

# The Christian Sun.

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

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## ADDRESS

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

## EDITORIAL COMMENT.

### Farm Facts and Figures.

Year by year farm life becomes more profitable and pleasant in the United States. More profitable for two reasons: first, because farmers are becoming more intelligent and apply more skill and method to the management of their farms; secondly, more machinery and labor-saving devices are being used. More pleasant for two reasons: city conveniences, daily mails, better schools, improved highways, are being developed rapidly in farming communities, and, secondly, the labor of the farm is not so irksome as formerly.

If there is any life freer, happier and, in every regard, better than that of the farm we have never found it. For honesty, integrity and, in fact, the stout and stable virtues, you will go to the farm, not to the forum nor to the market place to find them.

But to the facts and figures, which are usually dull, but which in this instance are so stupendous and agreeable they must prove of interest to every one.

During the year 1905 the great staple crops of our country were valued at the inconceivable sum of six billion dollars. Secretary of Agriculture Wilson reports that the year's corn crop was worth \$1,216,000,000; milk and butter, \$665,000,000; hay, \$605,000,000; cotton, \$575,000,000; wheat, \$525,000,000; eggs, \$520,000,000; tobacco, \$52,000,000, and so on. "Every sunset during the past five years," says Secretary Wilson, "has registered an increase of \$3,400,000 in the value of the farms of the country."

Verily the farmer—every average farmer—is growing richer and richer year by year, if statistics are true, whether he admits it or not. And herein is our nation blessed and is glad. For when the farmer prospers the whole country prospers for his is the basal work and wealth of our whole national and economic fabric.

### Women Wage Earners.

Complaint is often heard, especially in towns and cities, that women are crowding men from many positions formerly held by men only. The complaint is not without foundation in fact: but the last census reveals a situation in this regard not generally known.

The estimate is that a third of the women, not including house-wives on the farm, earn their own living. The per cent. has largely increased in the last decade and is still on the increase.

In the Woman's Home Companion for February we notice some queer, not to say startling revelations from the last United States census reports. Look at these odd professions in which women are engaging for a living: Stock raisers and drovers, 1,947. Of wood choppers there are 113. Civil engineers and surveyors, 84. Watchmen and policemen (the census should say watchwomen and policewomen but the new terms are not in vogue yet) 879. Boatmen and sailors, 154. Blacksmiths 196. Railway brakemen 31. Conductors 7. Plumbers 126. Fishermen and oystermen 1,805. Miners and quarrymen 1,370. Authors and scientists 2,616. Guides, trappers, hunters and scouts 1,320. Hack drivers 42. Masons 167. In fact there is scarcely a calling now, in our country, in which women are not competing with men. As clerks in dry goods stores, stenographers, and book keepers, women are driving the men to the wall and taking possession.

As to what effect all this is to have upon woman's strength, and man's regard for her, is a problem of the future to which the present offers no solution.

### A Notable Benefactor.

A few years ago people laughed at the Salvation Army and their carryings on on street corners more than they do today. And for good reason the scorn has grown less and less. The Salvation Army has proven its ability to live by doing a deal of good work. It has reached a class and done a work that no other organization ever has. The fruits of its labors have been seen and today the world recognizes in its founder and chief spirit, General Booth, of London, who is still living, a real and genuine philanthropist.

That the people of England have confidence in him, and in his work, was proven by the recent announcement that a half million dollars have been given him, by popular subscription with which to carry out his colonization scheme. With this money, General Booth is to take the very poor from the city, carry them to the country and furnish them a farm on which to make a living. The purchase price of the farm is to be repaid by the purchaser in twenty-five installments. This is what Prof. Peabody of Harvard once said was taking the mud of the city to put on farm lands of the country in order to increase the productions thereof. General Booth is to plant his colonies not only in England, but in other lands as well.

Who knows but this is the beginning of a great movement to help transplant the very poor—the submerged tenth—of the cities to the country where an honest living at honest labor can be had? The time is ripe for such a move-

ment, for it is known of all men that the very poor of our day, the hopeless and the helpless poor, are not in the country, but in the city. People can make some shift and get some sort of living in the country. In the city it is different. There great poverty does its deadly work and, cold, hunger and starvation claim many a victim. If Gen. Booth has solved the problem of saving the city's very poor, the world will name him one of its greatest benefactors.

### Canned Goods and Cold Storage.

So many charges have been brought against canned goods and cold storage of late that the Department of Agriculture entered into an experiment to prove these charges true or false. A number of government clerks have offered themselves to be experimented upon, as compensation for which no board is charged them. "Nothing that has not been in storage for at least a year is fed to the experiment squad. The food is prepared by a cook who has passed the civil service examination, and he makes it as attractive as possible." The men have been living on this canned and storage food now for eight or ten weeks and so far have shown no bad results. Whether it is increasing or decreasing their flesh is not yet given.

This is what may be called a vital experiment with living fact. The young men at least are to be applauded for offering their stomachs as test tubes to try an experiment, which could not be tried in any other way.

