

THE CHRISTIAN SUN

1844 ESSENTIALS, UNITED IN ALL THINGS, CHARITY IN NON-ESSENTIALS, LIBERTY 1893

"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

VOLUME XLVI.

RALEIGH, N. C., THURSDAY, MARCH 30, 1893.

NUMBER 13.

The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient evidence 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.

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Many a Christian is struggling in darkness and discouragement because he is so little acquainted with his Bible.

Durham, N. C.

DEAR SUN:—The Normal Institute of Sunday School Workers of North Carolina convened here the 24th in the First Presbyterian church. Geo. W. Watts, President, and J. W. Snow, Secretary, exerted themselves considerably to make the Institute a success, and succeeded remarkably, for it was a grand success. Prof. Hamill of Illinois was present. He has given the Sabbath school work such undivided attention he can make every theme he touches interesting and instructive. His Bible drill on the book of Job was grand. There were quite a number of topics discussed by the various teachers which were very interesting and I trust will result in great good to the Sabbath school. The various evangelical churches were represented in the Institute. Prof. Hamill showed very clearly the necessity of a more thorough training of the teachers and grading them for their work. I wish every Sabbath school superintendent and teacher among us could have heard his lecture on the Bible and the Sabbath school work.

I conducted services Sunday morning and evening in my church with marked signs of revival interest.

J. W. WELLS.

Notes from Harvard.

The Rev. Edward Everett Hale preached for us last Sunday night. Harvard is his alma mater and it always honors him, when he speaks here, with a large audience. The Rev. Dr. is getting old now but he is still in active life and he represents a living, active faith. He is thoroughly awake to the great social questions which agitate now so much the minds of the present age.

They say we are to have the Rev. Lyman Abbott with us again this term. I for one, in common with many others, certainly hope so. The very name of Lyman Abbott will ever have associated with it, for me, a live theology and a deep, broad spirituality.

In fact as one hears from time to time these men of such useful lives,

of such depth of thought, coupled with such profound spirituality and so alert to the complex problems of modern society, one can but be deeply impressed with the fact that the old dogmas of an antiquated theology are positively and absolutely dead. The pulpit and the church have to confront questions that the theology of fifty years ago never dreamed. Rules and theories that were accepted as final and sufficient some half century ago would today be rejected as impartial, selfish and useless. This is true in science, philosophy, and theology. It is no less true of the one than the other. What men want today—and what they must have, or they will have nothing,—is living principle, not isolated facts and theories. Men want to know how to live they will let dying take care of itself. As Mr. Silas Thompson tells us in his "Divine order of Human Society," "The Bible is eminently a sociological book. To very many Christians much of the Bible means nothing or next to nothing, because they have no perception of its sociological purpose. John the Baptist and our Lord both begin their mission by proclaiming, not a way of salvation for individuals, but a kingdom of heaven a new order of society, a holy and universal brotherhood embracing, or aiming to embrace the whole family of man."

We need to day not merely a repentance and a faith which will merely enable us to escape "from the wrath which is to come"—in the future—sometime—away off yonder, we need a faith—living and active which will help us to escape the wrath which is,—a faith which will enable us to "love our neighbor as ourselves." "If a man say, I love God, and hateth his neighbor, he is a liar." I think sometimes we forget how Christ himself tells us that at the last Judgment the good shall be separated from the bad—the sheep from the goats. It can be found in Matt. xxv. 31-46. The language there is too plain to be ignored. The distinction is fully marked and closely drawn. Read those verses and you will find

that the marks of distinction are "not regular attendance at church—not sound notion in regard to the form of baptism, or methods of ordination, or apostolic succession, or the nature of Lord's Supper, as to who shall partake and who shall not, or church organization, or what not. These may be and are doubtless important, but these are not the distinctive things by which Christ separates the good from the bad." But here it is that seals the doom of mortal man and immortal soul. "The performance or non-performance of social duties." "I was in prison and ye visited me not," etc.

"Verily, I say unto you inasmuch as you did it not unto the least of these, ye did it not unto me. And thou shall go away into everlasting punishment," etc.

The doctrine of Humanitarianism is not a dead doctrine by any means and never will be "until thy kingdom come and thy will be done in earth as in heaven." Man is born into society. He can't escape it. He must adjust himself to it. He can't withdraw from it. He finds his noble, better, self, not in the promotion of selfish or ambitious ends, but in the betterment of the whole. The promotion of self to the detriment of another is mean, selfish, and fiendish. We are brothers in society, fighting for a common cause and against a common and powerful enemy. I know not better how to close this thought and these notes than by a quotation from Carlyle, not from his "Past and Present," this time but from his "Hero as Priest." Listen; what profound thoughts are lodged in these few sentences: "Are not all true men that live, or that ever lived, soldiers of the same army, enlisted, under heaven's captaincy, to do battle against the same enemy, the empire of darkness and wrong? Why should we misknow one another fight not against the enemy, but against ourselves, from mere difference of uniform? All uniforms should be good so they hold in them true valiant men. All fashions of arms, the Arab turban and swift scimitar. Thor's strong hammer smiting down Jotuns shall be welcome. Luther's battle voice, Dante's march-melody, all genuine things are with us, not against us. We are all under one captain, soldiers of the same host."

J. O. ATKINSON.

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