

The Christian Sun.

BY J. O. ATKINSON.

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

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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.

The Man Unconsciously Dead.

"Mr. Bryan cannot tell when he has enough. . . . He cannot grasp the fact that he is dead, nor how dead he is since he died."—Christian Sun-Jan. 27.

The statements above, written manifestly in a spirit of unfriendly criticism, in reality contain a very great compliment to the person spoken of. The same may be said about every truly great man who has held aloof from the grasp of sordid greed and sought to bring the world over to his way of thinking.

The apostle Paul never knew when he had enough. Five times was he given thirty-nine stripes on his bare body, thrice was he beaten with rods, once was he stoned, three times in shipwreck, a night and a day he floated on the bosom of the raging deep, in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,—and what was all this for? Why did he keep on in a course that led through such troubles and dangers? because he had a doctrine to proclaim which he believed true, and he had the courage of his convictions. No he didn't know when he had enough, and we may count ourselves fortunate that he didn't. Had he known when he had enough, we might still be in heathen darkness and under the lash of some brutal tyranny.

Neither did he know when he was dead, nor how dead he was when he died. Some of his unfriendly critics dragged him out of the city once and stoned him, apparently, to death. They left him as dead; but he refused to stay dead. We are glad of that also, because he preached some mighty interesting sermons after that, and wrote some edifying letters, to which we have all fallen heir.

We admire the man who holds to what he believes true, and persists in preaching it, even though everyone else is against him. It is a matter of history that the majority have always been in the wrong. It was so about the time of the flood. It was so at the crucifixion of Christ and the stoning of St. Paul. It is so even in this enlightened age. The man who cannot tell when he has enough usually

succeeds, even if he doesn't live to see his successes. The man who refuses to stay dead, even after everybody says he is dead, will very likely give uneasiness to his would-be murderers, just as long as he refuses to die. Instead of our blaming a man for refusing to lie down and die at the bidding of others, he should be commended for venturing to live on awhile longer. Especially is this true when there is no cause for death. A failure to attain unto the eminence of one's aspirations is surely not a crime calling for the death penalty. And yet it is always the way of the world to kick a man down hill if he has undertaken to climb to the summit and failed. Neither does the world stop to inquire whether the barriers were of the insuperable kind. It is easy to chime in with the crowd and halloo "Crucify him!" but it takes rare courage to follow, even afar off, and then stand around the cross, in sympathy with the victim.

We wish long life to the men now living who never know when they have enough, and who persist in staying alive and well in spite of advertised funerals. They are the hope of the country in religion, politics, literature and science, and through them the spirit of progress will be kept alive, and great things be accomplished for God and the wellbeing of man.

HERBERT SCHOLZ.

Covington Letter.

* * * Since coming to Ohio, I have observed many interesting facts in the customs of society. I will mention one or two of these. The first funeral I was called to attend interested me much, as the customs observed were entirely new to me, and yet I must say in some respects they were beautiful and most impressive. The body of the deceased was that of a mother eighty years old. It was not placed in the coffin until after the service, but remained, as if in repose, upon a couch in the center of the room. Around this couch sat the entire family, while the many friends filled the room. Standing thus in the presence of the dead and of the family, I was deeply impressed with the solemnity of the scene. It seems to me that this custom is so much better than that which sends the family to an up stairs room, away from the dead, away from their friends, where they cannot hear the words of comfort designed for them in the funeral sermon.

* * * Recently I was called to attend the funeral of a most singular character. The remains were those of a lady who lacked only one month and a half of being 96 years old. The strange thing in her life, although a cripple from childhood (due to a fall) was the fact that disease was never known to touch body her body, never having been sick a day in her life, even to the hour of her death. There was no sickness preceding her death—she simply slept herself away. For a month before her death, she slept almost continuously, awaking only occasionally to eat. This is the

most remarkable case that has ever come under my observation, and so far as I know, is without a parallel in human history—for it is the only case I ever heard or read of in which for nearly 96 years disease absolutely refused to touch a frail, human body.

* * * Another custom which is entirely new to me I observed in the burial of the dead. The graves are about six feet deep and are all carpeted, usually with brussels carpet. While this is new to me, I must confess that it seems to take away some of the roughness of the house of clay.

* * * In many instances the mourners at a funeral may be distinguished by the fact that the men wear their hats during the funeral service; this is more common with the Dunkards, but not exclusively among them.

* * * Another custom in reserving seats in the church for the family, is to indicate the seats reserved by turning under the end of the cushion of the seats so reserved.

This is a well to do country, socially and financially, and yet I believe it is the best country I have ever seen for giving a man a chance. Almost every one, without exception, works. The rich and the poor do their own work in the main. Well-to-do ladies do their own housework and in many cases do their own washing. This necessarily removes a strong line of demarkation between the rich and the poor. If I were a young woman and had to make my living in domestic service, I would rather live in this portion of Ohio than any place I know of, for here service is no discredit to one's standing. I know a number of ladies who stand at the head of well to do households, who were once servant girls. They have married men of good standing and means. I do not say that the position of a servant girl is of itself a passport to the confidence of the people, but do say a servant girl who has good character and is well fitted for her place, will find service no bar to the higher walks of life. This is well nigh an ideal state of society. Why should service hinder advancement in the social world? Another good thing I have noticed, bearing on the work of the people, hard work does not seem to shorten their days. People of 70 and 80 years seem to be quite active in service, and there are many of them. I guess the cold weather agrees with them.

