

The Christian Sun.

BY EMMETT L. MOFFITT.

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

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The Christian Sun

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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 rule 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.

REFLECTIONS.

Fort Smith, Arkansas, was visited by a fearful tornado last week; and a score of lives, together with about one million dollars worth of property, were lost.

It is said that Mark Hanna's opponents in the recent Ohio election will bring charges of bribery against him in the Senate, and endeavor to prevent his being seated.

Mark Hanna was elected to the United States Senate by the Ohio State Legislature last week. There was strong opposition to him, and his election was only by a majority of one. His term of office will be seven years and two months.

The Senate pension appropriation bill carries a total of \$141,248,830, this being \$30,000 more than for last year. It is a burning shame that our law-makers will continue to increase these appropriations, when they are already recklessly lavish.

Spain's autonomous government in Cuba doesn't seem to be doing very much good in the way of bringing about peace and prosperity. Last week a mob destroyed one or two liberal newspaper offices, and a riot followed which was quelled by the soldiers. It was at first reported that Americans had been subjected to great indignities, but such is not the case. Spain does not care to become entangled with the United States, and Cuba is her friend.

There are in this country hundreds and even thousands of men and women, who are without employment, loafing on the streets of our towns and cities, or tramping from one place to another, begging or stealing enough to keep body and soul together. This is a sad condition of affairs; and if it is on the increase, as some seem to think, it is alarming. Let us hope, however, that the tide may soon turn and that all may find work to do that will give them a comfortable living. But a large number of these idlers would not work if they had an opportunity. They had rather tramp, and beg or steal. Speaking along this line the Chicago Chronicle says: "From all parts of the country, especially from the East, come reports of a great increase in the number of tramps. New England is fairly overrun with them, and in Pennsylvania and New Jersey their name is legion. Few serious crimes are charged against them, but petty thieving—especially of articles of food—has increased to such an extent that whole communities are practically in a state of siege. Of course it is impossible to say offhandedly what is the cause of this reinforcement of the tramp army. It has been ascertained, however, that a large proportion of the wanderers are not professional vagrants, but mechanics and laborers unable to find work. This is a sinister fact considering that we are supposed to be entering upon an era of prosperity. It indicates that, though the farmers may have profited to some extent by the advanced price of grain, other departments of labor have not shared in the good fortune. On the contrary, they are worse off than ever."

It is said that since January 1, 1897, in the province of Santa Clara alone, 90,000 persons have perished from lack of sufficient food. General Lee has reported to the government that no less than 200,000 people there are in the last stages of destitution. It is a fearful picture.

At a meeting of the Grand Lodge of Masons of North Carolina, in Oxford last week, Mr. B. N. Duke, of Durham, offered to give \$7,500 to the Orphan Oxford Orphan Asylum, provided the Grand Lodge would raise a like amount. The proposition was accepted, and thus the orphans are \$15,000 more comfortable than they were a few days ago. Such generosity as this is commendable in the highest degree. He who pities and provides for the orphan is doing the Lord's service. Those who have been fortunate and successful in life ought to aid those who are honestly unsuccessful. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. 19: 17. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov. 11: 24, 25.

A great many people who lose their health attribute the breaking down to changes of climate, to some local external cause, to excessive indulgence of the appetites, or to some other physical interference. And many times they are correct in their suppositions; but in many other instances they have traced the disease back to an altogether wrong source. It is not from a physical, but from a mental disturbance. Troubles and disappointments come upon us, seemingly insurmountable obstacles meet us in the way, financial embarrassments threaten and sometimes engulf us—we are tormented in mind and in heart, we begin to fret and worry, become nervous, and then it is only a step to bodily infirmity of some sort. On this subject the following from the Pharmaceutical Journal is both pertinent and authoritative: "It is believed by many scientists who have followed most carefully the growth of the science of brain disease, that scores of the deaths set down to other causes are due to worry and that alone. The theory is a simple one—so simple that any one can readily understand it. Briefly put, it amounts to this: Worry injures beyond repair certain cells of the brain; and the brain being the nutritive centre of the body, the other organs become gradually injured, and when some disease of these organs, or a combination of them, arises, death finally ensues. Thus does worry kill. Insidiously, like many other diseases, it creeps upon the brain in the form of a single constant, never-lost idea; and, as the dropping of water over a period of years will wear a groove in a stone, so does worry gradually, imperceptibly, but no less surely, destroy the brain cells that lead all the rest—that are, so to speak, the commanding officers of mental power, health and motion. Worry, to make the theory still stronger, is an irritant at certain points, which produces little harm if it comes at intervals or irregularly. Occasional worrying of the system the brain can cope with, but the iteration and reiteration of one idea of a disquieting sort the cells of the brain are not proof against. It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds, with mechanical precision, with never a sign of let-up or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, and week by week diminishing the vitality of these delicate organisms that are so minute that can only be seen under the microscope."

