

# 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 Functions of the Church.

The Church, that great company, known as the followers of Jesus Christ, has its functions as an organization. It should be thought of as an entire whole and not as part right and part wrong, not as part having an exclusive patent right on the truth and part as having no part in the carrying out of the Master's will among men. Neither Jew nor Gentile, neither bond nor free, neither Catholic nor Protestant, neither one Protestant denomination nor another has grasped the whole truth of the great church of God.

Christ, himself, reproved the sectarian spirit when He commanded his disciples to let alone those not of their number who were casting out devils in His name.

The church of Christ, the great church militant, has hundreds of branches called sects or denominations, and down through these generations—down through these nineteen centuries—the disciples of Jesus have been forbidding those not of their number—not of their sect or denomination. These things ought not so to be. Just as each denomination has its individual churches, have their pastors each teaching his respective parishioners from different texts from all other ministers, on any given Sabbath, so the great Head of the church militant has ordained different sects and denominations in his church to carry forward the work of redeeming the world. The Master has a grand work in progress and expects each denomination to use well its opportunity of saving the world from sin. Let us strive to cease from sectarian abuse and learn as denominations to engender the spirit of brotherly love for our fellows.

The chief function of the church is to save the world through the preaching and teaching of the gospel.

Other functions are Christian sympathy for the poor and unfortunate in the erection and maintenance of charitable institutions, and in the founding and maintaining of institutions for Christian education.

Whenever the church is performing these functions there is denominational loyalty and good works. Whenever it is not performing these functions there is denominational discord and evil works.

#### To Put Down Lynching.

Gov. Aycock has announced his intention to put down lynching in the State and calls on the church and the press to aid him—a sensible call and one that ought to be responded to right liberally. We are sure the religious press will respond to this call.

North Carolina had only three lynchings last year while Virginia had six, Louisiana twenty, Mississippi twenty, and many other states ran up into the teens. Let the good people of our State put the disapproval stamp on lynching, so heavy that it will be felt in future cases where a lynching might occur.

But there is a phase of our court procedure that ought to have the stamp of disapproval just as heavy as lynching, and that is the allowing of money to sway justice, or to delay justice in cases of crime that might, and occasionally do, result in a lynching. If the church and the press, the two greatest agencies in making and guiding public opinion, advocate a thing fearlessly faithfully it shall be done. It is a known fact that the great majority of people among us advise against settling disputes by law, and especially is this the case when there is more money on the opposite side than on yours.

If the law, on the other hand, were so conducted as to convince the public that it is an agency of justice in all possible cases, there would not be that distrust we now find.

We call upon the religious press, especially, to wage this needed reform in the law that the seeming necessity of justice through the lynch-law may be abolished.

#### Sunday School Libraries.

Next to good people we place good books. Many homes are not able to own many good books, but a number of families may join their means and secure a good selection of good books in every Sunday school. The community that can have this one-time luxury, but now necessity, in the Sunday school and does not, is lacking in that energy that makes for the best culture and training of boys and girls. If we mean to succeed continually we must be awake continually to the means of success. To succeed in church and Sunday school, we must be alert and take onto the new methods of success just as in business. The most prosperous farmers are those, as a rule, that use the latest improved agricultural machinery. The man with the cradle harvesting wheat beside his neighbor with his reaper instinctively feels himself getting behind.

The Sunday school that fails to adopt the latest and best methods of conducting the Sunday school instinctively feels itself lagging behind, and when you begin to feel thus you will soon grow sensitive over reproach or truth searching council, a very unpleasant state of feelings to get into.

#### Rural Free Delivery.

The rural free delivery of mail is a question of vital importance. North Carolina is one of the most backward states in the Union in securing free delivery. If you live within a half-day's journey of a town and have a good road leading from the town through your community, and can get one hundred families along this road to join in a petition for a free delivery route, you can get it and have daily mail brought to your door. Or if you live away from this route you may have a lock-box put up on the road and get your mail daily anyway.

Those who have not had the benefits of a daily mail coming to their doors do not know what they are losing in not seeking the advantages of rural free delivery. Let every progressive citizen in communities where a rural free delivery route may be operated go to work and secure this advantage that may be had for the asking. North Carolina has only fourteen of these routes while Illinois has over four hundred.

