

The Christian Sun.

BY ATKINSON & LAWRENCE.

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

\$1.50 PER YEAR.

ESTABLISHED 1844.

ELON COLLEGE, N. C., THURSDAY, FEBRUARY 28, 1901

VOLUME LIV: NUMBER 9

The Christian Sun

PUBLISHED WEEKLY.

Official Organ of the Southern Christian Convention.

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.

Porto Rico.

Our missionaries having recently gone to Porto Rico, to repeat our geography lesson about the island will possibly not be out of place now. From east to west the island is 108 miles long, and on an average about 40 miles broad, area about 3,600 square miles. Present population 900,000.

Porto Rico is very fertile, its dominant industries, agriculture and lumbering. In its forests are found more than 500 varieties of trees and in its plains are palm, orange and other trees. Principal crops are sugar, coffee, tobacco, cotton, maize, bonanias, rice, pineapples. Coffee forms the largest part of her exports, 63 per cent; sugar the next, 28 per cent. It has 137 miles of railway, with 170 miles under construction, and 470 miles of telegraph lines. The principal cities are Ponce, 40,000 inhabitants, (here our missionaries are now located), Arecibo with 30,000, San Juan (the capital) with 25,000.

The United States did not have to take this island. It readily and gladly surrendered to our armies in the summer of 1898. Our flag, in token of formal possession, was raised over the island Oct. 18, 1898. San Juan, the capital, is distant from New York 1,420 miles; from Key West, Fla., 1,050 miles; from Havana, Cuba, 1,000 miles. It is now under the protectorate of the United States and is in a peaceful and prosperous condition governmentally.

The Catholic Church and the Good Queen.

There is one branch of the church that will not cut loose from its ancient moorings, but holds on with marvelous tenacity to its wonted bigotry, superstition and mediaevalism. It calls itself The Church—The Roman Catholic Church. It seems to rejoice in its incapacity, inability or unwillingness to advance one whit from its self-centered, prejudiced and bigoted position of centuries and centuries ago. It has recently made a display of its relentless mediaevalism and bigotry that is disgusting to the intelligent Christian world, outside the pales of that church.

The world over recognized and admired Queen Victoria as a good, noble, pious, virtuous Christian woman. Whatever else her faults may have been, upon this one point, that hers was a Christian character, all were agreed, or seemingly so. But she was not a Catholic. As a result, Cardinal Vaughan of England forbade priests to offer requiem masses for her. "The Cardinal says that it is lawful to pray privately, but not publicly for the Queen. He forbids that masses be said."

Commenting on the above the Southern Churchman says editorially: "So far as the good Queen is concerned, 'masses' are hopelessly and absurdly useless, a waste of time and energy, in a superstitious service for which,

living, she cared nothing, and by which, dead, she can neither be benefitted nor injured. Her life was lived in the fear of God and in the communion of the Catholic church; her record has been made, and by her works is that record established. She is honored by the world as a beautiful Christian character. "But this wretched display of spite and ill-will on the part of the Roman Cardinal more than ever stamps his denomination as what English churchmen call it—viz: 'The Italian Mission'—a sect foreign to all that is good and true and worthy in the development of the English nation, and a teacher of ill-will, bitterness and superstition. The Romanists do the good Queen no harm, but their display of venom brings them into contempt with all right thinking men."

Sampson vs. Schley.

If men and officers fought as hard on the field of battle during the recent Spanish-American war as journalists, legislators and busy-bodies have fought on the arena of public debate and private discussion since the war there is no wonder that we drove the Spaniards from Cuba and the Philippines as readily and quickly as we did. The American people may not have been anxious for a war of shot and shell, bloodshed and death, but after events have certainly shown that they were anxious to have a battle of words and a scramble for honor, renown, notoriety.

Since that little affair with the Spaniards two years ago the press and the people have not stopped by day nor by night arguing, debating and contending as to who should have and who should not have the honors highest and lowest for the battles fought and the victories won in that contest. And now these battles of words and arguments are to be opened up afresh in large part at least.