CONTRIBUTIONS.

IF OLD, STILL YOUNG.

BY REV. D. E. MILLARD.

They call me old, but why they should, pray tell!

Since, in my merry heart, I feel as well

As others do who are still young and gay;

My inner self tells me I'm young as they.

True cheeks once rosy are quite faded now,

And Time has placed some wrinkles on my brow.

My form, once so erect, inclines to bend,

And well I know I'm nearing this life's end.

But, though the end is near, yet am I young;

My soul's in health—and full of joy and song.

As when in youthful years, alert and gay,

I measured life by pleasures on the way.

All may be young in Christ; the soul which lives

May find a home with Him who true-life gives:

A blissful home where shines eternal day,

Where joys increase and pleasures ne'er decay.

Then, under mild Religion's peaceful sway,

Let's scatter smiles o'er life's uneven way;

Be young at heart while thro' the world we roam,

Forever young in our eternal home.

Portland, Michigan.

MEN'S HIDING PLACES.

BY W. F. PRICE.

How wilt thou do in the swelling of the Jordan?"—Jer. 12: 5.

[Concluded from Last Issue.]

The next hiding place we wish to call your attention to is licentiousness. This is truly a horrible den, wherein nothing but demons should ever dwell. But Satan has a mighty host, marching them down to perdition from this quarter. All that is virtuous and pure and lovely and good in this world condemns this iniquitous practice: God forbids it and society detests it.

If you have ever wronged the sacred memory of your devoted mother by such indulgence as this, think you, friend, that you shall escape? Oh, remember you that the God of mercy is also the God of eternal justice; and the cries of the misery and wretchedness which you have wrought in the world will surely, surely follow you up to the Judgment.

Gambling is also a hiding place for many. No one, doubtless, ever intends to become a drunkard, but there is that fascination and excitement about it that ever appeals to the passions of man. The human family is prone to want something for nothing, and some think that about the only way to get it is by gambling.

The Chicago Rams Horn is responsible for the statement that the majority of the gamblers of our country come from Christian homes. I don't know that I can fully believe that, but this I do believe, that a considerable number receive their first impulse in this direction around the parlor card table. I pity the father that can see no evil influence in this innocent (?) amusement. I pity the mother that will so far forget herself as to allow her lovely girls and her rosy-cheeked boys to tamper and fondle and play with this deadly monster, which, like the frozen serpent, is only nursed into a living existence to sooner or later plunge its poisonous fangs into the vitals of her sorrowful soul. God have mercy upon the gambler!

Then some seek to hide their responsibilities to God behind skepticism. They seem to think that it is an evidence of learning to say, "I am a skeptic," or agnostic, or something of the kind, when the fact is, it is simply an evidence of supreme ignorance or want of appreciation, on the part of the speaker, for his miserable existence in the world.

I am here to say that I do not believe in the existence of a natural skeptic or infidel. Even a child will feel after God. There may be those who have taught themselves to become skeptics—to disbelieve in God, the truth of the Bible, etc., but I believe it is the consequence of long and deliberate study and the exercise of the powers of the mind. One may will to become a skeptic. He may read skeptical books and think skeptical thoughts; and leaving out every high and holy influence, may follow skeptical lines till, in one sense of the word, he really and truly be-

comes a skeptic. But his is not a natural skepticism; it is acquired. He is like the man who told a certain falsehood so frequently that he finally persuaded himself that it was the truth, and actually lived and died under the shadow of a lie!

