

# The Christian Sun.

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

1904 THE YEAR

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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.

### CURRENT COMMENT.

#### The Mormons.

The Mormon church is again in the public eye. Reed Smoot, an Apostle, one of twelve, of the Mormon church, was last fall elected to the United States Senate, from the state of Utah. A strong protest from the country at large has gone up against allowing Mr. Smoot to take his seat as Senator. A Senate investigating committee has been for several days trying the case. According to dispatches from Washington, this committee is going into the case pretty thoroughly. Some very interesting testimony has been brought out. Last week, Mr. Smith, the highest authority in and President of the church was on the stand, he being one of the chief witnesses for Mr. Smoot. Mr. Smith admitted that he himself practiced polygamy and was at present the husband of five wives, the first of whom he married over thirty eight years ago, the last he married over twenty years ago. He admitted also that seven out of the twelve Apostles of the church had a plurality of wives. He knew this to be contrary to the law of the land, but has preferred to take his chances with the law rather than abuse his conscience and his religious belief, he having married all these wives prior to the manifesto of 1890. This was all admitted as testimony in the case, showing the attitude of the church to the subject of polygamy. While Mr. Smoot himself was not reputed to be a polygamist, he was an Apostle of the church, and as such had to get permission from the church before he could become a candidate for Senator. The contention is, as we understand it, that while Mr. Smoot does not himself practice polygamy, he lends color and aid to that dangerous belief by being a member and an advocate of a church that does believe in it, and that he is a member of the apostolic band of twelve, seven of whom at least do believe in and practice polygamy.

No decision has yet been reached. This much is very evident: If Mr. Smoot is not himself a dangerous man to have in the United States Senate, he has been keeping mighty bad company, and that is always dangerous. His church had to grant him permission to run for the Senate and the majority of the twelve who rule that church and shape its polity do believe in and practice a very damaging and dangerous doctrine. Mr. Smoot has evidently been "walking in the counsel of the un-

godly, standing in the way of sinners and sitting in the seat of the scornful," at least if the Protestant world, and not the Mormon church, is to be the interpreters of the Word. But the Mormons have a Bible of their own, and do not, except in part, use the Bible of our faith and fathers. Their Bible was given, in most part, by direct revelation, so they claim, to Brigham Young and Joseph Smith, both of whom taught and practiced polygamy.

It would seem to be better to allow Mr. Smoot to return home and let some one else come to the Senate who has not been tainted by such close contact with bad company.

#### Farm Labor and Other Labor.

Sixteen and seventeen cent cotton is causing comment and speculation in many directions which may prove quite suggestive and helpful. It is declared that cotton is up to stay up, because labor to produce it is both scarce and high. There is something in this latter claim, though whether it will keep the price of the fleecy staple up for years to come is yet to be seen. But, that farm labor is scarce and high, cannot be called into question. Much of the colored labor has gone from the farm and has gone to stay gone. Your colored citizen likes to be in a crowd. Establish a sawmill, build a few shanties close together, and you can depopulate the community for five miles around, so far as colored labor on the farm is concerned. For this same reason—that they may be in a crowd—they have moved off to town.

Brethren, the solution of the farm labor problem is not with the colored man; he is gone, in large measure. It is with the white man; he has not gone yet, altogether. He owns the soil, and must cultivate it or let it grow up. He cannot well go.

Why cannot more of our young men be induced to stay on the farm? Why can a young man becoming of age not hire himself out to work on the farm and be as highly respected and esteemed among his neighbors as is the fellow who goes to town to measure molasses and cut calico in a store? The towns are full, Clerk hire is cheap. Wages are low in the molasses and calico business. We heard of a farmer the other day who offered a merchant his son, for board only as pay. The merchant had to decline. He could get others, plenty of them, (so he said) at the same price—for board. Think of it.

Is not tilling the soil honorable? Is it not respectable? Can it not be made to pay? Can farming not be made as interesting, elevating and inviting as keeping store or working in a factory? We believe with all our heart that all these enquiries may be answered in the affirmative. Don't discount, nor discredit the farm. Talk about your stores, factories and all that as much as you please, but this Southern country of ours is an agricultural section and its development depends ultimately upon the growth and development of the farm.

God has given us fertile fields and

a glorious climate. Work is honorable, nowhere more so than on the farm, and toil, though irksome, is a blessing fraught with its own great rewards. The man who does not toil knows no happiness, enjoys no reward. Don't forsake the farm. There is health and happiness there, and withal the very haven of hope for this goodly Southland. Field and forest, not shop and storehouse, hold our future.

#### Supreme Court Decides for Temperance.

The Supreme Court of North Carolina decided a case last week that is of far reaching consequence and scores a signal victory for the cause of temperance. The entire State now has an anti-jug law and the place of delivery is the place of sale. No town or city in this State can any longer ship out whiskey or beer to any other town or locality in which the sale is not allowed. It came about in this way.

The last Legislature passed an anti-jug law for four counties, Cleveland, Cabarrus, Mitchell and Gaston. The first section of the act names these four counties. But the second section leaves out all names entirely, thus making the provisions of the law apply to the whole State.

