

The Christian Sun.

BY ATKINSON & LAWRENCE.

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.

This is an age of giving. Benevolence is every where. The spirit of benevolence is surely and rapidly on the increase. It began among the poor. For a long time it was confined largely to the poor. Today it reaches all classes. The rich are benevolent as well as the poor. The poor have taught the rich to be liberal, and each year tells more and more how well the rich have learned and are learning that lesson. It is the work of Christianity. Christianity was the first religious system or moral code that taught giving to be an obligation and charity a supreme duty and privilege. If Christianity had done nothing else in this world but substitute benevolence for benefit, and identify piety and pity, it would have a claim to supernatural origin and authority. Contributions for educational and benevolent purposes in our country last year amounted to \$62,750,000. Nor does this include those unnumbered gifts of less than \$5,000, ordinary church and charity gifts, and the like, whose total amounts to millions. This is more than twice the amount given seven years ago—almost twice as much as was given in 1898, which amounted to \$38,000,000. The total gifts of these larger donations only, in the past seven years, amount to \$266,550,000. The endowment of one university, the Leland Stanford, is \$45,000,000, face value of securities being \$80,000,000, making this the most largely endowed of any privately established institution in the world. Surely ours is an age of gifts and giving, and the indications are that we are just beginning to learn the privilege and pleasure of benevolence and philanthropy.

It is unusual to review a periodical on this page of The Sun, but in this instance we willfully resort to the unusual. We believe in condemning a bad thing when we see it and in commending a good one whenever and wherever we find it. And there is so much bad literature in our times, so many shoddy journals and unwholesome periodicals, that when we find a good one, one of a highly intellectual and clearly moral tone, one unquestionably honest and wholesome in all its departments, we feel like speaking to others about it and making special mention of it. Such a journal do we believe The Saturday Evening Post, edited by George Horace Lorimer, Philadelphia, to be. It will be noted that this is the paper founded by Benjamin Franklin in 1728 and is, we believe, the oldest weekly journal in America. We venture the statement that the great Franklin never gave to the public of his day such a paper as Editor Lorimer is giving today. Nothing short of a revolution has been wrought in the management of the paper within the past few years. It stands today unsurpassed as a journal of its kind, able, conservative, scholarly, attractive, and of the highest moral character. It is truly a journal of information and inspiration. Last week's "College Number" contained some of the

ablest articles on education, and gave some of the most convincing arguments why young men and young women of our day should educate, that we have seen in many a day. How any young man or young woman can read the editorials in The Saturday Evening Post without being inspired to try to live better and more useful lives we fail to understand. These editorials are always signed by the ones who wrote them, and, besides being gems of literary and scholarly finish, they are of the highest and purest moral tone. It is not a religious journal; it does not purport to be. You would call it secular, but it makes one, who reads it, think on things honest, true, just and pure.

This notice is wholly unsolicited and is given here as a part of our conviction, not of our hire or rewards.

The following sound advice and good common sense, taken from the Post of June 2, the equal of which this journal has each week, is from a business man to young men about choosing their companions and company:

He should go to church. No one on earth needs the moral stimulus that regular church-going gives so much as the young man who is alone in a strange city. I am not suggesting that he should join a church; that is a matter between himself and his God. I do not say that he shall pretend to be religious, whether he is or not. I do not counsel that he shall play the hypocrite. I simply say that in order that his better nature may be frequently appealed to, and that he may place himself where good influences will meet him, he should be regular in his attendance upon church.

The poorest sermon that was ever preached, unless it was on mere dogma, did good to some one of those who heard it. It may have lifted no one any nearer the skies, and yet have been helpful in that it kept some one from dropping any lower than he was. I am writing as a business man, and writing of the worldly view of business, but I realize the great help it is to a young man that he should have noble ideals presented to him steadily; that his conscience should be kept alive and quickened; and that he should be obliged to look at himself in a mirror, where he can compare his own frailties with a perfect type of manhood.

He should join a class in Sunday school, and for two good reasons: the first, that he may read and study and know the Bible. I am taking it for granted that he is continuing his education, although out of school and at work. That education which ignores the Bible, whether the young man is a tinner's apprentice or a bookkeeper, is ill-balanced and superficial. This is not because it is, or is not, an inspired book. It is the history of all that is highest and lowest in mankind; the depths to which he can sink in degradation and despair; the heights that he might reach if he but would.

To join a Bible class is to put one's self where one is studying the best literature, and making it a little easier to resist temptation during the week.