#### FROM REV. H. L. HINES.

THE SUN is a good paper and I often read it from the pens of the brethren with interest. Friends have requested me to make an explanation through THE SUN, which I trust, you will allow. I once saw three hundred dollars worth of flowers and wreaths placed upon, and around, one grave, yet few such tokens of love were carried to that wealthy man (whose body lay there) while he lived to ap-

preciate them. It made such an impression upon us (wife and I) that we began to carry flowers to those who were sick. Their words of thanks and expressions of pleasure, which I saw in their countenances, sufficed for our time, and I went away a happier man. Some of them have gone, as we sing, "To that beautiful land where the flowers never fade." And I want to extend to the dear brethren of the N. C. and Va. Christian Conference tokens of love and fraternal greetings before more of us are separated for all time. Notwithstanding just one action of that fraternity in conference, during my absence has not only caused much conjecture detrimental to myself, but caused me to suffer much in spirit. That action was the dropping of my name from the conference roll and publishing the same without any explanation or justification, so far as I have yet been informed. I write, through tears, in justice to myself and to the cause we all represent, and for the benefit and satisfaction of THE SUN'S readers. I write not to find fault or complain against the dear brethren. I closed a good paying business in Greensboro and moved to Elon College with the view of continuing business there, and at the same time take a college course to better quality myself for the ministry.

I loved the new village and institution that I had made sacrifices in moving to. I added to its buildings, to its groves and to its library, and yet did so little compared with what I hoped to do. Merchandising there did not justify my staying. I was compelled to discontinue my college course and seek employment elsewhere. I moved to Atlanta, Ga., in 1895. A series of misfortunes followed me here and there, and I often thought if I could meet an individual with an experience similar to Job's, what a sympathizer I would have had. Providential intervention was so thrown around me that I lost all my earthly estate, and more than was mine. I thought I was ruined, but I was not. I held to my integrity, serving the Lord with humility. The first year I was away I received blanks from Bro. Holt, the conference secretary, for ministers annual reports. I filled them out and returned same to conference. There being no Christian church in Atlanta I worshiped and labored among other denominations, using the right of private judgment and liberty of conscience, knowing that it was a privilege and a duty. When called, I went in the name of Him who is no respecter of persons. I received calls to preach and lecture from the M. E. and from the M. P., from the Baptist, the Congregational and from the Southern Congregational churches. I responded to them all. The Southern Congregationalists asked me to serve them one year as pastor. I did so. At the close of the year they re-elected me for the ensuing year, and invited me to unite with them. I told them positively that I would do as I had already done, that is, labor with them for the salvation of souls, only in co-operative union, and that I would still remain in the Christian church. This they understood. They asked me if I would accept ordination at their hands. I must confess I did not know what to answer. They asked me again. Finally I told them I would be subject to whatever was their pleasure in reference to ordination. In all this, the Southern Congregationalists of Harmony Grove, Fulton Co. Ga., will bear witness, also to my acceptance, and punctuality and zeal and success in the salvation of souls. Without going beyond the limits of their own church government, they called a council (as they say) and that from the Presbytery. That council from the Presbyterian church under the auspices of the Southern Congregational church, ordained a man (not a candidate) whom they knew was a member of the N. C. and Virginia Christian Conference.

And in a letter to Bro Holt, I told him of the above action, after which I received no more ministerial annual report blanks. And not until last year, after I had returned from Ga. was I informed that my name had been dropped from the Conference roll. I received it with wonder and surprise. It has been detrimental to me and to the great cause we all, as members of the same fraternity, represent. Much surmising, and interrogation, have gone the rounds. One of which is: "Do you know that H. L. Hines has been turned out of Conference?" This is why I go "bound in the spirit" as the apostle of apostles said, "not knowing the thing that shall befall me."

Although I go along silently and am weak, still I am stronger than before, and while the inheritance, that carries with it trouble, has passed away, I am richer, by far, than ever before. God is revealing himself to me more and more, and I begin to see now that by one step at a time He is leading me on. I shall still hold Him up who through all these years of adversity, and trial, and temptation and suffering, has held me up. Blessed be His glorious name forevermore. Had He not held me I would have fallen, for, in my distress and discouragement, I discovered my tallow tapers "passing on the other side."

Lastly, I know of no apology to offer for the action of the brethren in conference, unless the presumption was, that I had joined the Southern Congregationalists. May our Lord and Savior keep us all from presumptuous sins.

Your brother in His name,  
H. L. HINES.

#### "I DON'T KNOW"

BY T. C. WILLIAMS

I notice in CHRISTIAN SUN of June 13th an article endorsing very strongly a former article by Rev. R. H. Holland, headed "I Don't Know," about which I would like to offer some reflections. The brother's manner of expression in the beginning, impresses us with the idea that he regards his experience and the extent of his acceptance of the Scripture, as of a standard type. This is unfortunate unless his acceptance were more full and complete and his experience more Scriptural. The brother seems to depend only on the five senses for the knowledge of Salvation, but the Lord who gave the five senses has also given another source of knowing spiritual facts, which in its place is greater than they. 1 John 4:2, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." then verse 13: "Herby know we that we dwell in him and he in us, because he hath given us of his Spirit." Doubless a very large per cent of the professed Christians of the world do not know they are saved; the Master saw this when he called attention to that parable of the ten Virgins. They represented the inner circle of the church, and yet just half were excluded.