Mr. Harvey, the evangelist, in company with a skeptic on one occasion was walking along the streets of Chicago. Upon hearing the angry words, "Get out, get out, you little rag-muffin!" they turned and saw a big, burly, bull-necked rum-seller pushing a little Italian singing-girl out of his grog-shop. "Hold on there," says Mr. Harvey; "I would like to hear the little girl sing myself. Let's get her to sing some for us." "Alright, gentlemen," says the rum-seller (for the skeptic happened to be a good customer of his), "if you wish to hear her sing, just take her into the sitting-room there. I have no objections whatever." They did so; and the little "rag-muffin", as she had been called, with upturned face and angelic sweetness, sang the old-time song,

There is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day."

This was accompanied by the sweet, melodious strains from her little concertina, and coming from a little warm, loving heart that ever looked forward to the time when she should leave this cold, cold world to live in the brightness of that "happy land", it sounded more like the music of heaven than of earth.

The skeptic became restless. "Stop there, my child," he said; "where did you learn that song?" "Oh, sir," she replied, "mama taught it to me before she went to live with little brother and the angels."

Taking the address of the little motherless singer they separated. One day soon after, the two gentlemen met again, and following the suggestion of one of them, they decided to visit the address given. After many windings over lonesome streets and down narrow lanes they came to the place, but were met at the door by a gentleman, who said, "Little Rosetta is very sick." Upon entering, they were immediately recognized by the dying child, who stretching out her little thin hands toward them, said: "Sirs, I will soon be up yonder with mama and little brother." "Oh, no," says the skeptic, "you are not going to die. We are going to go out and buy you some nice pretty things, and you will soon be up and well again."

You know that skepticism ever lives in the present tense. It has no hopes of the future. It may do a little, even if poorly, to live by; but to die by it will never do at all. The future to the skeptic is as dark and gloomy as the blackness of eternal oblivion; and so he says, "Oh, no, my child; you must not die."

But the death angel, even as he spoke, seemed to stray down and imprint a kiss upon the little pallid cheek, for raising herself half up in bed, and clasping her two little hands together she exclaimed, "Oh, I see mama and little brother now, and the angels are coming to take me to them!" Her little soul then took its flight to dwell in the spiritland forevermore. This scene was too much for the skeptic, for with trembling soul and very great emotion he exclaimed, "Harvey! Harvey! you know how to pray; pray now!"

The last hiding place we will make mention of is morality. This is a very beautiful cave, wherein sparkles many a precious gem, but I am sorry to say, does not contain the "pearl of great price."

The young man was moral whom the Savior looked upon and loved, but he received the euconium from the Christ, "One thing thou lackest." Friend, that "one thing" may also be keeping you out of the kingdom of God to-day. If so, may God help you to give it up too; and hiding your soul behind the Rock of Eternal Ages, may you help to conquer the world for Christ.
Atlanta, Ga.

HAVE I BEEN BORN AGAIN?

BY MRS. EMILY S. BARRETT.

EDITOR CHRISTIAN SUN:

I presume you and your readers think, as you begin to read these lines and look to see by whom they are written, that I am going again to write on the much-discussed question of Sanctification, but I am not, and of this you may re-assure yourselves by looking to the heading, for for there you will see that I am writing about the "New Birth." I believe that sanctification is a true Bible doctrine, and that all Christians need it, but as the gift of Sanctification cannot be received till the New Birth is experienced, and as there are so many church members whose daily walk questions, with such a decided negative leaning, their possession of the New Birth, I come to ask, and I want each one who reads this article to search his or her heart carefully and prayerfully till they can answer this question: "Have I been born of the Spirit?"

As I go here and there, I meet many professing Christians who tell me that they do not, and cannot, understand how it is possible to live in this world without sinning. They say, supposing that to live without sin is the Sanctified life, but as a matter of fact a sinless life is what the Bible requires of every true child of God—I mean of every one who is born again. This is my purpose to show in this article, and for the benefit of those interested I will quote a few passages from God's Word. I am indeed glad to be able to bring to the view of all a Savior who came to save people from their sins, not to save them in their sins. I am so glad that the Word tells us that "if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1: 9. I am glad he tells us to sin not. 1 John 2: 1. He also tells us to "Let every one that nameth the name of Christ depart from iniquity." 2 Tim 2: 19. I am also glad to tell these dear friends that he says: "He saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." 1 John 2: 4. I am glad he tells us so plainly to whom those belong who commit sin;—do you know, dear reader? Get your Bible and turn to 1 John 3: 8, and read as follows, for it is certainly there: "He that committeth sin is of the devil." I am also glad that he tells us of a wonderful fact in the lives of those who are born of God, even what they do not do. 1 John 3: 9, says: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Many say, "Oh, yes, but that is the sanctified life that you are talking about, and I thought you were going to talk of the New Birth." That is just what I am doing. He does not say whosoever is sanctified does not commit sin, but whosoever is born of God does not do it. Now, what

