

The Christian Sun.

BY ATKINSON & LAWRENCE.

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

\$1.50 PER YEAR.

ESTABLISHED 1844.

ELON COLLEGE, N. O., THURSDAY, AUGUST 7, 1901

VOLUME LIV: NUMBER 317

The Christian Sun

PUBLISHED WEEKLY.

The Official Organ of the Southern Christian Convention.

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 to guide in 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.

Current Comment.

Increasing Desire and Supply.

In our reckonings about trade and economy we often overlook one of the most potent factors. We refer to the diversity and the expansion of the tastes and appetite of man. This might be termed the indefinite factor in economics. You can never tell to what extent man's tastes and appetite will develop and enlarge. Invention and discovery both tend to enlarge man's tastes and have greater effect nowhere more than upon man's appetite. Steam and electricity having made rapid travel possible and long distances easy produced in man a desire for long journeys and numerous pilgrimages. The stage coaches would have had to enlarge their capacity a thousand fold if the public had desired to travel in the year of our Lord, 1841, as they do in this, 1901. The present desire and necessity set back to the capacity of sixty years ago would have over-run both the stage coaches and the insane asylums, mad houses and hospitals as well. Under such a condition there would have been more nervous wrecks and shattered minds than this world ever heard of. A wise Providence seems to check the desire until the capacity for satisfying it has arrived. Twenty years ago you had to pay 25 cents for a plate of ice cream and only got it then at a fourth of July celebration or at a political speaking. Suppose the desire and the demand for and the consumption of ice cream then had been what they are today. Why, the ice cream vendors would have been the busiest people on the earth, the cream bill the largest at the grocer's and everybody's taster in the country would have been bankrupt, or run mad with begging. The large desire and demand remained very prudently checked until the enlarged capacity for supply came. It is so in all the industries. This is the reason why improved machinery does not displace or destroy labor or reduce the price of wages. With enlarged capacity comes enlarged desire and consumption. You can remember when a "chunk" of fire was kept over night to kindle from in the morning or when you walked half a mile to a neighbor's to borrow fire. Match-making machinery in those days was scarce, match factories were few and of small capacity and matches were five to ten times as high-priced then as now. Now there are two match factories in New Jersey whose combined capacity is 90,000,000 matches a day. One factory in Ohio has a capacity of 100,000,000 matches a day. Has match-making machinery displaced match-making labor? By no means. It has displaced our efforts at keeping fire over night, saved us the trouble of borrowing fire of our neighbor and thereby enlarged our desire for, and consumption of, matches. Instances might be enumerated without limit. As we see it some of the most fatal blunders of economists have been made in failing to reckon sufficiently with the ever increasing desires and cravings of man.

Here, as well as elsewhere, a wise Providence leads and governs. The pent-up desire seems only to manifest itself after the capacity for satisfying has been developed.

Honor to Whom Honor.

It seems that we shall never be through deciding upon whom to heap the untold honors of the late Spanish American war. From the firing of the first shot in that memorable contest down to this present time there has been one mad scramble, sometimes almost amounting to frenzy, to either honor somebody or dishonor somebody else. In our minds we have never been able to fully decide whether the American people really wanted that war for the sake of the oppressed Cubans or not, but we have long since had no doubt on one theme. The American people did want something to get excited about and a few heroes to embrace and go wild over. Judging from what was said and done at the time I reckon the world never before saw or heard of such heroes as we found in that war. There was only one trouble about it all. We did not keep up the heat and fire of our enthusiasm long enough. Our hero worship for the time being was complete, but the trouble was that it did not last long enough. We went at it with such vim and vigor that we soon turned to other things than this from sheer exhaustion. In our haste to go wild and to worship it seems that in one instance at least we got hold of the wrong man. Admiral Schley had the misfortune to be in temporary command of our fleet off Santiago harbor when the Spanish commander, Cervera, decided to sail out of that harbor. The results are all known. Schley was victorious and that entire Spanish fleet was destroyed. Then Admiral Sampson, the commander in charge of the squadron who had been elsewhere during all the fighting arrived. Then the real war began. Whom shall we honor, Schley who won the victory or Sampson who did not? That has been the perplexing question of the war, the one question that we have taken seriously to heart.

