

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, and 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 Bible.

During the century just closed the Bible was translated into two hundred and fifty languages. If they so desire nine-tenths of the human race can now read in their own tongue "the Book of books." No book ever written contains so much or sells as cheap as the Bible.

A Ten Thousand Dollar Banquet.

The newspapers are telling that Mr. and Mrs. Clarence H. Mackay gave, two weeks since, at the Waldorf-Astoria, one of the largest private dinners that New York society has ever known. The evening's entertainment cost about \$10,000.

The orders to the florists were to "transform the banquet and reception rooms into fairy lands." As a source of consolation to those of us who cannot give a ten thousand dollar dinner without a rather serious disturbance to our present financial condition, we will reflect a bit over the old Roman poet, Horace's ode, which, translated into free English, reads about as follows: "To him who feels the sword (of death or of a guilty conscience) always hanging over his head no banquets can bring appetite, no music sleep; but sweet and restful sleep spurns not the cottage of the poor and the shady bank. Neither sea nor storm nor failure of crops disturbs him who has done his best and whose wants are limited by his needs. The rich man builds out into the sea, but fear and threats pursue, and care goes with him everywhere. If wealth and luxury soothe not our griefs why should I build a stately mansion? Why change my modest and humble abode for onerous riches?"

War on Cigarettes.

Tennessee has passed a law prohibiting the manufacture or sale of cigarettes in that State. Such a law is being discussed very strongly in North Carolina. And now from another source comes a very convincing protest against the use of these very sure and effectual "coffin tacks." Says an exchange: "Another railroad has decided to place the ban upon cigarette smoking. Following the example of the Chicago, Burlington & Quincy and the Chicago, Rock Island & Pacific, the conservative New York, New Haven & Hartford Railroad has issued the fiat that the cigarette smoker must go. This anti-cigarette movement on the part of the railroads is one of business not sentiment. Smoking has been found to lead to color blindness and this leads to a wrong reading of the signals, a matter of great importance in railroading. The western roads are determined to enforce the rule strictly and no one will be employed in any capacity who is addicted to the habit."

The Greensboro Telegram commenting editorially on this says: "The man who drinks whiskey and has other habits which take the strength and character out of him is being more and more relegated to the rear. The strenuous business of the fast moving modern life needs clear heads and steady hands."

THE NEW AND THE OLD.

CHRISTIAN ENDEAVOR SKETCH, BY REV. R. H. HOLLAND.

[CONCLUSION.]

righteousness." We should seek in contrition of soul and on bended knees a cancellation of our own debt of sin. It was a custom with all devout Jews in ancient times, to make a pilgrimage to the holy city once a year to offer sacrifices as an atonement for sin. And in imitation of God's ancient people, it is a fitting time at the close of the old or the beginning of the new year to go up to our Jerusalem and carry the sacrifice of grateful hearts and sincere vows for greater usefulness, and lay them on the divine altar.

God has greatly blessed us in the past year. He has given us an abundant harvest. "He has crowned us with loving kindness and tender mercies." He has given us wise and patriotic rulers, and our country, the best governed in the world, has grown rich and powerful. Christianity and religious liberty have never before had such a strong hold upon the hearts and lives of the people.

We ought greatly to thank and praise God that he has safely brought us through another year. That "the lines have fallen to us in pleasant places," that our lives have been precious in his sight, and that "we are all alive here this day," whilst so many have passed away to "the bourne from whence no traveler ever returns." With joyful grateful hearts we can sing, "Thus far the Lord has led me on," etc.

The death-knell of time has already rung out the old year, and the new year, with its duties and responsibilities, its blessings and its privileges, may be the last year of life to many of us. And it is a fit time for solemn reflection as we launch out into the new year's duties.

Life is short and duties are urgent. The master's cause demands haste. "Go out quickly," is the command. We have no time to waste, or stand idle. We must be about the Master's business.

A book-seller was traveling on foot in Spain, whose special purpose it was to distribute Bibles. He called at the house of a priest and asked if he wanted a Bible. The priest asked if they were real Bibles. The book-seller assured him they were, and the priest purchased one. The priest then invited the book-seller to call in with him and stay all night. But he excused himself by saying he "must be about the Master's business." The priest, however, pressed him, saying, "You have been traveling all day, and you must be weary and foot-sore, and need rest." The traveler yielded to the kind invitation and called in for rest and sleep. The priest awoke next morning at 6 o'clock and asked his servant if the book-seller had gotten up. The servant answered, "O, yes; he has been gone an hour or two, and the last words he said were, 'I must be about my Master's business.'" This was the burden of his song, his theme and grand purpose, to "be about the Master's business."

