

The Christian Sun.

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

ESTABLISHED 1844.

GREENSBORO, N. C., WEDNESDAY, NOVEMBER 27, 1907.

VOLUME LIX, NUMBER 46.

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.

"In God We Trust"—For the life of us we cannot see the pith or point of President Roosevelt's decree that the words "In God We Trust," shall come off our national coin. The President's claim is that since money passes into all sorts of hands, and is put to all sorts of uses it is a desecration to have such sacred words upon it. Thus rather than that the words shall be desecrated they shall be removed.

Our own view of the matter is different. Would our national coin better not carry a good motto even if vile hands do corrupt and desecrate? That is the fault of those vile hands, and not the fault of the noble sentiment itself, nor of the purpose and intent of putting the words there. The motto shows at least that our Nation has a high and holy sentiment and as a Nation desires that sentiment, yea even that faith, to be expressed. The motto serves to show what we as a people in our national faith and sentiment stand for. The Nation thus speaks a good word even if vile mouths lisp those words in unbecoming and unholy fashion.

We could certainly wish better things of our worthy President than that he should have this mark of our ancient and steadfast faith removed.

The Deadly Work Continues.—Your Sunday morning's daily told that a young man ran to catch an out going train from Raleigh N. C. and missing his hold, fell between the cars and the platform, and by quick work of train men the unfortunate fellow, snatched by a hair breadth escape from death, only lost one arm cut off under the moving wheel.

"The young man had been drinking and listless from liquor waited till the train started before he attempted to board the cars." So liquor will send that man through the rest of his life with only one hand when the good God had given him two. Charge that up to the saloon.

The same daily of same date told you of how two young men, hale and hearty fellows they, had on the night before taken too much booze at a station east of Raleigh by some miles, and had "serenaded" a neighbor at a late hour, and of how one of the young men staggering under the weight of too much whiskey fell on the railway and slept there in a drunken debauch till an early morning train came along and crushed and mangled him in a most horrible manner and beyond recognition. Liquor sent this poor fellow to a drunkard's grave while yet in the vigor of health and strength when the good God had blessed him with a mind and heart and body worthy a better fate. Charge that up, also to the saloon.

Oh! my brother shall the saloon be legalized and go on with this deadly dastardly, awful work, forever? In heaven's name, dear friends, how long!

A Word of Hope.—"As sure as I stand here, young men, in fourteen months from this day, the tide of prohibition will have swept over North Carolina and shut up the saloons of that good commonwealth." Such a sentiment is Governor Glenn of this State credited with voicing at the International Young Men's Christian Association at Washington D. C. when he addressed that body one evening last week. And the good words from the good Governor were applauded to the echo.

And why should it not be so? Already 99 per cent of the territory, and 95 per cent of the population of the State, have prohibition or enjoy immunity from the open saloon. The great majority of the people therefore have already spoken and have declared in emphatic terms that saloons are not wanted; are deadly, dangers and destructive in fact and must go. Give the people of the

State a chance and we believe they will make good on the splendid prophecy of our chief executive.

Georgia has already spoken and ousted the saloons. Last week the Legislature of Alabama spoke in almost unanimous voice and decreed that the saloons all over that good commonwealth must go. Herald the word of hope. These Southern States at least were determined to shut up the saloons.

A Desperate Fight Also.—Wherefore the saloons are becoming aroused. They too are fighting. We have never seen the like. The saloon men are resorting to all sorts of tricks for the benefit of their nefarious traffic.

Almost daily we get a circular or a "personal" letter recommending the best liquors and calling attention to the "lowest prices in order to introduce into your home this special brand of whiskey." Why, by one mail last week a sample of fine wine, so declared, was sent. Yes, they have an ingenious bottle or vial now which, containing a drink or so, is sent you direct as a sample through the mail.

All sorts of appeals come for "better grades and lower prices." One is before us now. "A Beautiful Christmas Present, is Our Delightful Wines." "We come to you with Christmas Greetings." What a blasphemous desecration of that good time and name. Yes all kinds of enticing words, fancy prices, catching offers are the saloons now making to get customers in prohibition territory. By such acts and cunning devices are saloon men determined if possible to make prohibition and local option of none effect. The devil is ever busy to destroy this human family, abolish its peace of mind, take away its happiness, destroy its hope and prospect, its happiness, destroy its hope and perdition is never busier than when the children of Light and Life become anxious for their own welfare.

HISTORY OF THE HOME DEPARTMENT.

In the year 1881, at a district convention in New York State, the attention of Dr. W. A. Duncan was directed to a consecrated woman who was gathering on her porch every Sunday a group of the neighborhood children and teaching them the Sunday-school lesson. Dr. Duncan conceived the idea of connecting such classes as these with some Sunday-school and making the members of the class members of the Sunday-school.

This work was brought to the notice of the delegates at the New York State Convention and also to those assembled in the International Convention the same year, and received their approval.

It was not until 1885 that the Home-Department received this name by which it is now so widely known. With its enthusiastic corps of workers the Home Department has gone on in ever-increasing power and efficiency until at the present time over 373,868 are enrolled in its ranks. In our own State there are 1,119 Home Departments with a membership of 47,812.

Should each county in Pennsylvania reach the standard of 30 per cent of the schools reporting Home Departments, we would be able to report 3,047 Home Departments.—*Pennsylvania Herald.*

SIMPLICITY, THE TEST OF RELIGION.

