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COMMUNICATIONS.

For the Christian Sun.
A NORTHERN TOUR.
No. VI.

Early on the morning of the 12th Oct., I parted with Elder Barr and family and Elder Plummer, and started for Philadelphia, to meet my appointment the next day. I travelled on the Boat to South Amboy and then took the cars and reached Philadelphia about noon. Walked up to the residence of Bro. J. R. Freese at No. 28 Crown Street, and received a hearty welcome from him and his kind lady. During the evening I became acquainted with the father of Bro. Freese, whom I had known for some time, and spent the evening with him and his wife. Bro. Freese is a young man of fine talents, great energy and industry; and having much of this world's goods at his command can do much for our cause. He is indeed an ornament to our connexion.

I was pleased with Bro. Geary and family, and after praying with them, we called a short time on the mother of Elder C. H. Plummer, being conducted there by Elder P. We then called on Dr. John Robertson, whose name and character had long been familiar to me. He received me as a brother and treated me with much Christian courtesy. He is a man of much learning and deep piety. I succeeded in obtaining a promise from him to write occasionally for the Sun. He has been for sometime a subscriber to it.

We then retired to the house of Bro. Freese where I rested for the night being much wearied in body. Bro. Freese and his lady will ever have a warm place in my affections. They received me as one of their family and treated me with the tenderness of a brother. Dr. Freese is a young man of fine talents, great energy and industry; and having much of this world's goods at his command can do much for our cause. He is indeed an ornament to our connexion.

On the 15th I was accompanied to the Railroad Depot by Brothers Freese, Lawshe, Gordon and Plummer, where I took the cars for Baltimore. I arrived about two o'clock P. M., spent only a few hours there before the Steamer "Georgia" was ready to leave for Norfolk, Va. We had a pleasant time coming down the Bay, and the next morning was at Norfolk, where I stepped on the "Fox," and by noon I was at home at Suffolk. Was rejoiced to find Mrs. Wellons and all friends well, and every thing moving on as usual.

I was 20 days on my journey, travelled about 2000 miles, and returned home much improved in health, and with a stronger attachment to the Christian cause (if possible) than ever before.

I trust my Northern visit will be attended with good. I formed a very strong attachment for our brethren North, and hope to renew my acquaintance with them in an upper, and better world than this.

I feel grateful to God for his goodness and kind preservation over me, during my tour in the North—in the midst of strangers and in a strange land I found many friends; and was treated with all the tenderness and affection of a brother. In answer to the following questions, I shall offer some thoughts on the subject of prayer in the Northern States.

universe, we read this great truth in all its arrangements. Every arrangement in the economy of nature is subservient to this sublime end. Every provision is calculated in its nature to promote the happiness of man. We read this truth in the arrangement of the seasons. The fresh and blooming spring; the warm and glowing summer, the mild and lovely autumn, the cold and stormy winter—are all calculated to meet the wants and promote the happiness of the denizens of earth. The atmosphere is admirably adapted to the nature of man's lungs, suited to meet his wants, and promote his happiness. Light is most beautifully adapted to the nature of man's eye, and designed in its nature to promote his happiness. Without this element the material universe would be shrouded in midnight gloom and darkness. We would be shut out forever from the enjoyment of the beautiful and diversified scenery of earth, could not carry on the necessary business of life, would be cut off from one of the richest sources of enjoyment, and all would languish and die.

The atmosphere is endowed with an undulating quality, that it might waft to the ear the pleasures of sound; and all the charms of music, that we might listen to the music of the murmuring brook, the soft whispers of the gentle breeze, the soothing sound of the rivulet, the noise of the water fall, the hum of bees, the buzz of insects, the chirping of birds, the soft notes of the nightingale, the rich melody of the songsters of the bower, the numerous modulations of the human voice, the soft notes of the piano-forte, the solemn sounds of the organ, the roaring of the stormy ocean, the dashing of the mighty cataract, and the rolling thunder. The gift of speech is admirably adapted to promote our happiness. By it, we are enabled to convey our thoughts to other minds, to inspire them with new and sublime aspirations, to soothe the sorrowing soul, to comfort the mourner, encourage the fainting, and arouse the careless to action. Thus we see that in all the arrangements of God, the happiness of his creatures is the great ultimatum. We read this sublime truth in the changing seasons, the light of day, the darkness and gloom of night, the warm and genial rays of the sun, the music of the bees, the opening flower, the luxuriant harvest, the soft notes of nature's songsters, the refreshing shower, the murmuring brook, the flowing river, the mighty ocean, the roaring thunder and the lightning's vivid flash.

