

# 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.

### SALARIES OF PUBLIC SCHOOLS.

Before we can have good schools in the South we have a few very important lessons to learn, not the least of which is that a good teacher must be paid a fair salary for his work. Very few states in the South seem to know what it is worth to teach a public school. Fact is, many teach in the public schools as a sort of side issue, or to fill in time till something better can be secured. These are in competition with those who would like to teach as a business occupation or a life time vocation. As long as the cheapest and not the best teachers are sought, we may expect poor results in our public schools. The annual salary of male teachers in the public schools in North Carolina is \$82. That of female teachers per year is \$76. This is, we believe, far below that paid by any other State in the Union. The next lowest is South Carolina, which pays an average annual salary of \$105 to males, \$91 to females. Virginia pays to her public school teachers per year males, \$195, females, \$163. The fact is best seen by comparison. The annual salary paid to male teachers in the public schools of Massachusetts is 154 times what it is in North Carolina. Massachusetts pays \$1279 to males and \$478 to females. It seems that we have bid low in the South for our workmen in these fields. Is it any wonder that we have low work and poor returns?

There is excitement and trouble in China. Much blood shed seems inevitable. The "Boxers," a society whose members now reach about twelve millions, all of whom are anti-Christian and anti-foreign, have combined to drive all foreigners out of China. Nearly a hundred Christians were massacred some time since at Paotingfu, a city near Peking, and more recently sixty native Christians, only forty miles from the capital, have been murdered. It is reported that the withdrawal of all missionaries from the interior of China has become imperative and that foreigners in many portions of China are in great danger. The worst phase of the situation is that either the Chinese government is unable or unwilling to put down the movement of the "Boxers." The situation is alarming and it is feared that there will be many lives lost before peace and quiet are restored. The nations are rapidly landing troops in China to protect their merchants and their missionaries. The Chinese, in large measure, are an ignorant, non-progressive, bigoted set. They despise change, hate progress and detest foreigners of all ranks and nations. This uprising of the "Boxers" is but the expression of this widely prevalent character and disposition. There seems to be no doubt that the Empress Dowager, the real power both on and behind the throne, is in secret sympathy, if not in avowed cooperation with these "Boxers." China has some, for her, very difficult lessons to learn, and we are of the opinion that the sooner she learns them the better.

Whether she will learn them from Krupp guns, modern progress or the Christian religion remains to be seen.

### THE BLUE DIERS AND THE GRAY.

Never did soldiers fight more bravely and offer their lives more willingly and freely for what each believed to be a just and righteous cause, than did the soldiers from the North and the South in the terrible conflict of '61-'65. The winners and the losers in that conflict bequeathed to their sons and descendants an honor and a name of which all sections of our great country are, and may justly be, proud. But the war of '61-'65 is over. Those who fought in that war are proud of the record of friend and foe, self and antagonist. While the present generation keeps fresh and cherishes with pride the memory of those who wore the blue and those who wore the gray, it is evident on every hand that every vestige of ill will, sectional hatred and animosity is being rapidly swept away. Time is healing the wound. Not theoretically, but in reality, all sections are joined together in making ours the bravest, the grandest, the best country on earth. For the first time since the Civil War a measure recently passed the House to pay Confederate soldiers for losses growing out of the war. It was a bill to pay Confederate soldiers who surrendered at Appomattox for the loss of horses and other personal effects, taken from them in violation of the terms of Lee's capitulation to Grant, by which officers and men of Lee's army were allowed to retain their baggage, side arms and horses. The bill originally carried \$200,000, but the specific sum was stricken out and made indefinite, as more than the amount first named might be needed. Some days since a monument erected to the memory and heroism of the wearers of the blue and the gray was unveiled on the Antietam battle field. There together old soldiers from both sides met and united in one ceremony to perpetuate in marble the memory of a heroism and patriotism common to both.

