

The Christian Sun.

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

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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.

In many localities BAPTISTS—in Virginia just now, especially among our Baptist brethren, there is much and serious discussion of the liquor question. The following from a Washington Correspondent gives facts in the case:

The Baptist church in Virginia is a good deal stirred up over a recent effort to exclude from its membership all persons engaged in the liquor business. The legislative association of the church last year adopted a resolution that any church which did not exclude them should itself be dropped from the association. Several of the oldest Baptist churches of Richmond utterly ignored the resolution, even retaining liquor men among their officers. The matter will come up again at the next meeting of the association which takes place this week and a warm debate is expected. The discussion of the question promises to be one of the most notable in the history of the Baptist church in the South, and the outcome is awaited with general interest and some apprehension. There is some speculation as to the probable course of the association, should the churches concerned decline to submit to its demands, as they are expected to do. A local upheaval is anticipated, on the other hand, among the congregations affected, should the mandate of the association be obeyed and attempt made to expel those member engaged in the liquor trade.

We read with wonder of great events, Great sights, great cities far off yonder. We seldom stop to contemplate the great ones at our own doors. Most of us are familiar with Norfolk, Va., as a thriving and rapidly growing city; few of those best acquainted know the volume of business carried on in this most active of Southern seaports. It will be difficult to find a busier place in the United States than the Norfolk docks and harbor any afternoon at this season of the year. Hundreds of small sail boats carrying from one hundred to four hundred barrels and baskets of vegetables literally swarm in and about the harbor, reminding one, in their attempts to get along side the great coast-wise and ocean-going steamers, of busy bees about the native hive in early summer. You cannot count or number them. I stood there the other day and saw between seventy-five and a hundred of them empty their cargoes of freshly gathered vegetables into one single ship loading for the New York market. When this vessel was loaded I found she had on board 9,500 barrels of Irish potatoes, and 5,500 half-barrel crates of beans, cucumbers, and barrel crates of cabbage, making in all a cargo of 15,000 packages by this line alone for the New York market of one morning. This says nothing of the great Boston and Providence and Philadelphia boats, besides what is shipped daily to all these points from Norfolk by rail. At this season from 40,000 to 60,000 barrels and baskets of vegetables leave Norfolk for Northern markets every day. This vicinity may not be the garden spot of

but it certainly is the garden spot for, New York, Boston, Providence, and Philadelphia. And when you go through the truck fields in close proximity to Norfolk you do not wonder. The farms are great fertile, green, gardens on a grand scale. These make Norfolk the greatest shipping port of trucks in the United States. The trucking trade shipping business alone is estimated at \$6,000,000 to \$8,000,000 annually.

These are picked-up facts about one industry right here in our midst. Much more of equal interest and import could be told of other enterprises that go to make Norfolk the thriving prosperous city that it is, a great commercial center for the South, an open gateway to the North and to foreign countries.

When I saw the Armour at Chicago killing and dressing nine hogs, five cows and four sheep per minute ten hours a day three hundred days a year, I decided we were great meat eaters; when I saw the six regular ocean liners and I know not how many coast-wise steamers loading forever and incessantly their hundreds of thousands, and millions, of bushels of wheat annually at Newport News, I thought we were great bread eaters; when I saw going from Norfolk alone 50,000 packages of vegetables daily I thought we were vegetable eaters; summing up, I think the next census will show that there are a great many of us and that we eat a great deal anyway—often more than we ought.

There is a wonderful tendency in human nature to make the boldest assertions and advance the "most knowing" opinion about those subjects with which there is the least acquaintance. This tendency would afford a deal of amusement if it did not so often deal with subjects that demand serious and sober consideration. A case in point now is a question from the N. Y. World relative to some utterances of the Rev. Henry Frank (whoever he may be): "The Rev. Henry Frank, of the Metropolitan church, in the prelude to his discourse in Carnegie Lyceum yesterday morning, declared that the freeing of the negro was a failure. He said: 'His native sluggishness, the evidences of his gradual extinction since his enfranchisement, his imperceptible improvement since liberation, his startling lapse into barbarism—all must incline thinking people to conclude that the freeing of the negro has proved a disastrous failure. A new system of voluntary and penal servitude should be instituted. A section of country should be set apart to which all negroes would be permitted to voluntarily migrate and there yield themselves as slaves to such persons as would agree to possess them, give them human treatment and education.'"

With little exception we have been living in the South all our days, but we have yet to find the Southern white man who declared "that the freeing of the negro was a failure," that he had startlingly "relapsed into barbarism," that "a new system of penal servitude should be instituted" and that after migrating somewhere "they should yield themselves as slaves to such persons as would agree to possess them." Nonsense, calumny and rubbish! We can safely assure the Rev. Frank that he would have to go somewhere else than to the South to find men who would agree to "possess them." The Southern white man does not want any more slaves. He went out of that business thirty-five years ago. Some may think he went out reluctantly, but he went out all the same, and he went out to stay out. The Southern white man who knows most about him, who, by the way, is his best and truest friend and is most genuinely interested in his welfare, neither wants to possess the negro nor get rid of him. He is

(Continued on 4th Page.)