When we ascend from the natural to the spiritual, from the kingdom of nature to the kingdom of grace, we behold the same principle in all the arrangements and provisions in the economy of redemption. Every institution in the economy of salvation, is adapted in its nature to promote the happiness of man, to call out and cultivate the heart, to quicken into life and action the warmest feelings, affections and sympathies of the soul, to elevate, refine and purify the thoughts, to bring man nearer to God, and in closer union with heaven.

There is nothing arbitrary in the kingdom of grace. Every institution and law has its foundation in the nature of things, and is admirably adapted to enhance the happiness of man. We read this great truth in the ordinance of prayer. Prayer has its foundation in the moral and spiritual nature of man, and is calculated to make man better and promote his happiness.

Prayer exerts a healthy influence over the soul. It purifies the heart, elevates and refines the affections, strengthens and enlarges the sympathies of the soul, subdues the passions, and brings man into closer union with God. Prayer is calculated to soothe the raging passions of the human heart, and to bring the man with a spirit of calmness. When the soul is agitated by the passions, let him retire to his closet and pray. When the Throne of God in solemn prayer, his mind is calmed, and the raging passions of his soul hushed into silence. His affections are before the spirit of prayer as the light of day, and the gloom of night before the light of the sun. Those who live near to the Throne of grace are much more calm and sweetly temperate. Prayer is calculated to beget and keep alive a love of love in the heart. We are commanded to pray for all men, and obedience to this command is calculated to interest our minds in the happiness of our fellow-men, and call out and cultivate a spirit of love for them. By daily prayer for our fellow-men, we are led to think much about them, their situation and their wants; and thus we become necessarily interested in their salvation and happiness. It is impossible to pray earnestly and daily for the salvation of a man, without becoming deeply interested in his welfare, and imbibing a spirit of love for him; and the more we pray for our brother the more our interest and love for him increases. Prayer strengthens, deepens and enlarges the sympathies and affections of the soul. It cultivates and strengthens those ties of affection, sympathy and love, that unite all Christian hearts in one great fraternal bond. One great reason why there is no more love, affection and sympathy among Christians than there is, is because they do not pray for one another as much as they ought. As the spirit of prayer declines in the Church, jealousies, envyings, difficulties and quarrels increase, but as the spirit of prayer revives, all these things vanish from the Church, Christians come nearer together, and their affection, sympathy and love for each other increase. How often have we seen Churches that were rent and torn to pieces by the quarrels and contentions of its members; united, all its wounds healed, its difficulties settled, and peace and harmony restored by the revival of a spirit of prayer in the church. Sometimes when we visit the Throne of grace, our hearts are filled with hatred and bitterness against some brother that has trespassed against us; but this feeling vanishes before the spirit of earnest prayer, and before we are done praying it is all gone. This

has been the experience of thousands. Prayer purifies and elevates the thoughts. It banishes unholy and impure thoughts from the mind, and leads the thoughts from debasing and groveling subjects to the contemplation of pure, holy, and elevating objects. It naturally leads the mind to reflect much upon God, to meditate upon his purity, holiness, benevolence, goodness, and love; and by beholding, we are changed into the same image, "from glory to glory, even as by the Spirit of the Lord." It takes the mind away from the groveling, pursuits and ends of earth, inspires it with new and holier aspirations, and places the thoughts upon God.

The prayer meeting is a wise appointment of Infinite Wisdom, and of the most essential means of grace. It is admirably adapted to cultivate and call out the heart-awakened and quickened into life and action the warmest affections, sympathies and desires of the soul. In the social prayer meeting, Christians exert a mutual and healthy influence upon each other. Their prayers and exhortations warm up their hearts, awaken the sympathies of the soul, calm the mind, purify the affections, elevate the thoughts, subdue the passions, strengthen the moral power of the soul, and aid in establishing the kingdom of righteousness, love and truth in the heart. It cultivates the moral strength of the soul, and the Christian goes forth from the prayer meeting to engage in the great and arduous duties of life, with new power and energy. "They that wait upon the Lord shall renew their strength; they shall not run and be weary, and they shall walk and not faint."

