

The Christian Sun.

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

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

Going to College? The schools and colleges are already announcing that prospects for "the best opening yet" are brighter than ever. There seems to be no doubt that school patronage generally will be largely increased the coming year. This is indeed news most gratifying to print. We doubt if a more wholesome announcement has been made in a decade. The time has come when the young man or woman who does not educate is put to poor advantage in the struggle these strenuous times have brought about. The race was never so trying as now.

True a person may make a living without a college education. But the struggle of this day is not to make a living. Anybody can do that. The effort now is to live a life—to attain to efficiency, bring things to pass, engage in real service. To say that a college education does not help to this is to say that a dull ax will cut as well as a sharp one. The process of the college is that of grinding the ax. One may still spend the day somehow with a dull ax, but he who means to cut will certainly use the grindstone.

In a few weeks now the parting of the way will come. John will go to college and grind away there for four years. Henry will go to the shop, the store, or stay on the farm. Six years from now Henry will be well advanced in business and ahead of John. Ten years hence Henry will still be trudging away in shop, or store, or field, and John will have outdistanced him in real service, usefulness and labor. Twenty years hence Henry will tell you of how he and John were boys together and how he made the mistake of his life in not going to college as did John when opportunity afforded. The world goes on telling that story year by year. Here is pity for the boy or girl who has opportunity for college and does not use it. That person is as doomed to remorse and regret in the years to come as night is to follow day. We have never seen a man or woman regret having gone to college and learned. We have seen thousands who have regretted with deep sorrow that they did not go to college. The wise will take counsel of the past.

Your Denominational College. Archbishop Farley, of the Roman Catholic faith, recently said this to an audience of Catholics in New York:

"I cannot speak too strongly on the subject of the necessity of sending Catholic children to Catholic academies. There is, I regret to say, a constant and I fear growing tendency to violate this most binding duty.

"Let no motive, social, financial, or political, lead you to fling your children into the jaws of infidelity and atheism.

"Only a few weeks ago a mother came to me almost in despair, entreating that a mass be said for her daughter. She had sent the girl to a woman's college—I will not mention its name, but it was an institution on the order of Vassar, Smith and Bryn Mawr—and in six months her faith had been tampered with to such an extent that she refused to accompany her mother to confession on Holy Thursday.

"Again I enjoin you, do not relax your vigilance in this direction."

That is plain enough and Protestants may well take warning of it. As a rule there is no place as safe for your son or daughter, from a moral, social, and religious point of view as your own denominational college school. There is there a sympathy, a fellowship, a spirit of fraternity and cooperation not to be found elsewhere. Commenting on Bishop Farley's remarks the New York Christian Advocate (Methodist) gives remarks that are sensible and reasonable to this effect:

"We direct the attention of our readers to this passage because quite a large number of Protestants send their daughters to convent-

ual schools. If it be so desirable that Catholic children should never be sent to Protestant schools, it must be equally so that Protestants who wish their children to remain Protestants should not send them to Roman Catholic schools, or to any schools—Roman Catholic or Protestant—that would undermine their religious faith. Parents have the right to judge what religion is best for them to teach their children. Bigots will teach them to judge harshly all other religions but their own. Persons without any religion will say, "Children should never be taught religion except in a general way, but allowed to make choice themselves when they grow up." The true standard is this: That without inculcating narrowness, parents should place children where they will see the superior religious advantages of their own communion, leaving them after they shall have been trained to retain or reconstruct their views by independent investigation as opportunity may occur or the development of their minds suggests.

"Protestants, both men and women, could do nothing better than to imitate the zeal of the Catholics in several of their methods in training up their children 'in the way' they think 'they should go.'"

The Law Is Enough. What Congress did for closing the Jamestown Exposition on Sunday is a plenty. Some around Norfolk and interested in the Exposition now want the gates open on Sunday—not for any harm or Sabbath desecration, you know, but just to use the grounds as a park. Certainly. But, brethren, the cry comes too late. Norfolk—what a pity(?)—will have to use some other ground as a park for Sunday sight-seers. Congress put the lid on, and sealed it hermetically, and it cannot be helped now. The esteemed Landmark laments sadly thus:

"Only the law stands in the way of opening the gates of the Exposition on Sundays. There is no other good reason why the public should not be allowed to use the grounds as a park on Sunday, the exhibits and amusements remaining closed. The section of the statute prohibiting such perfectly innocent use of the grounds on the first day of the week is foolish and oppressive. But it is the law, and Congress is not in session; so there is no way of setting the prohibition aside."

