

# The Christian Sun.

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

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## EDITORIAL COMMENT.

**Wanderlust:**—If not that then put it wood-landlust. Who has not felt it, does not feel it now, this longing within, this heart hunger, this consuming lust to get among the trees, become a part of the sweet, fragrant forest? The odor of the fresh budding trees, the wholesome and healthful green of branch and bud and twig, the tender leaves shimmering in the mellow sunshine, the joyous blending of dogwood and maple, hickory and honeysuckle into a varied color scheme of gorgeous glory—these are only of the superficial charm that stir the heart and call the weary to roam and to rest in the redolent wood. This Wanderlust, handed down to us from Saxon sires and Briton breeding, calling us now to field and forest, has brought us to a goodly heritage and given us the best we know and have of civic liberty and religious freedom. For did you not know that our Saxon forbears worshipped God in the woods, declaring in their instinctive intelligence, that Deity was too great and powerful and mighty to dwell in a house made with hands? Tacitus tells us so. In the broad and boundless forest they assembled to worship God, to court the vigor of far spreading oak, the virile strength of sturdy hickory, and the careless, dauntless freedom that budded and blossomed there. Thence came the power that later demolished walled cities, that humbled to the dust and razed to the ground mighty, but proud and pagan Rome.

Our later forbears felt it no less forcefully; both Cavalier and Puritan felt it. This mighty American forest, millions on millions of acres, called with deep, and ever deepening intonation, to brave Cavalier and pious Puritan across the sea, housed and cramped and circumscribed there. The deep of our woods, this Wanderlust, called to Cavalier and wooed the noble Puritan. Before these savage tribe, barbarous host and wild wilderness slunk and fled away. The vine and figtree took the place of thorn and thistle. The mightiest Republic on earth sprang up where once a wild wilderness was. Wanderlust did it.

Have you looked out on the woods, my brother? There are beauty and charm and strength and freedom there. Listen to the trees and they will tell you a story of liberty and teach you a lesson of love and of life. How perfectly splendid, how simply gorgeous the trees and the woods and the flowers are now. This Wanderlust gnaws at our heart and we long for a look at the forest, for an hour, a day, a week under spreading oak and marvelous maple. We were born that way. It is the deep of Nature's voice calling to the deep of man's voice.

**Standard Oil on Trial.**—The Standard Oil Company was indicted recently in a Federal District Court at Chicago for accepting freight rebates recently and in violation of law. Like all that pertains to Standard Oil this suit was on an enormous scale. The indictment covered 1,903 offences. The trial lasted six weeks. There were three tons—six thousand pounds—of documents submitted to the jury. Of way bills, shipping orders, receipts and records there were more than fifteen thousand put in evidence. The jury—it only deliberated two hours—returned a verdict of guilty in 1,462 counts, the penalty of which, if the minimum is given, will be \$1,462,000 fine, or if the maximum, \$30,000,000. An appeal was taken to the U. S. Supreme Court. You cannot incarcerate a Company; and the Standard has a plenty cash with which to pay fines; so therefore rebates will probably continue.

**Colorado's Preacher-Governor.**—At the election last fall Colorado elected a Methodist preacher as governor. The State was tired of fraud and filth and foulness in high places and decided to clean up. Buchtel is

no mere sentimentalist. He has a mind to think and a heart to undertake. The people knew this and asked him to be chief-executive.

From reports this preacher-governor is making good and arousing Colorado is witnessing scenes. Its last Legislature passed a local option law that suited the governor's temperance sentiments. He accordingly made public announcement that "the Colorado local option law will be signed in the hall of the House of Representatives, Monday, March 25, 1907, at 1:30 p. m. The people are invited. All ministers, priests and rabbis are invited to assemble in the governor's room at 1:15." The people came; "America" was sung; a Scripture lesson was read; a message of cheer and hope was read by the speaker of the House; another message of cheer and hope was read by the lieutenant governor; prayer was offered; the bill signed; the assembled multitude sang that splendid hymn of W. Roscoe, "Great God, beneath whose piercing eye;" and, best of all, the governor prayed and pronounced the benediction.