Another reason for joining a Bible class, and one more directly in line with the heading of this article, is that it enlarges the circle of his acquaintances. I fancy that some critic will say I am encouraging him to pretend to be what he is not, for purely commercial purposes. But if he visits a saloon or billiard-room to seek acquaintances no one thinks of suggesting that he is playing the hypocrite. If a young man is coaxed into a church from the gutter; if he is then persuaded to join a class in Sunday school, no one thinks of charging those who encourage him with aiding hypocrisy. And because a young man should seek these aids of his own accord, desiring to be among good people and under good influences, this seems to me to be both right and proper—and equally as far removed from the suspicion of hypocrisy.

Contributions.

THE TWENTIETH CENTURY FUND OF THE CHRISTIAN CHURCH.

BY REV. W. C. WICKER.

A hundred years of struggle—effort—success, a hundred years of growth, calls for an expression of gratitude from every loyal member of the denomination. Pastors, stop, think, consider, what God has done for you, for your homes, for your church, within the closing century. What can you do in return for the blessings that you have received? You can make a free-will thank offering that shall measure your gratitude for the past, and express your hope for the future, growth of the church. In addition to your one personal gift, you can speak, talk, write, and agitate the subject at home, at church, and in the community, until every member of the church, and every member of the Sunday school, catches the spirit and enthusiasm of the work. Only a few more months until the close of the century. Let the whole church bestir itself, and let everybody make a thank offering, according as the Lord has prospered him.

Can you excuse yourself because you can do but little? If every member in the church would give but one cent a day from June 1, 1900, until January 1, 1901, it would amount to \$33,600—\$13,000 more than the amount suggested. The gift is, "accepted according to what a man hath, and not according to what a man hath not."

Can you excuse yourself because you have no children to educate?

The divine rule is, "to do good, to communicate, forget not, for with such sacrifice God is well pleased." This should be the spirit you should exercise in reference to Christian education, by which the lives of children are to be redeemed from ignorance, and made strong, happy, and useful, to the church. In this way your good deeds and Christian influence will live after you.

Can you excuse yourself because you are too poor to give your own children a college education? When the college is freed from debt, and endowed, it will be easier to provide means for the education of the poorest and most unfortunate of our church. There is nothing more Christ-like than unselfish giving. He gave Himself that others might have rich blessings. Such a self-sacrificing, Christ like spirit on the part of the poorest members of the church, will, in the end, return in rich blessings upon their children. It will put cultured Christian men in the pulpit, and in the community. It will equip young men and young women for church and State. This will help to elevate the intellectual, moral, and spiritual tone of the communities in which these children must live. We are beginning to see that the consecrated Christian gifts, used for Christian culture, are elevating the poor, alleviating their unfortunate conditions, and placing them in more prosperous circumstances. What poor man can say that the institutions which he helps, by combining his gifts with the larger gifts of the rich, may not some day be able to return unto him a hundred fold in the education of his children, or grand children.

HOW CAN IT BE DONE.

First of all, we must invoke the spirit and blessings of God to aid us in this work. As entire consecration is the lowest plain of Christianity, when we are moved by the divine Spirit, and understand the divine will, we will be moved to Christian action and to Christian giving. If the work is organized by each pastor, and if the people are led to see the needs of the church; if, with prayer and consecration, each person makes the free-will offering of an act of Christian service, every man woman, and child, in the church, and in the Sunday school, will contribute, to this fund, gifts, ranging from pennies to hundreds of dollars, and the twenty thousand dollars will be forthcoming with the new century. In every congregation there should be fasting and prayer as a preparation for this undertaking. The pastor should initiate, and agitate, the movement in his own congregation. He has more power with his own people than any one else, and he should use this power in leading them into every good work. This undertaking is placed upon a higher basis than begging, or haranguing, the people, and with each free gift, we want the prayers, the sympathy, and the co-operation, of

the giver for the onward movement of Christian education. The gifts, the prayers, and the good will, of all the people of the church, for Christian education, will be the greatest blessing, for the educational and spiritual well-being of the church, that has ever dawned upon it. Greater intelligence, better work, and a general revival of religion, would be the outgrowth of such a feeling, and of such an effort.

A PLAIN, PERSONAL QUESTION.

If your church ought to raise this fund, is it not your duty to help?

The Convention, which is the highest ecclesiastical body of the church, has authorized this fund, and, though it is not binding on any one, still every one should regard this as a blessed opportunity to do great things for the church.

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Can you encourage others to help in this movement?