Yes, only the law, but that is enough. By the way, "how come?" The Landmark did not tell Congress (when it was discussing the matter of the appropriation for the Exposition on the ground that the said Exposition must close up on Sundays) that a "statute prohibiting such perfectly innocent use of the grounds on the first day of the week was foolish and oppressive?" The Landmark, like other friends of the Exposition, was quiet then—and very anxious for the appropriation, and with the appropriation came Sunday closing. Good. The Landmark's lament is very, very sad and pathetic, but nevertheless true in this, "Only the law stands in the way." But that is a plenty, for one time, thank heaven.

The Way of the Transgressor. Readers will remember that when a few years since gambling was prohibited in Chicago, certain men bent on this form of iniquity at all hazards, built and fitted out a gamblers' ship which floated on the lakes about Chicago, and there the gambling by day and by night went on in spite of all that Chicago law could do. But at last this movable gambling hell has come to ruin, and is out of commission. The Department of Commerce and Labor of the national government investigated the floating monster, and as a result has revoked its license and issued a decree which nullifies this, and all other boats that sail or float for the same purpose. Assistant Secretary Murray says, "There will be no more gambling boats on the Great Lakes unless they run in defiance of the law as pirate ships." This bad enterprise has come to wreck. Evil and iniquity are so perverse and persistent that it is always a source of gratitude and joy when they are run to earth and annihilated.

Students of the University of Pennsylvania earned more than \$25,000 last year.

*A DESTRUCTIVE CRITIC OF 2907.

(To the Reader of 1907.

Dear Brother: Although interested in the able writings of the higher critics of 1907, especially in their assumption of having discovered something valuable, as if the "historical method" were new in studying the Bible, I confess I became somewhat drowsy under their monotonous efforts to make the sacred writings seem to abound in misstatements. But I gradually absorbed their genius and spirit, and seemed to become a destructive critic, though calling myself a higher critic.

While in this state of mind, sleepy though I was, I seemed to live rapidly through the centuries, century after century, until I found myself moving among scholars who dated their letters with the numerals, 2, 9, 0, 7.

On seeming to be roused from a semi-consciousness, and supposing that a thousand years had passed from the time I fell asleep under the dreary chanting about the mistakes of the Bible, I seemed to be walking among the fancied alcoves of my library, now increased by the additions of a thousand years, and coming across the following correspondence I give you the letters, believing that it may be interesting to the reader to observe how the reasoning of the future destructive critic (writing in 2907 of our times in the spirit in which the destructive critic of 1907 writes of Bible times) will make the conditions of our generation to appear.

If we of the year 1907 know something of the conclusions of the learned gentleman of 2907 to be false, whose letters I now reveal, or if his modes of reasoning are absurd, or if he lays stress on insufficient data in his logic, or, especially, if he is ludicrously given to denying the statements of eye-witnesses to the facts which we of our time know to be true, these faults must not be attributed to me: for I copy the letters and publish them exactly as I found them a thousand years before they were written.

J. J. Summerbell.)

Dayton, Ohio.

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FOURTH LETTER.

Kinkade, New Zealand, 30, 8, 2907.

My Dear Grandson,

That the barbarous age, 1907, of which I have been writing, was also one of the most egotistical of the world's history, appears from a single fact: Notwithstanding great vice in its own centers of population, great suffering among the poor at home, great debauchery among its richest families (all proved by incontestable documents), the Americans were sending missionaries to heathen lands; and many of the Americans seemed to have no special interest in the conditions of the laboring people at home, or of a portion of the population still lower than the ordinary laboring people, called the "submerged tenth." It also appears plainly that none of the "higher critics" of that time had any interest in this part of the population. In fact, if we correctly decipher some of the barbarous books of that time, there was much amusement caused by a proposition made to send some of the "higher critics" to the heathen; to convince those benighted people that John did not write the fourth gospel, that there were two Isaiahs, that the Scriptures were made up of books approved by godly men and were really a library, and that God did not definitely reveal to anybody what books ought to be included in the Bible (as these collected writings were called, just as in our time). Some of the "higher critics" thought that these facts ought to be made known to the heathen, and, without doubt effort would have been made to send these important truths to them, had not two hindrances prevented: (1) There was no "higher critic" of that time who was willing to go to the heathen, except at a salary that was prohibitive; (2) The missionaries who were already among the heathen objected to sending such missionaries, on the ground that such teaching would have no influence in bringing the heathen to more important truth. But the egotism of the period, as well as its stupidity, is seen in the very fact of the proposition.