Family devotion exerts a healthy and saving influence upon the family circle. It subdues the rough and boisterous passions of the heart, leads to a calm and thoughtful contemplation of the great subject of religion, awakens an interest in the mind, and lays the foundation of the future religious character of the child. The influence of family devotion will follow the child through all coming time. He may wander far from his father's hearth, the scenes and associations of his youth may pass in a great degree from his mind, he may mingle in the pleasures and exciting pursuits of earth, he may disregard the claims of gratitude and justice, and steal his heart against the denunciations of Divine vengeance; but he can never cast off the influence of the family devotion. It will follow him through all the changing scenes of life, and often in the midst of his sinful indulgence, the prayers of his father or mother will come up in his mind like kind angels from heaven, calling him in the melting voice of undying sympathy to turn from his sinful way and seek the salvation of his soul. Nothing is so essential to the peace, harmony, happiness, and salvation of the social circle as fervent family devotion; and one of the most lovely and interesting scenes in this world of sin, is the family bowed around the altar of prayer, offering up their morning or evening orison. The impressions made upon the youthful mind by family devotion, can never be erased, and often in the rough voyage of life, when the storm and the tempest howl around, and the world looks dark and dreary, does the thoughts flash across the stormy ocean of time and dwell with rapture upon those calm and holy scenes of devotion when the family were gathered around the altar of prayer. I have known instances where the impression made upon the youthful mind by those scenes, has been buried beneath a flood of worldly cares for years; but in after life, some dispensation of God's providence called them up vividly before the mind and led the soul to reflection and to God.

It is obvious from the above considerations that prayer has its foundation in the nature of things, and is calculated to bless and happily the soul of man—to make him better—to elevate him in the scale of being—to bring him in closer union with heaven and God. From this consideration, Christians should never suffer the fire of devotion to expire upon the altar of their hearts. The life of the Christian should be a life of prayer, the opening morning, the evening twilight, and the silent watches of the night, should witness the fervor of his devotion. Like his Saviour, he should frequently retire from the noise and tumult of the world, to hold sweet communion with the Father of his spirit in secret. He should pray without ceasing.

We have every encouragement to pray. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Our heavenly Father speaks to us from the mercy seat, as a kind and tender parent, inviting us in the affectionate voice of fraternal kindness to come to him, and he will supply all our wants. O! then, my Christian friends, let us live near the Throne of grace. Pray much, and we shall come off conquerors, and more than conquerors through him that loved us and gave himself for us.

Almighty God, in humble prayer,
To thee our souls we lift;
Do thou our waiting minds prepare
For thy most needful gift.

We ask not golden streams of wealth
Along our path to flow;
We ask not undecaying health,
Nor length of years below.

We ask not honors, which an hour
May bring and take away;
We ask not pleasure, pomp, and power,
Lest we should go astray.

We ask for wisdom:—Lord, impart
The knowledge how to live;
A wise and understanding heart
To all before the give."

JAMES MAPLE.
Franklin, Ohio, Feb., 1851.

REASONS TO PROVE THAT THE FATHER IS THE ONLY TRUE GOD.

For the Christian Sun.
BY ELDER ISAAC N. WALTER.
In my former article, I proved by incontrovertible evidence from the Bible, that there is but one Supreme and Infinite Mind. I now proceed to establish another important truth, viz: that this one Being is the same who is repeatedly called in Scripture, THE FATHER, and consequently that THE FATHER IS THE ONLY TRUE GOD.

No language can be more explicit than that which we find upon this subject, in the first epistle of Corinthians, chap. 8, 6—"To us there is but one God the Father."
Equally decisive is the expression employed by the same Apostle in writing to the Ephesians, chap. 4, 4 6—"There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." These passages require no comment. They declare the truth to be proved, viz: that the one God, who is above all, is the Father in these very words. He, therefore, who derides, or denies this fundamental doctrine, derides or denies the Scripture itself.

Another passage, which proves the proper unity of God, occurs in the solemn prayer of Jesus Christ before his crucifixion: "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent"—John 17, 3.

Our Lord addressed but one being, calling that being "the only true God." That being was the Father, is evident from the commencement of the prayer—"Father the hour is come," John 17, 1; and from the repetition of the title "Father," in several of the subsequent verses—5, 11, 21, 24, 25. It follows therefore, that the Father is the only true God. The following passages prove unequivocally that the Father alone knew the judgement day: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only"—Matt. 24, 36—Mark 13, 32.

