

# 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, 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.

We are surprised, THE NEGRO not to say disgusted, that certain papers in North Carolina are trying to inject the negro question into the national campaign. For three months prior to Aug. 2, all over the State, that one issue was debated, discussed, told and retold from almost every "stump" and street corner in the Commonwealth. When the polls closed Aug. 2, and a few hours later the result was announced we thought that issue settled, and settled forever in the State, but scarcely was there a breathing spell before here comes the cry again of "negro domination." Such conduct is nothing short of the ridiculous.

We believe that the good people of the State know when they have enough. And we believe that they now have enough of a question which has been settled, the agitation of which engenders ill-will and race prejudice. We believe further that it will help no party and win no votes to have such an issue in its platform. We want larger issues discussed, issues which instead of stirring up strife, teach the people something of economics, right laws and good government. We do not believe the leading men in the two great parties desire that this issue should be forced upon the people again. If the effort is made, and in some parts it is being made, it will be, as it is, the effort of petty politics and very little politicians.

Long enough have we had the stirrings of strife, passions, and race animosity. Let the good people who desire justice and good government ignore such an issue, if resurrected, and in the light of reason and common sense give themselves to the consideration of larger and better things and to the settling of issues more weighty and momentous.

The London Standard tells LABOR-SAVING MACHINERY. of a new English invention which is to revolutionize the spinning industry. Mr. Belanger's air-cushioned spinning-ring is spoken of as increasing the product of each spindle half, but the English inventor promises still greater things: "Its employment will dispense with all machinery between the operation of carding and spinning, thus doing away at one sweep with drawers, slubbers, intermediates and jack machines." There is to be a vast saving in floor space and cost of machinery, says the writer. "The high rate of speed and consequent increase in output with which the American inventions are credited are more than equaled by the new English process, while the simplicity of the whole operation is almost startling."

Another appliance which "mercilessly dispenses with the labor of human hands, and with the population pressing upon means of subsistence," to quote Hon. Adlai Stevenson. With the "product of each spindle" increased 50 per cent, the doing away with "drawers, slubbers, intermediates and jack machines, the vast saving of floor space," curtailing the outlay for buildings, and a vast saving in the cost of machinery all this when as now constitute the pro-

ductive capacity is beyond the requirements of the world pressing upon the means of subsistence, but emphasizes the feature of the labor problem which most needs the best thought of the statesman as well as of the philanthropist. The inventions of the age, more particularly in the line of labor-saving machinery, are developing a condition of affairs in the labor world which is fast becoming acute.

The above is taken from an editorial in one of our leading dailies and contains a great deal of current economic doctrine which startles the multitudes whenever a new invention of a labor-saving machinery is made.

For the past forty years in particular labor-saving machines have been invented almost daily. The total for the period named is almost without number. If then labor saving machinery were injurious to labor, either by lessening the number of laborers or decreasing the wages of labor, it seems that somehow we would by this time begin to feel that injury. But we have not. Take for example that branch of industry in which, possibly, more than in any other industry labor saving machines have been invented, viz., manufactured goods, cotton, yarns, etc. What do we find?

In 1860 the amount of capital employed was \$1,000,000,000. Number of hands employed 1,311,000. Amount paid in wages, \$378,800,000. Twenty years later, 1880, amount of capital employed in the same industries, \$2,790,000,000; hands employed, 2,732,000; amount paid in wages, \$947,953,000.

The last twenty years will show a similar increase. That is to say, while labor saving machinery has been invented at a tremendous rate, such as the world never saw before, the number of hands has increased from less than one and a half millions to over two and a half millions, and wages have increased from three and three quarter millions to nearly nine and a half millions. It may be set down as a rule that in those lines of industry where there has been the most rapid improvement in labor saving machinery there has been the most increase both of the number of laborers and of the wages of labor to each employee.

We too often forget that the wants of man increase and multiply far more rapidly than any increase in labor saving machinery or in production ever yet discovered. Such a thing as a general over-supply of all commodities is a mathematical impossibility and an economic absurdity. While labor saving machinery increases the supply, the supply multiplies our wants. Often supply leads and increases demand as well as vice versa. The world need have no fear from the too rapid increase of those things that contribute to the pleasures, necessities and comforts of life.

