opposition to the new doctrine, so far as we are informed. He did not believe that man had in him the power to do what these monks had claimed. He taught the necessity of divine grace to secure our salvation. While he was strong in his opposition he was not very clear in giving expression to his views, and was consequently badly misunderstood. It is said that through a failure to comprehend this writer many came to believe that God not only predestinated the wicked to eternal cunishment, but also to the guilt and transgression for which they were pusished; and that the good and bad actions of all men were determined from eternity by a divine decree and fixed by an invincible necessity. Those tembracing this view were called Predestinarians. This is in all probability the origin of this controversy, "the pestilential effects of which" as Dr. Mosheim says "have extended through the following ages."

For nearly 400 years the teachings of these monks had but few permsment supporters and finally became to proved to be only a temporary waning -it came forth again as a resurrected corpse from the grave with apparently hew life intused in it. In the ninth century, or in A D. 847, Godeschalcus, a distinguished Saxon, having persued his theological studies in the monastery of Orbais in the diocese of Soissons, became vain of his learning and aspired to be "wise above what is written."

He spent some time with count Eberald, a nobleman in the court of the Emperor Lothair. While here he studied and discoursed with much bold ness on the doctrine of Predestination. He maintained that God from eternity, had pre-ordained some to eternal life and some to eternal ruin. This was a revival of the doctrine which had been agitated in the fifth century. It now gains in vigor. Rabanus Manrus, an enemy of Godeschalcus, learning of this teaching, fought it very hard.

The point Maurus made with mark-Hed effect against Godeschalcus was that he was a corrupter of the Christ tian religion and the would be author of monstrue heresies. He was soon imprisoned and made to suffer no lit-Hautvilliers, but martyr-like, he died maintaining with hie latest breath the doctrine of Predestination.

His imprisonment and consequent sufferings gained him much sympathy, which led men to become outspoken supporters of the new doctrine. To such an extent did this go, that it produced a schism in the Latin church, of more than ordinary importance.

Ratram, monk of Corbey, Pruden tius, bishop of Troyes, together with a large number of prominent church people pleaded the cause of Godeschalcus, till a council met, having in its support this cause. The death of Godes the elements; in fact, teach nearly chalcue gave opportunity for the excitement to subside. Ye:, as a matter of fact, there is to day a living theological dogma, called Predestination. It is even now held most tensciously by a large number of intelligert people. ________________

It is indeed a most remarkable fact clare that God is a very present nelp everywhere, and at all cost, allegiance to destroy faith. in human history that men can make Sectional Profession, '. Historidal

H. A. Agmedir.

Come one come all.

CHRISTIAN SUN, THURSDAY, ARE



IN NON-ESSENTIALS, LIBERTY, of show how a coll ALL THINGS, CHARITY.

Dtole Librar

RALEGH, N. C., THURSDAY, APRIL 12, 1888

NUMBER 15.

man, than he can when he comes in we can apply for assistance—hence

whereever the fight was thickest and man who believes in this promise we will be succeeded, thoughtful young man once asked me how this can be; and said it will give peace. This is in the fight contact, holding up the colors, and to cheer the men by his wonderful dating and asked me how this can be; and said it will give peace. This is in the fight contact, which with the end of the engagement his superior didn't which is my support, my refuge, which which is my support, my refuge, and thoughtful anxious souls are in the end of the engagement his superior didny manage to stand fire as you did? You should let some of us into condition of salvation. It is essential in the very nature of things. It is not always, even unto the end of the who accept him as their Master, and oney him. Matt. 11:28; Joh. 6:37.

Qur Exchanges.

A WEEKLY CHAT WITH BROTHER EDITORS.

Every age has its peculiar characin the methods of private business, in from the Presbyterian Observer : the physician's service, in the lawyers' calls made for REFORM in all these, and many others, but one of the most sensible calls for reform, is the follow-

ing from the "Macon Telegraph:" Let there be a reform in funerals as in everything else. Many a poor man i. e., 248,246 are Irish-born, and 259, takes bread from the mouth of hiss 357 have one or both parents Irish. living children that he might bury a Observe the German showing. It com-relative in a manner that will gratify prises a population of 436,357, or 204,his grief may be as true, his loss just man-American. As to other nationas great, he must accede to the de- alities 146,740 were born alroad. The mands of custom or be put down as a purely American born number 417, brute. It is well enough for dead pub- 185. This presentation starts thought and can afford it, but why rob the poor appear or will they come to the sur the skill necessary to cure him. He now he reaches down and offers to by the many little kindnesses which man? The undertakers tell me that face as troublesome factors? Will examines the evidences of his ability, save him, and his only chance is to the relation they hold to us should intents and purposes merely to get a