After having done all that God would have you do, by giving, you can use your influence to encourage others to follow your example. You can help your pastor organize the work. You can explain the subject to your neighbors. You can spread literature, and, in many ways, lead others to see their duty, and help them to do it.

If you are a Sunday school superintendent, a teacher, or an officer in the Sunday school, or in the church, you can do much to encourage others to do their duty. Whether you are a parent or a child, an employer or an employee, a master or a servant, you have some influence, and you should use it for Christ and the church. The church needs action, not profession. It needs prayer, praise, consecration, but it also needs good deeds, larger gifts, and more liberal spirits to move in this age of action and of progress. Will

you help, by prayer, by consecration, by liberal giving, by Christian influence?

ARE WE ABLE?

Within the last few years, most rapid strides have been made in the industrial progress of this Southland. Manufacturing, mining, and agricultural industries are taking on new life. Our people are prospering with the prosperity of the South, and they are able to make larger gifts to the church than ever before. Our material wealth ought to be consecrated to the cause of Christian education. Our boys and girls are of more value than material gain. At the call of the United States for volunteers, for the cause of humanity in Cuba, thousands of fathers and mothers freely gave up their boys to die on the field of carnage to free the unfortunate Cubans from the tyranny of Spain. Today the church makes a greater call for the cause of humanity at home to free the boys and girls of these same fathers and mothers from the tyranny of ignorance and superstition. Will fathers and mothers, will brothers and sisters make as great sacrifice for their own children, and for the children of their own land, and church, as they made for Cuba? Other denominations are giving liberally. Our people are no less able to give, and, we have faith to believe, that they are no less willing. When we educate our young people in Christian institutions, they will consecrate their Christian education to the service of God and humanity. Material wealth, Christian education, Spiritual life, such an evolution from that which is earthly to that which is divine—from that which is selfish to that which is God-like.

NOW FOR THE GRAND RALLY!

Let all act—act together. Pray, preach, talk, and give until the last dollar of the Twentieth Century Fund on the first day of the new century shall be in hand. This will be a GLAD DAY in our history, when we can dedicate our College, freed from debt, to the service of Christian education, when we can undertake greater things for the church, and receive richer spiritual blessings from our heavenly Father.

EYES CLOSED.

BY REV. HERBERT SCHOLZ.

When Benhadad, king of Syria, sent a force of soldiers to capture Elisha, at Dothan, and Elisha's servant saw that force surrounding the town, he was very much frightened, and he said to Elisha, "Alas, my master, how shall we do?" Elisha tried to compose him by telling him that they that were with them were more numerous than they that were with the Syrians. But the servant could not believe Elisha, and Elisha's assurance failed to remove the young man's terror. So Elisha prayed to the Lord, and said, "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the young man, and he saw the mountains filled with horses and chariots of fire round about Elisha.

The young man's eyes were closed. He was not afflicted with physical blindness, but it was that blindness spoken of by Christ, when he refers to a class who having eyes see not. The young man could not realize the presence of God with him in that hour of danger, because he was blind to the presence of God, and it took a special manifestation of God's presence to enable him to see.

This young man is a type of a very large class of people who live in this generation. They are afflicted with a species of blindness. They cannot see the blessings of God that are showered upon them every day. When the rain falls to refresh the earth, they do not think that it is a blessing from God. When they escape some great danger, they cannot see the hand of God in their rescue. When they are prosperous in their business,

they do not regard it as a visitation of God's kindness. When they are restored from a long, severe illness, they take it that the physician and the nurse did the restoring, and are not ready to give any credit to God. If they are farmers, and reap good harvests, they say, "I made a hundred bushels of wheat; I made ten bales of cotton; I made fifty barrels of corn." "I," to hear them, did it all, and God nothing. Such people have their eyes closed. They are in a condition as bad as that of Elisha's servant.

Now a person with his eyes closed is in a very bad condition. There is little hope for such person as long as he remains in that state. Nearly all sinners have their eyes closed. They are blind to their spiritual interests. Were they not so, a majority of them would act quite differently. The Apostle Paul had his eyes closed, and they were not opened until he went on that memorable journey down to Damascus. The two disciples that were walking to the little village of Emmaus had their eyes closed. Jesus walked with them and explained the prophecies to them, but they knew him not.

There is a very important question which every person should occasionally ask himself, and that is, "Am I blind?" It is very important to our temporal and spiritual welfare that we have our eyes open. Christ healed the blind when he was on earth; he is ready to heal us, if we are blind to our spiritual interests. The exercise of faith in His restoring power is the one great thing needful. Solomon, in speaking of our relationship to God, says, "In all thy ways acknowledge Him, and He shall direct thy paths."