We are making history, learning geography and studying CHINESE. A LESSON ABOUT CHINESE. the blowing up of the "Maine" over two years ago we have added a chapter entitled "The Spanish-American War" to our history, learned the geography of the Philippines and of South Africa and are now studying—intensely for this warm weather—the sociology, the traits, characteristics and conduct of the Chinese. Through the incidents, exigencies, excitements and interests of war we are at least getting something useful. Was it, after all, for this reason that war was instituted, viz: that the people of one nationality might learn about the people of another and then exchange ideas and traits with one another? In our school-boy debating societies we heard it argued that the Crusades were beneficial because they acquainted the world at large with itself and caused a general bartering of ideas and produce. At any rate we are studying China now. Every daily and weekly journal, every magazine

and almost every private letter has its word and say-so about China and the Chinese. The whole civilized world is studying China today as it never has before. Soon all of us will be adept scholars in the sociology of the Chinese. In so short a space we have not seen a more condensed and suggestive study of Chinese character and life than the following from The Outlook of August 11:

"For over twenty centuries China has been asleep; in truth, it has never awakened. It has had but the semblance of life; scarcely that. It is called an Empire; it is not; it is a conglomerate. Its people possess an ethical system, but no religion; their language does not even contain a word equivalent to the Greek Theos, the Latin Deus, the German Gott, the French Dieu, the English God. They are without faith in the future, without even desire for a future; they have always lived looking backward; their only worship, the worship of ancestors; their only reverence, reverence for the past. They are therefore without progress, growth, development; without even aspiration which is desire for progress. The Chinaman's characteristic is not despair, which is hopeless aspiration; nor contentment, which is restrained aspiration; but self-satisfaction, which is absence of aspiration.

"Without religion, without progress, without aspiration, these people are without civilization. The conflict between the West and the East, between Europe and China, is not a conflict of civilizations; it is a misnomer to call it so. A people who discovered the compass and are without commerce, discovered gunpowder and are without arms, discovered movable type and are without a press; a people whose best means of locomotion has been the wheelbarrow, and who have suffered in consequence frequent and devastating famines in a land of plenty; a people with coal-fields in a single province adequate to supply the world with coal for twenty centuries, but without mines because disturbance of the ground might disturb the subterranean dragons, cannot be termed civilized. Neither are the Chinese barbarians. They occupy a middle ground between the civilized and the barbaric peoples of the globe; they are embodied conservatism; for twenty centuries they have lived in a state of arrested development, well satisfied so to live. It is indeed claimed that they have an elaborate system of education. That depends upon what is meant by education. A schooling which ignores the needs of the present and the possibilities of the future, which teaches to memorize but not to think, which leaves the student ignorant of geography, astronomy, chemistry, engineering, in a word the world he lives in, the laws which govern it, and which measures education by a capacity to use words which ordinary men do not understand, we do not call education.

"And now China is awakening from her long sleep. Christian missions have done something by gentle means to arouse aspiration in a few of her people; the transformation of Japan has excited in others that emulation which is akin to aspiration; the war with Japan and its results have given a rude shock to China's self-conceit and made her rub her eyes. Just at this juncture an Emperor with a quick mind but not a strong will has arisen to foster reforming and progressive elements in this great unorganized population. Under that influence China has granted concessions to foreigners to build railroads and open mines; and railroads and mines have disturbed the torpid self-satisfaction of a more than medieval ignorance and superstition. China is beginning to awake.

Danger makes friends and companions of us all. China threatens. The combined armies of the civilized world march under one general to meet the foe,

### THE CHURCH'S OPPORTUNITIES.

BY PROF. E. L. MOFFITT.

#### I. THE CHRISTIAN SUN.

Ever since I can remember a great many members of the Christian church have pleaded for a cheaper church paper. They have claimed that the paper has been too high, and that it ought to be published for less. After six year's experience in editing and managing The Sun, I am sure that the paper cannot be published for less than two dollars, without loss to the publishers. However, since they have shown themselves so unselfishly willing to make the experiment, it behooves every member of the church—and most especially those who have been urging up on the publishers the wisdom of a decrease in price—to help secure the five hundred new subscribers, at \$1.50, necessary to insure a permanent reduction.

It is the duty of every family in the Christian church to take the CHRISTIAN SUN, if they are able—and I believe that nearly every family is able to take it. My observation was that it was not always the poorest members who failed to take it, but rather those who were least interested in the church and its enterprises. Very many of The Sun's strongest friends are very poor in this world's goods, but very rich in their Christian experience.

Bros. Atkinson & Lawrence have made a most liberal proposition, and they ought to get even more than 500 new subscribers by the first of next January. It is a fine opportunity to extend the circulation of our paper, and thus to strengthen the church and all its enterprises. Our editor and publisher are giving us an excellent paper, and with their editorial and business ability their possibilities are limited only by their opportunities. They are capable of giving us one of the strongest church papers published, and if they fail to do so, it will be largely due to the lack of sympathy and support on the part of our people. The prospects of The Sun were never brighter, and if we will do our duty, they may all be realized.

Professors Atkinson & Lawrence have done a great work for Elon College, as instructors in that institution. They have been true to its every interest, and the Christian church feels grateful to them for their faithfulness. Also it is a source of satisfaction to our people to know that in their present positions they will continue to add interest and strength to Elon.