Contributions.

BENEFITS DERIVED FROM THE MINISTERS' INSTITUTE.

BY REV. E. T. ISELEY.

The Ministers' Institute is a very important part of our work and promises much for us if properly attended by the ministers. The last session was an improvement upon last year and each year new life and work will be added. Doctors, teachers, editors and men of all professions have their gatherings to exchange ideas, that they may accomplish the best results.

In Conference the time is taken up with business, but in the Institute we can study the Bible together, and having no other creed to follow we can exchange ideas as to the meaning of difficult passages, remembering that as ministers of Christ we should allow to our brethren the same freedom of thought that we take ourselves.

One new thing was introduced, a circulating library, which will be helpful to the ministers who are not able to buy all the books they need. I believe no amount was fixed, but each minister was left to give as he felt able and willing to give. If there was a fixed sum I hope the committee will correct me.

BY REV. N. G. NEWMAN.

The request has been made of me to state what I got out of the recent session of the Ministers' Institute. Among many things the following may be noted:

1. The benefit of some labor and study. The Institute caused me to do work I would not otherwise have done. What is true in my case is, no doubt, true in others, and this is one of the great benefits of the organization. Few things develop men more than the careful and thorough preparation of addresses for important occasions. The Christian church is just beginning to develop its men.
2. Much valuable information from the papers read by the brethren, especially the one read by Rev. J. W. Wellons entitled, "My Recollection of Ante-Bellum Preachers." This information ought to be preserved at any reasonable cost.
3. Inspiration from the addresses, deliberations and social intercourse of the brethren. I do not believe that twenty-five intelligent and consecrated ministers of the gospel can come together with holy purpose and deliberate for days without imparting a blessing which makes all wiser and better. As Homer says:

"The wise new prudence from the wise acquires,
And one brave hero fans another's fire."

BY REV. A. P. BARKBEE.

Another blessed feast to my soul at the Ministers' Institute. Oh, my brother, let us not forget the assembling of ourselves together annually. You will not know how much good you have done in this life until you receive your final reward.

BY REV. J. W. PATTON.

It is very evident that no two can see things just alike; therefore, the interchange of views, in a Christian spirit, is valuable, to Bible students, as well as to any others. It stimulates to deeper searching after the truth. The Ministers' Institute does this. The papers read at the Institute were fine. Much information was thereby given.

Let every minister who is on the program for the next Institute prepare his paper in time and if it be out of his power to attend, send it in. In this way all the subjects on the program may be intelligently discussed and not, as this time, passed over unnoticed.

So far as I am concerned, I feel it was time and money well spent in attending the Ministers' Institute at Elon College.

BY REV. T. B. DAWSON.

In giving expression to my

impression of the Ministers' Institute I would say, in the main it was very helpful to me.

I think some of the greatest benefits to be derived from it are, the tendency to develop a closer Christian unity, to learn more of each other and our plans of work, also the exchanging of ideas relative to the great fundamental doctrines as taught in the Word.

But one of the most impressive things to my mind during the Institute was the visit of the pigeon. Not the bird of itself, of course, but other things associated with it somehow made an impression I shall never forget. It came just when the discussion about the great doctrine of sanctification, now so ripe, was at its highest pitch, when some heads were busy with cold theory, intellects trying to explain what the heart most feel before it can know all that is implied by the term sanctification—or the spirit-filled life. It came when surely some hearts were seeking for truth and open to "the truth spoken in love," (Eph. 4:15.) Its appearance was in harmony with the occasion—the dove on the chart, representing the Holy Spirit, symbolized by the dove at Christ's baptism, on which occasion the Father publicly confessed the Christ as his beloved Son in whom he was well pleased.

Now, the question in my mind was, with which side, or with what part, of this so fervent discussion is our Father pleased? For though invisible, to mortal vision, surely He was as really present as the winged messenger, to accept or reject all that was said as offerings. Am I a Cain or an Abel. "Enoch had the testimony that he pleased God." See Heb. 11:4-5.

BY REV. J. W. HARRELL.

The Christian Ministers Institute has been profitable to me in many particulars.

1. It caused me to do more work than I otherwise would have done. The subject assigned called for study, thought, research, and prayer which have greatly benefited me.
2. It has brought me in touch with my brethren in the ministry as nothing else could have done, and demonstrated to me the necessity of our standing together in the great work of Christ.
3. It awakened a deep feeling of brotherly love, sympathy and interest in each brother minister and his work.
4. An exchange of ideas on the different topics for discussion was very helpful, indeed. New thoughts were suggested, clearer views of divine truths obtained and the fundamental doctrines of Christianity better understood.
5. It was a real spiritual feast to me, the presence and power of the Spirit was manifest and we felt that we could return to our fields to do better work for the Master.