*1 John 3: 9, does not mean, as I understand it, that a Christian cannot sin in the sense that he has not the power to do so, but that he cannot do it and still be a Christian. He cannot lie, steal, murder, get drunk, and slander other people, and still be a Christian. 1 John 2: 4, declares that if a man says he knows the Lord and yet keepeth not his commandments, he is a liar and the truth is not in him. God commands his people not to bear false witness. Now, if a man bear false witness and still claim to be the Lord's child, we know that he is lying, and so is of any other and all other sins. 1 John 3: 10, says: "Whoever hateth his brother is of the devil." 1 John 3: 4, says: "The transgression of God's law is sin, and that which John is talking about in 1 John 3: 9, is a fact that no one can knowingly break God's law and be a Christian—he cannot do both at the same time. I verily believe that 1 John 3: 9, applies to the regenerated life and that it means what it says. Some have tried to explain away its meaning by saying that it means whosoever is born of God does not habitually, or continually, commit sin; but that is only a human excuse for a human weakness, for if that interpretation be correct, where is the difference between a Christian and an "out and out" sinner, for the sinner does the same acts of sin habitually? According to that theory, the Christian does not sin habitually, but frequently, and the sinner does the same, is sin in the Christian any less than in the sinner? The Word declares that the soul that sinneth shall die, be he a church member, or a non-church member. A sinning religion will not do even for the regenerate man—never! Jesus saves us from our sins, not in them! See Matt. 1: 21.

I have taken the privilege of adding this note, lest some one should ignorantly pervert Mrs. B.'s use of 1 John 3: 9 for while I think she has used it correctly, it is very easy to allow prejudice to pervert a great truth like that, especially when one is laboring under a misconception and that stimulated by opposition to the truth taught. Reader, let this paragraph put you on your guard, at least.
J. P. B.

will you do, dear friends, with that?—I mean you who object to Holiness, or Sanctification? John is talking about being born again, and he says, oh, so plainly, that "whosoever is born of God does not commit sin. Yes, I want to say that as I understand the Word of God the precious words which I have quoted apply to the regenerated life, so that it seems to me quite plain that a sinless life is required of us long before Sanctification is reached, for the regenerated man does not commit sin. Perhaps you say, "Well, I do not believe it, for it is impossible to live without sin." Then God's Word is mistaken, and who believes that? Then, you say, "Well, what does he mean by sin?" That is the point. Turn to 1 John 3: 4, and you will find out—it is transgressing God's law. You break God's law and you sin, and John says that whosoever is born of God does not commit sin, that is, he does not break any known law of God. If he does that he is not born of God, but is serving the devil. But will this stand in the light of the Scriptures? I think it will. Turn to James 2: 10, and you will find that it reads thus: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Also see Deut. 27: 26; Matt. 5: 19; Psa. 119: 21; Jer. 11: 3, and many others.

Dear reader, let me plead with you to take the precious Word of God and for yourself on your knees before him learn what it says is your Heavenly Father's will for you. Perhaps your preacher may try to make you believe that God's Word does not mean what it says. Suppose you believe that preacher, do you not see that he will lead you to hold that God's Word is a license to sin, and who can believe that to be a fact? If your preacher tells you that when God's Word says that whosoever is born of God does not sin, that it does not mean that, is he not in fact wresting the Word of God from its plain meaning, and adapting it to suit the wishes of an unconverted church? And, pray tell me, how will that show up for him in the judgment? It is indeed a serious thing to try to wrest the Scriptures from their true meaning. Take the whole book of first John and study it well, and tell THE SUN'S readers if you find anything there to justify you in living in sin while professing to be God's child? If so, what is it? Can you find anything in all the Bible to justify a child of God in living in sin? If so, what is it? Paul in Rom. 8: 9, says: "Now if any man have not the Spirit of Christ, he is none of his." Will you not, dear friends, ask yourselves this question: "Have I the Spirit of Christ?" Do you think you can possible have it while you are living in known sin? Can you live in known sin, and truly say, "I am his and he is mine?"