The Bible standard of the knowledge of salvation, it seems to us very clear, whether our appropriation is so clear or not. 1 John 2:3 "And hereby we do know that we know him, if we keep his commandments," then verse 5 "But whoso keepeth his word, in him verily is the love of God perfected; herby know we that we are in Him." 1 John 3-14 "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death," and 24 "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." Also John 10:14, 5:24 and 17:3 But the facts and the philosophy of the whole thing, as it were, are given in Rom. 8:12 to 16. "Therefore brethren, we are debtors, not to the flesh, to live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself (himself,) beareth witness with our spirit, that we are the children of God."

We heard a prominent D. D. in a revival meeting some 25 or 30 years ago, take the position straight out, in a sermon, that a man cannot know when he is converted, that it is a matter of faith and not of knowledge; and he recited a conversation, had with a brother who claimed that he knew. He asked him if he would have been positive of his conversion, had an angel assured him of it; and the brother hesitated. Now, the mistake they both made, was in supporting some other, than a Bible method of information; and, the non-recognition of that other great fact that seems so universally ignored, that faith has to do with things yet to come; while knowledge has to do with facts existing; that while faith is the substantial apprehension of things hoped for, knowledge is the recognition of facts existing now, Heb 11:1. And just here, let me say, if I am in a saved relation to God, it is an existing fact capable of conscious recognition, or it is not a fact; or peradventure, may it be an existing fact and yet my life and spirit be so secularly absorbed, and I failing to be led by the Spirit, to such an extent that my spiritual apprehension has become bedimmed and benumbed, and I withdrawing or refusing that abandonment of self to God, that gives the Holy Ghost the right of way, my only teacher and guide? This dear old brother, the D. D., has gotten a long way beyond that now. He has gotten out where he can and does say with 2 Tim. 1:12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," and he is still teaching and preaching the gospel now. In Romans 8:16 we should take notice, it is said, the Spirit beareth witness with, not to our spirit; when all condemnation is removed, and we begin to appreciate God's character, and love as we had never thought of before, and a thrill of gladness comes into our hearts, our spirits are enabled to look up and lovingly cry Abba, Father, when the blessed Spirit bears witness to the same great fact; as we sometimes sing, The Spirit answers to the blood and tells me I am born of God."

The brother in stating his uncertainty of being saved, says, "I have no direct revelation from the heavenly world as an infallible proof that I am saved; I heard no audible voice from God, or angels; and I have had no dreams or visions." Well, to put it mildly, he is calling attention to the fact that God has not seen fit to furnish us such evidence of his acceptance as is adapted to the apprehension of our five senses; but thanks to God, Our Father he has enabled us in our heart of hearts, to see our acceptance in the face of our Lord.

But the brother seems to be troubled about sanctification, holiness, perfection. He says, "Paul did not think he was perfect," and then quotes first Heb. 6:1 as proving it; but Paul was here arraigning the Hebrew Christians for the little progress they had made in learning the lessons of the Jewish types as pointing to and fulfilled in Christ and His kingdom. He upbraideth them with being babes, to be fed on milk; and it is these upbraided ones that he urges on, with himself to learn all that the "school master," the law, had to teach. But the brother, seems to rely more particularly upon Phil. 3:12, which is just no proof at all, for Paul was not talking about spiritual perfection in this life at all, but resurrectional perfection; as a true proof of this in the 15th verse of the same chapter, we have him in the

same communitive sense, declaring; himself perfect.

But the central object in the brother's article seems to be to put himself on record against sanctification, holiness or perfection. He claims that perfection is not reached so long as progress is going on and that progress is going on in the heart and life of the best type of Christians till death. Now, we doubt if a moderately intelligent advocate of sanctification can be found on the continent, who does not believe in the necessity for continued progress, or growth in grace, in order to reach the highest type of Christian experience in this life. Such perfection as the brother seems to have in his mind is not attained in this life not even in the hour of death is that stage of progress when further progress is impossible. We have no idea that Moses who has been in the better land near 3,500 years, or Isaiah who has been there about 2,700 years or Enoch who has been there nearly 8,000 years, have either approached that sort of perfection.

The trouble with this brother, like so many others, is he doesn't seem to get hold of the idea involved in the difference between purity and maturity.

The perfection to which we are urged in the Bible in the perfection of the little tot, just learning to walk, and the father who wants to teach him bids the nurse put him down in the rough yard, and then throwing his arms open bids him come. The little fellow delighted, starts with all the strength he possesses but soon trips and falls over something in his way that he had not suspected the danger of; he cries and starts again, and falls again, so on till the father's arms are reached. In a few months experience with falls and hurts, he learns to be more cautious and does not fall so much. Now, the desire, the motive, the purpose and the will of that child were perfect; his information and physical structure were not mature, hence the blunders.