If any being besides the Father were a Supreme God, he would have known the day of judgement. Since therefore, the Father only knew this day, it is manifest that He alone is the Supreme God. But the doctrine that the Father is the only true God, rests not upon these few passages, though ever clear and decisive. It is expressed in the current language of the New Testament, by the common use of the term Father, as another name for the one Supreme.

Let the reader consult the following passages, and he will find the Supreme Deity, the only one God is there designated by that single phrase, "THE FATHER"—Matthew 11, 27. Luke 10, 22. John 1, 18; chap. 3, 35; chap. 5, 23 26 36 37 45; chap. 6, 37 44 45 46 57; chap. 8, 27 29; chap. 10, 15; chap. 12, 49 50; chap. 13, 1 3; chap. 14, 6 8 9 10 11 13 24 26 28 31; chap. 15, 9 26; chap. 16, 3 15 16 17 25 27 28 32; chap. 18, 11. Acts, chap. 1, 4 7. 1st John 1, 2 3; chap. 2, 1 15 16 22 23 24; chap. 3, 1; chap. 4, 14; 2d John, 4, 9. In other passages to which we shall only refer, leaving the reader to examine them for himself. The one only true God is denominated "GOD THE FATHER"—John 6, 27. Gal. 1, 1 3. Eph. 6, 23. Phil. 2, 11. 2d Tim. 1, 2. Titus 1, 4. 2d Peter 1, 17. 2d John 3. Jude 1. "GOD AND THE FATHER" or GOD EVEN THE FATHER—James 1, 27; chap. 3, 9. "GOD OUR FATHER"—1st Cor. 1, 3. 2d Cor. 1, 2. Eph. 1, 2. Phil. 1, 2. Col. 1, 2. 1st Thess. 1, 1 2. 1st Tim. 1, 2. Philem. 1, 3. "GOD OUR FATHER," or "GOD EVEN OUR FATHER"—Gal. 1, 4. Phil. 4, 20. 1st Thess. 1, 3; chap. 3, 11 13. 2d Thess. 2, 16. "THE FATHER OF MERCIES"—2d Cor. 1, 3. "THE FATHER OF GLORY"—Eph. 1st chapter, 17th verse.

And as our Lord employed, when he addressed his Disciples (the title) "YOUR FATHER WHO IS IN HEAVEN"—Matt. 5, 45 48; chap. 6, 1; chap. 7, 11; chap. 18, 14; chap. 23, 9. Mark 11, 25 26. "YOUR HEAVENLY FATHER"—Matt. 6, 14 26 32. Luke 11, 13. "YOUR FATHER"—Matt. 6, 8 15; chap. 10, 20 29. Luke 6, 36; chap. 12, 30 32. "THY FATHER"—Matt. 6th chapter, 4th 6th and 18th verses.

This collection of testimony clearly proving the doctrine we believe, might be swelled in numbers by the addition of passages, in which the only true God is called the Father of our Lord Jesus Christ.

These all bear upon the same point, but are omitted here, because we shall have occasion to refer to them hereafter. But more than a hundred proofs have been produced already, which I conceive must impress upon the mind of every unprejudiced inquirer, the conviction that the Father alone is the God of the Bible.

My opinion upon this subject is further confirmed, by all those passages which represent the Father as the Supreme object of worship. The form of prayer which Jesus prescribed for the use of his Disciples, commences with this invocation: "Our Father who art in heaven"—Matt. 6, 9. Luke 11, 2. Where the Lord foretells to the woman of Samaria the approaching substitution of spiritual, in place of virtual worship, he distinctly mentions the Father as the proper object of adoration—"Woman believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him"—John 4th chapter, 21st and 23d verses.

In conformity with the general direction, our SAVIOUR exhorted his Apostles to address themselves in prayer to the FATHER, as the being who was able and willing to grant their petitions. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." John 16, 23; see to the same purpose, John 15, 16. Matt. 18, 19.

The conduct of our blessed Lord was in ac-

with Bro. Geary, where I was much pleased with his christian department. He is a member of the Protestant Church, he is not ashamed to meet all God's people on a level and call them all brethren.