of the Roman Catholics. A re- and need. cent issue of Charity and Children dismissed the thought of Protestants as follows :

principles and doctrines, even by their titles, and without any manner of disguise, taught as now, and without reis honey combed with Romanism. The Holston Methodtst pointedly says: Preshyters teach (and without rebuke) prayers for the dead and to the dead; teach purgatory, where the souls of the departed are purified, not by the blood of Christ, but by punishment; teach the sacrifice of the Mass efficacious for the living and the dead, which this Church has declared to be a "blasphemous fable and a dangerous deceit;' teach these falsities not in a corner, teach them openly and plainly and above board, the very Bishops of some of them approving; teach transubstanrooms bishops of fourteen provinces to tiation eo nomine; teach worship of every teaching of the corrupt Church of Rome, and, as we said, no man making them afraid. The matter is growing, so that unless something is be in a majority before many years.

in time of trouble, a very present help Jesus Christ."

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mpressions of a far more lasting char mortals to serve, for we are often in soler in matters of controversy with need with no earthly hand to whom conflict with sin and satan. His the value of such a triend. He can leadings, for the truth are soon assist us in our perils in our times tten, while the work he does in of needs. From an exchange we clip favor of sin is remem tered without the following bearing on this point :

A brave young ensign, during the great Peninsular war, was observed whereever the light was thickest and myself."

City, but it is about to be " un-Americanized" by the floods of immigration from all parts of the world which freteristics-those of the present include quently pour into its great lap of a frequent clamor for reform. It is wealth and luxury. We must stop state of mind man not only assents to scenery and absorbed in the exercise ter all you say about laymen, the salwanted in the government, in the bank- within American politics or stop iming houses, in the navy, in the army, migration, as witness the following

New York city now numbers 1,507,practice, It is customary to have loud inhabitants according to the latest calls made for REPORM in all these, computation. Statistics show its cosmopolitan character. The pure American element is largely in the background. The foreign element predominates. For instance look at the Irish exhibit! The grand total is 507,602, the public and not himself, for, though 352 German born, and 231,905 Ger-It seems well nigh impossible to arouse the Protestants of the United arouse the Protestants arouse the Protest States to a sense of the alarming terested. We believe Christianity and be of great advantage to him, of what ceived sinners when he was here on character of the present work patriotism will prove equal to the hour use would this information be to him earth. Mark 1:40-42; Luke 7:36-50.

going to the Catholics with the remark much trouble by their thoughtlessness of no advantage to him if he does not Christ, and they are rational. It is they will not-never. We hope Bro. either in words or acts. In no sphere believe it. Thus it is with the offers good evidence that he will receive and Mills is right and we think he is as is thoughtlesness more to be feared, of salvation in the gospel. Christ in- forgive him. far as he goes, but he has not touched even dreaded, than in the home circle the real danger. It is not that our where the children are most frequent- We are told how to come. Isa. 55:6-7. tions of his ability while here on people will likely go into Catholicism, ly the observers—and close observers This cannot save us unless we believe but there is danger that our children they are, too. One fruitful source of the young enquirer, anxious about his power to save man from the guilt his soul, said to a christian, "I believe and power of sin. Luke 7:48-50; John but there is danger that our children they are, too. One fruitful source of it, and obey it. not only so, but there is danger that perfections of the preacher in the pres-Protestants will fail to reap from the ence of the children. This should of it from God. I know I can only be world such barvests of souls as they never be done, as at this age they do saved by the redemption of Jesus a rational reason for trusting in him ought to have, while the current may not understand human nature well Christ. I teel my misery as a sinner. for salvation. bear them directly into Catholicism. enough to know that none are perfect I believe every thing; but how am I to Present indications look as if children —hence they look for too much in the are in this state of mind. All that now born may live to see the day when preacher and because he is not perfect you have to do is to put this faith into Roman Catholicism will raise her ban- as they concieve every body should be, ner above our churches and turn us they lose confidence-a loss never reout to die or to repent and return. The gained afterward. There is no need Southern Churchman seems to see for it. A little tore thought, a little They believed that this was the didanger ahead and "waves the signal," prudence might remove it all, and vinely appointed means of cure, and the for his teachings. He died in 868 There has never been so dangerous in the younger members of the family. in the prison in the monastery at a time to our Church in this country The loss is not only to the preacher. as now. Never before were Roman but the child has lost what it may never regain-confidence. This loss paves bake. Almost the entire Northwest death and destruction quickly follow.