### Digging Bible Gold.

Bro. Editor:

With your kind permission to use a bit of space in the SUN-columns, now and then, I will try to suggest to as many of your readers as care to work with me, a series of word-studies, in an effort at

### DIGGING BIBLE GOLD,

for the enrichment of the heart-thought of believers. I may accomplish not much, but if I can get a few to join me in the effort, I shall be repaid. The desire is to make it possible to feed the heart on some treasures that are now hidden, not to the scholarly, but to the average reader, without a little help. I will avoid needlessly introducing any controversial question, my purpose being to enrich the heart, rather than distract and disturb the mind over mere technicalities in grammatical construction.

Let us begin in a good place. Turn to Luke 11:8: "I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

The heart value of the emphasis in this verse is wrapped up in that word, importunity! The English gives us only a hint at its intensity. A free translation of the Greek word 'hanaideia' which is translated in the Authorized and Revised Versions, importunity, gives the full significance of the thought, and

that would substitute for the word importunity, the word shamelessness. Importunity simply means the urgency of a demand, or the pressing of a plea, but the word shamelessness in this connection brings out the real thought of the original. So earnest you can not shame him into quitting his plea. Then it would read:

"Though he will not rise and give him because he is his friend, yet because of the daring shamelessness of his begging, he will arise and give him as many as he needeth."

The difference is just that between two beggars: One would like to have, and because of this fact, presses his claim modestly, even timidly; while the other one stung and urged by a burning sense of his great need, presses his plea for help with a shameless daring, and gets help. He was shameless in his begging to the extent that he plainly showed he would not be put off—he must have help. While in polite society that would seem to indicate a lack of modesty as doubtless it does, but keen want is not acquainted with modesty; and suffering under the pain of its lack, it must have. And this is the figure under which our Father reveals to us his idea of a needy and a hungry soul coming to Him for help—that is His idea of praying. A good commentary on this idea as wrapped up in that word shamelessness may be found in the instance of the widow who, because she would give the judge no rest in her begging, was answered by the judge that he might not be further troubled by her. See Luke 18:1-8.

Be careful not to associate the purpose of this judge in answering this widow, with that of God in answering the plea of His children. The point He wishes to press upon us, as His children, in that he would have us come to Him with the earnestness which characterized the importunity of these two individuals. It is as the violent taking the kingdom by force—the force of earnestness. See Matt. 11:12. Let us in prayer cultivate such earnestness.

### GOLD DIGGER.

Sunday School Lesson for  
Sunday, January 28.

The Baptism of Jesus.—Mark  
1:4-11.

The various rites of the Church established by Christ are intended to set forth in striking form the evil of sin, and to typify the work of the Saviour who puts away all in.

The lesson today teaches of the establishment of the ordinance of baptism and that Jesus himself received this ministry. The baptism of Jesus is recorded by three of the Gospel writers, Matthew, Mark, and Luke, while John himself through modesty fails to record in full this particular event.

John, the Baptist, who administered this was the forerunner of Christ. His custom was to go about clad in coarse raiment, subsisting on locusts and wild honey from the wilderness. His work was calling upon people everywhere to repent and be baptized for the

kingdom of heaven was at hand.

There went to hear him numbers from Judea and Jerusalem. They were assembled by the river Jordan, at a swift, narrow, yet fordable place where John was preaching and baptizing with water, and at the same time saying there should soon appear one mightier than himself, the latches of whose shoes he is unworthy to loose.

Suddenly there appeared in the midst of the company the person of Jesus, requesting that the rite be administered unto him. John at first refused to administer this ordinance, deeming himself unworthy and the candidate free from sin, the washing away of which the rite is emblematic. Jesus insisted and as an example for us, received the administered ordinance.

While this act was being performed the Spirit in the form of a dove descended and alighted upon Jesus attended by a voice from heaven which uttered the approval of God and attested to Christ's divinity.

Now, John's baptism was that of water, while the baptism which Christ administered was that of the Holy Ghost.

Water baptism is an ordinance of the Church which by an outward application of water is typified by the blessings of the Gospel. Water is life giving. Without water life could not exist, and also has a cleansing and purifying effect. So the Gospel gives life to those dead in trespasses and sin, and purifies the defiled.

Since Christ received this rite he teaches by example that it is a duty we owe to observe this ordinance.

This should be observed in a simple and honest manner. In humility it needs be deemed a means to those who receive it of bringing them under renewed obligation to God and of placing them in closer relationship to the Redeemer.

G. W. T.

Kentucky—"Daughter of the East, Mother of the West"—the state of Boone and Clay and Lincoln, is getting ready for a great home-coming festival centering in Louisville, June 13-17, 1906. The Kentuckian is one of the most vigorous and attractive of American types, and the home-fire which ever burns in his breast, however far he wanders from the hearthstone, will leap to light at this call.—N. Y. Christian Advocate.

It would seem that the people of France are over-stepping the bounds of their ancient aristocracy in matters of rulers. M. Falliers, whom they elected president last week it the son of a magistrate's clerk and grandson of a blacksmith. If the dead can know, that is enough to grieve the soul of king Louis XIV for the next six million years. So the world comes more and more to enquire not where a man comes from, but what can he do after he gets here.

When you want to keep a secret confide it to half a dozen friends. They'll keep it—going the rounds.—Ex.