Beloved brethren there is great good in the Institute for us and the cause that we represent. Shall we have it or will we refuse to receive it by simply failing to attend? Let every minister make up his mind to be present at the next session, if possible. I am sure that none will regret the time and money expended.

TWENTIETH CENTURY MOVEMENT.

BY C. D. WEST.

It is such a rare thing for me to contribute to the reading matter of the Sun that it is with some embarrassment that I now ask space for a few words. The subject I wish to discuss being one in which so many of our people are interested and of such great importance to the educational branch of our church, I feel that you will hear me. I want to give expression of my most hearty approval to the Twentieth Century Movement inaugurated at the recent session of the Southern Christian Convention. I think nothing, barring the direct work of saving souls, has ever appealed to us as a denomination, as this work should. I want to say a few words to those one thousand or more students who have gone from the

walls of Elon College; that institution which made a record during the first decade of her existence not approached by any of her sister colleges in the South. I am numbered among that body of men and women from Elon College commonly known as "under-graduates." This I consider my misfortune, but my zeal for this institution and anxiety that this movement be a success is not diminished by reason of this fact.

While the pastors should be the leaders in this work, yet I know of no body of men who can do more in behalf of this call than those who have gone out from Elon College. They should take a most active part in this work. They know what that institution has done; they know full well what her needs are and that the success of Elon College means the placing of our denomination in a position which we do not now hold; they know that we have made a most wonderful advancement during the ten years past, and they know that Elon College merits their most hearty support. It occurs to me that the re-union of the old students during the commencement just closed was a most happy idea. I think being there and seeing how, through devotion to their work and personal sacrifice on the part of many connected directly with the management of the College, they have advanced her step by step to a most enviable position among the educational institutions of the country, should appeal to us most strongly. But the thing that seems to me would inspire men to contribute to this cause would be—having seen what Elon College has done for those who have the honor to be on her rolls.

At the re-union of this last commencement, and those of other years, you have seen the fruits of her work in successful business and professional men. From the large number of announcements I have seen in the Sun of certain occurrences, I would conclude that some of those who once lived on the other side of the campus have attained some degree of success. But I am off my subject. It seems to me that this work should appeal to the old students as the needs of a parent to their children. I think that the students should make an organized effort in behalf of this work, and arouse in the localities in which they live that wave of enthusiasm much needed for the success of this work. I think that if this call is met, Elon College can be endowed by the Christian church. With the debt raised, we can apply the special conference assessments for Elon College to an endowment fund which in time will be of great value. We have no Rockefeller and our money must be raised by a united effort on the part of our denomination. I believe that Elon men can raise \$5,000; the ladies have husbands from whom they ought to draft a large sum.

I want to hear from some of the class to whom I have appealed.

BIBLE STUDIES ON SANCTIFICATION AND HOLINESS.

REVIEWED BY REV. J. P. BARRETT, D. D.

This is a book of 228 pages, written by Rev. J. D. MacGillivray of Nova Scotia, and published by the Fleming H. Revell Co., New York and Chicago, Ill., retail price \$1. I have read this book with peculiar interest, not that I agree with its author, for I do not, but I admire an earnest worker, and I really think that Mr. MacGillivray is that. In his own words I will give the purpose of the book. He seeks to show from the Bible: 1. The place and importance of sanctification in the divine plan and government of the world. 2. The nature, relation and ground of sanctification and holiness. 3. God's method of sanctification as unfolded in the Bible history of man and revelation." He says he has found sanctification fundamental in God's plan