* * * Make your mark high or you will surely strike low. This is said with reference to the aims of social and business life, but really is it not just as true of the spiritual life? It is sometime said, that I wish people to get too much. Suppose that were true, (though I think it is not) is it not far better to aim high in the spiritual life, for we shall not go above our aims, than to aim low, and fall below that? Never too high, if in Christ. * * * A recent writer deplors a hurry trial because it will disturb the peace of the church. If the church has the peace of God which passeth all understanding and

which helps the hearts and minds of His people through Christ Jesus, a heresy trial will not disturb its peace. If the church has not this peace, then it needs to be disturbed by something, till it seeks and gets this peace. It is certain that the peace of God will do more to make heresy trials unnecessary than all human agencies combined. Again the church is most disturbed by heresy when it is least spiritual and most non missionary. Let us recognize one point: Stagnation is the mother of disease, while activity tends to develop life. This is just as true in the religious life, as it in the physical. Mark it when and where you will, and you will never find heresy breaking out in the mind and life of a Christian whose heart is aglow with the love of God and whose life is truly devoted to the one great work of spreading the gospel. Heresy trials originate mainly in the minds of men who are devoted to human learning, as such, rather than to a loving study of the Word of God. Mark the two thoughts.

* * * No Christian life can be at its best till filled with the spirit. This is true, because of the work which the spirit alone can do in the salvation of a life. Having worked conviction into the heart He has made ready for the impartation of a divine life to the soul that is dead in sin. As a child born of its mother, because her watch care for the preservation of that life for its training and usefulness; even so it is with him who is born of the spirit, for henceforth the spirit takes special charge of life, if allowed, for specific purposes. First having given the life, the spirit's first concern is for its preservation. He seeks to protect the new life from the powers of the world. To this end He prays for us, He groans in intercession, that He may stir up the gifts within us till our immortal souls are moved to seek the fullness of Jesus.

Second, having brought the life of the believer to a permanent basis, through faith in Christ, the spirit now seeks to lead such an one to separation from all sin. It is in this separation, when completed, that the child of God yields consecrating his all to the service of God. Let no Christian forget that this is a vital point in his experience, for without this separation from sin and a real consecration to God, we cannot receive the fullness of Jesus through the baptism of the Holy Spirit.

Third, having received the life through the new birth, and having separated it from all sin and consecrated it to God, the Holy Spirit comes in sanctifying power. In this act two great things are done for the believer. 1. He is filled with the joy of the Lord which is the strength of His people. 2. He is qualified for service as never before. The difference in our service, before the baptism of the Holy Ghost is given and after, is just the difference between the service of the disciples before and after pentecost. At least it is on the same line. Their upper room experience draws the line between the

beginning of their experience and their full preparation for service. Before pentecost they were inconstant, sometimes enthusiastic and sometimes lukewarm, but the work done for them on the day of pentecost cleared up all this and put them definitely on the Lord's side and in most active and fruitful service.

Evidently the need of the ministry and the church today is the pentecostal experience, for it will take them out of the lukewarm and undecided state of the Christian life, and make them "out and out" for God, both in spirit and in service. Our one danger along this line comes from the fact that we are apt to be satisfied with the beginning of the Christian faith, rather than to go on to a definite experience in the baptism of the Holy Ghost, which alone qualifies us for our fullest service. Many say they believe all this, but they think it is a gradual development of the life and yet they never claim to reach it. This is the defect in much of our profession. Let us go on to the fullness of the life in Christ.

J. PRESSLEY BARRITT.

We congratulate the Baptist denomination of the United States over the announcement from President Wm. R. Harper, with "the advice and consent of Jno. D. Rockefeller," that the University of Chicago is no longer a Baptist institution. That Chicago University is a high flyer, and to our way of thinking it has never been a Baptist institution. The Baptists may feel easy and breather freer that it is gone from them. It has always been an exponent of the so-called higher criticism and has promulgated some wild and radical views in theology, by no means of the Baptist faith. It is presumed that the university will now be a free lance, and no end of new and wonderful doctrines may be expected to hail from that quarter.

The editor was pleased to preach morning and evening last Sunday in the Greensboro Christian church. The day was inclement and streets muddy, but good congregations were present at both services, no larger, however, than the average for this church. Pastor Johnson and his co-laborers are certainly doing a splendid work there. We wish everybody who has put a dollar into this as a mission point could see the beautiful building, worship one day with the large congregation and touch the enthusiastic and lively interest of this wide-awake people. He would go away proud of his investment.

Congress has passed a bill to make a loan of \$4,600,000 to the St. Louis Exposition. More money, by many millions, is to be spent upon this Exposition than upon any similar one the world has ever seen.

For 50 years, remarks an exchange, one of Spurgeon's sermons has appeared in print every week, and still there remain unpublished enough for several years to come. Though dead he yet speaketh.