The new year is before us, let it be a new year of service for the Master.

Gathered Crumbs.

[Letter from Abroad.]

The basilica of St. Paul's outside the walls was founded in 388 and in 1823, after Christian worship had been celebrated here for about 1500 years it was reduced by fire to a heap of ruins. The windows which cost \$50,000 were destroyed by the explosion of a powder magazine.

Under the high altar of this church is, according to tradition, the burial place of St. Paul, whose body, with the exception of the head, is now enclosed here in a stone urn. In front of the high altar is the tomb of

St. Timothy. In this church are columns of purple marble and mosaics that date as far back as the fourth century. There is a mosaic of the fifth century of Christ and the four evangelists, and there is a very celebrated mosaic of St. Paul with large diamonds for eyes. The principal cloister is a fine square court surrounded by arcades supported by very beautiful coupled columns of various shapes—spiral, twisted, befluted, and many of them covered with mosaics. Around on the interior walls of this church are 263 medallion portraits of the popes who have reigned, from St. Peter down to Leo XIII, including one of Pope Leo V, the only lady Pope among the 263. Our guide told us this and said that the church authorities tried to keep the fact a secret but failed, and hence there was some disturbance. The medalion of Pope Leo XIII is not yet up, but there is a place in the wall waiting for his portrait, and places waiting for several of his successors. We drove from this church down the street of the Fountains overshadowed by the eucalyptus trees to "St. Pauls of the Three Fountains," where St. Paul is said to have been beheaded. The exact spot of the execution is enclosed by an iron rail and from the three places where his head bounded on the ground, three fountains immediately sprung up and have never ceased to flow. We drank water from these fountains. There is a monastery in connection with this church, and the monks hold mass here twenty-two times every twenty-four hours. These monks are trappists and wear brown hoods and gowns until they attain to a certain degree, at which time they put on white hoods and gowns. All of these trappists except three have on the white gowns. When we first entered the church we saw a stout man in his white gown reading his Latin Bible. He did not speak, but rose and went to the door and motioned for one with the brown gown to come. A tall fellow came and answered our questions good naturedly enough. He said that he had received a few letters from New York, and we jollied him a little about having a girl there. He told us that the trappists get up at 2 o'clock in the night to say mass. They retire at 7 in the evening. He told us why the man in the white gown did not speak to us. It is against their vow. When the trappist put on the white gown, he vows never to speak. They do not speak even to one another. We asked "John," I think his name was, if he was glad he did not have it on. But he replied that he would be delighted when the time came. The monks make a kind of whiskey which they say will cure sickness, and even prevent sickness for some time. We tipped him for giving us a taste. I tried to drink what he gave, but no more, thank you, of the "moon" whiskey, as I called it. We told John goodby knowing that within a year he too shall have taken the trappist's vow.

We then continued our drive for a few miles along the Appian Way one of the most celebrated roads from the capital of the Roman world. It was commenced about 312 B. C. From the churches to the tombs we go, from the places of worship to the places of rest, from the haunts of the living to the graves of the dead. We entered the catacombs of St. Sebastian, where we saw his tombs and one or two other objects of interest. Then a monk gave each of us a little lighted candle and with two in his own hand, he led the way down the dark and narrow stairways into the gloomy, dismal underground caverns, where the open graves of the dead greeted our gaze and where the bare skulls lay with their faces upturned to tell the horrors of these winding galleries, where children's hands took in the food, where the Christians sang their songs, where the thousands perished and where the loved ones buried their dead.

The bones of 174,000 martyrs are buried in this one catacomb and forty-six popes died here with the rest. Our guide, the monk, told us to keep close together and pass his words along, and in every little chapel he counted our number. He also told us that if any one of us should get separated from the rest to remain there till he should come again, or else we might never be found, but would die where the thousands had died before. We did not come out the same way we went in and so you see that if the monk on returning from the caves should miss any one he would at once go where he went with us. People have often been lost by thus disobeying the guide in the miles of caverns. In this case the reward of disobedience is death, just as disobedience to God brings only death throughout eternity.

Just beyond this catacomb, on the Appian Way we saw the tomb of Cecilia Metella, the wife of Crassus. Near the "Gate St. Sebastian" we saw a single arch, called the "Arch of Drausus," which was built by Caracalla to carry over the highway the aqueduct supplying water to his baths. We saw the Catacomb St. Calixtus, and the Jewish catacomb, and the beginning of a real street of tombs four miles long. On our return drive from the catacombs our guide pointed out, on the left, the baths of Caracalla, the most perfect thermae in Rome, baths which occupy 140,000 square yards and which could accommodate 1600 bathers at once. As an example of Roman magnificence, the ruins of the Baths of Caracalla stand second to none except the Colosseum.

