

The Christian Sun.

BY ATKINSON & LAWRENCE.

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, the supreme 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 news that comes from China continues to be confusing and much of it contradictory. The allied Powers are in possession of the capital and our representative, Minister Conger, wires "No representatives of the Chinese Government in sight in Peking; conditions chaotic." Now that our representatives are safe and Peking captured what will be future proceedings and what attitude will our government assume toward China? The latest Washington correspondence has this to say:

"While the Chinese situation has clarified somewhat, there remains many features still requiring elucidation, and until these are cleared up it cannot be told what further part the United States will play in Chinese affairs. It has been announced, however, that no further troops will be sent to Taku unless conditions change to a more serious phase than at present and orders have been sent to those already on the way, diverting them to Manila. From every standpoint, political, economic and religious it seems advisable for the President to avoid a formal declaration of war as long as possible. Whatever he might do would surely be misrepresented in the heat of the campaign; trade would be even more seriously injured than at present, and a war which made use of the Chinese Christians as allies would inject a religious element into the situation which it has now been admitted has hitherto been lacking; the attacks on the missionaries being chiefly made because they were foreigners and not because of their religion. It is certain, therefore, that the President will go to the limit of conciliation before calling an extra session to declare war. From dispatches received, it appears that practically all the missionaries who took refuge at Peking are safe."

Gen. Julian S. Carr of Durham, N. C., has announced his candidacy for the United States Senate. Our paper is not political and has nothing to do with politics as such, but a word about General Carr is a privilege we take and a duty we perform not in behalf of any party or faction of a party but in behalf of a good citizen, a brave soldier, a liberal hearted philanthropist, a Christian gentleman.

We cannot help admiring, esteeming and desiring to honor a man who has done for his State, in ways unnumbered, what General Carr has. A brave soldier himself and more favored than most since the days of service in the army of his country, he has never forgotten his less fortunate comrades, never failing to speak a word in their behalf whenever and wherever opportunity afforded, and always and everywhere contributing largely and liberally of his means to help and support them. Hundreds of homes in North Carolina attest his liberal heartedness in behalf of the men who wore the gray and their widows and orphans. He has ever been, he is to-day, the old soldier's best and truest friend. Not only this. General

Carr has proven himself a friend to every movement and institution in the State that makes for a better, broader, and nobler citizenship, a more cultured, enlightened and useful manhood and womanhood.

With a large purse, a liberal heart and a ready hand he has contributed more to the educational and charitable institutions of North Carolina than any other man in the State. In his generous spirit and in these princely gifts "he has known no creed, no system, no party but has always helped wherever there was an honest purpose to give better educational facilities by the individual, the Church, the State, the town or city." He seems never to tire in his efforts to quicken the educational life of his State and country.

By his personal attention and presence, by contributions and donations he has helped many a struggling institution in this State to a higher plane of usefulness and influence, many a worthy, needy youth to a better, nobler and more successful career.

Are we then to reward men for their gifts and free-will offerings to charity? Not at all. A virtuous, manly and charitable life carries its own reward. But we should delight to honor, and put into positions of trust and confidence those who have in the truest and best sense of the word, in the largest and most unselfish manner shown themselves worthy of honor, trust and confidence.

General Carr is a successful business man, a clear thinker, a forceful speaker, a true patriot, a friend to the people, a generous noble-hearted philanthropist. North Carolina can but honor itself in entrusting to him the duties and privileges of the high office to which he aspires.

Because of recent riots and lynchings in the North, as well as in the South, connected with the movement going on to disfranchise him, the colored man as a factor in our national, political and social life is receiving a vast amount of attention these days. The most recent race riots, as well as amongst the most violent, are reported from Ohio and New York. But that they were in the North makes them no less deplorable. It is always deplorable when an offender of the law is not dealt with according to the law. Mob law, violence, lynchings are to be avoided and deprecated everywhere. In an orderly, well-governed state there is no excuse for them. At any rate it has been clearly and forcibly demonstrated that the South is not the only place where a race riot may occur and where race prejudice and racial animosity may be engendered and exist.

In the light of recent events and recent, as well as remote, discussion there are a few plain facts about the negro which we need not forget.

1. As a politician he is a failure. Time may come, we hope soon, when he shall be so trained in the principles and practices of self-government as to be able to use his franchise with wisdom and discretion. All we know is, on the whole that time has not yet come. So far he has not been a free and independent voter. His ignorance, tears, prejudices, and superstitions have been played upon and he has been used not as a free man, but as a political tool. Designing politicians have used him to their advancement and promotion, to his hurt and degradation.

