

The Christian Sun.

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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.

Current Comment.

The growth in what may be termed missionary education in this country the past few years has been a marked feature of our national and educational life. At Princeton, N. J., 23 years ago there was started what is now known as the Students Christian Federation, a movement having in view the educating of men about foreign mission lands, their condition and needs. Today there are 640 colleges in this country and Canada devoted to the higher education of students and professors interested in the missionary work. In five years 1,700 foreign missionaries have been sent out and 6,000 clergymen have been enrolled. In the women's colleges there are 350 societies and 20,000 members. In Great Britain there are 135 societies with a membership of \$3000. During the past five years they have sent 1,200 missionaries into the foreign field.

Mrs. Carrie Nation set out single-handed and alone to shut up, or rather to burst up, the saloons in several towns and cities in Kansas. Many have questioned her methods, that of smashing and destroying by force, saloons and saloon property, and some have declared she was crazy. At any rate Mrs. Nation has succeeded for the time being at least in what she undertook. The "joints" (bar rooms) in Kansas are closed up, or soon will be. They are in danger of destruction if found open. Several other western states have seemingly caught the infection. "Nation Clubs" are being formed in Indiana, Iowa, Illinois, and possibly in World of recent date, which has been widely copied by the press, will give some idea of the present status and tendency:

"Evil days are ahead for the cigarette. Investigation shows that the Legislatures in at least thirteen States are considering the adoption of more or less drastic anti-cigarette measures; that eleven States already have laws on their statute books prohibiting the sale of cigarettes, and that the W. C. T. U. and other organizations are urging the adoption of stringent legislation in half a dozen other Commonwealths.

"The States under the first head are Illinois, California, Montana, Missouri, Kansas, Massachusetts, Michigan, Minnesota, Indiana, West Virginia, Nebraska, Delaware and North Carolina.

"Under the second head are Rhode Island, Iowa, New Hampshire, Mississippi, Arizona, Texas, Vermont, Ohio, Pennsylvania, Connecticut and Georgia.

"Among the States where the women and school teachers are seeking to arouse their legislators to action are Tennessee, Maine, Utah, Oregon, Washington and Wisconsin.

"So far as known but two States in the entire forty-five are paying no particular attention to the subject—Wyoming and Louisiana.

"The conditions which have brought about this almost universal outcry are many, the evils with which the cigarette is credited ranging all the way from

petty larceny and divorce to insanity and death."

The war on the cigarette is no new or passing upheaval or outbreak. It has been on a long time. It is likely to be fiercer and more determined as the years go by and the business life becomes more strenuous and the moral standard of society more elevated. Fact is the fight against cigarettes is not merely moral, it is economic and commercial. The use of the cigarette is bad business and poor economy. It weakens body and mind and unfits a boy or man for doing a full day's work of any kind. Business men, corporations and States are recognizing this. Hence the present growing prejudice against their use and against those who use them. There are already many firms, corporations and organizations that will not employ any one who smokes cigarettes. Possibly it is not generally known to our readers how widespread is the feeling in our country against cigarettes. The following from the New York other states, and bands of women, sometimes a hundred or more in one company are going to bar rooms, smashing windows, breaking bottles, bursting barrels, and so forth. It is indeed a strange epidemic, a rather novel, but a very effectual way of putting a check to whiskey selling in the open bar room. But why is Mrs. Nation not arrested or imprisoned? How is it possible for her to act as she does without falling into the clutches of the law? Rev. J. M. Miller, Council Grove, Kansas, explains this in the following words: "According to Kansas law, the State does not recognize any property in articles that are used in connection with the sale of intoxicants, so, as long as Mrs. Nation smashes bottles and glasses and knocks in the heads of whiskey barrels, she is violating no statute. Another peculiar feature of the situation is that the saloon keepers do not dare to have her arrested on a charge of destroying property, for fear the courts will declare that there is no property in the eyes of the law in the articles demolished. That would only emphasize to the toughs their absolute freedom to smash things in a saloon whenever the notion strikes them. The Kansas prohibitory law not only declares that saloons are a public nuisance, but authorizes private citizens, as well as sheriffs and constables, to abate those nuisances. Of course such violent proceedings hurt the reputation of the State. Nevertheless, it is incorrect to suppose that the prohibitory law is not enforced in Kansas. It is enforced in three-fourths of the State, rigidly and absolutely, but in Fort Scott, Wichita, Topeka, and other Kansas cities it is not enforced. In those cities the sale of liquor is wide open and in defiance of the law."

