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# HERALD AND PRESBYTER

VOL. LXXV.

CINCINNATI AND ST. LOUIS, APRIL 13, 1904.

No. 15

## Herald and Presbyter

Published Weekly.

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### "AND ANON THEY TELL HIM."

A really successful minister must ordinarily be a good pastor. Even great preaching will not be sufficient unless he does some shepherding of the people. He must show that he has an interest in their welfare by looking after them as far, at least, as he is able. It has been a sort of axiom that the minister who meets the people in their homes often, will meet them often at church.

It is well, at least, if the minister can go to see his people when they are sick or in trouble. In such cases the minister is usually very welcome. It is soothing to the feelings, and a gentle gratification, to have some attention from the pastor at such a time. It is an opportunity for doing good. People are peculiarly susceptible to sympathy and to spiritual guidance when they have been humbled by sickness or bereavement. It is the wish of every good pastor to meet his people at such times, even if he is not able to meet them often under happier circumstances.

It is sometimes the case, however, that a member of a church is sick or in trouble for some weeks without any visit or any attention whatever from the pastor. He is met, afterward, with an offended air, and addressed very coldly, as though he had been guilty of some very great breach of duty, and perhaps informed icily that he did not come near in all the time of trouble. Perhaps a number of persons are told that the minister is very neglectful and inattentive, and a good deal is said and done to interfere with his possible usefulness. All this may occur without an effort being made to apprise the minister of the trouble or the sickness. The physician is sent for, posthaste, as he should be, for he has no other means of knowing where he is wanted, but the minister is left to find out, or not find out, as the case may be, by any precarious method in the world.

When Christ came into the house of Simon, after healing many sick people and giving evidence, in many ways, of his divine insight and power, he was informed that the wife's mother was sick. They did not leave him to find it out himself. They did not say that he ought to know it without information. They did not rely on his omniscience. They told him of her. And it was not until after they had told him of her that he went to where she was and healed.

We find that this was not an isolated instance either. In the cases of healing presented to us we find people coming to Christ, telling him, bringing him to their homes or bringing their sick to him. In all of these cases the example is presented of even the Good Shepherd, and the Great Physician, being sought for and found in the interest of those who needed him. The minister should try to keep close watch

over his people and, in most cases, probably, will hear of their troubles and try to see them and do them good. But where he does not know, and is not informed, he ought not to be blamed for his apparent inattention. If even Christ was told, the human minister certainly should have information.

### SAVE THE BOYS AND GIRLS.

The Church of twenty years hence will be composed very largely of those who are the boys and girls of to-day. Its character as to numbers, intelligence, faithfulness to truth and duty, and general influence in the world, will be largely conditioned by the character of those who are the boys and girls of to-day.

The church people of each generation have had laid upon them the duty not only of carrying on their own work, but of training up the next generation of church workers. No doubt each generation has had solicitude as to the character of those who were to succeed them in the management of the Church, and have feared lest there might come laxity as to doctrine or inefficiency in government. But God's Holy Spirit has been the guide and controller, and as his people have tried to do their duty, he has so directed that the Church had made constant progress.

So, we believe, the Church is to be preserved, and is to make constant progress. It is God's work. It is God's Church. He will preserve and defend and develop it. If we do our full duty in the present, God will take care of the future. This he will do by raising up men and women, who, when the future becomes the present, will live in the present and will do his will in doing their duty.

A part, and a very important part, of our work, is the training of the boys and girls so that they may be prepared for serving God. We must make them acquainted with his truth, so that they shall be intelligent and informed as to the doctrines of his Word and the history of his dealings with men. We must train them so that they shall form correct habits of life and service, and shall know how to pray, how to give, how to work for and through the Church for the accomplishment of what is good.

We must anchor our children to the Church so that, through life, they shall be attached to it and feel that they are never to be separated from it. They should, in early life, be trained to attend its services, and to feel that it is as much a part of their very life to do so as to come to their meals, to go to their beds, or to school, or to their places of business. Those who form the habit of church-going under the direction of Christian parents, and persist in it, growing up in the atmos-

their roosting places, and the silence of a tropical night fell upon the world. Assouan, Egypt.

THE TWO CONFESSIONS—ARE THEY AGREED?

A Question of Fact.

BY REV. WILLIS C. CRAIG, D. D.

The proposal made by the committees of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church, that organic union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the U. S. A., as revised in 1903, and of its other doctrinal and constitutional standards, has been published.