President McKinley has sent a special message to Congress asking that body to advance Rear Admiral Sampson five numbers so as to rank next after Rear Admiral John A. Howell and that Winfield Scott Schley be advanced three numbers to take rank next after Rear Admiral Sampson.

Now here is where the war of words and arguments is to come. There are Sampson admirers and Schley admirers. These latter say that Sampson should not, and if they can avoid it by fair means or by foul, shall not be advanced in numbers beyond Schley.

And so Congress is to open up in new array upon the old, worn-out, thread bare theme as to who deserves the more honor, Sampson or Schley. We are now to have a battle royal.

There is one consolation. Words and debates—even Congressional debates—do not often kill or burn or devastate. As a nation, however, we are having a hard time placing the honor where they belong, or of deciding how great honors should be conferred and upon whom. It is possible this generation will not see these grave questions decided.

Lent.

The sacred Lenten season, observed by many churches, in this and in other countries, began last Wednesday, Feb. 20, commonly called Ash Wednesday, this being forty days, exclusive of six Sundays, before Easter. The term Lent is derived from the Anglo-Saxon "Lencten" meaning "spring." The German word is "Lenz" and denotes the fast preparatory to the celebration of Easter.

Theoretically the forty days of Lent are fast days, and have reference to the forty days fast of Moses, Elijah and our Lord. In reality these days are not of course observed as fast days, only special days being selected as those of fasting and prayer. Schaff's Encyclopedia says: "In ancient times the fast con-

sisted, in some places and times, in total abstinence from all kinds of food until evening on all days except Sundays; in other places and at other times, in abstinence from flesh and wine. But generally the fast was accompanied with the cessation of everything having a festive character such as public games, theatrical shows, etc. In the English church the celebration of Lent was introduced in the latter part of the eighth century. Lent, when observed today, retains its ancient features."

And so for forty days there will be throughout Christendom fewer card parties and less theater-going. "Society" will turn itself to prayers, penitence, alms-giving and church-going. The churches that observe Lent, and the number is, we believe, on the increase instead of otherwise, will have frequent, solemn and impressive services and many worshippers, not present at many other seasons of the year, will have their minds, and thoughts directed toward Him who was crucified for their sins and rose again the third day to show them His power over death, sin and the grave. During this season many burdened souls have found, in this and in ages long since past, peace, pardon, and joy because of a reconciliation with that Savior whose persecution, death and resurrection gives rise to the now sacred name and time honored custom.

The important dates of the season are Ash-Wednesday, which this year fell on February 20; Mid-Lent, March 17; Palm Sunday, March 30; Good Friday, April 5; Easter, April 7. Many times during these days may our minds revert to that awful world tragedy which was enacted nearly nineteen centuries ago on Calvary's rugged brow that through it a better day and a gladder hour might dawn upon an otherwise lost and ruined world.

CHARGE TO CANDIDATE.

GIVEN BY REV. J. G. BISHOP, D.D., AT THE ORDINATION OF REV. D. P. BARRETT.

The following is the charge given by Rev. J. G. Bishop, D.D., Mission Secretary, at the ordination of Rev. D. P. Barrett, at the New Lebanon church, Va., November 1, 1911, and furnished for publication on the request of the Eastern Virginia conference and later by the editor of the Sun.

MY BROTHER:—We have taken it for granted that you have been called of God to the ministry of His Word. By giving the free consent of your own will to this call, and receiving from this presbytery of ministers the laying on of ordaining hands, you are accepting the highest position—a position fraught with the gravest responsibilities—of any position to which man was ever called.

You are to go forth with the eternal destiny of souls in your hands!

In view of the responsibilities of your calling; the arduous duties of your calling; the issues of your calling—issues of life or death, life, eternal life, if you are faithful—in view of these things, in the name of God, and Jesus Christ, and the elect angels, I charge you first of all, and as including all, in the words of Jesus and of Paul: Preach the Word. Preach the Gospel. Preach the plain simple gospel of Jesus Christ, and not the opinions and theories of men about the gospel.