Now, after a due season of time, a historian, McClay, by name, records in the third volume of his literary achievements that Schley was a cur and a coward and "flew like a traitor" et cetera. So Admiral Schley has asked for an investigation of his conduct to see whether or not he was a cur, a coward and a traitor. And Secretary of the navy, Long, has appointed a court to try the case, which court will convene September and possibly sit for several months. This court is to tell us whom to honor and whom not to. Meanwhile we have to put up with the blank bare fact that Sampson was away and Schley blew that Spanish fleet into "splinters" coward or no coward, cur or hero.

Charity and the Insane.

According to an official statement recently made by the State Board of Charities for N. C. there are now known to be in this State 766 insane not in asylums. The Raleigh asylum was inspected the other day and it was found that there were 33 approved applications for admission on file, none of whom could be admitted for the present because of a lack of room. Capt. Denson, member of the Board of Charities said in an interview the other day that hundreds of the State's insane were now in jails, in country homes and in private homes, and that owing to the lack of attention at those periods which occur in the history of all insane persons, those persons have died in jail quite recently from maniacal exhaustion" as is shown by the last reports. This is a shame and a blot upon the fair name of North Carolina. A great State with a rapidly growing population,

whose industries, enterprises and resources are abundant, seemingly unlimited, in fact, not able to take care of the most helpless, and pitiable class of people on earth! If there is a class of people who should above every other class receive kindest treatment and first consideration at the hands of the public that class is the insane. They are perfectly helpless, dependent and not responsible for their condition. And to think that North Carolina houses a large per cent. of these in her jails and prisons and many of them she does not house at all! It is a shame, a sin, a stigma, a disgrace that the State ought to make all haste to wipe out.

THE REVIVAL OF PENTECOST.

BY REV. WALTER HOLCOMB. (In The Revival.)

We are now living in the dispensation of the Holy Spirit, and we should be enjoying great spiritual awakenings. The work of Pentecost was the first and greatest revival under the present dispensation. The world has not seen anything to equal it in power since that glorious day. Therefore it should be our model and pattern in all our evangelistic work.

THE ORIGIN OF THE REVIVAL OF PENTECOST.

The revival of Pentecost had its beginning with the Holy Spirit. The Third Person in the adorable Trinity was the author of this deep and far-reaching work of grace. God had promised us this revival in Joel 2:28: "And in that day I will pour out of My Spirit upon all flesh; and my sons and daughters shall prophesy." Then in Zech. 4:6, He says, "Not by might nor by power, but by My Spirit," showing us that this glorious work would be effected by the Holy Spirit. And, on the day of this great awakening, Peter stood up and declared the work to be of the Holy Ghost. Says he, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, sayeth God, I pour out of My Spirit upon all flesh."

It is comforting to know that thy Holy Spirit is always present to do His work in protracted services. Jesus says, "Lo, I am with you always." It is the Spirit that quickeneth. Our ever-present Friend and Comforter will do the reviving. We are so glad it does not fall to us to work up a revival. But, that the Holy Spirit will stir men and quicken them into life eternal.

We are absolutely dependent on the Holy Spirit to quicken men into a fuller and deeper spiritual life, and to quicken them out of the sleep and death of sin into the life of holiness and power. Our best efforts in the energy of the flesh are profitless. "The flesh profiteth nothing." You may preach as eloquently as an Apollos; pray as earnestly as an Elijah; sing as sweetly as a David; think as profoundly as a Paul; work as arduously as a Peter; but it will all be worse than nothing unless it be energized by the Spirit of the living God. Let us make the proper use of preaching, singing, working, but learn to rely entirely upon the Holy Spirit to start off and keep going, the religious revival.

THE REVIVAL OF PENTECOST CAME IN ANSWER TO PRAYER.

While it is not our work to get up a revival, it is our duty and privilege to pray down a gracious revival. Prayer is the all-inclusive condition of the religious revival. The Bible recognizes this fact from Genesis to Revelation. In the 85th, Psalm and in the 6th verse, David asks, "Will Thou not quicken us again that Thy people may rejoice in Thee?" (R. V.) In Hab. 3:2, we have, "O Lord, revive Thy work in the midst of the years, in the midst of the years 'make it known.'" (R. V.) Agan, in Acts 1:4, "These all continued with one accord in prayer and supplication." These men and women were getting ready for a pen-

(Concluded on fourth page.)