This proposal is based upon the distinct and unqualified statement, made in No. 1 of the Concurrent Resolutions, that "in adopting the Confession of Faith of the Presbyterian Church in the U. S. A., as revised in 1903 as the basis of union, it is mutually recognized that such agreement now exists between the systems of doctrine contained in the Confessions of Faith of the two Churches as to warrant this union, honoring alike to both."

These two Churches now under consideration have distinct Confessions of Faith. They are open to the reading public of the Christian world, and they each contain a system of Christian doctrine which is the bond of union of these Churches respectively. The question as to the agreement of the systems of doctrine set forth in these two Confessions is simply a question of fact, which can not be determined save as the two Confessions are carefully examined and compared. The two committees have reached the conclusion that there is agreement in doctrine. The two Churches, up to the latest date, have held that the two systems of doctrine, as announced in the two Confessions of Faith, are, and were intended to be, radically different. The history, the theological literature, the sermons, the debates and the common conversation of the intelligent members of the two Churches prove this beyond question.

This statement will be recognized as true if we bring into comparison the unamended Westminster Confession of Faith, and the various doctrinal statements of the Cumberland Presbyterian Church, culminating in its Confession of 1833. The committees, however, make their statement as to the agreement between the systems of doctrine contained in the amended Westminster Confession of Faith and the unamended Cumberland Confession of Faith. Our inquiry then must proceed along the line of discovering and carefully setting forth what changes have been made in the doctrinal statement of the Westminster Confession of Faith by the revision which was completed by the General Assembly of the Presbyterian Church in the U. S. A., at its meeting in the city of Los Angeles, May, 1903.

Let it be understood that there was no change made in the text of the Westminster Confession of Faith as to any of the chapters which assert the well-known doctrines of the Reformed or Calvinistic Faith. The chapters which announce the doctrines of the Reformed or Calvinistic Faith are numerous, and are followed by statements in both Catechisms, asserting precisely the same Reformed doctrines. The action of the Church, in regard to these chapters, in which appear the doctrines which differentiate the Reformed system from other systems of doctrine, such as the Arminian, was confined to a declaratory statement attached to Chapter III., the text being unchanged, with the sole object of defending the doctrines therein contained from certain misapprehensions, which had resulted in polemical attacks upon the doctrines of the chapter. There was also a declaratory statement attached to Chapter X., section 3, of the Westminster Confession. The whole intent and effect of the brief declaratory statement attached to the third section of the tenth chapter is to assert that this section is not to be regard-

ed as teaching that any who die in infancy are lost, and to assert that we believe that all dying in infancy are included in the election of grace, and are regenerated and saved by grace through the Spirit who works when and where and how he pleases. This declaratory statement affirms and substantiates one of the controlling doctrines of the Confession of Faith, to-wit, the doctrine of Sovereign, Unconditional Election. These are the only declaratory statements attached by Church action to any of the doctrinal chapters of our standard. Two new chapters were added to our Confession of Faith, noted as Chapter XXXIV., "Of the Holy Spirit," and Chapter XXXV., "Of the Love of God, and Missions." These chapters are in entire sympathy with the system of doctrine of the Westminster Confession of Faith, and are not intended to alter these great doctrines at any point or in any degree.

The actual revision of text of the Confession of Faith is confined to limited modifications in three of the chapters which do not treat of the special doctrines which enter into the system of truth laid down in the Confession.

The unamended Confession of Faith taught by common consent the doctrine of Universal Foreordination, which asserts that God, from all eternity, did, by the most wise and holy counsel, of his own will, freely and unchangeably ordain whatsoever cometh to pass; the doctrine of Predestination; the doctrine of Sovereign, Unconditional Election of some men unto eternal life, whom God had chosen in Christ unto everlasting glory out of his mere free grace and love without any foresight of faith or good works or perseverance in either of them, or any other thing in the creature as conditions or causes moving him thereunto, and all to the praise of his glorious grace; the doctrine of Reprobation, which asserts that the rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice; the doctrine of Efficacious Grace, wherein it is taught that all those whom God has predestined unto life, and those only, he is pleased in his appointed and accepted time effectually to call by his word and Spirit out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ. This effectual call of those, and those only, whom God hath predestined unto life is asserted to be of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein until being quickened and renewed by the Holy Spirit he is thereby enabled to answer this call and to embrace the grace offered and conveyed in it. This personal, eternal salvation of God's chosen among men rests upon the finished work of Christ, which they are persuaded and enabled to accept and appropriate by the quickening and renewing of their souls by the Holy Spirit, and believers are, in accordance with this system, assured of perseverance in the new life throughout all ages, according to the will of God, who hath foreknown, predestinated, called, justified, and will glorify them in his presence for ever.