### THE BOXERS AND LIBERTY.

One cannot help sympathizing with the Boers. They are a brave, patriotic and religious people. This century has not witnessed so brave a struggle against such overwhelming odds. It is a struggle of tens against hundreds, of hundreds against thousands. Yet, with their country invaded, their capital taken, their strongholds in possession of the men they fight, with a courage and a grim despair born only of hopelessness and desperation, they are fighting for their liberty—the liberty which they prefer to life itself—the liberty which cannot be purchased even with their lives. They die, but do not give up. "Yes," says President Kruger, "it is true that the British have acquired Pretoria. This, however, does not end the war. The burghers will never surrender so long as five hundred armed men remain in the country. Our country is invaded, but it is not conquered. It is only now that the real struggle has begun. I fear that there will be much blood shed, but the fault is that of the British Government." Meanwhile the British Government considers the war practically ended. The independence of the Boer Republics has gone—the last shreds of it. The Orange Free State has been annexed to the British Crown and its name changed to the Orange River Colony. Lord Salisbury, speaking for the Government recently, declared that "our only certainty of preventing a recurrence of this fearful war is to insure that never again shall such vast accumulations of armaments occur, and that not a shred of the former independence of the Republics shall remain." The English are not likely to impose oppressive and

## Contributions.

### THE EASTERN N. C. CONFERENCE AND THE TWENTIETH CENTURY FUND.

BY REV. JAS. L. FOSTER, PRES.

TO THE BROTHERHOOD:  
As your officer I wish to say a few words to all. What I may suggest I hope will be taken in the best spirit, and serve to stimulate us to a more active and full discharge of our duty to the conference and to the Twentieth Century Fund.

The General Convention has apportioned to our conference \$3,437. Some will say at once, "It can't be raised." But, brethren, it can be raised! and it every Christian will do his part it will be raised.

It is a necessity! \$20,000 is a big necessity! But \$20,000 divided into 1600 parts changes the tone of the statement greatly: it is \$1.20 per Christian; and every Christian can surely afford to give \$1.20 as a thank offering for the blessings of the past 100 years. Many will give tens, others hundreds, and possibly a few will give a thousand dollars each. So, just as soon as Rev. W. C. Wicker, the Chairman, gets his receipt books in the hands of the pastors, let every Christian and every friend of the Christian church take a receipt for not less than \$1.20, and for as much more as God's blessings upon you merit.

This is possibly the greatest opportunity we have had to give. You commit your offering to the Lord, under the stewardship of the Trustees of Elon College, and He uses it for you. I believe that God can use \$10, or \$50, or a \$100 so that while we sleep, or while we labor, our work continues.

Let us come with liberal offerings—heart-felt. Our church has been so favored the past 100 years. The Christian world now seeks close fellowship upon our beloved principles. Let the Convention lay \$20,000 at the Lord's feet as an expression of gratitude for his loving kindness and tender mercies. I plead with the pastors in the Eastern N. C. Conference, I plead with the individual members. Let us preach and work from the pulpit and in the pew, till the \$3,437, yea, more if possible, shall be placed in the College Treasury.

Those who can give a \$1000 will help many widows and orphans to fill the per-capita amount, and those who give \$100 or \$50 will help the poor to average up, and what a blessing this will be. If we will all join heartily in this work it seems to me that God will bless us so richly that we cannot contain His liberality, but will overflow to the blessing of humanity, to the widening of our fields and strengthening of our faith and nourishing of our souls.

May this opportunity so gladden our hearts that it will enlarge our gifts. Let us do with our might what our hands find to do. As your president, I will say that I heartily approve this twentieth century movement and hope that all will respond heartily.

### RICH FRUITS OF GOSPEL SEED SOWING.

BY MISS VERA PRITCHETT.