al support of the membership,

who calls himself a Christian, to say

condition of salvation, and that the man who believes in Christ "hath

front, and yet you have not a scratch. an arbitary appointment. This is world." If Christ be with me what obey him. Matt. 11:28; Joh. 6:37. What's the secret?" "It is the King's seen 1. In the very nature of faith shall I fear? If he is min; all the This forgiveness brings us into a state I remembered who I was fighting for man may be convinced by argument saving faith consists in both assent that a certain statement is true, and is and trust. It is an assent to the compelled to assent to it. A man may truthlulness of the claims of Christ, be compelled by the force of wisdom and trust in him for pardon and sal to assent to the idea that there is a vation. "In his name shall the Gen-God, and that the soul is immortal.

New York is the greatest American This assent may exist in the mind as inal meaning of the Hebrew word used a dead fact, and have no influence on for trust is to cling. It is a word used the heart and life. Jam. 2:19. Thous-ands are in this state of mind. Rom. breast. Thus the believer clings to 1:18. The heart is unrenewed and Christ. A traveler was ascending the sintul. 2. Reliance, or trust. In this Alps, and excited by the surrounding Barksdale: "I love the preachers. Afthe truth, but trusts in it and is gov- of climbing he did not notice where erned by it. You receive a certain he was going until he found himself document from the President of the standing on a narrow edge of a rock. U. S., appointing you to an office of Looking up he saw that he could go profit and honor, and on examining it no higher, and looking down saw that

This distinction is not only stated strong enough and could his friend in the Scriptures, but is realized in lift him up? All that he could do

our own experience.
Scriptural faith combines assent and trust-assent to the divinity of Christ sins and excited by the struggle of and reliance on him for salvation. life he rushes on, but he comes to a and come up to the day and hour with This is a reasonable and essential point when he finds he cannot advance them. Besides paying the salary, and faith. It is like this: A man is sick, and it is impossible to return. Christ doing it promptly, there is much more lie men that this great display be and inquiry. "What shall the harvest made because public men are wealthy, be?" Will the racial peculiarities display and must die without medical aid. A has been watching and warning nim; than we can do to make our pastors but he heeded not his tender voice. love to be with us. Bind them to you an ordinary funeral bill amounts to there be clashing of customs, interests and finds them satisfactory. His mind grasp the Saviour's offered hand.

and year adding to the foreign vote A truth can do a man no good if he him, for this is seen 1. In his promif he did not believe it? A sick man is informed that there is a certain phy- of sinners. Rom. 5:6. sician who can heal him if he will apvites the sinner to come unto him, and be saved. Matt. 11:28-30: John. 6:40.

practice. Go to God and ask forgiveness. This is illustrated in the case of the bitten Isrælites. The brazen serpented was lifted up as a remedy avoid the unpleasant thought of loss all that they had to do was to look

22:14. 2. Without faith there can be no reconciliation to, and peace with God. the way for a want of self-respect, and Man is unreconciled to God. His heart is opposed to him Rom, 8:7-8. The preacher can scarcely preach to receive and pardon him. It is like this is a fatal error. It brings conwith power to an unwilling congrega- this: You have been led to think and tion. A few intimations from heads feel that a man has injured you, and of families, as to the incompetency of you feel a bitter hatred towards him the preacher, will fill the young with and treat him with contempt; but you suspicion, and they will either stay it find that you have been mistaken, and home or put everything the preacher that the wrong is all on your part; says to a dangerous discout. The that you have greviously sinned year will scarcely close without the against him. Then the thought comes delivered from the love and power of death of some sinner, who would have up in your mind that you ought to go been saved by the preacher if he had to him, confess the wrong and ask his met a cordia! reception; and many a forgiveness. You feel that this is just man will pass beyond the point of and right; but before you can do this moral recovery, who could have been you must have faith that he will forsaved by a preacher that had the mor- give and receive you. Thus it is in your relation to God.

3. Faith is necessary to happiness. A QUESTION.-Hon. Andrew Broad. This is true of all personal relations done speedily these false teachers will dus says : " What right has any man, in life. There can be no happiness in the married relation unless there is that he cannot take time to do thris- mutual faith between husband and tian work? Let's take as our own wife. If I wished to render the world Well does the inspired writer de- motto: " Always and at all times, and miserable and had the power I would

Believe on the Lord Jesus Christ, and hou shalt be saved. Acts 16:31.

He that believe hou the Gon hath everating life. John 3:36:

Here it is affirmed that faith is a christian in his struggles with eval.

Matt. 28:20; Isa, 43:1-3. Without feel right is to do right. Jam. 1:22-25.