That these great doctrines enter into and control the system of doctrine of the unamended Westminster Confession of Faith is openly acknowledged by all men who have considered its contents. The question now arises as a matter of fact, Have the declaratory statements attached to Chapters III. and X., and the new chapter numbered XXXV., altered by one hair's breadth the essential and necessary doctrines of the Westminster Confession of Faith? We make the answer with perfect frankness and without disguise that these declaratory statements were not intended to minimize, modify, or alter these great differentiating doctrines of the Reformed faith, as set forth in our Confession. The only purpose of the declaratory statements was to as-

sert that the doctrine of God's eternal decree is held in harmony with other doctrines of the Word of God which have been always admitted by Calvinists to be a part of the teaching of the Confession of Faith. The same explanations have been made a thousand times in commentaries and sermons, in tracts and in theological treatises. It is to be understood that the explanations are only to remove erroneous impressions, and to clear up objections to the doctrine, which, in point of fact, is most firmly reasserted in the very act of delivering them by declaratory statements from misapprehensions and the aspersions of those who had misunderstood them.

That this position is properly taken will be established by the following proofs:

I.—Assembly's Instruction to First Committee on Revision. Minutes 1890, page 86.

"Resolved, That this committee be, and hereby are, instructed that they shall not propose any alterations or amendments that will in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught by the Confession of Faith."

II.—Final Report of this committee announcing Its Obedience to This Instruction. Minutes 1892, page 30.

"Although the changes here recommended are numerous and important, yet none of them, if adopted, will, in the judgment of the committee, impair in any way the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession of Faith."

The General Assembly would not have sent down these revision articles to the Presbyteries if the committee had disobeyed its strict instructions.

None of these revision articles were adopted.

III.—Assembly's Instruction to Second Committee on Revision. Minutes 1901, page 106.

"B. We recommend that this committee be instructed to prepare and to submit to the next General Assembly, for such disposition as may be judged to be wise, a brief statement of the Reformed Faith, expressed as far as possible in untechnical terms. The said statement is to be prepared with a view to its being employed to give information and a better understanding of our doctrinal beliefs, and not with a view to its becoming a substitute for, or an alternative of, our Confession of Faith.

"C. We further recommend that this committee be instructed to prepare amendments of Chapter III; Chapter X., section 3; Chapter XVI., section 7; Chapter XXII., section 3; Chapter XXV., section 6, of our Confession of Faith, either by modification of the text or by declaratory statement, but so far as possible, by declaratory statement, so as more clearly to express the mind of the Church, with additional statements concerning the love of God for all men, Missions, and the Holy Spirit. It being understood that the revision shall in no way impair the integrity of the system of doctrine set forth in our Confession and taught in the Holy Scripture" [Italics mine.]

IV.—Understanding of Committee as to Its Instructions Expressed in Resolution as to Purpose of Brief Statement. Minutes 1902, page 92.

"Resolved, That it is the sense of this committee that the Brief Statement of the Reformed Faith which the Assembly has ordered us to prepare should be made with the view to inform and enlighten the people in regard to the significance and religious meaning of the Reformed Faith, and not with a view of becoming a test of orthodoxy for ministers, elders and deacons."

V.—In the late revision proceedings it was held on all hands that same principle should govern the Revision Committee in its revision work. When that committee reported, by its Chairman, to the Assembly, it was maintained that no change affecting the Calvinistic system of doctrine was proposed in their work.

VI.—When the Presbyteries voted upon the overtures sent down to them by the Assembly the entire body of Presbyteries assumed or asserted that the revision proposals did not in any way alter the distinguishing doctrines of the Westminster Confession of Faith.

VII.—When the Assembly enacted the proposed revision it was insisted that no change, either in substance or form, had been made as to the Calvinistic doctrines of the Westminster Confession of Faith.

VIII.—It is the combined judgment of the entire Northern Presbyterian Church that their standards contain the differentiating doctrines which express the system known as Calvinism; that there was no purpose to obliterate these doctrines, to surrender them, or to obscure them. The object which the slight declaratory statements had in view was simply to deliver the well-known doctrines from misunderstanding.