#### II. THE TWENTIETH CENTURY FUND.

Another and a similarly promising opportunity before us as a church is in the Twentieth Century Offering for Elon College. Our institution has had a most successful career—the history of few colleges will compare with it—but it is yet in debt; and until this is liquidated it cannot measure up to its highest possibilities. Let us raise every dollar of the twenty thousand asked for by the Convention, and a new and still brighter day will have dawned for us. I do not know how many pastors and churches are earnestly at the work of raising their proportionate part of the fund, but I feel sure that there are many of them—and success will attend their efforts.

Neither Asheboro nor Waverly is a strong church, either numerically or financially, and yet both have already raised the amounts asked of them—and it required very little effort to raise them. Shall we not very soon hear of other names being added to the list? It will be an encouragement and an inspiration to those churches that are harder to work up.

Let pastors and people give Bro. Wicker their hearty and practical support when he comes around, and keep it up after he is gone, until every dollar shall have been raised. It is the opportunity of our history as a church, and he who fails to do his duty will do his church an injury that he will, perhaps, never be able to repair.

### AN ADDRESS.

BY J. E. WEST.

As we meet again in the annual session of the Eastern Virginia Christian Sunday School Convention, the question arises, What is the object of this convention, and what are its benefits? I have no doubt that all of the schools represented have active members who have never attended a Sunday school convention, and never will. These people never figure on indirect blessings and benefits, but only on direct ones. Not only is this convention beneficial for the exchange of ideas as to Sunday school work and the general promotion of the Sunday school cause, the interest it takes in and support it gives the Christian Missionary Association, but its social advantages are many and helpful. It brings about a more fraternal spirit among the churches and members, and we gather inspiration from the speeches, addresses, sermons, and songs of praise. As a rule, the members of our churches who attend most regularly our conferences and conventions, are the most interested in the various enterprises of the Christian church.

When first considering a subject for the annual address I was inclined to discuss "The relationship of the Sunday school to the church," but as Rev. W. C. Wicker, chairman of the committee on the Twentieth Century Fund desired me to speak on the "Twentieth Century Fund" during the session of this body, I have chosen that as my subject on this occasion. As the Twentieth Century Fund of the Christian Church South has been agitated but little as yet, I will first go into an explanation of same. At the last session of the Southern Christian Convention held at Franklin Va., it was decided to issue a call for a \$20,000,000, to be raised by the Christian Church South, to be used for the support of the Twentieth Century Fund of the Christian Church South. The offering can be in cash or subscriptions, and is to be taken by November 1, 1900, one-half of the subscription to be payable by January, 1901, and the other half by May 1, 1901. It was provided by the convention that the funds raised under this call must be used to pay off the debt of Elon College. No assessment was made on the conferences or churches but simply an apportionment. Each church is expected to give at least twelve and one-half times its annual assessment for the support of Elon College or what is known as the "Elon College Fund." If your church is now assessed \$12.00 for the Elon College Fund, it is expected to raise \$150.00 for the Twentieth Century Fund.

At the Franklin convention everybody was in favor of a Twentieth Century Fund call, and we only differed as to the purpose and the method of making the call. Since the Franklin convention adopted the present plan, let all loyal members of the church, ministers and laymen, rally to the call. But some may say "What has the Sunday school to do with this call?" I reply that the Sunday school is a part of the church. We want to interest the Sunday school superintendents, officers, teachers, and pupils in this work. I will give you a practical illustration of how the Sunday school can help a church when it tries to do so. The second Sunday in June was missionary rally day with the Christian Memorial Temple at Norfolk Va. They decided to put a foreign missionary in Armenia, and set apart the second Sunday in June, to raise, by means of a free will offering, \$600.00 to support this missionary. While they asked for a specific amount it was not an assessment. They not only got \$600.00, but the total offerings amounted to \$1,000. For four Sundays each class in the Sunday school took a special collection for this purpose, and in this way over \$200.00 was raised from the Sunday school alone. It was a red letter day in the history of our foreign missionary work. It was an inspiring scene

to see people give money freely and willingly. "God loveth a cheerful giver." It shows you what people will do when they consecrate their money as well as themselves to God. It shows you what a help the Sunday school can be in this matter if you will only enlist its interest in this work.