Almost nineteen centuries have passed since Christianity was established in the world. Its Founder was rejected and put to death by His own people. It commenced among the humblest and poorest. It was the subject of contempt and scorn by the learned, the rich and the strong. Though Christianity has had to confront the most malignant hate and has been persecuted with the most implacable fury, it has lived, spread, and today bids fair to subdue all nations. The conversion of Constantine, a Roman emperor, to Christianity, was one of the most important events in the history of the early church. Even through the dark ages the gleam of Christianity will

not extinguished. Many and great have been the changes since Martin Luther felt the inspiration of God in his soul, as he made his toilsome journey up the Sancta Scala at Rome, when the words of truth flashed through his soul, "The just shall live by faith." He was one man against the world; one man against the ablest ecclesiastical government that ever existed. But the good seed sown by his hand have borne abundant fruit, and the world rejoices in his life and work.

So, too, the world has been revolutionized since John Wesley invigorated Christendom by his word and experience and example. More and more is his influence felt as the years roll on.

Also, through the noble efforts of such men as Edwards, Chambers, Paley and Hall in the eighteenth century, the seeds of Christianity have become so deeply rooted it must at length be the universally accepted and prevalent religion of all mankind.

The territorial extension of Christianity today shows the fruits of such laborers. The missionary spirit has grown so much that no longer do the people of God pray that the doors to heathen lands may be opened. Those doors have been taken from the hinges and an unobstructed entrance is now found to every land. There are no "hermit nations." The mighty power of God has swept away all obstructions and hindrances, and all are neighbors—India, China, Japan, Corea, Turkey, and a thousand islands of the sea, Spain, Italy, and Africa from Cape Bon to Cape of Good Hope, and Mexico, and all of South America witness the triumph of the gospel of Christ. In all of these the truth is freely explained and Christianity in all its purity is being established.

The three great divisions of Christianity now existing are the Protestant, the Roman Catholic and the Greek. Statistics show us that in 1885 the number of nominal Christians was 460,000,000. What wonderful harvests for the seed sowers!

It is gratifying to know that the Protestant part of Christendom embraces the ruling nations of the world. England, the German Empire, and the United States, are Protestant nations, and it is true beyond all question that they are the most powerful nations now existing. Christianity is ever the promoter of the higher forms of learning. The venerable colleges of Cambridge and Oxford and others of greater or less antiquity in Europe were founded by Christian men, and ninety-nine out of every hundred institutions that have been established and organized within the last hundred and fifty years, within the limits of Christendom, owe their existence to the faith, zeal and generosity of Christian men and women. At the same time Christianity builds hospitals for the sick, the aged, the infirm, for imbeciles, idiots and lunatics; it builds almshouses, houses of refuge, of reformation, and of correction, and takes special care of worn, wasted, weary souls and bodies.

The wonderful discoveries of the scientific world, the grand inventions of modern times, are the product of Christian nations. It is the Christian intellect that has brought into subjection the power of steam and electricity. Christianity has much to do with the home life and personal welfare of the individual. There are more happy homes in Christian lands than in all non-Christian countries the world over. It is equally apparent that the condition of children in Christian homes is far preferable to that of heathen abodes.

One fact cannot be too often repeated—that the condition of woman in Christian lands is far more honorable than that she has ever occupied in the past, or that she now occupies in heathen lands. Woman owes everything to the Bible and the gospel. Thus Christianity will

on in the order of Divine Providence, blessing and elevating mankind. It will lead in every reform and take a vital interest in every forward movement.

The Y. M. C. A., the Y. W. C. T. U., and numerous other societies have yielded rich harvests for good.

Now let us one and all lend our influence towards sowing the gospel seeds. "Sow thy seed in the morning and in the evening withhold not thy hand."

It costs nothing to speak a few kindly words, to drop a little speech of sympathy and encouragement here and there—words which the birds of the air may carry away, perhaps, but will leave us none the poorer, deeds which will take root and spring forth into goodly fruit.

### CHRISTIAN ENDEAVOR THOUGHTS.

"Ye must be born again." John 3:7.

BY REV. R. H. HOLLAND.