(To be continued.)

### SOUTHERN CALIFORNIA.

BY NINIAN PARKE.

The all-absorbing topic among the Christian people of Los Angeles, in general, has been the great stimulus gotten from the Dr. G. Campbell Morgan meetings. The attendance increased steadily, and the capacity of the largest churches was overtaxed, and then Hazard's Pavilion was procured and all the regular services held in it. There have been no frills of any sort attached to the meetings, and the constant drawing power of the Gospel, when preached in plainness, simplicity and spiritual power, has been attested in this modern Athens. The great sanity of Dr. Morgan's expositions, both in the afternoon addresses and the evening sermons, has been especially refreshing. We have so many "new thoughts" and "new things" unloaded upon us here by so-called ministers, whose gospel is really no gospel, that the substantialness of the old story is in beautiful contrast. A few of the meetings have been especially evangelistic in character, and have been fruitful in many committing themselves to Christ and his work. Dr. Morgan has delivered over thirty addresses in the two weeks. His mission closed with Easter, and on the Monday morning following he delivered a stirring address on evangelism to the ministers of Los Angeles and vicinity. From here he goes to San Diego.

Easter Sabbath welcomed two new men to vacant pulpits. Rev. I. P. Thomas, who has until recently been pastor of the Welsh churches in Wilkesbarre and Ashley, Pennsylvania, began his work with the Los Angeles Welsh Church, to which he was called about three months ago. His welcome is most cordial for his own and his Master's sake. This people have been without an undershepherd for over a year. In October, 1902, Rev. David Hughes, who had gathered the flock and built the building, resigned the work, and about twelve months later went home to his reward, at the age of 70. During this period of vacancy the brethren have been on the search for a pastor, and they believe they have been directed of God in their choice.

The other church is that of Fullerton, and Rev. John T. Hopkins, from Indianola, Ia., is the pastor elect. He is really not a new man to Los Angeles Presbytery. A few years since he was pastor of our church at Santa Ana, and while there started the work to which he is now called back, and to which he received a most hearty welcome.

Then two of our churches that have been having supplies for some time have settled, or rather called with a view of settlement, the long-tried men. The one is Burbank, where for six years Rev. D. McCunn has labored most faithfully, and with divine blessing. The other is Rev. S. T. Montgomery, and the Los Angeles Third Church. He has been with the church since September last, and has so won their hearts that they have not only called him as pastor, but have made a substantial increase in the salary paid.

Then the Long Branch Church has shown its warm appreciation of Rev. Dr. H. B. Gage, as pastor by adding a \$300 increase to his salary. Last year they built him a parsonage. The church has added over one hundred members during the year just closing.

Rev. A. M. Merwin, our Spanish missionary, reports the organization of a new Spanish church of twelve members, with two elders and two deacons, at San Diego. During the past year there have been quite large additions to our Spanish churches. In Los Angeles there were twenty-one added by confession and five by certificate. Mr. Merwin has a most faithful band of Spanish helpers.

The Pasadena First Church has in many ways shown its sincere devotion to Rev. Malcolm J. McLeod. They have made a number of increases in the amount of salary paid, until now it is as large as any paid in any of our churches. They have selected a man to assist him in the pastoral work, and will consummate this at the annual meeting, which will be held in a few days. They have plans under consideration which will either greatly enlarge the present overtaxed building, or else build anew in more commodious form. These are external signs of advance. The internal are in a greatly increased membership, very much larger benevolent giving than previously, and advance in missionary interest, this latter taking form in the entire support of Dr. C. F. Johnson in Ichowfu, China, and also of Mrs. Shedd and Mrs. Lehman. The Presbytery of Los Angeles met with this church April 12.

### CHICAGO LETTER.

BY REV. CLARENCE G. REYNOLDS.

The Evangelistic Campaign, under the leadership of the General Assembly's Committee, is successful in stirring professing Christians, and in many instances in bringing people to the point of confession of faith in Christ.