Some may say that is a queer mixing of religion and politics. Let it be so. A whole commonwealth may go to such depths, just as frequently individuals do, that a minister needs to be called in and the ministrations of religion required. Religion in politics is not bad. It is politics in religion that works ruin. We could all wish that the politics of our day were more religious. And to that better day the sweeping tide of time is bearing us.

**A Good Bargain.**—So far as dollars go Uncle Sam drove a good bargain when he purchased the territory of Alaska for the sum of \$7,200,000. From that rigorous and frozen region our Government has already received in revenue taxes \$11,000,000; in gold over \$100,000,000; in furs \$30,000,000; and in fish \$96,000,000. Alaska is now found to possess the richest copper veins in the world. Some thought when Alaska was purchased our Government had only bought an iceberg and paid an enormous sum for perpetual snow. All lands have some advantage and the bountiful hand of Providence poured out some riches in every country.

## HIGHER CRITICISM AND CHRISTIAN PRINCIPLES.

Carlyle Summerbell, D. D.

Two of the live topics of the day are higher criticism, and its adopted child, the "New Theology." England is stirred over these as never before. Campbell's book recently published, was at once bought by the thousands, and papers, secular as well as religious, gave space to discussions pro and con. Theology is an interesting subject, although the discussions concerning theology are sometimes as dry as dust. But a man who says he is not interested in theology, is not informed, or not religious, or not normal. For the subject of the Deity is surely large enough, important enough, and practical enough for all.

A few years ago I published a little pamphlet on Higher and Lower Criticism, which was kindly spoken of by such men, as Wm. Hayes Ward, editor The Independent; Rev. D. E. Millard, Rev. D. A. Long, the late Prof. W. A. Bell, Rev. Dr. M. W. Baker, and Rev. Dr. S. A. Eliot. In this, I gave three definitions of Higher Criticism, from as many different schools of thought as follows:

Higher criticism is the destructive forces of scholarship whose greatest delight is to annihilate the Bible and repudiate religion. Higher criticism is the "summum bonum," the whole truth of God, to which this age has just arrived by means of careful study of the wisest men and greatest modern scholars.

Higher criticism is the scientific study concerning the authors of Biblical books; why, when, and under what conditions these books were written.

To illustrate that these first two definitions are not overdrawn, allow me to quote from two sources. The well known litera-

teur, the late Rev. John White Chadwick, says in his book, The Man Jesus, "The doctrine of the New Testament's miraculous inspiration is no longer a doctrine that can be entertained by any person who is at the same time honest, thoughtful, and intelligent. . . . Omit the honesty, the intelligence, or the thoughtfulness, and the saying thus mutilated will not hold good. Taken in its entirety its force cannot be broken. Show me an intelligent man who entertains this doctrine, and the chances are ten to one that he lacks either thoughtfulness or honesty."

The well known Christian preacher of Indiana, the Rev. John T. Phillips writing in the Herald of Gospel Liberty of May 2, 1907, says, "I do wish that the brethren of the higher criticism faith would let up or shut up, and stop wrecking hope, faith and Christ. We already have a poisoned morbid society, and more sceptics, infidels, thieves, robbers, liars, hypocrites, licentious people and murderers than the church can convert, or our crowded penitentiaries or hell can accommodate. Gentlemen, for God's sake, stop increasing the crowd!"

I believe that the man with common sense judgment will see at once that there is a possibility of these two brethren having been just the least bit excited and therefore liable to exaggerate. And to the common sense man I appeal. It is neither the scholar nor the demagogue who will settle this oncoming struggle. It is the sense of the common people.

Our fathers of the Reformation in meeting the dogma of an infallible church with that of an infallible book, caused an emphasis to be placed on the scriptures, that almost destroyed all common sense apprehension of how the Bible came to exist. For we must acknowledge when we give any thought and sincere, unprejudiced study to the subject that the Church made the Bible. Prof. E. C. Moore says, "It was one hundred and fifty years after Jesus' death before writings concerning him were clearly apprehended as new Scriptures, and fully took that place." Protestants vehemently deny an infallible church, but if the early church people choose certain books and rejected others that compose the Bible, and the Bible is infallible, does not the church become also infallible in judgment, at least concerning the sacred literature?