A committee of three consisting of Rev. W. C. Wicker, Prof. E. L. Moffitt, and myself, have charge of this work. We are not in this position by our own choice, but by the choice of the highest official body of the Christian Church. We want to say to you that the committee expects each of you to do his duty. Within the short time we have, and the funds and speakers at our command, it is impossible for the committee to make a canvass of the Southern Christian Convention. We must rely on the ministers and a few laymen in each church, and this is my method. I would ask the brethren of the ministry to lead off at once in this work. Time is rapidly passing away and November 1st will be here. Most all people will do their duty as they see it. Giving is a matter of education, and it therefore devolves upon the ministry to educate the laity as to their duty in giving. Don't be afraid to talk money. Don't be afraid that the raising of outside funds will cripple the payment of your salary. Show me a church that raises all conference assessments and responds liberally to all convention and conference calls, and I will show you a church that always pays its pastor's salary. You are regarded as the leaders, as the generals in the army. If the generals does not exhibit courage, confidence and enthusiasm, the soldiers will not, and defeat is sure. So it is with the minister. If you do not take hold of the work and present this matter properly, your members will lose confidence in your leadership and respect for your loyalty to church institutions and denominational causes. Since the highest body of the church has made this call, if you fail to respond liberally, your influence in the councils of the church will be impaired, your advocacy of new enterprises will fall flat, and your loyalty to the church will be questioned by the ministers and laity generally. If you will talk the Twentieth Century Fund, educate your people to see the need of it and the object of same, under the guidance of our Heavenly Father you will raise our money.

If the \$20,000,000 is given, our laity must give the most of it. To those laymen who are here, we want to remind you that this is a free-will thank-offering. We are living in the grandest century of all centuries. The blessings of mankind have never been so great as now. I appeal to you brethren of the laity—to uphold the hands of your minister in this work. Give liberally of your means to this cause. I do not specify the amount you should give, all I ask is that you give as the Lord has prospered you. If you have anything to be thankful for, express it to God by means of a free-will thank-offering. Other denominations have this "Twentieth-century Fund Call," and this is the way Christian America is going to give her thanks for the blessings of the present and past. Do you realize, my friends, that what you have comes through the goodness of God? I never knew but one man to apparently hurt himself giving to the church, and he is now better off than he was before, and that was a blessing in disguise. Well, you say, "I can't afford to give much to the Twentieth-century Fund, I have already given all I can to support the preacher." Don't let Satan tempt you this way. Don't let this privilege pass by without giving a small thank-offering. When a man becomes a voter, or becomes the head of a family, he takes upon himself certain responsibilities which he has never had and which he is willing to assume. So with you, my brethren of the laity. When you joined the Christian Church, you not only assumed responsibilities

as to the local church, but as to the denomination of which this is a part. Elon College is the property of the Christian Church South. It is your college, and it is my college. We must support it; we must get it out of debt. The Franklin convention has decided that this is the best plan to get the college out of debt. Established ten years ago, Elon College has already taken a high stand for the character of its pupils and for the thoroughness of its work. The great body of the Church will never know the trials and troubles of those at the helm, who have financed this institution for the first decade of its existence. Many of you will never know the sacrifices of its professors, in standing by the institution when they could command better salaries elsewhere. Many of you do not know that several members and ministers of the Christian Church, in years already past, have given over one thousand dollars to this institution, and others have given smaller amounts according to their means.

Place the College out of debt, and it will mark a new era in the history of our church. With an educated ministry, a better educated laity, with a foreign missionary from the South, and home missionaries in two of our progressive southern cities, we will enter the new century with brighter prospects than ever before. If we continue to be a missionary people, if we continue to enter the cities, and if we continue to support our educational institutions and to educate our ministers and let them live by the preaching of the word, we will make more progress in the next twenty-five years than we have made in the last hundred years. Don't stop the wheels of progress by saying "We can't," "We are not able," and so forth. If you can't help us, don't be a hindrance, get out of the way and give us a clear track, or the "Twentieth-century Fund" car may run over you.

I beseech you my Sunday school friends, when you go back home, to agitate this question. Let each pastor call together a few trusty laymen to decide the method to adopt in each church. Sound your leading members as to what they will give; get your Sunday school interested; pray God to direct you, and when you have your Twentieth-century Fund Rally-day, I believe you will have no trouble in raising the amount your church is expected to give. Impress upon your members the sentiment of the words "All to Him we owe," and catching the inspiration of that song, the offering will probably be larger than the amount asked for.

WHAT CAME OF A BEER-KEG SUNDAY SCHOOL. BY F. G. E., IN S. S. TIMES. Empty beer-kegs were donated by a kind-hearted saloon keeper to serve as pulpit and supports for the plank seats. That was more encouragement than there might have been, and the missionary accepted it thankfully. It was his mission, just then, to establish a Sunday school out in a little town in Western Nebraska. The saloons were well established and flourishing, why not a Sunday school and church? So the school was started, on an empty keg basis.

Some of the people were interested in having a Sunday school opened for their children, but they had grave doubts as to who could be found to carry it on. A young man-about-town, noted chiefly hitherto for his profanity of speech, was interested, and elected secretary. He became more interested then. Activity in behalf of the school, intense interest in Bible study, and his conversion followed. Then came a revival, and many others were won to Christ. The organization of two churches, with the erection of their own houses of worship, was an outcome of this.

One Sunday school soon be-