It is too early to specify as to results. At Erie and Bethlehem Chapels particularly, and in the Third, Olivet and Immanuel Churches souls have been won in large numbers. Dr. Chapman has been speaking at the daily noon meeting at the Central Y. M. C. A. Building. There will be an All-day Conference in Joliet next Monday, addressed by Messrs. Gray, Chapman, Biederwolf and Robertson, of Scotland, and a number of the notable evangelistic singers will also be present. Dr. Gray, together with Mr. and Mrs. Rockwell, the singers, is conducting services in Joliet during the three weeks' campaign, to be followed by one week under the leadership of that great Scotch preacher, John Robertson. The service for the first week have been in the church of which your correspondent is pastor; during the second week at the Second Church, Rev. R. D. Scott, D.D., pastor; and during the third week at the Central Church, Rev. D. C. Milner, D.D., pastor. Dr. Gray is reaching Christians particularly, and is creating an atmosphere of spirituality which will long continue in the city. We will give a summary of this Chicago Gospel Campaign a little later.

### PITTSBURG LETTER.

BY REV. S. J. FISHER, D.D.

The April meeting of the Presbytery of Pittsburg was rendered most pleasant by the hospitality of Dr. Fulton and the elect ladies of that congregation. The usual routine business was somewhat enlivened by a debate on the appointment of a committee asked for by Synod to assist in any questions which might arise because of changes in the Presbytery of Washington by the creation of the Synod of West Virginia. There was considerable opposition to any alteration of the lines of Pittsburg Presbytery, which might be asked for to compensate the forementioned Presbytery for its losses in ministers, churches and communicants, and one of the speakers argued that if the union with the Cumberland

Presbyterian Church be consummated this Presbytery will be more than compensated for its loss.

The vacant pulpits at Hazelwood, South Side and Charleoi are now practically filled, and a committee of the Second Church, Wilkinsburg, has recommended the calling of Rev. John A. Marquis, of Redlands, California, but recently pastor of the Greensburg Westminster Church, a man of great fitness for this work.

The pastoral relation between Rev. H. T. McClelland, D.D., and the Bellefield Church has been dissolved in order to permit him to accept the position of Field Secretary for the Board of Missions to the Freedmen. It will be his work to confer with pastors and sessions to disseminate information concerning the great and important work of this Board, to stimulate giving, and direct and educate personal benevolence, and awaken the Presbyterian Church, which of all Churches is the highest and traditionally the foremost believer in the power of the Gospel and Christian education to elevate and save any people or race. This will permit the Secretary, Dr. Cowan, to give his increased attention to the manifest duties and problems of his office, a work few realize or estimate. Paul's "care of all the churches," which pressed him down, was far less exacting than the watch and oversight of hundreds of missionaries, teachers, parochial schools, and the needs and healthy demands of the growing and splendid schools and seminaries the Board has developed and maintains. The careful interest and sympathy, the tact and Christian shrewdness, the judgment and experience of Secretary Cowan have been of unspeakable benefit to the work, and none realize this as well as those who visit the field, or are acquainted with the task to which our Church has given itself. Dr. McClelland's journeys permit his residence at Washington, Pa., now a suburb of this city, where he will dwell among his own people. His new work requires his resignation as a member of the Board, and also his position of President of the Board, and to the latter your correspondent has been elected.

The reception given by the North Church, Allegheny, to Pastor Lindsay on his decennial was most enjoyable, and the purse and chest of silver presented Dr. Christie, expressing the sentiments of the giver, showed that the modern language is less restrained than that of the apostles, and the church says: "Silver and gold and such as I have give I thee." More precious than the gift is the unseen, yet appreciated spirit behind the gift, and a pastor is cheered by every such evidence of sympathy and regard.

The East Liberty and Homewood Churches have received the largest ingathering from the recent evangelistic services, but a number of other churches which have participated but partially, have enjoyed a renewed interest and considerable additions to the membership.

At a recent meeting of the Presbyterian Ministerial Association a well-written paper was read by Rev. Dr. Martin, acting President of the Pennsylvania College for Women, on "Fasting in the Modern Church." In the discussion which followed, some speakers expressed themselves as strongly in favor of a season like Lent, which should act as a breakwater to the pressure of secular life and worldliness, and induce spiritual meditation, while others contended that a formal and definite period accentuated the worldly spirit, and resulted in less care at other times.