An American Revision of the Bible.

Many of our readers are possibly not aware that there is about to be issued from the Thomas Nelson & Sons' Bible House in New York an American Bible. Sixteen years ago the revised English Bible was issued. The Company of Revisers then did not take into consideration the fact that the English language is not the same in America and in England. The language once the same in both countries is gradually varying and today is nearer alike than it will ever be again. Two hundred and ninety years ago the King James' version, or the authorized version of the Bible, as we usually call it in distinguishing it from the revised version of 1885 was issued. It was a remarkably satisfactory edition, else it could not have stood so long in the face of constant change in the language, and even today the majority of English-speaking people use it instead of the revised version. The benefit of the late revisions will be in doing away with the necessity of constantly explaining words and phrases whose meanings have changed with the passing years. For further information regarding the American revision, we quote, at length, from Howard Osgood, one of the Revision Committee, in the Sunday School Times.

"Replying to the request to give some idea of the changes in the forthcoming American Revision of the Bible, I can offer no more than an outline sketch. The subject is too large for a short article.

"Our companies of the Old and the New Testaments have always kept strictly within their own spheres, and I can speak only of the Old Testament.

"All Bibles, Hebrew, Greek, Syriac, Latin, German, French, English, are the results of many revisions, not to add to or take from them, but to obtain the most accurate text and translations. The revision under King James, 1611, followed a hundred years of repeated revisions. That revision was an admirable work of high scholarship in Hebrew, Greek, and English. But so great has been the change in the meaning and usage of words that some translations, accurate in their day, now misrepresent the Hebrew and Greek, as well as the English, of three hundred years ago. 'Prevent' then meant to go before, meet; now it means to hinder. 'Lust' then signified to hinder; now it means to permit. 'Lust' then, as in German now, meant pure pleasure, desire, joy; now it breathes vile passion. And so through a long list of words.

"Could those good scholars rise up and see how time has wrenched and changed their words, they, with the same common-sense shown in their previous work, would be the first to advocate making the translation plain in the words of today. They believed, as we do, that the Bible was given to be made clear, and not to be wrapped up in dead and misleading terms.

"The revision of 1885 removed many of these dark and twisted words, but it also left a large number which the American Company of Revisers have greatly reduced, though they have not been able to get them all out.

"Why should we be compelled to read in the Bible the strange spellings 'bewray,' 'ciel,' 'grisled,' 'holpen,' 'hough,' 'lien,' 'marsh,' 'minish,' 'pourtray,' 'shew,' 'sith,' 'strake,' 'strowed,' 'victual,' and many similar? That is not our spelling, and will not be. A special dictionary of strange Bible words is required to interpret such spellings to us.

"There is one word occurring often which has one meaning in England, and an entirely different meaning in our land. 'Corn,' in England, is grain of all kinds, especially wheat, oats, barley, etc., but with us the word is never so used; it means to us Indian corn, and that alone. We do not call platters chargers, nor the hump of the camel its bunch. Traders with us are not chapmen, nor are merchants occupiers. Umpiers are not known as daysmen, and we would never speak of a perfumer as a confectionary. In the language of today, conversation is dialog, but in the Bible it is manner of life. Under the disguise of 'fat,' we would not recognize a vat, nor in a chapter the capital of a column. What 'go to' means puzzles all except the readers of Old English. We do not dress our soldiers in harness. Our statesmen are arrayed in hose, but there are few of them who would know their trousers under that name. Farmers, with us, do not speak of the ground's being chapt, or of draining a marsh, or of fraying away birds, or of sending a feller to lay the forest low. We do not take our shoes to be clouted, nor do we give cast clouts to the poor. Collops may be familiar to others, but they certainly are not to us. To fine, with us, is to impose a penalty, in money, but in the Bible it means to refine; while to impose a fine is, in the Bible, to amerce. But enough. Many pages might be filled with spellings and words that are entirely foreign to us, and which therefore make the Bible more difficult of understanding.