These controversies, this fighting what we choose to call dogmas, is productive of much more harm than we are aware of. Its most natural, and may I not say unavoidable, effects are impoverishing the spiritual life of those engaged in it, damages the faith of others, and discounts the church in the minds of the decidedly irreligious world, and too frequently, otherwise good men, peradventure, led on by their prejudices are found fighting against God, for preconceived opinions. And just here permit me to call attention to a fact, potent to all in a position to observe, that the confidence of the "out and out" world, is weakened toward those who oppose holiness, the formal—non-spiritual members is pleased and acquiesces with vehemence, while the quiet, unobtrusive, Bible reading, spiritual thirsting Christians, although he may not be able to endorse all that some professing holiness may say and do, is grieved and frequently hurt, spiritually.

Sanctification, perfection or holiness is a Bible doctrine, and it is for living Christians. Three books in the New Testament are addressed to the sanctified, 1 Cor. 1, 2 and 30, 1 Peter 1, 2, and Jude 1. Now, would it not strike you, as very strange for God to inspire a book of instructions to men, teaching them how to live, and then address or direct that book to those who were dying or very near death? The Savior prayed for the sanctification of His disciples, John 17:17, as though it were something that had not been done for them yet, though in the immediately preceding verse he declares that they are not of the world even as He is not of the world. And that something for them and in them was done on the day of Pentecost. And what we all need, vastly more than the settling of theological questions, is spiritual power, spiritual communion with God, spiritual light and a spiritual conscience.

We have not written with any view of controversy and we

shall not engage in any. We have no dogmas to defend, or advocate and what we want is truth, not as I like it, or as you like it, but as it is—as God has given it.

#### GATHERED CRUMBS.

BY MISS BESSIE STALEY.  
(Letter from Abroad.)

The tunnel is nine and one-fourth miles long, twenty-eight feet wide and twenty-one feet high. It is laid with a double line of rails and is lined with masonry throughout. Can you imagine our thoughts with over three-fifths of a mountain above us? Yet we chatted gaily, nothing tearing, trusting the God who gave the plan of the tunnel. Ah! It is light again. We look at our watches. We have been in the tunnel seventeen minutes. We look in the guide book and we are 1,000 feet lower than when we entered. The station is Goeshenen. On the other side of the tunnel the name of stations were mostly Italian, but now they approach the German. At Wasen, the next town only five miles distance, we are 600 feet lower. We descend the slope of the Bristenloch to the town of Amsteg, only 1,800 feet above the sea.

The next town of importance was Atdorf, which figures in the story of William Tell. Here Gessler ruled and here the famous cross-bowman pierced the apple with a well directed bolt. Soon we came to lake Lucerne, the lake of the Four Cantons, on the shore of which is the town of Fluellen near which is the chapel of William Tell, although we could not see it from the railway. Tell, the loved and honored founder of the Swiss Republic, led the sturdy Swiss from one battle to another until they gained their independence over the Germans—and for four hundred years the name of Tell has inspired the Swiss lad as the name of Washington does the American youth.

On we sped through the towns of Schwitze, Brunnen and Steinen and skirting the "Zuger See." On leaving the shore of the Zuger See passed through the villages of Immense and Küssnacht and were again on the shore of lake Lucerne, whose beautiful waters blended so perfectly with the color of the sky that the one might be mistaken for the other.

After having counted about sixty tunnels on this ride from Milan, across the Alps, we emerged from a short tunnel to find ourselves at a railway station on this lovely Swiss lake. This was Lucerne, the capital of the canton of that name and beautifully situated at the efflux of the river Reuss from the lake Lucerne. We enjoyed our lunch at the hotel des Balances Reuss-river.

The St. Gotthard railway over which we came to Lucerne was constructed in 1872 to 1882 at a cost of \$47,000,000. It is one of the most stupendous engineering enterprises of modern times. The great tunnel alone cost nearly \$12,000,000.

Louis Favre, the engineer, died of apoplexy in the tunnel on July 19, 1879.

Lucerne has a population of about 28,000, 5,000 of whom are protestants, who enjoy their religious freedom. In 735 the convent of St. Leodegar was founded here and the village derived its name from Ludger a synonym of Leodegar. At lunch, our courier told us to go that evening about 6:30 to the old cathedral, if we wished to hear one of grandest organs in the world. We went as directed and at the east of the Schweizerhof Quay we be held with its two tall spires Hofkirche (High church) of St. Leodegar, the principal Catholic church of Lucerne. We paid one franc (20 cts.) each and entered the church, where we saw magnificent wood carvings. This grand organ has ninety stops, it is a wonderful instrument that enchants every lover of music. These concerts are held in the church every week day evening from 6:30 to 7:30. Enraptured

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