

The Central Presbyterian

VOL. 41.

RICHMOND, VA., SEPTEMBER 12, 1906.

No. 35

This Week.

TRUE HAPPINESS (POEM).

TO ELDERS AND DEACONS.

REV. BENJAMIN M. SMITH, D. D. LL. D.

THE MISSIONARY ENTERPRISE IN CHINA.

THE DEATH OF DR. F. R. BEATTIE.

A CONTRAST.

It is the vision of the stars that reveals to us the universe of God. Without that vision, the earth, this small planet which is our dwelling place, would be all we have. How small and meagre creation would appear! There would be no light in any night; no star to guide the mariner; no mighty splendor; no knowledge of other worlds, or other system, or vast abyss of milky way; no thought of the boundless expanse of the empire of God; perhaps no thought of the greatness of our Maker, His power, His wisdom and the majesty of His dominion over all!

Astronomy is only made possible by the earth turning on its axis away from the sun. The shadow of the round earth, a long cone of darkness, reaches out through space. And through that dark cone, as through a telescope which nature supplies, we look off and see what we cannot see by day. After the sun has gone and the glaring day, we go out, and see that the earth is not alone, that there is a universe, and throughout its vast expanse there is law and order and light and beauty; and there must be a maker and ruler, infinite, eternal and unchangeable, worthy your adoration, our trust and our obedience.

It is a great lesson to us that only night brings out the stars. Is it also true that adversity, the night of sorrow, is necessary to us, that we may behold the stars we most need to see? Is it only through some darkness that we see most of truth and of love, and learn that there is over us and around us a universe of God's presence and care? Not in the glare of the world's day, with its noise and its activity, and its gayety, but in the dark hours of care, and sickness and bereavement, there comes the vision of the kingdom of Him who is God over all blessed forever!

What would the Bible be to us without the stars? Much of its exquisite poetry, many of its sublimest passages, some of its richest promises, find their power in the stars to reach and bless the heart. "The heavens declare the glory of God, and the firmament showeth His handiwork." "When I behold the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou visitest him!" And this we will not forget, that "They that turn many to righteousness shall shine as the firmament and as the stars forever and ever!"

The American Bible Society has been quietly and unobtrusively weaving a bond of interest between South American republics and the United States for more than forty years. Last year its forty-four South American representatives visited 1,129 towns and villages in South America and circulated among the people 98,225 volumes of Spanish, Portuguese and other Scriptures. All of this work is under the care of two agents, one residing in Rio Janeiro and the other in Buenos Ayres. The visit of Mr. Elihu Root, the Secretary of State, to our sister South American republics and the meeting of the Pan-American Conference in Rio Janeiro, have awakened a widespread interest in this country in our nearby neighbors. We would hope that whatever be the results, politically and commercially, there may be a yet larger opening for the blessings which the Bible brings.

The wrong-doing followed by suicide in the case of F. W. Hipple, of Philadelphia, is one of the saddest moral catastrophes the country has ever seen. A professing Christian, a church officer, of engaging manner, having the confidence of a large circle of friends of the highest standing, he has been a forger and robber, carrying down a great banking institution, and sweeping away the savings of six or seven thousand people, and the trust funds of churches and benevolent institutions. The *Presbyterian* of Philadelphia reports the loss of funds of Presbyterian boards to the amount of \$112,000, some part of which may be secured. The invested funds of the trustees of the General Assembly (North), amounting to \$963,000, are in the vaults of this company in securities believed to be safe. Mr. Hipple was the treasurer of the Western Section of the Presbyterian Alliance, but any funds on this account in his hands must have been of small amount. In the last report of the Alliance, the Southern Assembly was asked to pay its annual apportionment of \$380 to Mr. Hipple, the treasurer.

Within late years there have been as many as ten defalcations in large amounts in Philadelphia, followed by suicide. What a sad exhibition of the weakness of humanity! What a fearful display of the evil power of the love of money! With the love of the world comes the greed for wealth, its displays and its glories; and a small temptation is the beginning, which opens the way to crime. Then comes inevitably the public shame, and the piercing of many sorrows, and the death by suicide. With these terrific examples of human weakness and guilt, let it be remembered that there are multitudes of honest and upright men in positions of trust. There are many men of purity and fidelity who are the strong pillars of institutions, of banking and commerce, and of the whole social fabric. It is immensely important to the world that men of strong character be produced by the home and school and the church.