You must remember that our searches into the barbarism of that period are made with great difficulty, and we have been compelled to get the facts, sometimes, from dis-

tant regions. Every scholar of our time is aware of the tremendous heat of the year 1957, which destroyed most of the paper literature. But in the western part of what was then called Europe, in a village or city called London, some of whose ruins are still standing, there was published a periodical called "The Christian Life," evidently edited by a higher critic of the period. It is supposed by many of our literati that the copy of the paper that throws such light on the mission activities of the year 1907 was saved from destruction in the heat of the year 1957 by its religious coldness. However, the majority of scholars deny that a lack of spiritual warmth would be a preservative against physical fire: and it is really an unsettled question how the paper escaped the great heat. It would be interesting to state the theories that have been advanced, to show that spiritual warmth leads to physical warmth; but you only desire the accepted results of our investigations. The paper in question is mostly printed under the characters "June 1, 1907;" evidently a little more than a thousand years old. It is now accepted by all scholars that the characters "June 1, 1907," certainly reveal two facts. The "1907" evidently refers to the number of years elapsed since the advent of the Lord Jesus Christ. This proves that some of the people formally accepted Christianity. Our scholars agree that the word "June" is derived from the name of the Roman goddess Juno, the consort of the god Jupiter. This accurate reasoning has demonstrated to us that the worship of the Latin gods and goddesses still prevailed in western Europe in 1907, where the paper was published. This reasoning is corroborated, if corroboration were needed, by the fact that in that same country a small religious sect existed, which refused to date its epistles and business papers from the names of Latin gods, and said, "first month, second month," etc.

But it is admitted that the prevailing way of dating the papers of the time was that of the periodical, whose editorial matter on mission I now quote:

"It is announced that a commission of inquiry, composed of fifty laymen, is to go out from America to make a comprehensive and exhaustive investigation of the work in the foreign mission fields. The members are asked to specially report on the following questions.—(1) Is the missionary enterprise necessary, or are the religions of the non-Christian nations sufficient for their needs? (2) Is the work of the missionaries efficient and fruitful? (3) What can be done to make the work of the missionaries more efficient and fruitful? (4) What increase is needed in the way of men and money in order to evangelize the world? The Commission is the outcome of the recent formation of a laymen's missionary union in New York.

"Unitarians spend comparatively little money on foreign missions. Yet it is a remarkable fact that while Unitarian Christianity is being freely and openly preached by natives almost in every civilized country, especially in India and Japan, "orthodox" Christianity makes practically no headway in these countries, notwithstanding the enormous sums of money that are spent annually on mission work among both the Indians and the Japanese. This fact was emphasized and lamented by prominent speakers at the anniversary of the Oxford Mission to Calcutta (founded twenty-seven years ago) held at the Church House, Westminster, on Tuesday. Lord Hugh Cecil said that neither India, China, nor Japan would be converted until Christianity was preached by the native voice. At the present time it was very disappointing and disheartening that there was no native bishop. The Bishop of Lincoln, who presided, said it was sadly and disappointingly true that the great religious systems of the East were in an entrenched and unyielding position."

You will observe, my dear grandson, that the editor of the "Christian Life," which seems to have been a Unitarian paper of some kind, writes as though he considered the foreign mission efforts of his day to have been failures. If that opinion be correct, we may in part attribute it to the honors that were still given in that benighted age to the goddess Juno. For on every page of the periodical making the attack on foreign missions we find at the top the legend, "June 1, 1907." And some of our most distinguished scholars, in fact, the majority of them, con-

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