Be careful not to substitute science and philosophy for the gospel. Science and philosophy are good, as related to this life; they may be good to make plain and illustrate the gospel. But they possess within themselves no regenerative power, "gospel is the power of God unto salvation;" and you are to go forth with the message of salvation; therefore, Preach the Word, Preach the Word.

Christ is the incarnation of the "Word." To preach the Word, in the true sense, is to preach Christ. Paul said, (Gal. 1: 15, 16) "It pleased God to reveal his Son in me, that I might preach Him among the heathen." Remember, my brother, you can not preach the Word, the Gos-

pel, Jesus Christ, effectively to the heathen—to whom you are soon to go—or to any other people, unless Christ is revealed in you. I charge you, therefore, to be sure that you have and maintain this revelation in you.

You have doubtless given much thought as to the best manner of preaching the Word. While topical preaching may occasionally be allowed, this should be the exception and not the rule of preaching. It is popular to announce a topic from the pulpit or through the press, and often the more quaint or outlandish the more popular it is. Then topical preaching is so much easier than textual and expository preaching. Almost any school boy or girl can prepare and give an essay on a given topic. It is a lamentable fact that much that passes for preaching these days is as barren of the gospel as the ordinary high school essay. It was the "opening to them the Scriptures" that made the hearts of the disciples, on the way to Emmaus burn within them.

So, my brother, open the Scriptures, unfold the Scriptures, apply the Scriptures—and you will make hearts burn, and will save men.

I charge you to preach the Word in faith. One of Spurgeon's young ministers came to him mourning that his preaching had so little effect, produced so few conversions. Said Spurgeon: "When you preach, do you expect that souls will be converted under that sermon?" "No," said the young preacher, "I must confess that I do not." "And that is the reason," said Spurgeon, "that they are not."

Not only preach in faith, but preach what you believe. If you have doubts, keep them to yourself. To tell the people the things that you do not believe, or about which you yourself have doubts, will produce no convictions, inspire no lives, save no souls, build up no strong churches. You better not spend much time with the "higher critics," or the lower critics. But spend as much time as possible in studying the Word—in declaring, unfolding, and applying the Word, and you will convert sinners, feed souls, and develop Christian character.

I charge you to preach the Gospel, "not in words which men's wisdom teach, but in the demonstration of the Spirit, and in the power of the Holy Ghost sent down from heaven." Thus did the Apostles, and thus have all soul winners and spiritual church-builders preached.

Further, I charge you to "give attention to reading, to exhortation, to doctrine."

TO READING: No matter how long you may live or how much you may know, you must read and keep on reading; you must study and keep on studying. The preacher that stands still must expect soon to see the church pass by him and leave him.

TO EXHORTATION: Is the gift of exhortation one of the "lost arts?" And what a loss to the church! I charge you to cultivate this gift as a supplement and seal to your ministry. After informing the judgment and quickening the conscience, appeal to the will through the emotions. This is the avenue through which most souls are reached. Not necessarily by death bed stories—but, remember that the tears of the congregation are the true praises of the minister, and not the flattering words about his sermon.

TO DOCTRINE: Not exhortation alone: doctrines, teaching, truth. These produce convictions, these form the basis of faith—without which there can be no stability, no development of Christian character. Yes, in due proportion, preach doctrine, and you will grow strong, intelligent Christians.

AS TO MANNER OF LIFE.

I charge you not to lose the man in the preacher. David said to his son Solomon, "Show thyself a man." Very essential elements of a true preacher are true manhood, and good "common sense." Show thyself

above every low, discourteous, or dishonorable act.

Let your conversation be scrupulously chaste, pure and clean. "Let no filthy communication proceed out of your mouth"—no matter where or in what company.