Obedience alone can give peace of conscience, rest in God's promises,

You assent to its genuiness, and are helpless, and conscious that his governed by it. This is illustrated in strength was fast failing. It was an the case of the centurion. Matt. 8:5-10. awful condition to be in. A friend had his mind not only assented to this and let down a rope to lift him up. fact but also trusted in his power. What could he do? Was the rope was to trust. Thus it is with the sin-

3. By his death for the redemption

These are the considerations on Thoughtless persons often accasion ply to him, but this knowledge can be which the christian bases his trust in

4. His trust in Christ's power to save him is based on the manifestaearth. He healed the sick and raised saved millions of sinners, and this is

wicked men, who depend on Christ think that he will save them if they do continue in sin, but this is a foolish presumption. Christ makes subvation. Matt. 11:28-29. There can be no salvation without deliverance and live. You must simply take God consequences of sin without this, for Man cannot be delivered from the at his word, and do as he says. Rev. these are deniation from God, a sense of guilt, and unhappiness growing out of this state of mind. Here is where sinners make a mistake. They look upon the punishment of sin as some Before a man can be reconciled to God outward infliction from which they he must have faith in his willingness can flee or evade in some way, but scious, guilt and remorse. Can a man run away from this? Can a man runaway from the punishment of drunk enness? (t strikes his very nature It is not an outer hell that you have to dread, but an inward hell more terrible than fire and brimstone. There is no escape from this only by being sin. When a man is delivered from the love of rum and the bondage in which this appetite holds him, then he can escape the consequences of intemperance, but not till thea; for this salvation alone can turn his feet into the path of temperance, and there is no escape from the awful evils of intemperance only in this way.

save you if you will only obey the con- the services of the Christian Church, comfort, do not forget the less favored victions of duty growing out of this Liberty St. and Berkley Ave. faith. You believe that there is a Services every Sunday at 11 A, M. nity, endeavor to make them happy .-There can be no happiness with out God, that the Bible is true, that Christ and 7:30 P. M.

THE NATURE AND NECESSITY abiding faith in the promises of Christ.

Take the promise of forgiveness as an ought to obey him; but you will not let this faith govern you. You do not could not know whether our sins are do as you know that you ought to,

> of peace with Gcd. Rom. 5:1. 2. Ald to enable us to live a christian life. Joh. 15:5: Rom. 8:2. This assurance of divine help takes away the fear of falling back into sin again, and sets the mind at rest on this question. Jrh. 14:2. 3. A life of happiness in heaven. Joh. 14:19; Joh., 10:27-29. This frees the believer from all dread of the future, and sets the mind at rest on tois great question. Rom. 5:1-2.

A LAYMAN'S VOICE .- Judge W. R. vation of the world depends upon the preachers-more and better preachers is our great need. There is a great and crying demand for preachers. How shall they be secured, and then, after you find it properly authenticated he could not return. There he stood securing them, how shall we keep them? That's the question of ques tions. We must love them more and pay This man had seen evidences of been watching him, and going by an habit of paying less than we promise them. When we fix the salary at \$600, ful, but the odds and ends of time are them. When we fix the salary at \$600, ful, but the odds and ends of time are them better. We must get out of the we must not aim to get off with paying \$400, or expect the preacher to terian. step forward and pay a part of his own salary. We must not only pay the full salary, but we must do it more ner. Blinded by the blandishment of promptly. Have it fully understood when the payments are to be made, love to be with us. Bind them to you by the many little kindnesses which and glory .- Presbyterian Observer. ever secure for them. I have gone inretain our young preachers in Virginia deal better with them." Before the

> to have been a revival of personal righteousness among God's own people. No amount of outward prosperity no increase of numbers, no new and attractive forms of worship, can possibly make up for or take the place of the faithful conformity to the whole will of God on the part of those who are caffed by His name. The sooner the ministers and churches recognize this fundamental truth and necessity and bend all their enegies toward the bringing about of such a revival, the better it will be for the Church as such. and the speedier shall we all reach the desired end of seeing ungodly and skeptical unbelievers brought under the power of the gospel .- Independent.

There - presumptuous trust of "Religious Principles and Worldly telligent it would not be so bad that to save them in their sins. They Practices," in which he took strong it furnished them a livelihood and ground against Christian men voting honors, and we might satisfy our conshould blush to cast our vote for a man intolerable frauds, practice and enmission to his laws a condition of sal- of immoral character. If Christian courage dissolute living and make honmen would frown upon every such esty and public spirit a by-word,man and vote against him every chance Central Ch. Advocate. from the love and practice of sin, he gets, we would soon have better

> THE RIGHT IMPRESS:-" When we Judge Gunter.

