

The Christian Sun.

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

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EDITORIAL COMMENT.

School Houses and Temperance.—We used to hear not a little about saloons supporting the schools; that taxes from saloon privileges and fines from drunkenness went into the school-fund, and if you abolished saloons you decreased your school-funds and shortened the school term. While the argument was plausible and the conclusion inevitable, because the apparent facts were tangible and in figures, there was always a heart-sickness, a sort of disagreeable nausea, in the thought and a feeling that there was something wrong in spite of argument and figures. Like most other argument of alcoholic odor it was false to the foundation and deceptive throughout. It is pitiful to think of what a volume of falsehoods and hollow hypocrisy the saloon will have to account for in the final day of reckoning!

How utterly false and groundless was this one argument may be seen from a little history now being recorded in the affairs of this good Commonwealth. Rapidly, for the past few years, good people of North Carolina have been wiping out the saloon. County after county has seen the last one ousted till now seventy-seven out of a total of ninety-eight have no vestige of the saloon whatever, and the sale in the other twenty-one is limited and restricted. The State has a Governor who is a prohibitionist with his whole heart and preaches temperance everywhere he goes. Asked as to the results of this movement in the State, Governor Glenn said to a reporter of the Washington Post the other day: "One of the results is the building of two new school-houses in North Carolina every day." And therein Governor Glenn spoke the everlasting truth. Since man can not serve God and mammon he cannot support the saloon and keep up the school-house also. And as the saloon retrogrades the school-house multiplies and increases. Choose you this day whom you will serve, the deadly dram shop or the refining, life-giving school-house.

Loaves and Lilies.—The writer was on the street of a certain city in the afternoon some time ago when shops and factories were closing for the day. He was surprised to see the large number of laborers in overalls, soiled by the day's service, and with dinner pail in hand, returning home for the night, stop along the route and purchase a bouquet of flowers to pin on the breast of those sooty overalls or drop safely into the empty dinner pail, to take home to wife or child there. The first thought was that bread was not all that these men wanted in life. That lilies as well as loaves are necessary to supply the heart of man. And the man who crowds out the lilies with heart-hunger for the loaves only, misses the most and best of life. Love sometimes grows in the home with lilies, and he who crowds out the lilies in his mad scramble for the loaves will find his home the poorer because love and beauty and kindness and culture are lacking there. The 'Chinese epigram is not a bad one which enjoins: "If you have two loaves of bread, sell one, and buy a lily."

That means, which is eternally true, that the mind and heart as well as the body must be fed. Many a time the heart is famishing when the larder is full. Not infrequently the real hunger in the home is not for more loaves, but for a few lilies—some beauty, a little love, a ray of sunshine, a gleam of gladness from a tender plant or a flower that should blossom there. In our rush for the loaves it is madness and rashness to forget the lilies. Beauty as well as bread is necessary in every well kept and well ordered home.

Four Chinese girls have just arrived at Wellesley College and are the first sent to an American college by the Chinese government.

*A DESTRUCTIVE CRITIC OF 1907.

(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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EIGHTH LETTER.

Kinkade, New Zealand, 30, 10, 2907.

My Dear Grandson,

Although I have abundantly proved that the people of 1907 were egotistical barbarians, as would naturally be supposed of those not having the advantages of the year 2907, I will in further letters give you additional evidences. But now I wish to speak briefly of another point:

From what I have already written, you may possibly suppose that I derived only pain from my investigations of the conditions of 1907. But, on the contrary, in some respects I found satisfaction. For in that year and a few years prior to it the higher critics were active to a creditable degree. My satisfaction was not excited by the doctrines they taught: for some of them have since been refuted; but my satisfaction was excited by the disposition they manifested. They were incessantly teaching their tenets, and with the grand spirit of the martyrs they denied everything related by witnesses, if the thing was miraculous in its nature, or even remarkable. That enabled them, although they did not so intend it, to undermine the spiritual elements of Christianity, by exciting doubt concerning many of the events related in the Bible. They placed much emphasis on the negative. Professing to believe in the teachings of Jesus, they cast doubt on so many things stated in the Bible concerning him, that the doubts became the center of interest; and faith, the element of Christianity so valued by Jesus, was beaten down. Men began to doubt everything. They ceased to repent of sin, they ceased to put faith in Christ, and gave themselves up to respectable worldliness.

Unfortunately for the cause of truth, the preachers of that time who won men from sin to righteousness were those who denied the conclusions of the higher critics. The higher critics themselves were not instrumental in the conversion of sinners. The effect of this was that the more the higher criticism was successful, the more materialistic became society. Financial dishonesty became prevalent, because most men doubted. Doubt was their habit of mind. They doubt-

ed each other. Nobody trusted a stranger. Very few trusted their acquaintances. Even employers did not trust their employees.

This condition of the civilized world became so pronounced that hundreds of machines and devices were invented to prevent employes from stealing the money received by them from the patrons of their employes. In small groceries, if the owner employed a clerk, he had a machine called a cash register on the counter to prevent that clerk from stealing his money. All kinds of business men announced in some way that they could not trust their fellow men. Doubt prevailed widely.

When men begin to doubt, there is no salvation for them unless faith in some higher and worthier object can be excited in their hearts. Lacking that, they go on downward, doubting themselves, doubting other men, doubting the Bible, doubting God, doubting the future life, and even doubting the moral laws. Each man lives for himself, and corruption is the result.

Humiliating as it is for us higher critics to admit it, the period when we had the most adherents since the Dark Ages was the time alluded to in the following quotation, which I make from the language of the editor of a periodical called "Current Literature," of the year 1907. Accompanying the numerals 1907, is the frequent prayer of that period, June; undoubtedly addressed to Juno. It seems that many periodicals of that year regarded her as their special divinity. Notice the degradation testified to by many witnesses, whose evidence the editor lays before his readers. The quotation is as follows.