and government of the world. So far so well. Mr. MacGillivray believes in sanctification as fully as any one I have read after, but his idea of sanctification is utterly at fault. In the first place, he is indefinite as to the idea, and in the second place, he has the wrong idea, at least as I see it. He holds that a man receives sanctification when he receives justification. That is his theory, but in discussing his theory he yields his position, as for instance on page 198, he speaks of "full sonship." This then must have been preceded by partial sonship, and all through the book the first and second stages of the work of grace are recognized, but all the while he holds to the idea that one work covers the question of salvation. He dwells much on the fact that sanctification, as he sees it, is a progressive work, and yet he speaks on page 18 of "a completed sanctification." A completed thing which is progressive is a little odd. Occasionally he strikes a thought which is in perfect harmony with what I understand in sanctification. For instance on page 49 he says, in speaking of the general tendency of the times in religious circles, "We think more of doing than of surrendering." That is to the point, and it for no other reason, I like the book because that is in it. It is so sadly true. He declares that this is the characteristic of protestant Christianity, "and he is right in that. If the church needs to do anything today for itself, it is this: Get its heart set on being what God wants it to be, rather than doing what he wants us to do, for if we first be what he wants us to be, there will be no trouble to do what he wants us to do. This is a vital point. Again he strikes a clear note when he interprets sanctification to be this: "Be for Me and be wholly for me; occupy just the place I have for you; discharge the duties of its relations believingly, reverently, and with all your heart. Do it for Me and in My way." On page 54 he asks a question of a most practical kind. I wish every Christian would try to get a Biblical answer to it. It is this: "Does the gospel hold up before the world an ideal of character and conduct which it makes no provision for attaining, or do professing Christians indolently shelve the ideal for another world's attainment—where it is hoped it may be reached by simply passing over the border line?" Ah, who will undertake to answer that question honestly and fairly? On page 57 he says: "The fundamental idea then in sanctification is separation to the Lord of the sanctified for His own inviolable possession." I could not put it more pointedly. Certainly it is separation from sin to the service of God. But to have this separation it seems to me that one thing is necessary, viz.: The destruction of the carnal mind, and so far as I now recall the facts, Mr. MacGillivray makes no reference to the carnal mind in any shape. I infer from his position that he regards the carnal mind as destroyed in justification, and yet as I see the facts there is nothing to justify that conclusion, for most certainly Paul was a justified man when he wrote Romans 7, but all through that chapter the carnal mind is a power, till he comes to the last two verses where he gets victory through Jesus Christ. Then the Corinthian church was in a justified state, and yet Paul tells them that they were carnal, and their carnality consisted in envy, strife and divisions, and such like. Again in writing to the church at Galatia he tells them that the flesh lusts against the Spirit and the Spirit against the flesh, and these, he says, are contrary the one to the other, so that ye cannot do the things that ye would.

Now most certainly Paul had met and felt the power of the old carnal mind. I cannot see how Mr. MacGillivray escaped this point in the matter of sanctification. It is the one point that it seems to me must have

attention, or we cannot have sanctification. Take his definition: "To sanctify is to separate to God." Exactly, but when you separate to God, there must be first a separation from something, in fact a separation from the carnal mind. Till we have been separated from that, how can we possibly be separated to God? Paul lays especial stress on this point in Rom. 6:6, when he says: "Knowing this that our old man is crucified with him (for what purpose?) that the body of sin might be destroyed, (destroyed for what?) that henceforth we should not serve sin." Ah, what a mistake is that! The old man must be destroyed that we may keep from serving sin, and he is not destroyed, the evidence is clear and just, and we may go on serving sin. Now to bring to an end the state of the situation in the purpose in the destruction of the carnal mind. As I now recall the facts, Mr. MacGillivray nowhere touches this point in any definite way, taking it for granted, doubtless, that the carnal mind was destroyed in justification, but this is undoubtedly a mistake, for as I have shown above, Paul and the Corinthians and the Gallatians all had trouble with the carnal mind after their justification. Jesus, John tells us, came to destroy the works of the devil, and I know of no work of the devil that is a greater hindrance to the cause of Christ in the individual Christian, yea everywhere, than is the carnal mind. But I must stop before I have half done with the review of this most interesting book. Regret that I cannot endorse it fully. It has much that is good, but it is defective on the vital point, as I see it.

PARDON AND GRACE.

BY REV. D. E. MILLARD.

It is frequently the case that persons who have been made conscious of "the exceeding sinfulness of sin" are impressed with the feeling that God will not pardon such great transgressors. Sometimes we see persons so overwhelmed with their sense of guilt that they are unable to comprehend the truth so clearly stated by the Apostle Paul, that "where sin abounded, grace did much more abound." However great our sins may be we should bear in mind that God's love is infinite, and that while He cannot err and consider an action which is wrong, and consequently involves guilt, as right, He can forgive the repentant sinner and treat him as if he were innocent. Many who were guilty of the grossest sins have been pardoned and made happy through redeeming grace. By his unmerited goodness God forgives sin and pardons the repentant sinner.

Pardon saves from the guilt of sin and grace enables us to live a life of obedience. This delivers us from the feeling of condemnation, and gives us hope for the future. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."

WASHINGTON NOVELTIES.

Garfield Memorial church of Washington has one of the most beautiful and sensible features of church work of any church in the country. A large room in the rear of the church is turned into a nursery during church service, a number of baby-loving girls are in charge, and here mothers can leave their children while they enjoy the service. Washington has both a religious barber, and restaurant keeper. The former lays all kinds of religious literature about where customers idly read it while waiting for a shave or hair cut. The small eating house pursues the same course, with the old fashioned edition of mottoes about the wall. Both drop a little serious thought with a class seldom reached through the church.—Washington Correspondence.