

# The Christian Sun.

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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.

### Editorial Comment.

The situation in China, and our relation to that nation, are peculiar to say the least of it.

So far as we, as a nation, are concerned there is no war between our government and the government of China. True our armies are fighting in China, our soldiers are killing and getting killed and our war-dogs no longer growl but bite. Still there is no war. It is a clear case of pitched battles, bloodshed, a fight to the death, warfare, but no war.

The Chinese minister is in Washington and he goes and comes without hurt or hindrance.

It was thought that the representatives of our government in China had been killed. They have not. They seem now to be safe enough. Our armies have been fighting to relieve our foreign representatives in Peking. These representatives have had narrow escapes that they have not been slain is no fault of the rebellious Chinese. They have done what they could to capture and put to death our representatives.

Now that they are relieved, no one knows, no one can tell what will be our future relationship with China or what course we shall pursue in regard to China as a nation. How shall we punish the Chinese for killing so many of our Christians, merchants and traders and for attempting "assault and battery on our legation with intent to kill?" Or shall we retaliate at all? The question is indeed a perplexing one and one that we shall not know or hear the settlement of for some time to come.

In the meantime though our army has confronted and routed the Chinese army, though we have invaded their territory, battered down their walls and taken possession of their capital, peace still exists between us and China as war has not yet been declared.

We have not yet reached the golden era of peace, happiness and good will amongst men. We have not yet beaten our swords into plowshares nor our spears into pruning hooks, nor ceased learning war any more. We shall come to this some time, but not yet.

During the decade that closes this most splendid and glorious century there have been more than a dozen wars costing more than 200,000 lives and hundreds of millions of dollars. In 1804 and 1805 China and Japan had a war, in 1807 Turkey and Greece, and since then in rapid succession, so close together that you cannot number the date of beginning or end, have been wars between Cuba and Spain, Spain and the United States, the United States and the Philippines, Great Britain and the South African Republic. And even now actual fighting between nations is going on in many places—in South Africa, China, the Philippines.

Not two years ago the Czar of Russia called a peace conference of the nations. A plea was made for disarmament. That seemed to have set the nations wild in the opposite direction. More

money has been spent for manufacturing instruments of war since that peace conference than at any other period of like duration in the history of the world. The nations are now spending over a billion dollars a year on their armies and wars. Even in the United States our war expenditures amount to almost a million dollars a day.

There is no objection to a young man's desiring a good position. If he has any ambition or self-respect it is natural for him to so desire. But there is another desire that should go along with the first.

If a young man desires a good position he should at the same time desire to be a good man that the position may be properly filled when he secures it. There is more in the man than there is in the position, after all. A place of trust and honor cannot reflect credit or honor on an unworthy or a dishonest man. It more often brings discredit and disgrace. It is no credit to the traitor, Arnold, that he once held high rank in the United States army and in the esteem of the American people. These served to press harder upon him and bring out in full the glaring faults and moral defects of the man's character. Benedict Arnold's shame and disgrace are the greater because he sought and succeeded in obtaining for himself places and positions of honor and trust that his mental and moral traits did not qualify him for filling. Aaron Burr's great genius and "high rank" in official positions did not save him from the ignominy and disgrace to which he foredoomed himself by immoral conduct and unchecked passions. We sympathize with these, and similar characters, because they seemed to go so high and then fell so low. Fact is they were in reality never so high. They were on the brink of ruin all the way up. They were trying to fill positions for which they were not mentally, morally and spiritually qualified. The tension on them became too great. There was too great variance between the honor which they did not have and that honor which was attached to the high rank to which they had been elevated.

A distinguished teacher used to say, "If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible." And as a recent writer says, "Young men too often want to be big men on the outside; to occupy positions which fit them as a turtle's shell fits a clam.

"Never mind your position, young man. Whatever it may be, try to fill it. The duties which you have to perform may seem trivial; but because it is a small position is no reason why you should be a small man. You may be big inside, you know, if you are small outside."

Better be a big man in a small position than a small man in a big position; for in the latter case the position usually overshadows, if it does not crush the man, in the former the man reflects honor upon his position and gets honor for himself.

A handsome bronze statue of Hon. Zebulon B. Vance of N. C. was unveiled at Raleigh, Wednesday, August 22. The statue represents the "great commoner" standing, as he often stood, in the Senate Chamber of the United States addressing that august assembly, the right hand holding his eye-glasses, the left hand resting on his desk. The likeness is striking, the appearance and effect pleasing and suggestive. To use an expression somewhat similar to his own, Vance always "stood" for what he believed to be the best interests and highest welfare of his State and country. When from arduous labors and overwork in the Senate he lost one eye and received, on that account, many expressions of regret and sympathy from many constituents and admirers, his reply was, "I have always had an eye single to the best inter-

ests of my native State." We have never heard any man of any political faith doubt that statement of his as being true, or question in the least his honesty, integrity and patriotism. North Carolina loved Zeb Vance not because he was Zeb Vance or because they wished to honor or exalt that which was temporal, frail or mortal. They loved him because he was honest, brave, sincere, patriotic.