I charge you to avoid debt as you would the small pox. A preacher might afford to wear very plain clothes and live on very coarse and scanty fare (though his congregation cannot afford to have him do so), but he can not afford to run bills and go into debt. If you would not compromise your manhood, jeopardize your influence, avoid debt as you would a pestilence.

Trust God, my brother, and do your duty, and He will take care of you. "He that honor-eth me, him will I honor, saith the Lord."

Finally, I charge you to preach the gospel faithfully, lovingly, sympathetically, and to do this until death, or as long as the good Father gives you strength and ability to preach. Yes, be thou faithful in His work until death and thou shalt have a crown of life; for "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." May such be thy reward.

The Sunday School.

LESSON FOR MARCH 3, 1901.

BY REV. H. SCHOLZ, A. M.

JESUS BETRAYED.

Golden Text.—The Son of Man is betrayed into the hands of sinners.—Matt. 26: 45.

Read John 18: 1-14.

After the institution of the Lord's Supper Jesus and eleven of his disciples went across the brook Kidron into the garden of Gethsemane. Judas, by some means, knew that Jesus would be in that garden and he, therefore, got together a band of men and officers from the chief priests and Pharisees, and went to arrest Him. The crowd carried lanterns and torches to light their way, and they were also armed with weapons by which they could fight, if necessary.

When the crowd approached the garden, Jesus went forward to meet them and asked them whom they sought. They told him that they sought Jesus of Nazareth. He, thereupon, informed them that he was the one for whom they were looking. As soon as they heard this, it seems that something in Christ's calm demeanor struck fear to their hearts and they fell backward and prostrated themselves on the ground. Perhaps Christ exercised supernatural power to show them how helpless they would be, should he refuse to give himself up. He again asked them whom they sought, and he received the same reply. Then said Jesus, if you seek me, let these [my disciples] go their way. Just then Simon Peter drew a sword and cut off the ear of Malchus, servant of the high priest. Christ rebuked Peter for this, and healed the servant's ear, at the same time saying: "The cup which my Father hath given me, shall I not drink it?"

THIRTEEN little folks were sitting on a bench about eight feet long, seven inches wide, and so high that more than half of them could not reach the floor with their feet.

Add to this the heat of a tropical sun, and a corrugated iron roof, and you have a combination that is hard to beat for discomfort. Into this room the teacher and children come at eight o'clock in the morning and remain six hours. I make this statement that you may appreciate some of the difficulties in the way of a rapid growth of knowledge in the island, and also that I may call your attention to a matter that is in need of immediate notice, and one in which all who are willing may have a part.

The people of the island are

of his disciples were arrested, but when Christ requested them to let these go their way, there was no objection raised and the disciples all forsook him and fled.

3. These men sought Jesus for a wicked purpose. They found him, but their finding him did them harm. Perhaps, there are those today who seek Jesus for a sinful purpose. It is possible for us to pray sinful prayers, and entreat for something that would not be right.

4. "And fell to the ground." The wicked are always cowards. The man with murder in his heart cannot keep from shrinking before the gaze of him whom he would unjustly put to death. Conscience will most assuredly make cowards of us all if we have been guilty of wrongdoing; but "thrice armed is he who hath his quarrel just." "The wicked flee when no man pursueth, but the righteous are bold as a lion."

5. "Let these go their way." Christ is always solicitous for the welfare of his people. They may have to undergo hard experiences sometimes, but they will never have placed upon them more than they can bear. The apostles were maltreated in many ways, but they were given strength to bear them up in all their trials.

6. Simon Peter, having a sword, drew it. He would fight his way out. But the world is not to be redeemed that way. The Christian warfare is not to be fought with swords. Religion cannot be beaten into a man. Mohammed established his religion that way, but what account is it? It lacks the power to save, and is useless, a mere help-meet to the devil. Christ's religion is a religion of peace. It is to be promoted by preaching the Word, and living the Word. Jesus emphasized this when he healed the servant's ear.

