

## CHRISTIAN SUN.

"The Lord God is a Sun and Shield."

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From the Advocate of Moral Reform.

## How to Overcome Evil with Good.

Where is the individual, laboring in any department of benevolent effort, who is not thankful for every lesson in this heavenly art? Who does not feel, in looking over the face of society, that if the mass of evils which oppress and dishearten us, are ever to be removed, it must be done by the principle of love, overcoming evil with good? Every word and action left on record in the life of the Great Teacher, bears attestation to this truth, and exhibits the omnipotent power of this weapon, forged and tempered in heaven's own armory. It was this principle, carried out to its full extent, which gave to primitive Christianity, its resistless power and its miraculous success. When from that upper chamber in Jerusalem, the twelve apostles looked out upon the world for which their Divine Master had just died, and from which he had in their sight ascended to the throne of glory, what did they behold? Out of Judea, where alone the true God was known and worshipped, (though even there darkness covered the earth, and gross darkness the people,) a splendid and imposing system of Paganism, interwoven with the very frame work of society, and upheld by the whole weight of political power and influence, stood directly in the way of that religion whose interests had been solemnly confided to their care. Giant forms of sin, grown hoary with age, and guarded with jealous care by all the worst passions of human nature, were to be removed, before the simple but sublime truths of the gospel could find access to the hearts of men. Where among the proud nobles and sages of Greece or Rome, could one be found to listen to the humbling story of the cross, told by an uneducated, obscure Jew? How shall a mission, on the success of which

a world's salvation depends, be carried forward, and accomplished, under such circumstances? In the affecting record of the Acts of the Apostle, we have the answer to this question. They went out armed with quenchless love to God and man, and in its exercise they continually *overcame evil with good*, until the evil gave way, and the good was established in its stead. At all times, and in all places, in palaces and in prisons, living and dying, they uniformly met evil with good, and in so doing achieved a greater conquest than the world had ever before seen.

Is not human nature the same now, that it was in the days of Peter and Paul? Why, then, do not all who are followers of Christ, and who 'seek to leave the world better than they found it,' imitate these illustrious examples? Why do we so seldom see the full power of *love*, brought to bear on the ten thousand evils which now afflict and destroy mankind? Is it not because those who would thus follow in the footsteps of Jesus, must first be baptized with his baptism of self-denial and suffering? Is it not because such a course requires a perseverance in doing good, which involves more effort than most professors of religion are willing to expend in the cause of benevolence? They hear the cry of suffering, perishing humanity—they look on the picture drawn perhaps by a master hand, of a world lying in wickedness, and are roused by the natural impulse to energetic action. In prosecuting the work thus commenced, unlooked for obstacles occur—the lions in the way look very formidable, and in the absence of the stimulus which first excited to action, how many faint and grow weary in well-doing, or turn aside into some less rugged path, leaving a few to bear the heat and burden of the day alone. Does not this tell the story of many a Society, formed for some benevolent pur-