That bronze statue erected on Capitol Square in Raleigh, N. C., is not there as an honor to, or reverence, or worship, of a mere man. It is there to do honor to heroic traits, patriotic deeds, manly character, immortal conduct.

It is well, under such circumstances, that we erect statues, construct memorials, build monuments. In so doing we are honoring, not men, but heroism, not names, but character, not dead things, but living realities, not images and shadows, but life and substance, not vanity and pride, but patriotism and integrity, not mortal but immortal, not things temporal but things eternal—principles, attributes and ideals that make for all that is highest, best and noblest in home, in church and in state. We honor ourselves by paying tribute, honor and respect to those who have honored themselves, their countrymen and their state with deeds of valor, patriotism and manly conduct.

Zeb Vance's name is worth being kept alive not because a certain man of a certain name and place wore it, but because it stands for the immortal traits of good citizenship and the imperishable virtues of a noble, genuine, honest, liberal-hearted, broad-gauged manhood.

### WHAT THE SUNDAY SCHOOL OWES TO WOMEN.

BY MISS LIZZIE JANE LONG.

It has been said of man that each one is a hero and an oracle to somebody in every instance. Admitting Mr. Emerson's affirmative, we deal just now with the Bible hero. How did it come that Paul instead of some other apostle became the most prominent and powerful? Peter, James and John all held higher ecclesiastical rank than did Paul. We cannot account for it on the theory of inspiration. The other apostles were as much inspired as was he. The answer to this question must be found in the firmness of character. But we must not forget the Bible women whose faith claims for them a prominent mention in this connection, for it was a woman who first stood by the empty tomb of our Lord.

Ah! what glories sprang over heaven and earth and what music from angelic harps on that happy morning.

The risen Savior gave his first commission to a woman, to tell or teach the apostles of his resurrection. The good Samaritan woman left Jesus at Jacob's well while she went proclaiming His love and mercy to the people. It was a woman who first went in search of souls for the Master.

Likewise to woman we must pay tribute for being the stay and support of our Sunday schools. Woman is virtuous not from impulse or instinct for she knows that evil exists as well as good, but she abhors the former and chooses the latter. And such strong character carries with it an influence for good and the right. These characters, I believe, are destined to take an active part in our Sunday schools, for today in every Sunday school we find the majority are women.

Is it that they are more pious, can it be that God made women more religious than men? If so, would have given to each a religion adapted to their own peculiar sex.

We are as religious as we make ourselves, and we may say according as we use our opportunities as they present themselves. We should imbibe all that is pure and good and abhor that which is evil, thereby

preparing ourselves for usefulness in our Lord's vineyard.

The enrollment of the women in our Sunday schools is of a greater percent than the men, because they are more eager for truth and love.

In many ways does God reveal Himself to us.

The falling water is God's love in music, the flower is God's love in beauty, the tree is God's love in drapery; by these and through these does He appear in love and enforce the truth of His existence. And when darkness and danger hover over us we should study the Book of Life for its pages contain sweet promises which are like a rainbow, it gives assurance of peace and joy in the future, and while we ponder the truths of life we should not forget our brother who stands in darkness by our side waiting and ready for a word from the Master.

We are all sent on this great mission for Christ. "The harvest is great but the laborers are few." The work is here, both human want and woe are here, souls are perishing, thy brother's blood crieth to God. Heathens are at our door. Will you lend a helping hand? The true missionary spirit makes no artificial distinction, it recognizes a brother in every man. We should not forget that Christ himself, even from his childhood, attended the synagogue on the Sabbath day. The command of God and the example of Christ ought to be sufficient to establish it among us who profess to be Christians; so let us not wait one for another in this age of progress which is calling young men and women into the field of service.

In 1803 Mr. and Mrs. Divie B. Thune, who had studied in the Raikies system in England, started a Sunday school in New York modeled after the English plan.

Again in 1805 Mrs. Elen Everette organized the first exclusively religious school in America from which the secular feature was wholly eliminated. A number of Sunday schools organized by both men and women could be mentioned but time will not permit. But since most of these Sunday schools have been organized the devout women have merited the crown of praise for faithful work in the Sunday schools. They, with their gentle touch and kind words have succeeded in keeping the Sunday schools of our country in a perpetual motion for good. They have gone out in the highways and hedges and through their persuasion have from those dark abodes brought many into the fold of Christ. Never before was there so great need of noble men and women with large hearts to accomplish this glorious work. If we are to be victorious we must go hand in hand. Let us take on new life and hope, though the past is dark with the record of broken vows. Let us hail the new century with many trophies, for the nineteenth century is rapidly waning and in the beautiful twilight of the twentieth century we turn toward our Zion; this century will likewise witness a hundred years, years of broader vision, years of startling inventions and innumerable improvements. With all these let us be equal to the occasion and be prepared to discharge the duties that await us.