Joshua Livesay died in Suffolk at a good age, a few years before the war between the states. Dr. Wellons was with him often, and the writer visited him in his sickness. And whilst he was suffering very much, he was enjoying great peace of soul, and gave a very satisfactory assurance of his hope of a blessed immortality beyond the grave.

Joshua Livesay was one of the best preachers of his day in the Eastern Virginia Christian conference. His education was above the average, and he was a man of fine reasoning powers.

The writer has heard him on various occasions and he always kept close to his text, and gave a clear and satisfactory dissertation of his subject. He did not seem to have any special field or postulate, but he seemed to belong to the whole conference, and labored somewhat as an evangelist. He seemed to take special pleasure in laboring in protracted efforts and quarterly meeting occasions. He frequently preached at Providence, Cypress Chapel, Holy Neck and Antioch. He always received a warm and hearty reception and his services were highly appreciated and enjoyed.

Rev. Joshua Livesay frequently visited my father-in-law's, as that was the preachers' home, and was family connected by marriage, on quarterly meeting occasions at Holy Neck. And the old members of the church always hailed with the greatest pleasure the coming of "Bro. Livesay", and all were delighted with his ministry. His sermons were always logical and full of good digestible gospel food. Among the many excellent sermons which it has been the writer's pleasure to hear from Rev. Joshua Livesay's lips, was one delivered at Holy Neck not many years before his death. It was from the Songs of Solomon 4: 16, "Awake, O, north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruit." He applied this text grandly and forcibly, it was a beautiful and effective discourse, and the impression upon the writer's mind cannot soon be forgotten.

CHARACTER SKETCH REV. JOSHUA LIVESAY.

BY REV. R. H. HOLLAND.

The writer knew but little of the ancestry or birth place of the subject of this sketch. When the writer first knew him he was in the prime of life, and one of the strong men in the Christian ministry. But basing his conclusions upon the fact of hearing him speak, of spending his boyhood days near the head of Blackwater river, and that where he once went to fish in the river there was scarcely any river at all, it was so filled in by earth washings from the hill sides, his birth place must have been Sykes or Surry county, or near there.

Joshua Livesay had a brother named John who was also a minister. But John, as a preacher, was not equal in talent with Joshua. I recollect, when a boy, seeing him at Rev. Uriah Rawls, my father-in-law's. He, however, left Virginia about that time, and went South and united with the Disciple church.

As an evidence that Joshua Livesay was a minister of more than ordinary ability and popu-

larity, he married as his first wife, a Miss Noah, a lady of rare beauty and accomplishments, a connection of one of the best families in Norfolk county. Of this marriage there was one daughter, Mary Jane, who was carefully trained and educated, and was much admired for her intelligence and personal charms. She married, but I cannot recollect the gentleman's name. But her married life was brief, as she lived only a short time, passing away in the very flower of youthful womanhood. Joshua Livesay was married the second time to Charlotte Rawls, the sister of Rev. Uriah Rawls. Of this marriage there were born to him three children—Martha Ann, John and James. They were all bright children, and grew up to intellectual manhood and womanhood. Martha Ann married a Mr. White, a most excellent, high-toned gentleman. His health became poor during the war between the states and he lived but a few years. The family then consisting of Mrs. White, John and James (the father and mother having passed away) moved from Portsmouth, Va., their old home, to Tennessee.

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Rev. Joshua Livesay lived in Portsmouth, Va., many years prior to the war, giving his attention to the medical profession, and foreign missions cannot do without home missions. These two great enterprises of the church are reflexive in their powers one upon the other. On the human side of the question nothing so stimulates the home field as a good healthy work in the foreign field; and, on the other hand, a good healthy and active work at home is of the greatest importance to the prosperity of the foreign field. In some of our larger and older denominations leading men have claimed that the home work has