"We do not use 'an' before strong aspirates,—an heart, an house. The usage in the Bible is a strange medley,—a hard and an hard, a harp and an harp, a hole and an heap. There has been an endeavor to conform to our usage of 'an' only before words beginning with a vowel sound. There is the same confusion in the use of 'my,' 'mine,' 'thy,' 'thine,' before aspirates,—thy handmaid and 'thine handmaid,' 'my head' and 'mine head,'—and there has been a persistent effort to eliminate the confusion.

"Dr. Johnson was a great man in his day of more than a hundred years ago, but he was not strong enough to block the progress of the language; and 'which,' despite his protest, no longer to us means 'who,' and 'the which' is out of date as a relative.

"There are also words remaining in the revision of 1885 that are needlessly harsh and repulsive, which may be replaced by just as accurate translations not so repulsive.

"Until Calvin set bankers free by right teaching concerning interest on money loaned, the man who would take interest was exposed to all the penalties of the church. 'Usury,' in Old English, meant interest. So no interest was taken after the loan, but a bonus was exacted before the loan that put interest to the blush. And all this because of a false interpretation of Exodus 22:25; Leviticus 25:36, 37; Deuteronomy 23:19, where the Hebrews were forbidden to lend or give money or food to their poor brethren on interest. The poor would always be with them, and they were to give them sufficient to supply their need, and not make the poor repay them (Deut. 15:7-11). The injunction concerns only gifts to the needy, and has nothing to do with commercial operations. It is interesting to note that there is, among the Jews of New York today, a society that loans money to the poor without bonus or interest.

"What 'dragons,' 'cockatrices,' 'satyrs,' meant to the men of 1611 it is difficult to say; to us they are mythical terms. In King James' revision there were twenty-two 'dragons.' The revision of 1885 replaced fourteen of these by the right translation, 'jackals'; the other eight 'dragons,' by plain translation of the Hebrew, will be seen in their places no more. There were four 'cockatrices,' with the marginal rendering 'adders,' in King James' revision, which were replaced by 'basilisks' in 1885; but now 'cockatrices' and 'basilisks' have departed, and the plain translation of the Hebrew 'adders' has taken their place. The 'satyrs' have ceded their room to an animal that is not a myth, but very familiar, the accurate translation of a common Hebrew word,—the goat.

"In 'God forbid' and 'would God' God is not expressed or understood in the Hebrew. They are simply 'far be it' and 'would that.' Why these plain terms were ever translated 'God forbid' and 'would God' is a mystery.

"Perhaps hasty critics will be astonished that so many of the references in the margins of the revision of 1885 to the Samaritan, Greek, Syriac, and Latin Bibles have been omitted in the American revision. They have been omitted because in a hundred and fifty-one out of the two hundred and forty marginal references the majority of the versions is against the reference; in thirty-three places not a single version supports the reference. In 1885 the American Company voted against that set of references, not because they were ignorant on the subject, or wished to preclude investigation, or to shield any theory of inspiration, but because, as true to the Hebrew, Samaritan, Greek, Syriac, and Latin Bibles, they could not approve statements so plainly inaccurate. With no critical text of any of the versions, it is large guessing in the dark to stamp any of them on the margin of our Bibles, when a few years' investigations may nullify the proof. A very greatly reduced number of references to the versions that give some help in difficult places has been retained, and the versions are quoted that contain them.