AMERICA'S RESPONSIBILITY.

The Americans are largely responsible for the wide-spread and far-reaching curse and vice of drunkenness. A few years since, it is said, there was a steamer, heavily loaded with intoxicants by Americans, bound for Africa, and just before she sailed, two missionaries tried to get passage on the same vessel and were refused. When the vessel arrived at the African shore the inhabitants drank freely, and the next morning several hundred of them were found dead. Just think of the Americans sending ship loads of rum to a nation to destroy their happiness and send their souls to hell, and then once in a while send a few missionaries to point them to a loving Savior. What an absurdity. How ridiculous and abominable this must be in the sight of God, in whose presence we must give an account of our stewardship. Just after this shameful incident occurred the African chieftain asked the authorities of America to sign an agreement to ship no more rum to his nation, and the Americans refused. Will you just think for a moment of a heathen asking a Christian to ship no more strong drinks to his subjects and his request being refused.

Again, readers, I want you to think of the islands just taken by the American armies, and before we could establish the gospel missions, the devil has established the saloon through the instrumentality of Americans. I want you to see what Mr. Lucas Hawkins, through the columns of the Way of Faith, says: President Schurman, chairman of the United States Commission to the Philippines, sent out by President McKinley, in an article in the Independent, says: "I regret that the Americans allowed the saloon to get a foothold on the islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust in the Filipinos. We suppressed the cock-fight there, and permitted the taverns to flourish. One emphasized the Filipino traitly, and the other the American vice. I have never seen a Filipino drunkard." The shameful fact referred to by the writer—the introduction

of saloons into the Philippine Islands, especially into the city of Manila, is an everlasting disgrace to the American nation, at least to that portion of the nation who are responsible for the dastardly transaction.

Those islands are under military government, and have been since they came into possession of the United States. The President's power and authority in the army and navy both is absolute, at least so far as all regulations are concerned. When those islands were taken possession of, Mr. McKinley could have issued an order, as a military necessity closing every saloon there in operation, and not allowing another to be opened, and that order would have been enforced, and the shameful spectacle would not be seen on the street of Manila and Havana, and other cities of the islands lined with American saloons, and crowded with drunken American soldiers.

The man who could close every store on these islands, by military authority, has an ambition to occupy the White House another four years, and he knows if he is re-elected he must have the whiskey vote, and he knows if he shuts the saloons out of the Philippines, Cuba and Porto Rico, or even shuts the infamous beer canteen out of the army, he will alienate the whiskey vote, and the prospects of his re-election are blasted. Hence the whiskey and beer power is placated, and the saloon is given the right of way.

If I am doing Mr. McKinley any injustice by my thus publicly expressing my convictions and conclusions, I ask his pardon. And if I could find any other explanation for his utter and persistent refusal to banish the canteen from the army, and to close those hundreds of saloons, as a military necessity, as he has power to do, I would gladly accept it. I don't want to believe that the man who has been exalted to the highest place in the gift of his countrymen, by their confidence and suffrage, should be actuated by so low and unworthy and base a motive as that I have attributed to the President. But I am utterly unable to find any other motive to account for his refusal to exercise his constitutional prerogative to banish this awful liquor curse from the army and conquered islands, for which he is alone and personally responsible.

The time may come when conscience, and principle, and righteousness, may be as great a power in politics as bootleg; but that time is not now. If that time does not come—before Christ comes, and the liquor traffic, and political corruption, covetousness and greed, and polygamy, and slavery, and war, and all forms of ungodliness are banished from the earth, I will be an optimist of the sky-blue type. But for the present I am looking for Christ to bring in this condition of things at His coming.

May our dear Father open our eyes and enable us to see our responsibility.

P. T. KLAPP.

A LITTLE SERMON IN THIS CHILD'S REMARK.

"The weather sometimes played havoc with those necessary concomitants of religious life in the far West—church societies—if it did not put a stop to church services altogether," writes Rev. Cyrus Townsend Brady, in narrating his experiences as "A Missionary in the Great West," in the Ladies' Home Journal. On one occasion, in one of my missions, we had made elaborate preparations for a great crowd, which was kept at home by a heavy rain. A few of us who had braved the storm were seated in much discontent in the parlor expressing our opinions with the freedom we all use in like circumstances. A small daughter of the house, who had been an interested listener, suddenly remarked during a pause in the conversation: "Now, you're all mad at God because it's raining!"