This change so mysterious to Nicodemus is the inevitable—to neglect it you lose heaven. This joyful experience must come to you, or you cannot see the kingdom of God. "Ye must be born again." To be born again is to be ushered into a new life, to be created a new in Christ Jesus. To be absolved from the old life of sin, and to be introduced into a spiritual realm, having a new nature, a new heart and a new spirit. This divine and glorious change is self-evident, it is perceptible: we will know it and others will know it. It may come even as the still small voice to Elijah on Mt. Horeb, we will know it. We will "know we have passed from death unto life, because we love the brethren." And the transformation will be so complete, the world, even, will "take knowledge of us that we have been with Jesus and learned of him." No clerical rite, no baptism but the Holy Ghost baptism can bring about this blessed change. It is the baptism from above—born of God—the only saving baptism, and it changes the whole man.

1. This birth is the birth of new eyes. Everything looks more beautiful and lovely. We see God in everything around us. His wisdom and goodness is seen even in the tiniest flower and spear of grass. Our vision will be touched with heavenly light. Divine grace so dispels all intervening mist, nothing that that God has made looks tame or monotonous. New born eyes can see like the man saw whose eyes Jesus opened. It we do not see men as trees walking, we will be transported and charmed with the diversified beauty of the scenery around us. The carpet of green, the variegated hues and tints of the lovely flowers, the rivulets, the hills, the waving forests, fill us with delight. With new-born eyes we can see as David saw, and exclaim with rapture, "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge."

We shall see spiritual things as we never saw them before. Faith will enable us to see the beauty and sublimity of God's plan of salvation. Things once mysterious are manifest and plain. We see like Paul, something of the measure of Christ's love. How "deplorably lost, now saved. How blind, now seeing. We then can say like David, "I waited patiently for the Lord, and he inclined unto me and heard my cry." He brought me up also out of an horrible pit out of the miry clay, and set my feet upon a rock, and established my going. And he hath put a new song in my mouth, even praises unto God."

2. We have new-born ears. We hear as we never heard before. Our ears will be unstopped, and our understanding opened. Nature itself will be vocal with praise. There will be music in the whispering winds, the distant water-falls, the sunshine and the rain. Our ears will be open to every message from God, whether he speaks

through nature, providence or grace. But the man in sin is deaf to the voice of God. David said, "I was a deaf man and heard not." But with awakened ears, like good old Isaiah, we hear. "In that day," the day of the change, "shall the deaf hear the word of the book"—the sweet gospel's sound, and in the joy of his soul can sing: "Salvation O, the joyful sound, 'tis pleasure to my ears."

To new-born ears, there is melody in every service that honors God. There is music in the faithful, earnest minister's voice, in the pathetic, fervent prayer of the devout saint, and especially in the exhilarating song that charms the ear and inspires the soul.

Before we had new-born ears, we could sit in the congregation, in the hearing of the most earnest and impressive discourse, with stoic indifference. Our minds were so filled and absorbed with business cares and worldly thoughts. Now we give our thoughts to God and his cause, and can hear with rapt attention, and appreciative hearts from the beginning to the close of the sermon.

Consecrated ears will hear the voice of God in every known duty. The child prophet, Samuel in the house of Eli, heard the voice of God in the dark watches of the night, answered the call and delivered God's message. Moses heard God's call out of the burning bush, in the land of Midian, when a shepherd, and chose him as the leader and deliverer of his people. He accepted the arduous work, and made himself a name that will endure through all time. And when God wanted a messenger to speak to his people, Israel, and asked, "Whom shall I send, and who will go for us?" Isaiah quickly responded, "Here am I; send me."

New-born ears will not be closed to the voice of mercy and the appeals for help and relief or the needy and distressed. A benevolent heart will be reached through consecrated ears. God's Holy Spirit, whom Christ promised to send as our guide, will reach us through our spiritual ears, as well as our hearts, and dictate to us every duty, and guide us into all truth.