always prospered or languished just in proportion as the mission work has prospered or languished. It is true, and I have good cause to believe it is true, why then surely the church at home must not expect prosperity save as it may lend a helping hand to the work in the foreign field. It is also true that the success of the work in the foreign field is a great stimulus to the work at home. In fact it seems to be a foregone conclusion that the true health of the one is a mark of the health of the other. This being true, we ought as Christians to hush all talk of opposition to either the home or the foreign fields. Both belong to the Lord, for both are included in his vineyard, and there can be no doubt that the languishing of the one, or the other is displeasing to the Lord of the harvest. So let the man who is opposed to foreign missions or the man who is opposed to home missions, give up such opposition, and instead of opposing the Lord's work anywhere, at home or abroad, seek to do all you can—for the spread of the gospel everywhere, at home and abroad. This can be done, as I see it, only by the church itself getting right with God in its spiritual relations. If we are right with God we like to do things to please him—his way; if we are not right with him, then we like to do things to please ourselves, and it is when we are in this condition that we are so determined to have our way. Get right with God, dear reader, and we can count on you to help both the home and foreign mission work. Jesus pleased not himself, but he came to this world at a tremendous cost, as the first foreign missionary from heaven, to save a world that was lying in sin and wickedness. Let us see to it that both the home and foreign work have our truest sympathy and co-operation, so far as we can give it, for both belong to the Lord. Please Him, brother, sister, and not you yourself. A saved soul in China is as valuable in heaven, so far as I know, as is a saved soul in America.

Although Rev. Joshua Livesay was several years the writer's senior he was with him at several of his appointments as pastor of churches. And he always assisted him in the services, preaching "sound doctrine," not giving the gospel trumpet an "uncertain sound," but truth in clear, comprehensive language, and his sermons were always editing and instructive to the attentive listener.

There were many things connected with the old time religious meetings and services in Rev. Joshua Livesay's day, or when the writer first knew him, he will ever remember with pleasure. Whilst there was not so much style, fine churches, and choir singing, and we had only plain gospel sermons, congregational singing, and often uncomfortable houses of worship, there was more union, more love, true fellowship, and high, genuine sociability.

At all the quarterly meetings at Holy Neck, we could see a number of brethren and sisters from Providence, Norfolk county, many from Cypress Chapel, Antioch, and sometimes from Union, Barretts and Spring Hill. And there was such a cordial hand-shaking among brethren and sisters. Brethren then did not hesitate to ride a number of miles to enjoy those spiritual feasts.

We recollect now the familiar faces of the Tatems, the Nashes, the Hubbards, the Parkers, the Epps, the Goodmans, the Riddicks, Jones and perhaps others from Cypress; the Roberts, Gays, Eleys, Watkins and others from Antioch; the Cobbs and Kitchens from Union; the Barretts, HARRISES, Holloways and perhaps others from Barretts and Spring Hill. And there was such sacred solemnity, such sincere devotion and such heartily and unitedly entering into the services—a "worship in spirit and truth." Oh! for a return to the "old time religion," the true spirit of worship.

Rev. Joshua Livesay was one of the old pioneers of the Christian church in its early struggles, co-laborer with the Tatems, Barretts, Williams, Porter, etc., and did most faithful service in his day, and the writer offers this as his memorial, or with a desire of preserving his remembrance.

Mission Department

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

AN IMPORTANT POINT.

There is a conglomeration of ideas as to mission work. Some believe in home missions, but not in foreign mission. Some will contribute of their means to support foreign missions, but give nothing for home missions. A great mistake is this. The truth is, home missions and foreign missions are much like a man and his wife, when they are suitably matched—they are very helpful to one another; in fact, they cannot do without one another. It is so in the true church of Christ. Home missions cannot do without foreign missions, and foreign missions cannot do without home missions. These two great enterprises of the church are reflexive in their powers one upon the other. On the human side of the question nothing so stimulates the home field as a good healthy work in the foreign field; and, on the other hand, a good healthy and active work at home is of the greatest importance to the prosperity of the foreign field. In some of our larger and older denominations leading men have claimed that the home work has

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but cannot tell whence it cometh and whither it goeth—so is every one that is born of the Spirit."

The term regeneration literally means to give back life. It is the restoration of that life to the soul, which was lost in the fall. So regeneration means the impartation of spiritual life or the restamping of the divine image upon the human heart.

Since the corruption of man's nature by the fall, regeneration is a necessity. Man fell so low that nothing he could do would restore him to the favor of God. Every human effort along this line has been an utter failure. All effort to reform man without first regenerating him has only been to show the impossibility of such a thing. Regeneration is an actual necessity. It is the only way for God to recover man to Himself. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit."

Without regeneration man cannot enter into the kingdom of God. It takes this divine work to induct him into the kingdom of grace and prepare him to receive the good news of salvation. "Except a man be born again, he cannot see the kingdom of God."