There may be not as much consecutive Bible reading in our day as there was a generation or two ago. But there is a vast extension of Bible study, and, if at all intelligent and well directed, it ought to make a great body of church members acquainted with the One Book. One hundred thousand adult Bible classes is the number estimated as enrolled in the religious bodies included in the International Sunday-school Association. At the opening of the season for church work, certainly in the cities, towns and villages, pastors and church sessions should arrange for the organization of the Adult Bible Classes, the selection of schemes of study and the appointment of teachers.

The progress of Christian missions in the great empire of China is indicated quite impressively by the organization of native Presbyteries and Synods. The Synod of Central China embraces the native churches and ministers, the fruits of Presbyterian missions in five central provinces. The Presbytery of Manchuria has over 10,000 native converts, and will soon resolve itself into a synod. There are two independent synods in Fukien and East Kwantung provinces. A similar synod, it is anticipated, will be organized in West Kwantung. There will soon be six co-ordinate bodies in different parts of China. They represent the fruits of the mission work of the American Presbyterians, North and South, the Scotch, Irish, English and Canadian churches; the Dutch Reformed and China Inland Mission. These synods will no doubt some day be gathered into a general assembly.

The Jamestown Exposition will stand on historic ground. The foundations of buildings that have disappeared are brought to light, fortifications are leveled down, and cannon-balls and other relics of war are discovered. Recently portions of the brick foundation of an old church have been unearthed. It was the Sewell's Point Parish Church, built in 1639, by the order of the Governor. An order of the court, dated May 25, 1640, is preserved, in which Rev. Thomas Harrison is appointed the minister of the parish. A part of the order reads as follows: "Whereas the parishoners of the parish church at Mr. Sewell's Point, to testify to their zeal and willingness to promote God's cause, have promised to pay tithes for his support and recompense; the court in session doth likewise order and establish the same to pay 100 pounds yearly to the said Harrison so long as he shall continue minister to said parish, in recompense of his pains and in full satisfaction of his rates and tithes." After six years Rev. Harrison was accused of "being imbued with Puritanism," and charges were preferred against him for not reading the Common Prayer Book and not administering the sacrament of baptism according to the prescribed canons. Harrison did not wait for his case to come to trial, but betook himself to Plymouth, Mass. Henry Sewell and his wife were buried under the church chancel, and the officiating minister received one hundred pounds of tobacco for his services.

Whereas, These violators of law are a treasonable organization; therefore

Resolved, That, as citizens of this government, we earnestly petition the Senate of the United States to declare his seat vacant, and thus help remove this treasonable menace to our free institutions.

Resolved, That we urge all of our ministers to inform themselves of the treasonable teachings of the Mormon Hierarchy in reference to civil governments and citizen rights.

Resolved, That a copy of this action of the General Assembly of the Presbyterian Church in the United States of America, in session at Des Moines, Iowa, be transmitted to the Senate and to the President of the United States."

This is simply a case in which a church court presumes to expound the laws of the State, to sit in judgment on certain concrete cases, involving loyalty to the State, to find certain persons guilty of treason to the State, and ask for the punishment of at least one of them as a traitor to the State. The Assembly presumed to expound the laws of the State; to declare certain actions a violation of State law, and to find certain persons guilty of that violation, and to ask for the infliction of civil pains and penalties for the violation of civil law. With this precedent a church court may, at its discretion, declare any other class of citizens, in any part of the land, to be traitors and call for their punishment by the civil authorities. Or it may ask that any other officer of the government be expelled from his office by civil process, not excepting the chief magistrate of the people. The Assembly might have drafted a similar preamble from the history and symbols of the Roman Church, condemned it as a treasonable organization and asked to have the seats of its members in all our legislatures vacated. It would have been an interesting experiment.

The *Observer* remarks that "in the first resolution, the members of the Assembly, not in the capacity of a church court, but 'as citizens of this government' earnestly petition the United States to help remove this menace to our free institutions," and in the last resolution the General Assembly as a church court approves what is thus done by its members 'as citizens.'" This is a piece of sophistry so transparent as to lack even the merit of plausibility. The Assembly itself frankly calls the entire proceeding the "action of the General Assembly." We make no charges of inconsistency against our sister assembly. It has acted within the sphere of familiar precedents, and its own interpretation of its law. The Presbytery of East Hanover, whose action was radically different, has likewise preserved its own consistency, and respected the cherished principles and traditions of the church as to the spirituality of Christ's kingdom.

