations with out and in a right condition within—and this he does. When by faith we are brought into association and harmony with our Lord, the power of sin is broken. Evil has no power over us when Christ is with us or we with him. If, then, we would form good characters, characters that will fit us for a blissful eternity, we must follow him who is "the Way, the Truth and the Life."

THE PULPIT.

THE LAME MAN HEALED.

BY REV. P. H. FLEMING.

[Preached at Liberty Randolph county, N. C., before the Western North Carolina Conference Nov. 14, 1899, and published by request of the body.]

Text: "And beholding the man which was healed standing with them they could say nothing against it." Acts 14.

The text presents a beautiful scene at the Beautiful Gate. It was the hour of prayer. Two apostles, Peter and John, were on their way to the temple. At the temple gate Beautiful they found a lame man asking alms. They had neither silver nor gold, but such as they had they gave

to the man. They healed him. Let us consider this healing—by whom and through whom wrought—and the effect it produced; and from it adduce truths applicable to all ages, nations and individuals.

The two apostles of Christ, Peter and John, who wrought this miracle, were old friends and partners in the business of fishing, Luke 5:10. They had been disciples of John the Baptist. They had followed Jesus almost from their first opportunity. They were with Jesus in the chamber of death, with him on the mount of transfiguration, with him in the gates of Gethsemane, with him in the judgment hall, with him on the Mount of Olives when he blessed them—saw him parted from them and carried up into heaven. Being thus closely connected and intimately associated with Jesus in his hours of joy, and in hours of sorrow; in the day of his humiliation, and in his eternal triumph, they had not failed to learn the secret power by which the lame is made to walk, the deaf to hear, the blind to see, the dumb to speak, the dead to live. Being thus associated with Jesus they had not failed to learn through whom comes all the blessings of the race, for time and for eternity; for the body and for the soul. Jesus Christ when on earth healed not only the bodily ailments, but he forgave sin and in so doing healed the soul.

In each and every bodily healing wrought by Jesus, when in the flesh, if we will search wisely and deeply, we will find in every instance the higher element—the spiritual—that of soul healing entering therein. Christ's mission was to save the people from their sins. So I see in every word he spake, in every act of his life, in every miracle wrought, in the life he lived, in the death he died, the one grand aim, purpose, and end of his coming to the earth—that of seeking and saving the lost. And that magnificent intent and purpose of his life he transmitted to his followers.

It is not my purpose to discuss the question of present-day miracles—they were necessary then for the one grand aim and purpose of the Christ Mission, and whatever means are necessary today to carry on the same great work of seeking and saving the lost is in reach of the hand of faith. When the lame man of the text was healed, Christ was not on earth in human form, yet the people took knowledge of Peter and John that they had been with Jesus. Their words, their acts, their power evidenced the Christ within them, and through Peter and John Jesus spoke to the lame man, and the lame man walked and praised God.

I would have you notice just here the two apostles associated in the Master's work, Peter and John. They were widely different in character, but the closest of friends. Of all the twelve they drew closest together. There was a striking contrast in their dispositions, but in principle, devotion and purpose they were much alike, especially after the day of Pentecost. Peter was bold and impetuous, but he loved Jesus. John was tender and loving—not given to extremes like Peter. They both had faith in Jesus. Peter appears as spokesman—John as adviser and inspirer. Mutually they strengthened each the other. In the scene before us today it was Peter who said to the lame man at the gate Beautiful, "Look on us."

The lame man at the Beautiful Gate of the Temple, had been placed there by friends. His purpose there was to ask alms of them that entered into the temple. His affliction was from birth. He was born lame. His lameness appears to have been caused by weakness of his feet and ankles. He could not walk. He was more than forty years old. The afflicted have always found their best friends among the people that go up to the house of God to pray. This lame man seeing Peter and John about to go into the temple,

asked alms. This brings us to the healing of the lame man. Peter fastened his eyes upon him, with John, said, "Look on us." And he gave heed, unto them, expecting to receive something of them. Then Peter said, "Silver and gold have I none, but such as I have give I unto thee; in the name of Jesus Christ of Nazareth rise up and walk." And he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. Christianity is ever seeking out the ills of human life, that it may remove them. Two disciples of Christ on their way to the temple find a lame man at one of its gates. They heal him and he enters the temple through the gate called Beautiful, walking, leaping and praising God. He now takes his stand with the disciples of Jesus. The multitude saw the man which was healed standing with Peter and John. He is no longer laid at the gate. He no longer begs, but from a heart full of thanks praises God. The people that saw the cure, could say nothing against it. The man was healed. He stood there in their midst sound and well. The people gathered about the apostles and the lame man as he held them, greatly wondering.

And when Peter saw it, he taught the people and preached through Jesus the resurrection of the dead. And many of them which heard the word believed; and the number of men was about five thousand. But Peter and John were arrested and on the morrow when they were on trial they were asked, "By what power, or by what name have ye done this?" Peter answered by the name of Jesus—Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. In the name of Jesus Christ, through faith in his name this man was made strong. And the people seeing the man which was healed standing with them could say nothing against it.

This shows us what Christianity did for one man—the lame man. What it did for that man it can do for you. What the gospel hath done for one nation it can do for another.

These thoughts lead us to announce this proposition: All that is useful and beneficial to man is the product of the name and power of Jesus Christ.

1. The world and all of its creatures are products of the Christ Name and Power.

We read in John 1:2, 3, 4: "The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men."

In James 1:17, we read, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

In Col. 1:16, we find, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him."

In Heb. 1:2, the apostle says God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

These references, from God's Word are sufficient to convince us that everything which is useful and beneficial to man comes through Christ.