A STAB .- "The worst stabs that the cause of Christ receives come from in- to guide into all truth - Zion's Herald. consistent professors of religion. When we fail to deal honestly with our fellow men, they will make a large discount upon our professions. The power of a Christian is a great power in this world, and the nearer we come to the exact line of what is right, the more will the world be brought to ready to faint. Sometimes it takes honor Christ our Master,"- Judge

any member of the Christian church ed and cast down, may be the means stopping in Norfolk, Portsmouth or of cheering and comforting him, and Berkley, either transiently or permainspiring him with new hope. At this 1. Sinner, you have faith enough to nently, is cordially invited to attend joyous season, while you have every

Assembly the property of the p

THE CHRISTIAN SUN

Bithy Boints.

When we come back from the bat tlefield, weary yet victorious, we may look for our King of Peace coming to meet us with bread and wine and his own priestly blessing, that we may be strengthened and refreshed by himself. -F. R. Havergalia all feel ..

The humanity consists not in equenmish ears it consists not in start ing or shrinking at tales of misery, but in a disposition of heart to relieve it. True humanity appertains rather to the mind than to the perves, and prompts men to use real and active endeavors to execute the actions which it suggests .- C. J. Fox.

Shun evil speaking. It is a mean and dangerous habit. The criticising, carping, fault-finding spirit is easily cultivated, and alarmingly difficult to shake off. Say good, kind, generous things about people when you truthfully can; when you cannot, hold your peace.-Michigan Advocate.

The world's history is a divine po em, of which the history of every na tion is a canto, and every man a world. Its strains have been pealing along down the centuries, and though there have been mingled the discords of warring cannon and dying men, yet to the Christian philosopher and historian—the humble listener—there has been a divine melody running through the song which speaks of hope and halcyon days to come. -J. A. Garfield.

We make a mistake when we spend the main portion of our time on the accessories and incidents of life. The farmer who devotes his attention chiefly to his fences, neglecting the plow, and sow, and care for his stock, will soon be mortaging and then parting with his lands. The fences are useenough to give them .- United Presby-

He who would see clearly Divine things must maintain a pure heart and a willing, teachable mind. He must come into the school of Christ with the disciple's gentle and docile spirit, He must do in order to know, Experience comes by way of spiritual renovation. Grace opens the eye-sight to wonderful discoveries of truth, love

I plead with you who are parents, to train your children in ways of reversacred and binding, and constrains you it? And as Europe is every month no salvation without faith in Christ, son to believe that Christ will save just as we love our pastors more and to imbue them with their spirit. And that they may do this the more effectually, give them, I entreat you, that A TRUE REVIVAL.—Every revival mightiest teaching, which consists in of religion recorded in the Bible seems your consistent and devout example. -Bishop H. C. Potter.

The Nation is more and more being waked up to the necessity of stronger measures" to restrain and even prohibit that prolific mother of all crime, the liquor traffic. Christians are being led to feel the need of a more permanent and perfect rule as a basis of public morals than the will of a fickle majority. This is turning their eyes to the principles of National Reform as the only hope. Altogether the retrospect gives promise of a better day in both the religious and political worlds .- Christian Instructor.

We have turned over the government, whether of the nation, state, or municipality, to men whose only inter-THE POINT :- Prof. J. T. Averett est is to make money out of its adminsome time and delivered an address on istration. If they were honest and infor immoral men for high offices." We sciences. But they initiate the most

What is required in political and social, is no less strongly demanded in religious, polity. In church organicarry out Christian practices, we will zations men feel some local or individmake our impress upon society. Even ual pressure, but it does not follow bad men honor a true Christian. Let that the organization is vicious, or us carry our religion into our daily even at fault. It may be, or it may business and work, if need be, until not. Students, thinkers, conservative midnight Saturday; and if we go to statesmen, find the highest and richest sleep in church the next day, be sure field for the exercise of their talents in to wake up when the hat comes around the Church of Christ. In seeking its and put in a good piece of money."- development, perfection, and largest beneficience, they especially need likeness to Him who is "the Truth;" they have the promise of the Spirit of truth.

There is no pleasure so great as the pleasure of doing good-as the satisfaction of knowing that you have lightened some one's burden, comforted some troubled heart, and strengthed and encouraged some one who was but a little thing to do this. Some word of counsel or sympathy, some lit tle act of kindness, some small token ANY PERSON, and especially of regard, when a person is discouragaround you, but as you have opportu-Methodist Recorder,