The carriages have stopped. What is it? Are we to get out? Yes—another church—and we must enter, for it is the church "Domine Quo Vadis," so called from the tradition that St. Peter in his flight from Rome met in this place, our Savior, who, in response to the above question of the apostle said, "Venio Romanum sterum crucifigi." This church is small and on one side is a mosaic of Peter and opposite is one of Christ. In the floor between these mosaics is a marble slab whereon are footprints, which tradition says are those of the Master. Be they real or not, we could but feel impressed at the sacredness of all these Roman traditions. And could we always follow in the footsteps of the Master, whithersoever He goeth, then would we never be in the wrong way. We drove in the street San Sebastian and in one of the "Columbaria," where sepulchres less pretentious than the tombs and catacombs abound. They are called "Columbaria" from the rows of little niches representing those of a pigeon house. In urns in these niches are deposited the ashes of the dead.

On our way was another church—that of St. Gregory. Yonder stand a few arches among a pile of ruins. Yes, said the guide, they are the ruins of the Temple of Claudius, the father of Nero. Near by was the ruin of the fountain where the gladiators bathed. In underground vaults of this temple were kept some of the beasts required for contests in the Colosseum.

We entered another church, the present name of which I have forgotten, but it was, originally the Temple of Bacchus and it was transformed into a church about 100 years after Christ. It is a large circular building. Thousands of Christians suffered martyrdom here, and there are pictures around on the walls representing many of these horrible scenes.

There is one of John the Baptist as he is in the pot of boiling oil. There is a picture of a cool, clear, level headed monk, than whom you never read of a superior or an equal; for he never lost his head, not even when the sword had severed it from his body. He stooped, took up his head and walked off with it in his hands, while the blood continued to drip from his neck.

There are pictures of people burning out the eyes of men, women and children, and of their being torn limb by limb, and all the imaginable horrible ways of dealing death to mankind. These pictures remind us of days long gone by, of days so far away that even the ghosts of the departed, ghosts of the thousands slaughtered here have ceased to come in at the open door. For all is quiet there now and all is peace and the Catholics of the Roman world kneel at this shrine unmolested. Even while we were there flowers and green branches lay undisturbed on the floor, for they were decorating for some coming feast.

BESSIE STALEY.

More Going Than Preaching.

The Master said: "Go, preach." It is not in the going, but in the preaching, that devotion to the Master is proven. A preacher, so-called, may ride forty miles to fill an appointment, and have nothing to say worth hearing when he gets there. He may not be able to read his Scripture lesson correctly. He may show that what he calls his sermon never cost him an hour's study. The trouble with a great deal of our work is that there is more "go" than "preach" in it. The "go" counts for little if the preacher is worth nothing after he goes.—Arkansas Methodist.

Mission Department

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

EFFECTIVE HOME MISSION WORK.

It is clearly shown that the field of the Lord's vineyard is yet but poorly cultivated, that is, many portions of it are. We have had a hundred years of opportunity for the cultivation of His vineyard, and yet how little has really been done. True much has been done from one standpoint, but very little from another. That is, very little of all that ought to have been done; yea, that so much needs to be done for the bringing of the world to Christ. Of this only a little in fact has been done. Do we need to give proof of this fact? It shall be given. The earth today is credited with a population of 1,500,000,000. Of this number the most conservative estimate is that we have not more than from thirty to forty millions of real Christians in the world. Of course, there are more than that number of so-called church members, but their mere idlers standing about the gateways doing nothing. Suppose we have even fifty millions of real Christians in the world, with 1,450,000,000 left who know not God. This plainly shows that we have in fact done but very little of the much that needs to be done. Just think of it, too, after the passing of nineteen hundred years of preaching the gospel, still how little have we accomplished! Surely there is something in the way of the success of the gospel—something which very materially hinders it in reaching the hearts of the people. If this is true, we ought to find out what it is, and by all means remedy, so far as we can, the evil, or the hindrance, whatever it be.

Take the little spot in the Lord's vineyard, known as the Christian Church. How little have we done for the spread of the gospel even at home, to say nothing of the great foreign fields yet untouched. Think of the many rural districts throughout the Southern Convention where we have not planted a single truth of the gospel. Alas! Again, think of the many towns and cities where a Christian minister has never been heard—where in fact we are not known. If you speak of the Christian Church in those places, the people would ask you what you meant. And this is the state of things in many of the rural districts and cities within a hundred miles of our strongest centers. Beloved brethren,

this ought not so to be. For this state of the Lord's vineyard there is a reason, perhaps many reasons, but I am persuaded that there is one great reason, a reason which it is in our power to remove, the Lord helping us. If this be true, then we are inexcusable if we do not do our best to find out what it is, and as far as in us lies the power, remove it.