3. We will have new-born tongues. Our tongues will then belong to God, and will be used to his glory. It will not be silent when God's cause is suffering for the need of defence. The Apostle Peter admonishes us to "be ready always to give an answer to every man that asketh you a reason of the hope that is within you with meekness and fear." Be ready, not only in the prayer meeting, Sabbath school and Christian Endeavor meetings, but in our everyday life, among friends or enemies, Christians or infidels, saints or blasphemers. Our speech should betray us; our language should be that of a citizen of the heavenly world. We have no excuse for silence when Christ's cause demands our words of edification and encouragement. Weakness and want of education will not excuse us. The man born blind whom Christ restored to sight, said to the caviling, unbelieving Jews, who accused Christ as being a sinner, questioning the truth of the miracle, "whether he be a sinner I know not; but one thing I know that whereas once I was blind, now I see." Though not able to compete with the learned Jews in argument, or overthrow their sophistry, and convince them of Christ's divinity and the truth of the miracle, the young man, in his simple way, could give his own experience, and declare his wonderful change.

We should "show our colors" and stand up for Christ everywhere—especially where our Master is treated irreverently. Like the good man on the train. There was a wicked man in the same coach who had been drinking freely, and was very boisterous, swearing at every word or two. All were silent but this profane man. The good man thought that Christians should

not be silent on such occasions. The wicked man had shown his colors, had shown to what master he belonged and whom he was serving, and he was not ashamed to do it. The good man thought Christians ought not to be ashamed to own their Master and let the world know whom they were serving. And he commenced to sing a good old spiritual song, and several other Christians joined in (as there were several in the coach) and the coach with praise. This hushed the wicked man's boisterous voice. He was mad, and to the good man's voice, he meant. He told him he had been serving his master, now he was going to show he belonged, and what master he was serving. Another minister who was sitting near, and had been silent, expressed satisfaction and said he never intended to be silent again under such a circumstance.

4. When born again our pocket books will be converted.

The man was right who was preparing to be baptized. Near the water, a friend reminded him that he had not taken his pocket book from his pocket. "O," he said, "let that stay; I want that baptized too." Wanted soul, body and means all consecrated to God and his cause. This is the way the true believer should feel. That all we have is God's investment, to be drawn from whenever his cause requires it. That our possessions are merely a loan, to be "used as not abusing" them—to bless humanity and to honor God. Give cheerfully, as God prospers us, and not "tighten our purse strings" against the cries of the poor and needy and the urgent pleadings for help to send the gospel to destitute fields and to the darkened lands of heathenism and idolatry. Indeed our pocket books should be open to every call from God, for whatever purpose. We should honor God with our substance, knowing we are only stewards of what he has committed to our care, and that we shall have to give an account of our stewardship in the great day of final reckoning. Reader, how are you using your Lord's money? "Give an account of your stewardship, or thou mayest no longer be a steward."

5. When born again, our hearts especially must be converted—changed.

God has promised to give a "new heart and a new spirit." To take away the stony heart, and give a heart of flesh, a tender, sympathetic heart. The unregenerate heart is not only hard and stony but unclean and corrupt. Like leprous Naaman, all over defiled, or, as the prophet describes it, "like a cage of unclean birds." This corrupt heart can only be changed by divine grace, repentance, and faith in the Lord Jesus Christ. The penitent, burdened soul cries out for a clean, changed heart. David felt the need of this, and the burden of his soul was, "Create within me a clean heart, O God, and renew a right spirit within me." When we have this clean heart and right spirit, all is right—our whole life is right. When the fountain is pure, the streams that flow from it are pure. The physical heart is the fountain and source of the physical life. The blood from the heart flows through every vein and artery in the whole physical frame. If that blood is pure, the whole system is in a healthy condition. So, if the heart is pure, a really converted, changed heart, the thought and desire are pure, and a healthful Christian life is the result. And when the heart is born again the whole being is born again. We have new born eyes, new born ears, new born tongues and new born pocket-books. And true happiness consists in all these essentials. When all is surrendered to God, peace flows as a river through the soul, and we can be joyful Christians. We have the glorious promise of the pure in heart. We shall see God's face in peace, and dwell in his glorious essence forever.