**SOME THINGS I DO NOT TEACH!**

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

1. I do not teach that regeneration precedes conversion, for conversion in the sinner is his turning from sin in penitence unto the Lord for life in Christ. Now, if he gets regeneration without turning unto the Lord, who gives it to him? Peter asked in John 6:68, "Lord to whom shall we go? Thou hast the words of eternal life."

2. I do not teach that regenerated man is held in possession of the devil, and I never did so teach. I do teach that without regeneration sanctification is impossible, as the Lord would not sanctify that which is held in

possession of the devil, as the unregenerate man is. The regenerate man is the only one who can be sanctified.

3. I do not teach that God gives birth to carnality, or sin; I never did. This treasure is held in an earthen vessel. (See 2 Cor. 4:7) The treasure is pure, but the vessel is not as pure as God, for though it be a regenerated vessel, yet the carnal nature lives in it till Jesus destroys it in sanctification. To show that in the regenerated heart both the Spirit and the carnal nature are living is an easy task. Read Gal. 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." There can be no question as to the fact that in that case both the flesh and the Spirit are in the same heart at the same time.

That statement was made not to sinners, but to the church at Galatia. To say it was addressed to sinners would prove too much, even that the Holy Spirit lives in the heart of the sinner. I know of none who claim so much. Paul also enforced the same idea in Rom. 7:12-25. He was a regenerated man, and yet he says in verse 21 " \* \* \* when I would do good evil is present with me." What evil? The carnal mind. Hear him: "I am carnal, sold under sin Ver. 14. Again in Ver. 17, he tells the source of his trouble: " \* \* \* sin (not sins) that dwelleth in me." Not the sins of yesterday, but the sin that is dwelling in me all the time. He also confirms this view of the matter in verses 22-23, where he claims both the new life and the carnal mind. Listen "For I delight in the law of God after the inward man: " (that is not a sinner, for the sinner does not like God's law at all), "but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Notice, he had had victory, but this law in his members was bringing him back into captivity. Notice, too, it was not the sins he committed yesterday, but the sin which is in his members, abiding in his body, soul and Spirit. He had been converted on the road to Damascus years ago, but this carnal mind was still in his life, hindering his joys and usefulness in the Lord, verses 21-24. Paul got a pure spiritual life in his regeneration, but years afterwards he was far from being pure. Verse 14.

It is a clear fact that the life of the believer is not freed from sin in regeneration. This is clearly shown in 1 Cor. 3:1-3. There Paul calls the Corinthians "brethren" and says they were "babes in Christ." So they certainly had been regenerated, but in the third verse he tells them that they are yet carnal, and he shows them wherein—in "envying, strife, and divisions." I dare to say that God gave them a pure life, but the men so receiving it were not as pure as the God who gave it to them. God gave them their new life in Christ. He did not give them their carnality. It was already in the heart, and the giving of the new life did not destroy it, as is clearly shown in 1 Cor. 3:1-3; Rom. 7:12-25; Gal. 5:17, and many other passages. God made Adam and Eve. He made them pure, and yet in them was found carnality. Who put it there? Not God, but the devil. So you see it is possible for the devil to do his work in a pure heart, much less is it to do his work in a heart where the carnal nature lives, as he does in the heart of the regenerated, till in the work of sanctification Jesus takes it out. Even then man is not as pure as the God who sanctified him; because, just as in the other work, the treasure is in an earthen vessel, but he has been lifted by the Holy Spirit out of a double life in which the flesh and the Spirit are in conflict, enabling him to serve God with singleness of heart. Now being free from the carnal nature, he is all on the Lord's side, and all the time for God and the right, as far as he

knows it, so long as he is true to the sanctifying work of the Spirit.