An appeal has been made by friends of the peace and prosperity of the church, in behalf of careful and deliberate action in the Presbyteries, on the general subject of co-operation, as presented in the Articles of Agreement. In case Presbyteries should decide to take final action at the fall meetings, it should be understood that they are not restricted to a yea or nay vote on the Articles as they stand, but are at liberty to amend, or substitute overtures, as their best judgment may decide. The resolution of the Assembly, as officially recorded was, "that the Articles of Agreement, touching Closer Relations, be referred to the Presbyteries for their action," and this was entirely without further instruction from the Assembly.

THE DEATH OF DR. F. R. BEATTIE.

The sudden ending of the life of the Rev. Dr. F. R. Beattie in Louisville affected the whole community profoundly. We give below some extracts from the Louisville papers. The funeral service was conducted by Drs. Marquess, Crawford and Hemphill of the Theological Seminary, and Drs. Egbert W. Smith, J. S. Lyons and F. B. Converse. On Sunday evening, September 9th, a memorial service was held in the First Presbyterian church, and addresses were made on Dr. Beattie's character and work:

The *Courier-Journal*:

Few deaths have created more profound regret than that of the Rev. Francis R. Beattie. But lately returned, apparently invigorated in health by his summer vacation in Canada, his native place, there was nothing to portend such a fate until a brief interval before his dissolution. Of vigorous health and capable of exacting work in his profession, there was every reason to hope that he would long be spared to lend his great influence in the future as in the past for the good of his fellowmen. On Sunday he filled the pulpit twice, and none in his large audience saw evidence or felt foreboding of any such coming affliction. But death, coming without warning, found him prepared for the summons. His heart, open to all who sought the comfort of his words, ceased its functions with scarce a warning.

The *Evening Times*:

Francis R. Beattie died in the full power of an intellect that he had used for the uplift of others and in the vigor of a Christian manhood that was both an inspiration and example. A scholar of deep and sound learning, a churchman of pure and far-reaching influence, a citizen with high civic ideals, clear judgment and splendid courage, no man in his day or generation has better served the church of his faith or the city of his adoption. In these times, when the reformer too often loses sight of the objects of his mission in the desire for self-advertisement, Dr. Beattie will be sorely missed as an advocate of State, municipal, ecclesiastical and individual righteousness for righteousness sake.

A Christian without cant; a churchman without bigotry; a scholar without pretense; a reformer without hypocrisy, Dr. Beattie, measured by every test, rose to the full stature of manhood. Louisville is the poorer for his death.

PERSONAL.

We have learned of the death of Mrs. Isabella S. Gilkeson, at the home of her only son, Rev. C. D. Gilkeson, of Moorefield, W. Va. We extend our sincere sympathies to our friend and brother, the pastor of the Moorefield Church.

The Rev. H. H. Sweets, Secretary of Ministerial Education and Relief, was in Richmond on Friday last. He preached in Lewisburg, W. Va., on Sunday, September 2, and in Covington, Va., on Sunday, September 9th.

Mrs. H. M. Sydenstricker, of our mission in China, has arrived in Lexington from Corinth, Miss., to enter a son at Washington and Lee University. She is the guest of the family of Dr. D. A. Penick.

Dr. G. Campbell Morgan, who has been lecturing on Job at Northfield and preaching at the Fifth Avenue Church, New York, has been called back to London by a case of illness in his family.

The Rev. J. L. Sherrard, of Crozet, Albemarle Co., Va., is under treatment for a few days at the Memorial Hospital, Richmond.

The address of the Rev. T. S. Withrow is changed from Faber, Nelson county, to Washington, Rappahannock county, Va.

The Rev. W. A. Nisbet and family, of Savannah, Ga., are at the Alleghany Hotel, Goshen, Va., until September 20th.

Rev. J. B. Converse, of Morristown, Tenn., has been injured, though not seriously, by being thrown from his buggy.

Dr. T. H. Rice, of Central Church, Atlanta, has returned from his European trip, and is staying for a short time on the Maine coast.

Dr. J. G. Anderson, of the First Church, Tampa, Fla., is supplying the pulpit of the Independent Presbyterian Church, Savannah, this month.

Rev. F. A. Bradshaw, of Blountville, Tennessee, has been called to the Valley Creek Church, Ala.