Mission Department

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

AN OPEN LETTER.

BY REV. H. J. RHODES.

In view of the fact that many of the people of our churches have not had the means at hand to study the "Porto Rican" question, I think it advisable to lay certain facts before them in this manner. Yesterday I was permitted to go with the Supervisor of public schools for this district, and visit two of the schools taught by Porto Ricans, and learned several things that it would have been hard for me to understand without the aid of my eyes.

The United States government is doing a large amount of work here in providing books, pencils, blackboards and other supplies, but there is very poor provision in the way of buildings. In one of the buildings where I visited a school, there were forty-nine children, and they were obliged to sit so close on the four benches that they could not move the position of their books without some one getting down off the seat.

Thirteen little folks were sitting on a bench about eight feet long, seven inches wide, and so high that more than half of them could not reach the floor with their feet.

Add to this the heat of a tropical sun, and a corrugated iron roof, and you have a combination that is hard to beat for discomfort. Into this room the teacher and children come at eight o'clock in the morning and remain six hours. I make this statement that you may appreciate some of the difficulties in the way of a rapid growth of knowledge in the island, and also that I may call your attention to a matter that is in need of immediate notice, and one in which all who are willing may have a part.

The people of the island are

very poor, and must have help for a few years until they overcome the difficulties growing out of the change of government. Public free education is new and many are not able to avail themselves of it because they are not able to clothe their children. With the coming of the American army there came a new order concerning dress, and now the people must be clothed according to the manner of Americans. Thousands of children could go to school if they had clothing.

The climate, as you know, is warm, and only thin clothing is of use. The ladies of Ponce have organized themselves into an Aid Society for the purpose of taking charge of the work of making and distributing such clothing as may come into their hands, and I am charged with the duty of writing this letter to our churches to ask if there is not a number of persons among us who would esteem it a privilege to contribute cotton cloth in such quantities as they can afford to be cut and made here by the above named society. Small packages of two or three pounds can be sent by mail at one cent per ounce, and I think arrangements can be made for larger packages through the Mission office. The steamship companies carry freight at sixteen cents per cubic foot from New York.

There is another need.—If we had a number of young men who are willing to teach school for about what it would cost them to live, there are splendid openings for mission work of the real sort.

I rather think transportation could be secured from the Department of Education for the island for possibly ten Christian young men, if they would agree to teach out in the country towns.

This supposition is not wholly guess work, but is partly inspired. I believe this day of opportunity for a great work on the part of the Christian people of America, and God will call for an accounting for our acceptance or rejection of it.

Three hundred thousand children, who are to be future citizens of the great republic of the Western hemisphere, are reaching out their hands to you for help. Will you answer to their cry, and send the relief? Send your answer to Rev. J. G. Bishop, O., or to the writer.—Christian Messenger.

Ponce, Porto Rico.

THE NEW JUDAS.

In all the great slaughterhouses where thousands of beef cattle are converted into army rations, there are trained and employed decoy animals whose sole occupation is leading their kind to the shambles. The old-time drover used to ride behind his steers and force them with blows and goads to their doom, but not so today. It is found much more efficacious to take advantage of the natural trustfulness of the poor dumb creatures in those of their own order. So in each yard there is kept an ox, called by the driver, "Judas Iscariot," who slowly and enticingly walks before the newly arrived drove, along the schutes and up the elevated bridges, to the killing room. Just before his arrival at the end the decoy steps aside, and the following multitude falls under the ax. Although he is only a brute trained to his bloody business, every man and boy in the stockyards hates him. But the miserable four-footed betrayer is an angel of light compared with the man who is luring on the trustful youth, hope of home and darling of his mother's heart, to his sure death and final damnation. And every boy who grows to manhood, whether in city or country, must meet more than one "procuress to the lords of hell."—The Interior.

Life is a brief race. It looks like a long one to him who from childhood looks ahead, but always to him who looks backward from the summit of age as a very short race.—Sel.