Now the higher criticism endeavors to apply the historico-critical method, and to use common sense to discover the truth. And I claim that this is the exact spirit of the principles of the Christian church when we affirm, that individual interpretation of the scriptures is the right and duty of all. Why should we then object to the higher criticism? It is the practical application of our own principles, but our eyes are holden that we cannot see it, for the gifts of God are often refused. Why should we insist that Shakespeare be studied scientifically, or Mythology, and fear for the Bible to be studied the same way? Is there not a slight lack of faith? Any free investigation is impossible if you demand a certain result of the investigator. Such is the stand of the opponents of higher criticism to a large extent. They do not believe in individual investigation of so called essentials: they tell us that certain scriptures, certain dogmas and doctrines are established. But who has this authority? Has it been delegated to any man or set of men?

Professor Otto Pfeleiderer of Berlin, is one of the greatest authorities on the philosophy of religion. He published in 1905, a book, Christian Origins, which he offers to the world as the nature product of more than forty years of earnest study. In the preface to this book he says,

"Science is ever progressing and, naturally, the state of knowledge here presented will be but a step in the onward march. In what direction? With certainty, nothing can be foretold, but judging by all past experience, and by many a sign of the present, it may well be supposed that the progress of knowledge will not be toward the old tradi-

tion, but rather to a greater departure from it."

"When we hear 'Return to Tradition' recommended to us today, that means nothing else than return to the fundamental Catholic principle that dogma must rule history; for the tradition concerning the New Testament is the child of the old church-dogma, and the motive for such a return, is in its turn dogmatic, namely, the wish to employ the post-apostolic writings as the witness for the apostolic period and to substitute for a gradual becoming a completed thing, existent from the beginning, mysterious in origin and incommensurable in authority."

Since science is ever progressing, the author who smashes a theory of a higher critic, and shows something better, is to be congratulated by all sincere higher critics. Lots of crazy theories, and foolish notions have been promulgated as higher criticism, but the method of higher criticism has come to stay, and it is the method of to-day and tomorrow, and it has already destroyed the mechanical inspiration of the Bible, which can never again shackle man's free thought as formerly.

One of the amusing things in the present discussion, is that a well known radical like Prof. Harnack of Germany, is claimed by the conservatives to have practically joined their forces.

In the Herald of Gospel Liberty of May 2d 1907 an editorial note endorses a quotation from the Methodist Recorder, from Prof. Wright of Oberlin, who makes a confusing statement about Harnack's being compelled to surrender, etc. After hearing one of Wright's lectures, a friend told Mr. J. A. Savage of Medfield, Mass., that Harnack had been compelled to change his position, etc., etc., Mr. Savage wrote to the learned savant and received this letter:

"Berlin, Feb. 23, 1907.

Honored Sir: In America, as I hear, the most foolish judgments are frequently circulated about me and my theological point of view. Whence they come I know not. It is even said that I am no longer professor of theology, that I have changed my point of view, etc. All these things are untruths, with regard to your question let me say that as formerly I hold the Fourth Gospel to be no work of the Apostle John.

Respectfully yours,"

Brethren, let us have the truth. It may not be my opinion, it may not be yours, but what of that? Surely we are all more interested in the truth, than we are concerned for the notions of our brethren who lived a long while ago, and who were influenced by the strong traditions and superstitions of their times. The everlasting truth of God, is contained in earthen vessels. Happy is he who not only learns, but lives, the eternal principles of the Kingdom of God!

"By the light burning heretics Christ's bleeding feet, I track,

Toiling up new calvaries ever with the cross that turns not back

And these mounts of anguish number how each generation learned,

Since the first stood God conquered with his face to heaven up turned."

zSwansea Centers, Mass.

## SELF-LIFTING NOT YET POSSIBLE.

No man can get higher than himself by depending upon himself alone. And the man has not yet lived who is or who ever could be in this world, satisfied with himself at his best. Yet some still preach the gospel of "ethical culture," and urge that we offer to the "other half," in city and neighborhood settlement work, the opportunity simply to do their best, helping them to be clean and thrifty, but rigorously keeping from them any suggestion of religion or of a Christ who is a Saviour. Such effort is like attempting to lift ourselves by our bootstraps. The art of self-lifting has not yet been discovered. Men want Someone who will life them out of themselves. Christ is the only one who enables men to do better than their best.—S. S. Times.