Soon after Durham voted prohibition, a whiskey and beer dealer moved off to Roxboro, a near by town, and began shipping his goods to Durham. A test case was made. The whiskey dealer won before the lower court. It was carried to the Supreme court, and this court has reversed the decision of the lower court and held that "the place of delivery is the place of sale," not only in the four counties named in the special act, but over the entire State. So the temperance people woke up last Wednesday morning to find a law prevailing over the whole State, the very law which many did their best to get the Legislature to enact, but which that body would not (knowingly) enact. The man who helped to draft this bill for the four counties named, says he had no idea of writing a law that applied to the whole State. But intentions do not hold in law, and the Court decided that the words in the second section apply to the whole State as well as to the four counties named in the first section. It is a heavy blow to many whiskey interests of the State as they did a heavy mail and express business in prohibition districts. But the temperance people are grateful and have great occasion for rejoicing. Men, even Legislators, sometimes do better than they intend. And the great God sometimes uses the frailties of human thought and the weaknesses of human speech for the advancement of the right and the cause of virtue, temperance, sobriety and truth.

If any of our readers desire information, facts or statistics about temperance and the prohibition movement we advise them to send 15 cents to the United Prohibition Press, 92 La Salle St. Chicago, Ill., and get a copy of the American Prohibition Year Book for 1904. We are in receipt of a copy and regard it as very valuable for reading and ready reference.

#### The Christian Loan Association Explained.

In sending out letters last week to individuals and committees I promised that a full explanation would be given, in The Sun, of the work the Christian Loan Association seeks to accomplish. We first have to raise a fund. Our only way to raise this fund is by voluntary memberships, by bequests, wills and contributions. Later we may propose to handle funds for those who have money to lend, turning them back the interest and principal as agreed. This would work the same good to building churches, except they would have to pay more interest, say 6 percent instead of 4 percent. But this has not yet been considered by the trustees. The membership plan we are now working through a committee at each church who ask for memberships at \$1 each, asking each member to take as many as he can support, to be paid annually. We expect \$1,500 this way this spring, which will be increased each year following and the interest realized over running expenses will be added to the general fund. I see no reason why in ten years we should not have a fund worth \$25,000 and all the time aiding and encouraging Christian church buildings. It is the duty of every church member to aid this work by becoming a member. By so doing you will never be any poorer, but will make others happy and will some day be proud that you have helped your church in building homes for Christians, as well as broadening their influence. There are those who can bequeath sums payable after death of a stated sum, or the trustees would entertain propositions like this: Suppose you want to give \$500 or \$1,000 at your death, but need or want the interest while you live. Just give now, provided the interest is secured to you while living. In this way church extension is encouraged and the owner gets his interest, which is all he ever wanted for himself, and God gets His interest at an earlier date. Merchants have in buying what they call "dating," which makes their bills mature later or save discounts at a more convenient season, but dating as above means your discounts just as soon, but goods (churches) sooner.

Regarding contributions and wills. Contributions are acceptable and will aid temporarily, but memberships are to be trusted for our permanent growth. As to the will plan, why not leave your property, or a part of it, in a way that its noble work will be felt as long as it is money, and the record as well as the acceptance of the will on the books of the association will be a monument to your memory that will outlast a marble spire.

These funds, when raised, will be loaned to churches that desire, either in the country or towns, and when building or rebuilding, most of them need such help.

The opportunity is open to all to help raise this fund. Will you help? Sincerely,

Greensboro. R. S. PETTY, Sec.

Blessed are the merciful, for they shall obtain mercy.

#### A Voice From Nebraska.

BRO. ATKINSON—No traveler's sketches in foreign lands have done me more good than yours in Florida. I have read and re-read your descriptions of the Tampa climate, tropical foliage, flora and fruits, and have given your description to our Nebraska papers. Florida, from Charleston due west of Joppa, to St. Augustine, reminds me of the half-tropical and tropical land of Palestine, in climate, seasons, flowers and products, upon which I have lectured a hundred times, but not so much on account of the country as for the sweet associations of sacred things like the life, labors and mission of Christ, His apostles, and Bible histories.

I read The Sun with new interest, because from the triangle points of Elon, Suffolk and Covington I have weekly sweet instruction from cultured and consecrated men, as well as from within and far out of this triangle line. I would like to be today (Feb. 23) with the brethren at Asheboro, N. C., and hear the pastor's first sermon in special meetings, and shake hands with Brother E. L. Moffitt and other holy brethren; or be at Columbus, Ga., and take off my winter coat and help our cause there while it is weak and needs help; or range through Alabama among some of the country churches of ours as did Joseph Thomas in the South and Elias Smith in New England, setting young evangelists of our day a good lesson in "labors abundant."

As I advance in years I feel the need of more young men enlisting in the ministry. There is a great need of them everywhere, North, South and in Canada.

I wonder if Elon is fully mindful of that great mission of bringing both young men and women to the front in the ministerial work? It is a worthy mission. This is why we consecrate money in the endowment.

I like the treatment and kindly remembrance Brother Butler has been receiving of late from his brethren at Raleigh. All kinds of the good things of this life. The Lord knows how to put it into the hearts of donors to do such work, just where it is needed. Oh! how it stimulates His children to go on sowing the good seed early and late.

As for sanctification, it is the setting apart of a person from generally ignoble and wrong work to a higher mission in life. The tocsin began to sound before the brazen trumpet was heard from Sinai. My people, separate yourselves from idolatry, consecrate yourselves to my holy service; and the silver trumpet of Christ and His apostles is heard now through all the land. The refrain is heard: "Come ye out from this world's sins, touch not, taste not, handle not the unclean things, but separate yourselves, sanctify yourselves, your souls, and present your bodies a living sacrifice, holy and acceptable unto God." Take Christ as your example and live as near as you can to Him without sinning.

Write again, Brother Klapp, on this subject.

J. R. HOAG.

Wymore, Neb.