The work of regeneration is variously described in the Scriptures. In John 3:3 it is called a birth. This is the plain, practical manner in which Christ represented it to Nicodemus. Just as the natural birth is necessary to natural life, so the spiritual birth is necessary to spiritual life. It is also described as a new creation, 2 Cor. 5:17. When we are regenerated we receive a new life, new desires, new purposes, new affections, a new kingdom. Our life is changed and we see things in a new light. We live in a new world. God fills our lives as never before and pours forth the sweetness of His life into every avenue of our souls.

The purpose of regeneration is to make us new creatures in Christ Jesus. In Eph. 2:1-6 regeneration is described as a spiritual resurrection. There the sinner is represented as being dead in trespasses and sins, but raised to sit in heavenly places in Christ Jesus. Titus 3:5: "Here regeneration is represented as a washing—"washing of regeneration;" and in 2 Peter 1:4, it is represented as partaking of the divine nature, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature."

The direct result of regeneration is, (1) Spiritual life. "I came that ye might have life." (2) It takes us out of the world. "They are not of the world even as I am not of the world." John 17:14. (3) It gives victory over the world. "For whatsoever is born of God overcometh the world." 1 John 5:4. (4) It gives victory over sin. "Whoever is born of God doth not commit sin." 1 John 3:9. (5) It gives victory over Satan. "He that is begotten of God keepeth himself and that wicked one toucheth him not." 1 John 5:18.

[TO BE CONTINUED.]

The Sunday School.

LESSON FOR FEBRUARY 24, 1901.

BY REV. H. SCHOLZ, A. M.

JESUS IN GETHSEMANE.

Golden Text—Not my will but thine be done.—Luke 22:42.

Read Matthew 26:36-46.

After instituting the Lord's Supper and giving some words of comfort to his disciples, Jesus left the upper room in Jerusalem, and entered the garden of Gethsemane. His disciples accompanied him. Eight of them were left at the entrance to

watch, while Peter, James and John went with the Master into the garden. It was late at night. All were weary from the trials and work of the day. Jesus became very sorrowful. He told his disciples that his sorrow was so great as to produce death and requested them to watch while he went forward a little distance to pray. Falling upon his face he prayed that this cup might pass from him if it was the Father's will. Presently he returned to his three disciples and found them heavy with sleep on account of fatigue and sympathetic sorrow. Addressing Peter he said, "What, could you not watch with me one hour? Watch and pray, lest ye enter into temptation, the spirit indeed is willing, but the flesh is weak."

After saying this, Jesus went back again and prayed. He besought his Father that if this great sorrow might not pass from him except he bear it he might receive strength to bear it, adding, "Thy will be done." This second prayer ended, he returned to his disciples again, and found them sleeping. He went back and prayed the third time, uttering the same words as in the second prayer. His agony became so great that he sweated, as it were, great drops of blood. In answer to his prayer for strength an angel came and comforted him. Then he went back to his disciples and told them that they might sleep on now and take their rest. Not long after this, or perhaps immediately, he saw the lights of the company that were coming out of the city to take him, and he said to his disciples: "The hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me."

PRactical APPLICATIONS.

1. The great sorrow and agony experienced by Jesus, we think, was not on account of fear of death on the cross, but on account of the iniquities of the world which Christ was bearing upon himself. It was truly a load sufficient to crush any human frame.
2. The three favored apostles were allowed to behold the agony. It was a trying time to them. Their Master almost dead with grief, they likewise could not suppress their emotions of sorrow. But they were not faithful sympathizers, because they went to sleep when Christ needed them most.
3. All people at some time in life are led into some Gethsemane to mourn. All the world is full of sighs, full of sad and weeping eyes. Christ sorrowed on account of the sins of others, but how often we bring on sorrow on account of our own sins.
4. In deep distress, our greatest refuge is in prayer. By prayer Christ bore up under his sufferings and came out conqueror. Had those sleeping disciples been watching and praying, perhaps, they would not all have forsaken him and fled, when a little while afterward their Master was a rested.
5. God answered the prayer of his Son, not by removing the sorrow, but by enabling Christ to drink it. It is so often that our prayers are answered in a way different from what we ask. Yet God's way is always the best. Trials borne to their final results often help to make us better and stronger.
6. "The Son of Man is betrayed into the hands of sinners." Judas was about to accomplish his treachery. The crowd of roughs that came to take Christ were just about such a mob as would gather in the slums of some large town for the purpose of doing deeds of lawlessness, only such would have brutality enough to do the work that was to be done.
7. "Rise, let us be going." Christ did not flee from arrest. He went forward to give himself up. There was no shrinking from personal danger and death. All the conflict in his feelings in Gethsemane had been on account of the sins of the world and not on account of the cross.