"There is no designation by capital letters of 'God,' 'Jehovah,' 'the Spirit,' in Hebrew, Aramaic, Syriac, or Greek. In these languages the same size of letters employed in common narrative is used for these names. In them we read, as it were, 'god,' 'holy spirit,' 'the spirit,' while in English we read 'God,' 'Holy Spirit.' The use of these capitals has become very properly our method to express reverence. Much may be expressed in respect or in depreciation by capitals. When an American writer now intentionally and often prints 'bible,' 'god,' 'christ,' we know that he does so of set purpose to depreciate them. The English-speaking world would be justly shocked if in the Old Testament were found only 'god,' but, in the New, 'God.' That would be to us a godless evolutionism carried to its highest power. But what can be said for printing 'my spirit' Isaiah 42:1 and Joel 2:28, and, when these very passages are quoted in the New Testament, for printing 'my Spirit'? (Matt. 12:18; Acts 2:17.) Similarly, 'the spirit of the Lord' (Isa. 61:1) and 'the Spirit of the Lord' Luke 4:18), 'his holy spirit' (Isa. 63:10) and 'the Holy Spirit' (Acts 7:51). There have been strange vagaries in editions of the Bible in assigning capitals to the 'Spirit' in the Old Testament, until at last our Bibles have known no 'Holy Spirit' or 'Spirit' before the first chapter of Matthew. And yet the New Testament declares that the presence and work of the Holy Spirit or the Spirit was the same under both Testaments; that the Holy Spirit is a person, the same God the Spirit under the God as under the New Testament. If it would be wanting in reverence to print 'spirit,' 'holy spirit,' in the New Testament, what is it to so print in the Old? Such things ought not to be, and there is, in the new American revision an endeavor to right the wrong.

SOME OF THE STRIKING CHANGES.

American Revision.

English Revision.

And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth.—Gen. 1:20.

Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years.—Exod. 12:40.

And that ye may make a distinction between the holy and the common.—Lev. 10:10.

On the behalf of the children of Israel, that it may be theirs to do the service of Jehovah.—Num. 8:11.

Jehovah, the God of your fathers, make you a thousand times as many as ye are.—Deut. 1:11.

A great altar to look upon.—Josh. 22:10.

From heaven fought the stars, From their courses they fought against Sisera.—Judg. 5:20.

God, my rock, in him will I take refuge.—2 Sam. 22:3.

And when they were departed from him (for they left him very sick).—2 Chron. 24:25.

Their young ones became strong.—Job. 39:4.

I shall be satisfied, when I awake, with beholding thy form.—Psa. 17:15.

I said in my haste, All men are liars.—Psa. 116:11.

Two Women Philanthropists.

It need not be overlooked in passing that two of the richest institutions of learning in the world are practically the product of woman's genius and generosity. The University of California has over 3,000 students and 300 instructors. Mrs. Phoebe Heart is devoting her millions to this institution and if her present plans of rebuilding, beautifying and equipping it are carried out it is likely to be not only one of the richest but one of the most complete and thoroughly equipped schools in our land. Mrs. Heart's gifts to it alone will possibly foot up some fifteen or twenty millions.

Another rich university, the Leland Stanford Jr., at Palo Alto, California, is the creation of a woman's mind and money. This university was built as a memorial to the only son of Senator and Mrs. Stanford which son died in 1885. Having lost the heir to their vast

And God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly, etc.—Gen. 1:20.

Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred, etc.—Exod. 12:40.

And that ye may put difference between the holy and the common.—Lev. 10:10.

On the behalf of the children of Israel, that they may be to do the services of the Lord.—Num. 8:11.

The Lord, the God of your fathers, make you a thousand times so many more as ye are.—Deut. 1:11.

A great altar to see to.—Josh. 22:10.

They fought from heaven, The stars in their courses fought against Sisera.—Judg. 5:20.

The God of my rock, in him will I trust.—2 Sam. 22:3.

And when they were departed from him (for they left him in great diseases).—2 Chron. 24:25.

Their young ones are in good liking.—Job. 39:4.

I shall be satisfied, when I am awake, with thy likeness.—Ssa. 14:15.

I said in my haste, All men are a lie.—116:11.

fortune the sorrow-stricken father and mother decided to make all the youths of their state their heirs by building and equipping and endowing a great school whose doors should be open free of tuition charges to all young men and young women of the State. Before these plans were carried out Senator Stanford died, leaving Mrs. Stanford to carry out the details of their vast educational scheme. How well this plan has been carried out Leland Stanford Jr. University, with a total endowment of about \$25,000,000 making it one of the richest in the world, abundantly testifies. Both the University of California and Leland Stanford Jr., are co-educational.

Women as well as men have learned how to handle successfully and give away judiciously their millions.

If there were any chance for salvation after death, the devil wouldn't work so hard to get men to put off their praying 'till the last minute.—Sel,