"As the Neue Frei Presse of Vienna is tempted to think, the source of our difficulty is twofold. First there is the businesslike view we take of everything. 'Imagine,' it says, 'what must be the state of the public mind when it can be seriously maintained that an official should conduct the government of a great city just as if it were his private business. This, nevertheless, is the attitude to public affairs of many otherwise enlightened men in America, to whom democratic government is nothing more than a branch of business like selling groceries at wholesale.' Another source of our difficulty is described in the Vienna daily as the right of the judges to interfere with the executive and the judiciary. Theoretically, it explains, the three branches, executive, legislative, and judicial, are independent. Practically, the judiciary can, 'whenever it pleases,' nullify the acts of the lawmaking body and paralyze the arm of the executive. 'Nothing is more remarkable than the regularity with which American courts throw the administration of the country into confusion by interference with its procedure at every stage.' To the Kreuz Zeitung it seems clear that our system of government is being undermined by the courts. They are controlled, it says, by vested interests. 'There is very little publicity' we read, 'in the acts of the courts of law in the United States. The most important decisions are announced, it may be, from the bench, but the real work is done behind closed doors. There is not even a pretense of doing justice. All is made to depend upon the pedantic technicalities of the moment.' It repeats approvingly the remark of an English paper that in our courts 'justice and common sense are sacrificed to procedure' whenever that conduces to the advantage of a wealthy litigant. The obvious moral that monarchical institutions are vastly superior to the system of government prevailing in the United States is drawn by the inspired organ of the Wilhelmstrasse.

"The breakdown of American justice, as the London Mail deems it, accounts for that loss of confidence in courts of law which, it fears, is 'the most serious political fact' our statesmen have to deal with. It traces the difficulty to an inefficiency of American judges generally, 'which no one denies,' and to the great importance attached to mere technicalities when it is a question of 'some great corporation on the one hand and an elementary principle of popular government on the other.' The use of the writ of injunction is, says a writer in the London Post, 'a flagrant scandal.' No English court says this conservative daily, 'would pervert the writ of injunction with such indifference to every consideration of fair play' as federal courts have done 'time and again.' The American lawyer it describes as 'the hanger-on of corporations.' No man of wealth has any fear of the law. 'The superior courts in America,' chimes in the London Outlook, 'do not ask, when an appeal is taken to them, Is the judgment just? but Is there any error

of whatever kind in the proceeding of the trial court? If there is, the presumption of prejudice exists at once and the whole case has to be tried over again. It is this fetish-worship of forms and rules that has made the judicial procedure of America a menace to society.' This menace has taken the form of predatory wealth to which the courts are subservient, and of indifference to human life which makes the United States show a far higher proportion of murders to the million inhabitants than any other country in the world except Italy and Mexico—and America is the only land where the number of murders is actually on the increase.'

"In the past twenty-seven years, as the figures are given in the various European dailies which have gone into the subject, the number of murders and homicides here was over 132,000. The executions were 2,286. 'In 1883 the number of murders was 1,803, and in 1904 had increased to 8,482. But the number of executions had increased only from 108 in 1885 to 116 in 1904.' Nothing to the London Outlook seems more remarkable than the indifference of the American judiciary to the scandals growing out of this condition of things. 'Just as they have elaborated the machinery of politics until democracy is bound and helpless in its toils, so they have magnified the mere technicalities of the law until justice has been thrown into the background and lost sight of.' 'Thus it is that we find such absurdities,' adds the London Mail, 'as that of the United States Supreme Court, the highest tribunal in the land, reversing a judgment because the record failed to show that the defendant had been arraigned and had pleaded not guilty.'"

You will observe, my dear grandson, that the witnesses quoted by the editor of the periodical, all resided on the opposite side of the Atlantic ocean from the courts they criticize. This remoteness from the locality of the courts shows that they could have had no prejudice; they had no interest in the litigation complained of. If these witnesses to the corruption of American courts could have been distant three thousand years from the time criticized, as well as three thousand miles, we would be absolutely certain that their testimony was true.

This is the principle, you understand, by which in the year 1900 we so beautifully demonstrated that Jesus did not literally rise from the dead. We showed that Peter and John, two of the witnesses, lived at the very time of the event reported; that they were deeply interested, because of their affection for Jesus. Therefore their evidence cannot be accepted. And even Paul's evidence must be rejected (though he never saw Jesus till after the resurrection), because he preached the resurrection. That very fact disqualifies him as a witness. He lived too near the time, and suffered too much because of his testimony, and manifested altogether too much enthusiasm on the subject. It is much safer to accept the testimony of Dr. Lyman Abbott and Dr. Crapsey, who lived 1900 years after the event, and who are not prejudiced by having ever seen anything so remarkable in all their lives. Their testimony far outweighs that of the five hundred disciples who saw Jesus but one time after he rose from the dead: for all of them must have been prejudiced or mistaken.

When Jesus told his disciples to handle him and see, it must have been an optical illusion, or a mistake of hearing. This is scientific; because now we just know that Jesus was not there. What we know is science.

But I find that I cannot tell it all in this letter.

Your affectionate grandfather,
Higher Critic.

About a year ago September cotton was selling in New York for 8.64 cents a pound; this year it is selling for 11.74. The estimated crop this year is some shorter than last, and the cotton supply is not great now.

The Southern Railway discharged 150 employees at the Spencer Shops last week. There is to be a general cut in force and in expenses throughout the Southern system, it is reported, owing to recent hostile legislation.

The Illinois Central Ry. has placed an order for fifty new locomotives and seven thousand cars.