

The Christian Sun.

By J. O. ATKINSON.

IN ESSENTIALS—UNITY. IN NON-ESSENTIALS—LIBERTY. IN ALL THINGS—CHARITY.

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ADDRESS

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 church membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

EDITORIAL COMMENT.

There is this redeeming feature about the Statehood bill recently passed by Congress, to wit, Indian Territory must remain a prohibition State for 21 years and then can become anti only by a majority vote of the people. The same is true of portions of Oklahoma.

Andrew Carnegie had given an organ to a congregation in McKeesport, Pa. Because it cost so much to operate the same a vote was passed to sell it and install a smaller. That vote came near splitting the church wide open and disrupting the congregation, and such results were avoided only by repealing the vote, keeping the costly organ and buying a smaller one also. The moral of which is, and there is a whole volume of moral here, that a congregation generally loses its head, goes stark mad, when the subject of organ and choir once come up for discussion and action. I suppose more church quarrels and feuds have been occasioned by the organ and the choir than by any other agency under the sun.

Is This Success?

Here is a letter to The New York Sun from a correspondent.

"To the Editor of the Sun—Sir: Many years ago I came here from a country town, poor as any boy could well be; found employment in a large concern, bettered my position year after year; became a partner, then the head of the concern. Made my fortune, a large one; now retired.

"When I die I shall leave my children each a fortune, but when I think it over day by day I can only be ashamed of it all. I suppose I was no worse than the others I know some were worse than I. I could always say, 'It's good business,' but I forgot that there was such a thing as a square deal. If I could get the better of an associate or a customer or an employee, I did. Anything that I could do to attain my own success was good business, and I did it.

"I have given to charity, headed subscriptions, but it doesn't satisfy me. I know what I have done wasn't manly. Last night I sat with other so-called successful men. I studied them. When they can't help thinking, they think just as I do.

"The modern success is rank

failure. It has made this country rich; it has made it great; it has made its people selfish and unprincipled. I would give all I possess tonight if I could say: 'I have given every one a square deal. I have done no man a wrong.'

"Think it over; it will mean a lot to you some day."

Whereof we would like for those of our readers who are breaking their necks to get rich take note. The piling up of dollars is not success; winning a fortune is not happiness; giving a few thousand to charity is not religion. And there is that which a man may leave his children of far more worth to them than his gold, namely a good name, an honest example and a spirit of determination to give every man a square deal. Truly does the world call much success which is bland and rank failure.

Valley Letter.

The weather in the Valley has been ideal for church work during the last few weeks.

The writer closed an eleven days' meeting at Newport on the night of the 26th. The church seemed greatly revived. The congregations were large and thirteen members were added as a result of the services. On the day of the close we baptized ten, nine of whom were immersed in the Shenandoah river. This makes forty members that have been added to this church during the last two years, making a total membership of one hundred and fifty-four. The church has nearly one-third of its conference apportionment on hand and the pastor's salary is more than paid up to date. We are looking forward to a great work being accomplished in this church.

We are now in a meeting at Mt. Olivet (Rockingham). The attendance has been good so far. We are expecting Bro. J. W. Dofflemyre to assist us here next week. We are hoping and praying for an outpouring of the Spirit.

During the past month we have been called to conduct two funeral services and to assist in a third. The two former were Deacon Milton A. McAllister and Miss Susan B. Fowler, each of whom had a host of friends; the latter was Miss Vernie Zirkle, whose death brought sorrow to many hearts in the Bethlehem community. We were glad to have the opportunity of shaking hands with the genial editor of THE CHRISTIAN SUN while on his trip to the Valley.

We are under obligations to Bro. Woods, of Wood' Chapel, and Sister Lefee, of Mt. Olivet, for special kindnesses shown the writer since his last letter.

The outlook for our work in the Valley is encouraging. Over one hundred and twenty-five members have been added to our churches since conference and not half of our meetings have been held yet. Our churches are making a special effort to raise all conference apportionments. The writer expects to go up to conference in August with everything paid up in full.

We have not as yet secured any

one else to help in the work. We have some applications but none that the committee has as yet decided to employ.

One lack among our churches here, or at least some of them, is a deeper spiritual life and a more progressive energy. Our people we are glad to say, are good so far as abstaining from wrong is concerned, that is, in the majority of cases, but we need more zeal, more earnestness, and more church activity. I suspect that this applies to more fields than the Valley.

Rev. J. H. Barney, of Clearville, Pa., expects to be with the church at Palmyra next week. Brother Barney organized that church and the people are rejoiced at the idea of having him among them again.

W. T. WALTERS.

Har'burg, Va., Feb. 1, '06.

Among Churches and People.

Holland church has recently remembered the writer in a substantial way, by giving him a check to purchase a new suit of clothes. This came as a pleasant surprise last second Sunday. I am very grateful for this kind remembrance, and wish to take this opportunity to express my thanks to the friends who so kindly and generously remembered the pastor of that church. I have entered upon my eighth year, as pastor of this church, and it is a pleasure to have this great privilege. May the Father's blessings be upon this dear people.

We are under obligations to Dr. and Mrs. Job G. Holland, of Holland, Mr. and Mrs. J. S. Peel and Mr. and Mrs. J. L. Rawls, of Liberty Spring, Mr. W. C. Moore, Mr. and Mrs. J. D. Luke, and Mr. and Mrs. S. A. Oliver of Oakland, Mr. and Mrs. T. H. Beale and Mr. and Mrs. R. H. Crittenden of Mt. Zion for special favors recently. In addition to the poundings heretofore mentioned, these friends have very generously remembered us by the gift of some of the good things to eat, and we are very grateful.