2. As a citizen and a laborer he is, as a rule, quiet orderly, peaceable, law-abiding, and worthy of just and fair treatment in the community and before the law. He is a far better citizen than politician, and most of the hard feelings toward him have arisen not because of his conduct, but because of his condition and position as a political factor. As a laborer in many capacities and industries he has no superior and is reasonable in his demands and as such is desirable.

the South. There is no section of country where climatic conditions better suited to his constitution and temperament. There are no people who are more patient with his shortcomings, more considerate of his condition and needs and more ready and anxious to help elevate him educationally, morally and religiously than the people of the South.

The South helps him build his churches, builds for him his school-houses, purchases of him his wares and pays him as much for his services as it does for those of the white man.

4. The negro is in the South and is going to remain here. The question is not one of getting rid of him or of his going elsewhere. It is one of doing the best for him that can be done, of doing that for him and allowing him to do for himself, that which makes for his self-respect and manhood. He is a man, a citizen. As such he deserves, and should have, the consideration of men, and should be trained in lesson and practices of honest manhood, taught principles of right and just citizenship.

We believe the race question will be settled and settled amicably. But it will be settled in the light of reason and the facts as they are, and not under the influence of sectional prejudice and racial animosity. And the earlier this sectional prejudice from a distance and racial animosity at home can cease the better for the white man, the negro, civilization, morality and Christianity.

POWER OF THE SUNDAY SCHOOL TEACHER'S LOVE.

BY MISS EFFIE ISELEY.

No other instrument of the Christian religion is so well calculated to advance the cause of Christ as the Sunday school, for no other institution of Christianity in our time can reach the people, as it with its two and a half millions of teachers, and twenty-two millions of pupils can.

The conversion of the pupil, and his development in Christian character are the ends for which the Sunday school exists.

How can these ends be best attained? Is it simply through the instruction given, and the knowledge which the pupil gains of the Bible? Is it through the appeals of a teacher, who speaks by words only, whose face carries none of the sunshine of God's love?

Does not the kindness shown by the teacher for his pupil exert a more helpful influence over him, and affect his character far more than simply the knowledge of God and the Bible ever can? For the impressions received through the sympathetic powers, are always more powerful for good than those which come through the understanding only.

It is a lamentable fact, that many of our Sunday school teachers go through the lesson in a cold, mechanical way, never giving any pupil an encouraging smile or look, never speaking one word of kindness and love to any one directly, until the pupil feels, that, if this is the way followers of Christ manifest this love, they do not care to share it, and thus the teacher's opportunity of saving the soul of this pupil, by the power of his love for him, is possibly lost forever.

As the early church won its triumphs, and melted the iron heart of Rome all by love, so must the Sunday school of today win the hearts of its pupils, and few indeed will be the pupils found, whose hearts are not susceptible of the tender influences of their teacher's love.

Love or Christ-likeness is the truest assurance of soundness in a teacher, unless he has love, and shows it in his work for his scholars, he lacks one thing, without which all else must go for naught.

Paul did not hesitate to give love the first place in his religious teachings; when he said, "Though I speak with the tongues of men and of angels,

though I understand all mysteries and all knowledge, and have not love I am nothing."

It is not only the duty of a Sunday school teacher to love his pupils, but he should also win their love, for the measure of his influence over them is found in his love for them, and theirs for him. Indeed the love of Christ is often first recognized by a pupil as it is exhibited in the Christ-like love of his faithful teacher.

Doubtless many children who have known only the chilling influence of a selfish world, would be brought into, and kept in the Sunday school, if there they found more teachers and pupils "who were kindly affectioned one to another with brotherly love," and how much of this love might be engendered in their own hearts, if they could first realize among the Sunday school workers, that the following of the life Christ came to teach made all men so love one-another.

This new commandment, that we all love one-another given by our Savior the last night of his earthly life, is not less important to-day than it was two thousand years ago, when he was with his disciples for the last time, and said, "A new commandment I give unto you, that ye love one-another, even as I have loved you, and by this shall all men know that ye are my disciples."

If all our Sunday school teachers had obeyed this command, and loved their pupils even as they themselves were loved by Christ, how many lost lambs would have been safely borne into the fold!

The little children may not be able to understand many of the lesson teachings, but to bring these deep truths within their grasp, the teacher will find many ways and means, and the greatest of these will be love.

There is great encouragement for the Sunday school teacher, in the thought of the power of his love. He may not be able to have every qualification of the teacher but he can love, and be loved, and love is after all the chief attraction in the Sunday school. It is the only power that reaches every scholar alike.

There are some children who can be attracted to the Sunday school by its library, its singing, or by love of Bible study. These attractions are not alike for all, but every child loves to be loved, and finds pleasure in being where the very atmosphere of the place is redolent with sympathy and affection—and that Sunday school where love is most prominent, most apparent in teacher and pupil, is sure of being always most attractive, and potent for good.

A REPLY TO DR. BARRETT.

BY REV. W. S. LONG, D. D.