I believe the sole mission of Christ in coming to earth was the redemption of the human race; and that all words, acts and miracles—his life and death—were but the means used to seek and to save the lost. He says himself, "For the Son of man is come to seek and to save that which was lost." Luke 19:10.

In John 3:16 we read, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The man at the gate of the temple, called Beautiful, was lame until he came in contact with the Christ name and power. Through faith in the Christ name, the lame man was made strong. There are sinners all about us. They are lame. Lamed by sin. The world is sin sick, and nothing but faith in the name and power and blood of Jesus Christ, crucified, will ever cleanse a human heart or save a lost world. Acts 4:12 tells us, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." In Heb. 9:22 we find these words, "Without shedding of blood is no remission;" and in 1 John 1:7 "the blood of Jesus Christ his Son cleanseth us from all sin. In 1 Peter 1:18-19 we see that we were redeemed not with corruptible things, but with the precious blood of Christ, as a lamb without blemish and without spot. Jesus says of himself, "I am the way, the truth and the life; no man cometh unto the Father but by me," John 14:6.

As Christianity benefited this lame man at the gate of the temple, this healed man as he stood, and walked, and praised God, his man as he stood with Peter and John, so may the gospel of Jesus benefit the three-fourths of the earth's population today that are lame and blind in sin. If this world is ever saved it must be saved by and through Jesus Christ. Christianity is the only religion that saves men from their sins. Jesus Christ is the only God-Saviour the world ever had or ever will have. Christianity, the religion of Jesus Christ, is the religion for the entire world. It is suited to every country, to every nation, to every color, to every condition. Wherever the religion of Jesus is accepted and lived it benefits mankind temporally and spiritually. It saves from sin. Wherever Christianity has its influence it makes things safe. Even skeptics like to live where the cross of Christ casts its shadow, and where people go up to the church to pray. No one ever came to Jesus in faith that was not saved. But some one says that there is a man in your church that is not a Christian. I know his life, and he is a sinner. We admit that there are individuals in the church that do not walk close to God. But because there are bad people in the church is no evidence that Jesus does not save from sin. But it is an evidence that the bad church member has not trusted Jesus. No man can believe on the Lord Jesus Christ and trust him and at the same time be a bad man. Then there are those fond of living in Christian lands, and yet delight to point out the frailties of those in the church that have at some time fallen. They say Noah got drunk, David committed adultery and murder, Solomon was guilty of idolatry, Peter denied Jesus. But we must not forget that individuals who do such things are not following Jesus. They are sinning in God's sight, and it is a wonderful religion that can take such men and make them good and Christ-like. Occasionally a Christian may stumble and fall into sin, but he usually rises again. The religion of Jesus Christ not only saves men from sin, but it enables them to become strong in Christ and to lead pure and holy lives. People study science, but who ever heard of science—Mathematics, for instance—making an outcast a happy and peaceful soul? But Christianity can make you say,

"I was lost but now I am found, was blind but now I see." There are those who would lead you away from God and his holy word. They will lead into a sea of darkness and doubt and then leave you without chart or compass to go down without hope. Follow them not. Jesus is the way, the truth and the life. Follow him.

Worship seems to be an innate principle of the human race. Wherever man has been found, I believe, in every instance when their manners and customs have been understood, they have been found to have some object of religious adoration. All nations have some kind of religion. By religion as used here we mean any system of faith and religious worship. The principal forms of religion are:

Christianity—A belief in God the Father, in Jesus Christ his Son, and in the Scriptures of the Old and New Testaments.

Judaism—A belief in Jehovah and in the Old Testament, but not in Jesus Christ and the New Testament.

Mohammedanism—A belief that there is one God, and in Mohammed as his prophet.

Buddhism—A belief in no God, atheistic, aiming at release from existence as its highest good; but mixed with worship of its founder and supposed kindred beings.

Brahminism—The religion of Brahma. It has monotheistic, polytheistic and pantheistic features. Its three principal gods are: Brahma, creator; Vishnu, preserver; Siva, destroyer.

Guebres—From the Persian, meaning infidel. Followers of Zoroaster. The sun and fire are emblems of deity to them.

These are the six principal systems of faith and worship, and there is no salvation for the sinner in any of them except Christianity. No religion without a divine Saviour can save the sinner from his sins. Christianity has a divine Saviour—a Saviour come from God. Christianity saves from sin.

The entire population of the globe, according to Prof. Schem's statistics of some years ago, is 1,350,200,000.

According to the latest statistics at my command, the population of the globe is given as follows:

North America,	88,366,084
South America,	33,342,700
Europe,	357,851,580
Asia,	825,954,000
Africa,	168,499,017
Australia and Oceania,	5,684,600
Polar Islands,	11,170

Total, 1,478,729,161

Let us consider, in round numbers, the population of the earth at 1,400,000,000.

Now, if we classify the population of the globe under some form of religion we obtain the following result, which, of course is in a measure, but an estimate: Christianity—under this head will come the following:

Protestants,	140,000,000
Roman Catholics,	195,000,000
Greek Church,	90,000,000

Total, 425,000,000

So we place under the division—Christianity—the figures, 425,000,000

Judaism, 10,000,000

Mohammedanism, 170,000,000

Buddhism, 310,000,000

Brahminism, 170,000,000

Others not mentioned in above estimate, 235,000,000

Total, 1,400,000,000

And this is our estimate of the population of the earth. This division gives us the following:

Those classed as Christians, 425,000,000

Those classed as non-Christians, 975,000,000

In this classification we place as Christians all those who accept Jesus Christ in their system of faith, and those who reject Jesus Christ in their system of faith are classed as non-Christians.

[To be continued.]

Virginia now has a "Jim Crow" car law similar to the North Carolina law; and soon the two races will be riding in separate coaches.