Rev. R. D. Carmichel has become a member of the faculty of the Presbyterian College at Anniston, Ala.

A FRATERNAL LETTER.

To the Officers and Members of the Presbyterian Church in the United States:

DEARLY BELOVED BRETHREN,—It is a matter of grave regret and of peril to the interests of our Church and of all the work of the mission and beneficent agencies of the Church, that differences of opinion have been developed in the Church concerning the plans proposed as to our relations to other bodies. We deplore these differences as affecting injuriously the unity and peace of the Church, and the prosperity of the service which we would render to Christ and our fellowmen.

With our brethren throughout the Church, we feel a profound interest in the religious welfare of the churches and all their people, in the unhampered progress of the work we are trying to do, and in the loyalty of all the Church to divine truth as taught by our Church.

We therefore venture to suggest that:

We seek the things that make for peace in our borders as an obligation of the greatest importance.

That there be no haste in the action taken in any part of the Church.

And, as it appears that many throughout the Church have grave doubts, and some have serious objections as to the "Articles of Agreement," referred by the Assembly to the Presbyteries, and it is evident that a hearty concurrence in the plan therein proposed cannot be secured, we would express the hope that some form of co-operation with other Church bodies be devised, which will express the unity of the Spirit, and bring into effect a useful co-operation in the service of Christ, and the continued progress of evangelistic and mission work in our territory.

(Signed.)

A. C. HOPKINS,	JOHN A. PRESTON,
RUSSELL CECIL,	JOHN W. ARBUCKLE,
W. W. MOORE,	JOHN A. COKE,
T. A. WHARTON,	H. SWINEFORD,
J. M. WELLS,	J. CALVIN STEWART,
E. DANIEL,	A. C. GARDNER,
F. M. WOODS,	C. RANDLETT,
G. B. STRICKLER,	W. S. SYKES,
P. D. STEPHENSON,	M. SYKES,
F. T. MCFADEN,	R. E. THORNTON,
W. S. CAMPBELL,	W. D. MURRAY,
J. N. H. SUMMERELL,	V. W. ARMSTRONG,
R. A. ROBINSON,	L. PRITCHARD,
A. D. P. GILMOUR,	M. D. ROBINSON,
F. J. BROOKE,	N. D. ROBINSON,
E. B. MCCLUER,	W. F. THORNTON,
M. M. GILLIAM,	A. O. THORNTON,
JAMES P. SMITH,	J. CALVIN BARR,
R. L. TELFORD,	GEORGE H. DENNY,
R. A. LAPSLEY,	W. T. POAGUE,
D. I. CRAIG,	A. L. NELSON,
C. N. COLEMAN,	FRANK T. GLASGOW,
S. LEE PHILLIPS,	W. P. HOUSTON,
JOSEPH RENNIE,	A. L. BARCLAY,
A. C. HOPKINS, JR.	J. D. H. ROSS,
W. T. FITZGERALD,	GEORGE R. CANNON,
J. S. FOSTER,	J. H. C. PANCAKE,
JERE WITHERSPOON,	JOS. A. WADDELL,
WRIGHT DENNY,	J. N. MCFARLAND,
C. FRANK GALLAGHER,	W. H. LANDES,
CLEON MOORE,	SAMUEL F. PILSON,

FRANK COLEDA.

An open and informal conference of brethren was held in Richmond, on Thursday evening, September 6, and Friday morning, September 7. Such brethren as could conveniently come together conferred freely as to the interests of our church and the issues now before it for action by the Presbyteries. From various standpoints, with some differing views, it was finally agreed with entire unanimity that the following fraternal letter should be sent out to the churches through our church papers. It was signed by those present, about eighteen, whose names first appear, and by others since that time. It is open for signatures by all who concur. The letter is an effort to preserve the peace and unity of the church.

Editors *Central Presbyterian*.

Fredericksburg College will open for its thirteenth session on September 13th. Indications are that the attendance will be larger than ever before. Much canvassing has been done during the summer, and some students from a distance have already arrived. Several changes have been made in the faculty. Miss Patterson will have charge of the primary department, and Miss Anspach is assistant in the upper primary classes. The enrollment is already large.

Robert College on the Bosphorus has now three hundred and fifty students. They belong to fifteen nationalities with at least twelve distinct languages. It is said that there the one bond of union is the English text-book; and, pre-eminently, the English Bible.