Simplicity is the elimination of the non-essential in all things. It reduces life to its minimum of real need; raises it to its maximum of power. Simplicity means the survival,—not of the fittest, but of the best. In morals it kills the weeds of vice and weakness so that the flowers of virtue and strength may have room to grow. Simplicity cuts off waste and intensifies concentration. It converts flickering torches into searchlights.

All great truths are simple. The essence of Christianity could be given in a few words; a lifetime would be but continued seeking to make those words real and living in thought and acts. The true Christian's individual belief is always simpler than his church creed, and upon these vital, founda-

tion elements he builds his life. Higher criticism never rises to the heights of his simplicity. He does not care whether the whale swallowed Jonah or Jonah swallowed the whale. Hair-splitting interpretation of words and phrases is an intellectual dissipation he has no time for. He cares naught for the anatomy of religion; he has its soul. His simple faith he lives,—in thought and word and act, day by day. Like the lark he lives nearest the ground; like the lark he soars highest toward heaven.

The ministers whose sermons are made up merely of flowers of rhetoric, sprigs of quotation, sweet fancy, and perfumed commonplaces, is—consciously or unconsciously—posing in the pulpit. His literary charlatreries, sweet froth on a spongy, pulpy base, never helped the human soul,—they give neither strength nor inspiration. If the mind and heart of the preacher were really thrilled with the greatness and simplicity of religion, he would, week by week, apply the ringing truths of his faith to the vital problems of daily living. The test of a strong, simple sermon is results,—not the Sunday praise of his auditors, but their bettered lives during the week. People who pray on their knees on Sunday and prey on their neighbors on Monday, need simplicity in their faith.—(William George Jordan in "The Kingship of Self-Control," published by Fleming H. Revell Company.)

*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.

FIFTEENTH LETTER.

Kinkade, New Zealand, 15, 2, 2908.

My Dear Grandson,

In one letter I intimated to you that my description of the conditions prevailing in America and western Europe in the year 1907 might make you suppose that the people of that time had relapsed wholly into materialism. I wish to modify that impression. The age was in part redeemed from total religious degradation by the existence of heroic higher critics, some of whom denied that Jesus rose from the dead. This one denial marks a man as an intelligent and intellectual observer. Not one of the higher critics of 1907 ever saw such a thing.

They belonged to the class mentioned by Paul in his letter to the Corinthians (1 Cor. 16: 12), "How say some among you that

there is no resurrection of the dead?" Unfortunately, those un-named brilliant critics of the church at Corinth, who maintained such reasonable tents, were soon convinced by the testimony, conversation and lives of the living witnesses of the resurrection of Jesus, and gave their adhesion to belief in that supposed event, which carried conviction to so many hearers: just as Jesus expected it would, when he said that he would give no sign to the critical Jews "except the sign of the prophet Jonah;" that as Jonah was in the belly of the great fish and escaped, so he would be in the earth and rise again. That one fact has made our critical labors difficult all through the ages.

One of the great higher critics of the 19th and 20th centuries gained great fame by his wonderful discovery of the doctrine of the "immanence of God." The higher critics of that age sometimes spelt the first word with a capital letter: "Immanence of God." This seems to have made the doctrine more imminent to its opposers; so barbarous and childlike was the age.

There is some uncertainty as who was the real discoverer of the doctrine; but I am of the opinion that the honor belonged to a higher critic. Anyhow, the higher critics of that age considered it to have been discovered then.

How barbarous were those centuries will appear plainly from one difficulty encountered by the higher critics:—Their opponents all cried out that the doctrine was not new; that it was only a feeble way of setting forth the omnipresence of God; that the word immanence was only Latin for indwelling; and that the use of the word was only a stilted way of teaching an old doctrine, a doctrine as old as Christianity; that there could be seen in it nothing new; and that if there was even an appearance of novelty about it, that appearance only made it look like galvanized pantheism.

These opponents of the higher critics went so far as to say that the doctrine was older than Christianity, and impudently pointed out the saying, brought down through the ages on account of the care of Moses (in the book of Genesis), about the days of creation: "And the Spirit of God was brooding upon the face of the waters." And the opposers of the doctrine went even further than that, and said that the doctrine as advocated by the critics was hardly as sweet and helpful as the doctrine of the pagans to whom Paul preached on Mars' Hill at Athens, when he quoted their poets to them, saying, (Acts 17: 27) God "is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring."

This malignant opposition to the doctrine of the immanence of God betrays the general ignorance prevailing about the year 1907, and before, as well as the heroism of the higher critics, who modestly and humbly asserted their own superior intellectual attainments and genius over those who believed that Jesus rose from the dead, or felt, with Paul, that their hearts might become veritable "temples for the indwelling of the Holy Spirit." People who believed, with Paul, that their hearts might become "temples for the indwelling of the Holy Spirit," could not be considered as intelligent as those who believed in the immanence of God.

But the higher critics of that age were nearly all merciful men; and they did not put their opponents to death; although, as I showed you in a former letter, it was an age of burnt offerings.

Yours affectionate grandfather,
Higher Critic.

P. S. Since writing the foregoing, I have found in the ruins of the city of New York a well preserved copy of a book of Harnack, the great higher critic of the 19th and 20th centuries. Its publication at that time explains some of the events so disastrous to true learning that followed the year 1907, and which we have hitherto not fully understood. In a later letter I will give you my full opinion on it.

H. C.