Many reasons may, and doubtless do, enter into the cause for this slow state of the church, but especially into this failure to spread the truth of the gospel there must be some specific cause. I will only attempt to suggest it and leave the reader to consider the value of the idea.

A deep spiritual life is always necessary to successful missionary work. The spread of the gospel in the days of the Apostles was wonderful, and I think there can be no doubt that the spirituality of the church in those days has never been surpassed. As the church became worldly, its spiritual life began to wane, and at once its mission work languished. We shall have to come back to primary conditions, if again we would see the rapid spread of the gospel of the Son of God among men. This is the vital point, as I see, and I respectfully call the attention of our brotherhood to the fact for consideration—prayerful consideration. I am not a prophet, nor the son of a prophet, but I will risk my judgment in saying that we shall never see the church a great power in the missionary work of the gospel till the church itself becomes more deeply spiritual. This is a basal fact. Standing here, I would appeal to our ministers and church people generally, and I would urge them to face the fact: We can never become a truly missionary people unless we shall first become a deeply spiritual people. Stephen was mighty because he was full of the Holy Ghost, Barnabas was mighty because he was full of the Holy Ghost, and so it was of Peter and of Paul and of Philip, and in fact of all who have been mighty in the Christian life. We must be filled with the Holy Ghost before we can become effective servants of the living God in the truest and fullest sense of the word and thought. If it were left to me to lead the Christian Church into the most active missionary life it is possible to reach in this life, I would make its spirituality the rallying point, and on this line I would work till the great aim had been accomplished, for through the spiritual life the church may be made a most effective missionary agent, but not otherwise. Other phases of church life may have a place in the great work, but a deep spirituality on the part of the people of God is the one essential condition that must exist before the most effective work can be done on the part of the church for the spread of the gospel among men.

PRACTICAL APPLICATIONS.

1. Commemorative exercises are always profitable. They help to fix the mind upon the thing commemorated, and fasten it in the memory. The Passover kept the mind of Israel refreshed concerning their bitter experiences in Egypt, and the mighty deliverance which they had had from the harsh and cruel taskmaster. The Lord's Supper, when taken in the right spirit, helps to make more real to us, the Sufferings and Death of the Savior.

2. Christ was ever ready to observe the ceremonies of the church, as instituted by the Father. He was baptized and circumcised, paid tribute, attended wedding ceremonies, and funerals and kept the Passover, because these things helped to fulfill all righteousness.

3. Christ announced that a great punishment was awaiting the one who should betray him. It is always so. Judas had been near to the Master. He had the confidence of the other disciples, because they allowed him to be their treasurer. He had eaten the Passover Supper with Christ. Christ had condescended to wash his feet. And yet in the face of all this, he turned traitor and went down to everlasting death. Such will be the fate of every Judas.

4. The bread which Christ broke and gave to his disciples was unleavened bread. It represented Christ's body. It was free from sin. The bread was broken in order that the disciples might have a share. Christ's body was broken by the nails and the soldier's spear in order that He might taste death for every man. The bread is the emblem of Christ's body, not the body itself, as some theologians would have us believe.

5. The wine represents the blood of Christ. It was like it in color. Wine is the life of the grape, so blood is the life of the body, or at least it is the life fluid. Without it there can be no human life. The drinking of the wine does not represent the drinking of the blood, but it represents the drinking of the life. He who drinks the life of Christ shall indeed be a bright light in a dark world.

6. In partaking the Lord's Supper one should realize that it means consecration to God. It means that the partaker has no malice to others, that his heart is right toward God, that it is his purpose to stand on the principles which Christ advocated and the doctrines which Christ taught. He that eateth it without discerning the Lord's body, eateth unworthily.

The Sunday School.

LESSON FOR FEBRUARY 17, 1901.

BY REV. H. SCHOLZ, A. M.

The Lord's Supper.

Golden Text—This do in remembrance of me.—Luke 22: 19. Read Matthew 26: 17-30.

It was the day before Jesus was crucified. He wanted to celebrate the Passover feast. He told Peter and John to go into the city to a certain man's house and make arrangements with the man for a room where they might prepare the supper. The two disciples did as directed. In the evening Christ with the remaining disciples came. A squabble arose among the disciples as to who should occupy the places of honor at the table. It is very likely that some of them became provoked because all could not have the highest place, and they either forgot that their feet should be washed, or else were in too bad a humor to attend to that matter. After