Now, as I close, let me bring to your mind one blessed fact: "The Lord knoweth them that are his." 2 Tim. 2: 19. He is our Savior, and he declares that we shall know it, as in 1 John 5: 10, where he says: "He that believeth on the Son of God hath the witness in himself";—have you? If not, may the dear Father show you the awful fact before it is too late to seek and obtain that witness of the fact that you have been born again.
Norfolk, Va.

The State of Louisiana has just voted for the holding of a Constitutional Convention, with the avowed purpose of making an educational qualification for voting. The object is to get rid of so much ignorance at the ballot-box. If the amendment is made it will disfranchise a large number of negroes. The white republicans voted with the democrats on the question.

The Railroad Commissioners in North Carolina have been after the railroads about issuing free passes. They have been presented in the courts also; so a great many who have been riding free heretofore will now have to pay their way.

PIONEER WORK OF CHRISTIAN MINISTERS IN MICHIGAN: A HISTORICAL SKETCH.

BY REV. D. E. MILLARD.

The "principles of the Christians" were proclaimed in Michigan some years before the State government was formed. As early as 1833, and perhaps earlier, self-sacrificing heralds of the Cross came from the East into this then wilderness country and unfurled the banner of Christian liberty, on which was inscribed "no creed but the Bible; no test of fellowship but Christian character; no name but Christian." As early as February 12, 1834, Elder John Walworth wrote to the Christian Palladium from Saline, Michigan, as follows: "I have recently made a tour through some of the counties of peninsula, in which I have met with many pious Christians, whose kindness and hospitality will not be soon forgotten. . . . There are many liberal-minded Christians in these counties who gladly welcome the messengers of a free gospel; and the rising standard of Christian liberty is hailed with pious emotions of satisfaction." After referring to some incidents connected with his work, he concludes his letter by saying, "A Christian church was organized in the town of Royal, Oakland county, on the 18th day of January, 1834. Their prospects are encouraging." In the Christian Palladium of November 16, 1835, we find the minutes of the "Michigan Annual Christian Conference, held at Spring Arbor on the 5th of October, 1835." This was the first Christian conference to which the name Michigan was attached. The names of the following ministers appear as in good standing: Benjamin Taylor, John Walworth, John Cannon, Joseph H. Smith, P. C. Manchester, James Knight, John S. Moon, Francis H. Adams. These were strong men, who, with the exception of the last-named, have finished their work, and gone to receive their reward. Bro. Adams is still, as he has been for several years, an inmate of the Asylum for the Insane at Kalamazoo, but the good days of his early ministry will never be effaced from his memory. A list of the churches does not appear in the minutes of this session, but under the labors of such men as the above-named, a number must have been formed within its bounds. Elders Joseph H. Smith and John Cannon were chosen "to travel as itinerant preachers, six months between this and the next annual conference." The time for holding the conference was changed from October to June.

The next session of conference was held at Jackson, June 10, 1836. Twelve ministers were present, and twelve churches reported, besides a few mission points, where it was thought churches would soon be formed. On the whole, the outlook seemed quite encouraging for our cause, and the brethren separated full of hope and cheer.

From the above it will be seen that nearly sixty-five years have passed since our cause first gained a foothold in Michigan. We ought to have a far better showing in the State to-day than the census gives us. Instead of forty we should have four hundred churches, at least. Had our people been organized for local and mission work as other denominations were in those early days, we should have, no doubt. But if we have fewer churches, by far, than we ought to have, the work of our pioneer ministers has not been lost. Their influence is felt in other denominations in the broadening of their charity—and in the breaking down of sectarian walls. For this let us "thank God and take courage."

Portland, Michigan, December 31, 1897.

The North Carolina Railroad Commissioners have summoned the various railroads of the State to appear before them and show cause why the passenger rates should not be reduced. Their purpose is to reduce the rates. They have also ordered a reduction in the fertilizer and cotton freight rates.