This view of the matter is certainly sustained by the word of God, if I understand it, for Rom. 7:12-25, shows beyond a doubt that the presence and power of the carnal mind was in Paul in his regenerated life, till in the 24th verse, he cries out: "O wretched man that I am! who shall deliver me from the body of this death?" (same idea as "body of sin" in Rom. 6:6.) Then in the next verse he exultantly exclaims: "I thank God through Jesus Christ." Here Paul got the victory over the carnal nature in his sanctification. This we know by the fact that he at once steps right out of the carnal state in which he had had so much trouble with himself into exultant joy. What was the occasion of his joy? Why in his regenerated state the "body of sin" had kept him under such a sense of condemnation that he could not be happy; but now, with the "body of sin" destroyed, his sense of condemnation is gone, and in the very next verse (Rom. 8:1), he exultantly declares: "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." Here Paul recognizes two classes of Christians, both are in Christ, but one class is walking after the flesh (under the influence of the carnal mind and Spirit); while the other is under the influence of the Holy Spirit only. That is plainly the regenerated Christian and the sanctified Christian. It was in Rom. 7:24-25, that Paul had by faith been lifted out of the one state into the other. If he did not mean this, then why did he in the next verse (Rom. 8:2) say: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In Rom. 7, Paul over and over acknowledged that he was under the dominion of sin, that he was carnal, but in Rom. 8:2, the very next chapter, he just as explicitly declared that he is free from this great burden, and then he goes right on rejoicing over his deliverance, till he reaches verse 6, when mentally he seems to draw a contrast between his regenerated life under the power and influence of the carnal nature, and his sanctified life, free from the carnal nature and wholly under the Spirit, and as he sees the real situation from both standpoints he declares: "For to be carnally minded is death; but to be Spiritually minded is life and peace."

The contrast is striking indeed. Kind reader, honestly, before God, to which class do you sincerely believe you truly belong?

4. I have never taught that God does not do a perfect work in saving men. In the most explicit manner of which I am capable, I teach that He does do a perfect work. When He convicts a sinner, He does it thoroughly. When He justifies (or forgives the repentant sinner), He does it abundantly. When He regenerates the forgiven sinner (and He regenerates no other kind) it is done perfectly. Not a thing is omitted, and when He sanctifies the regenerated man (and He sanctifies no other kind), He does that fully and gloriously. I think this is a clear view as to God doing His work perfectly.

5. I never have taught that a truly regenerated man will be lost, if he continue faithful to that life to the end. He may know nothing of the sanctification as a doctrine, but in answer to his continual "crying unto God for all the fullness of Jesus, as the truly hungry soul will do, God will graciously give him the experience before He calls him home to Heaven, because when God begins a good work of grace in a human life, He will finish it, if he, in whom it is begun, will follow on to know the Lord, as the Spirit and Word may lead him. Phil. 1:6. The dear old saint of God, who never heard of sanctification as a doctrine, if she lives true to her regenerated life will be gloriously sanctified before she is called home. Then what is the need

teaching it and living, it in this life under the name of sanctification? Why, because it qualifies us for service as we otherwise never could be. Besides it gives us a joyful life in Christ and helps us to show to the world by a meek and sweet and quiet spirit that God's people are one in Spirit, and it convinces the world that the Father did send His Son into the world to save the world, and this is the reason Jesus gives in John 17:21, for asking the Father to sanctify His disciples. If this is heresy, I am guilty; if it be truth, it is truth to the glory of God in Christ.

### CONCERN FOR SOULS.

A deeper solicitude for the unsaved is the great need of every Christian and every church; a solicitude which takes hold of the very fountains and foundations of our being and controls it; a divine passion for souls such as our Master had. Outbursts of feeling and expression are not the essential signs of it. A movement of the whole life in this direction is the true indication. When a man is dreadfully in earnest he is generally calm. His feelings are too deep for tringes. They have become settled and fixed in a principle of action which holds the whole life in its steady grasp.

A life-saving crew does not waste its time in frantic cries and wringing of hands on the shore. The men set their teeth hard, and go to work. They plunge into the boiling waters with their life-boat, and work till they drop in rescuing the perishing.

The papers brought an account lately of a large vessel wrecked on the coast of Nova Scotia, but the name of the vessel could not be ascertained, and the fate of crew and passengers was in suspense. A friend reading remarked: "Oh the agony of suspense in many hearts as they read this news!" A concern like this should be in the hearts of Christians for their dying, unsaved fellow-men. It ought to be an agony before God like the agony of Gethsemane, and then out of such Gethsemane would grow a cross on which self is crucified, and Christ thereafter would animate the body with His own life.

Why is it that God's people do not have such solicitude for the perishing? Is it because they do not believe that every soul which passeth out of this life not having accepted Christ is lost? What a double condemnation, then, is at their door!—not believing God's word, and through lack of faith giving languid effort in place of the mightiest strain of which their natures are capable.

Let us not wildly beat the air; let us not indulge in gush; let us not pray loudly and tearfully in public, while we are not doing much agonizing in secret before God; but let us rather try to get so near to Christ that we shall get his spirit into our lives, of sympathy and love and labor for the lost.—Mission Bulletin.

Phillip Brooks says: "What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of dear ones! Present joys, present blessings, slip by and we miss half of their sweet flavor, and still for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand in His each day, walk trustfully over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?"

Am I keeping the first commandment—loving God with all my heart?

Can I say with the Psalmist: "O how love I thy law! It is my meditation all the day?"

How does my daily life look to those who are not Christians?—Sel.