In The Christian Sun, August 30th, our brother tells us what he teaches, and it is the privilege of those who are taught to review and carefully consider what is taught; especially when the same lesson is presented continually for years.

I wish to disclaim any desire or purpose to merely criticize or find fault. I desire only to maintain what is true, and what has been taught by our church from the beginning. For one I am not willing to allow our position on fundamental and vital doctrines to be mis-stated, and our people and the public left in ignorance or doubt as to our true position. So, whatever I have written before this, or may write hereafter will be in defence of our principles and teachings as a religious organization.

Dr. Barrett says, "I do not teach that regeneration precedes conversion for conversion in the sinner is his turning from sin." In reply to this I say that he is very evidently in error. For such turning on the part of the sinner is nothing more nor less than what is properly called reformation. Reformation without regeneration is possible, but reformation is neither regeneration nor conversion: a man may change his outer life in many

things for the better, and yet change it not in relation to his bearing towards God and God's law. This is the world's plan in all its schemes for reformation to work from without to within. God's is just the opposite. Make the fruit good, says the world; make the tree good says God. Mend the life says the reformer; renew the heart says God. Regeneration therefore precedes conversion. Regeneration is a change wrought of God in man's heart; conversion is a change wrought by man himself in his own life. A new life within gives a new life without. There is a principle within that becomes a governing principle. Ezekiel 11, 19-20, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh."—that is regeneration—"That they may walk in my statutes, and keep mine ordinances, and do them:"—that is conversion, and that is God's order and that has been the teaching of our church, for that is evangelical doctrine. Regeneration is internal, conversion external. One is of God the other of man. Regeneration and conversion stand related to each other as cause and effect, and we must not reverse the order.

I would here remark that mistakes in primary truths and foundational doctrines are sure to lead to erroneous conclusions, and these, sometimes, are fatal. It is the truth in Christ Jesus, and that alone that we are to preach and it alone can make us free.

He says that he does not teach that the regenerated man is in the power and possession of the devil, and yet he says that, "The life of the believer is not freed from sin in regeneration," and time and again he has told us that the regenerated man is possessed of a carnal nature and refers us to Gal. 5: 19, 20, 21, "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath," and so on. Surely we would say that such an one is in the power of the devil, but our brother says no, he is not, but he now needs a second blessing, and adds that he teaches that in regeneration God does a perfect work. Now this is calculated to confuse and bewilder.

All evangelical theology teaches that when one is born of God he is born absolutely, and is born into the spiritual kingdom of Jesus Christ. That which is born of the flesh—the natural birth—is flesh, and that which is born of the Spirit—the spiritual birth—is spirit. In the natural birth the new born babe is as truly a human being as the man who is three score and ten, and in the spiritual birth the babe in Christ is as truly a child of God as the most aged Christian. The newly regenerated Christian is really in the kingdom of divine grace and now he grows in all the graces of the Spirit and does not, as our brother so often says, grow into the graces of the divine life.

The regenerated person does grow in grace until ripe for heaven. The Holy Spirit sanctifies the truth and brings us as new creatures into the spiritual kingdom of Christ, and afterward sustains and fosters our growth in grace until we are meté, or prepared for heaven; for when He has begun a work of grace in our hearts He will carry it on until our redemption is complete. Christ represented it always as a gradual work and never as an instantaneous act. See His illustrations. Mark 4:26-29; Matt. 13:31-32, and another similitude in the same chapter 33rd verse. The teaching of our Savior in these three parables is so obvious that comment is wholly unnecessary. No one will dare say that a grain of corn can suddenly become a full ripe ear of corn, or that a grain of mustard seed will produce in any climate or under any conceivable conditions a perfect tree, or who that has any knowledge of chemistry will say that a little leaven can instantly

leaven a raw mass of meal? Now I would place the teachings of Christ himself over against that which we see and hear so frequently from our brother on this subject. Christ does teach sanctification in these parables. The grain of corn produces a perfect ear of corn. The grain of mustard seed, a perfect tree, and the leaven does leaven the whole lump. A perfect work in each case, but one that is accomplished gradually, silently. In either case there may be hinderances, the sunlight, the moisture, &c may be more unfavorable at one time than another, so growth may be retarded or accelerated as these conditions vary. So in the divine sphere. This agrees with the experiences of God's people, as all correct views of christianity invariably do. God's word is not inconsistent with the operation of the Holy Spirit within us.

When, therefore, our brother seeks to minimize the work of the Holy Spirit in regeneration and magnify the idea advanced recently by a few individuals of instantaneous perfection, or sanctification in what they term a second blessing, he is out of harmony with the best and highest thought of evangelical teachers.