The next meeting of the ministers of the Eastern Virginia Conference will be held in the pastor's study of the Memorial Christian Temple, Monday, February 5th. The next subject for study is, "Psychological Elements of Religious Faith," by C. C. Everett. These meetings are very helpful, and all the ministers should try to attend. The Christian church has suffered because of such diversity of teaching. Some ministers emphasize one phase of truth, and create a sentiment altogether different from many others. Hence in one locality the church is known by some peculiar doctrine, and in another other impressions are made. When the ministers can come together and study the problems and doctrines of their churches, there is a tendency to emphasize the cardinal teachings of the Word, in an orthodox manner. There are some ministers who have emphasized the doctrine of Sanctification, according to the Second Blessing Theory, and

til their churches are regarded as emphasizing this doctrine, almost exclusively. Now I am not saying that it is wrong to be known by this nomenclature, but I am saying that according to my knowledge of the Christian Church, it is a mistake for the public to have such an impression concerning the Christian Church, for it is not the exponent of any dogmatic teaching on doctrinal points, and especially upon this question. I am not saying this here to present an argument in behalf of, nor against a doctrine, but to emphasize the importance of greater uniformity in theological teachings. This can be accomplished, in part, by ministers' meetings, such as are held in the Epstern Va. Conference.

I. W. JOHNSON.

Covington Letter.

*** How strange is darkness! How wonderful is light! The one conceals, the other reveals. Under cover of darkness, sin thrives! In the light, righteousness lives like a tree planted by the "rivers of water." A life lived in darkness is a life lived in sin! A life lived in the light of the Son of Righteousness is a life separated from sin and truly given to God in faithful service. Do you live in the darkness, or do you live in the light?

*** Jesus said: "I am the light of the world." He also said: "Ye (my disciples) are the light of the world." This shows the relationship of the disciple to his Lord, for he must get his light from the Sun of Righteousness. He gives us of His light that we may shine, give the light of the true Christ-life to our fellow men, that they may be led to glorify God through seeing His good works in us. His grace seen in a human life must attract others, not to the light-bearer, but to the Light, Christ!

*** Jesus also said: "I am the life." Then, too, He said He came that we (His disciples) might have life, and not only so, but that we might have it more abundantly. To have the divine life in us is the desire of many, but how many church members today really desire to have the more abundant life?—desire it to the extent of diligently seeking it as the gift of Jesus to His disciples, not only when He was earth, but just as truly now that He stands before the throne of God, interceding for us? Why does He intercede? Why, that we may be enabled to seek in faith the more abundant life to which He has called us. Surely, if we do not definitely and in faith seek to get this more abundant life, as the equipment for the most effective service, then largely we must fail in our service for the salvation of men in Christ—and all because we have not the power.

As a proof of the necessity for the indwelling of this life in the life of every believer, Jesus said: "As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me." Here then is the necessity for this fulness, or more abundant life—without it, we can do nothing—nothing that is good and

acceptable to God. Indeed Jesus himself measures our discipleship by our fruit-bearing power, and the fruit-bearing power depends entirely upon the life—the more abundant life which Christ gives to His disciples. If we fail on this point, it seems to me, according to His word, that all fails. No wonder that Paul exhorted the Ephesian brethren to seek to be filled with the Spirit. As giving yet further his insight into this great need of power, he said in Eph. 3:20, that this is the power according to which God works. Here again we see the necessity for this more abundant life—for it is this life through which God works in and through the life of the believer.

*** And yet further, this life is not only essential in service, but it is essential to the understanding. The natural man cannot discern the things of God. He must have not only the divine life for service, but for comprehending the things of God. We cannot discern the truth of God except as it may be revealed to us by His Spirit, and as the Spirit does not teach dead men, we can readily see that if we would be taught of the Spirit we must have the divine life in us, and the more abundantly, the better for our understanding and service. Just here many of the dear disciples of the Lord are making great blunders—we are trying to do service while we are yet blind—we have no spiritual discernment, and therefore we are apt to go to work on something that is displeasing to the Lord, as otherwise, and all because we do not see. A blind man might dig the earth all day, and get not one, not because he did not dig, but because, being blind, he could not determine where to dig, and so digging in a barren field instead of the potato patch, he got nothing. The lesson is evident.

*** As proof that these interpretations are correct, in so far as they indicate the necessity for the indwelling divine life, I need only to quote from the words of Paul to the Galatian church. We know that Paul was not only a man of great learning and untiring energy, but that he insisted on the fact that what he did for the cause of Christ, was done, not by his personal power, but by the power of this indwelling Presence. Said he in Gal. 2:20—"I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me." So it was the Christ-life in Paul that made him the great Apostle of the early church, and the untiring worker that he was. This is but another confirmation of the thought for which I plead, viz.: The seeking and the getting of the more abundant life as the chief qualification, the one essential for every Christian—that the best work may be done as the fruit of his or her Christian life. First, get the Christ-life, and then get the fulness of the Spirit—for only then can any Christian do his best.

J. PRESSLEY BARRETT.

Pleasure without moderation is always mixed with misery.