He says that many admit that they never heard of sanctification until the last few years. That is doubtless true. That is they never heard such ideas of sanctification as they do now from those who profess to be wholly sanctified. But if such persons mean to say that they never heard of sanctification as taught by evangelical churches or teachers then they confess great ignorance of christian doctrine.

The statement of our brother that many have recently embraced such views of holiness and that others desire to know more about them is no evidence either of their correctness or their benefit to Christianity. Sometimes the most dangerous and ruinous views are so ingeniously and plausibly presented that the inconsiderate and unstable are deceived and entrapped. Mormon elders have presented their doctrines in some places so adroitly and persistently that they have made converts even of professed Christians to their odious and grossly immoral system. The fact that some have accepted a theory or a so-called doctrine is no proof that it is scriptural or orthodox; for the same can be said of every false teacher that has ever appeared.

The position that the Christian church occupies relative to all points of disputed theology requires that all such questions as this be remanded to the individual conscience and cease to be matters of debate. They are to be taught neither in the pulpit nor by the press. To this every preacher consents before he is given credentials to preach. In my judgment we will all do well to adhere to first principles.

TO ACQUIRE A GOOD VOCABULARY.

"A good vocabulary is acquired by reading good books, as well as by hearing the talk of those who express themselves in the speech of educated people," writes Margaret E. Sangster, in the September Ladies' Home Journal. "Thought lies back of speech, and the more subjects interest us the more command of language we shall have in which to describe them. They who read scientific books will have a grasp of scientific terms. They who discriminate nicely and use the very best word to say what they have in their minds will consult a dictionary and see what are the familiarities or the contrasts of certain words; will choose, as among gems, the flawless ruby or crystal; will not be satisfied except with the exact word which can express precisely the meaning they wish to convey. The reading of good authors lifts our vocabulary from meanness and meagerness to nobility and splendor, enriches our speech with words which are like a beautiful embroidery on the garment of daily life, and furnishes us with allusions, quotations and phrases

which are picturesque, apposite or convenient for illustration."

There is no richer soil for sins against one's best self than the mood of discouragement. When one's hopes are high, and the outlook so fair, one easily repels temptations which have almost overwhelming force when one has lost confidence in himself, and sees no hope ahead. The man who wishes to guide his life wisely will learn, that although he cannot at all times throw off depression, he can have such a knowledge of himself that he will not allow himself to decide important matters, or take important steps, when the mood is low. When one is climbing a mountain, and a sudden fog descends, it may not be possible to continue the ascent, but it is at least possible to hold one's position, and not to go downward or fall over dangerous precipices. Many a man on the verge of a worthy and enduring success has blighted his life hopelessly by wrecking his future in a passing mood of depression. There is but one safe rule, and that is, always to hold ourselves spiritually at the highest valuation, and to refuse to be cheapened by disasters, misfortunes, or apparent failures; to believe with Browning, that "the worst turns to the best with the brave," and to hold one's self something better than the creature of circumstances, fortunate or unfortunate. The man and woman who set their faces toward an ultimate aim which is worthy of themselves can afford to disregard the rising and falling of tides, cross-currents, or even the most appalling tempests.—Lyman Abbott.

THE CONFEDERACY'S DISSOLUTION.

"In all Southland there is, perhaps, no more interesting house than is to be seen in the quaint, aristocratic, flowery little town of Washington, in Wilkes County, Georgia," writes Mrs. Thaddeus Horton, of "Romances of Some southern Homes," in the September Ladies' Home Journal. "It is known far and wide as Heard House, taking its name from Stephen Heard, the first settler of Washington, later a governor of Georgia, who reached there after a long journey from Virginia on New Year's Day, 1774. He camped his family on the spot where Heard House now stands, where afterward he built a fort of defense against the Indians. The first dwelling erected on the ground, however, was a large wooden structure, known as the Tavern of Captain John Williamson, whose girls were famous Georgia beauties, courted by half the young squires in the State.

"In 1865, just prior to the capture of Jefferson Davis, what is known as the last Cabinet meeting of the Confederacy occurred in Heard House. The room in which the discouraged Cabinet ministers sat is at the rear of the second story, and has never since been used. For many months what little money the Confederacy had was kept in the old bank-vaults on the lower floor. The vault is there to-day, and is doing duty as a milk and butter closet. Mrs. Mulligan, who at present occupies the house, is a descendant of the original Heard family."

Gossip may be friendly and neighborly. I like the word because it conveys a suggestion of good news or good comment, but it is no longer gossip when it ceases to deal with pleasant happenings and loving wishes, and becomes critical or censorious or lapses into slander. The most unworthy talk in the world is that which is carried on in whispers and semi-confidences, and which retails the unfortunate errors of people whom we know. Never to say an unkind thing, never to imply an unfriendly thing even by our silence are rules which we should make and to which we should scrupulously adhere.—Margaret E. Sangster, in the September Ladies' Home Journal.