The republication of Professor Schaff's article in the Princeton Review in pamphlet form, and his recent paper read before the Ministerial Association in defense of Luther and Protestantism, against the attack of Father Demple, a German Roman Catholic, not only shows his fitness for his position in our Theological Seminary, but his energy and interest in expanding that work. This latter paper, though brief, was a worthy protest against the malignant and scurrilous attack of the German scholar, and helps us to love the great reformer

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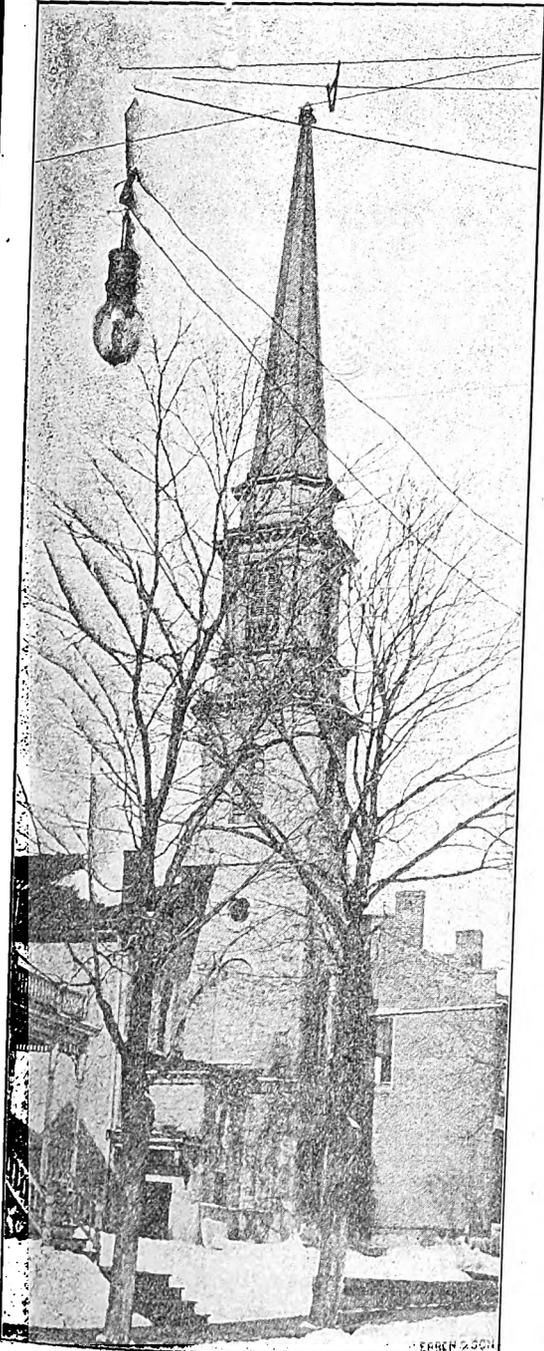
# HERALD AND PRESBYTER

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MEM.

No. 16.



FIRST  
PRESBYTERIAN CHURCH,  
GALENA, ILL.

Rev. Ralph Maclay Crissman, Ph.D.  
Pastor.



PRESBYTERIANISM has deeply seated itself in the city of Galena, the old home of General U. S. Grant, as there are three strong Presbyterian Churches in the city. The First Church was organized October 23, 1831, by Rev. A. Kent, D.D., and the building now occupied was erected in 1838. Among its pastors are found the names of Revs. S. G. Spees, Arthur Swazey, John McLean, L. J. Adams, David Clark and J. M. Wright, D.D. The present pastor, Rev. Ralph Maclay Crissman, Ph.D., assumed the pastorate a year ago, and since then earnest life and activity have been manifested. At the last communion service twenty-three new members were received: The Spring meeting of the Freeport Presbytery has just been held in this Church. The Woman's Home Missionary Society of the Presbytery was organized in this Church just twenty-one years ago. The Church is in a condition of marked spiritual vitality, prepared for a large and vigorous activity. During the year forty-three members have been received, \$2,783 raised for benevolence, and \$4,914 for congregational expenses.

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## Herald and Presbyter

Published Weekly.

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### THE RISEN SAVIOR.

Faith in the resurrection is the test of a rising or falling church. Christ, when asked for a sign proving his authority, referred to his rising from the dead. During his ministry he taught his disciples the details of his betrayal, death and resurrection, saying of himself, "And the third day he shall rise again."

Such prophetic announcements made their impression upon the disciples. The next day after the crucifixion even "the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, 'After three days I will rise again.'" The enemies of the Savior feared nothing so much as his resurrection; for, said they, in case he should rise, "the last error shall be worse than the first." By the order of the Roman Governor, who unconsciously served the truth, saying, "Make it as sure as ye can," a guard was set and the stone sealed.

These and other details of the great miracle of all history—the resurrection of Christ—were given for a purpose: that we "might believe that Jesus is the Christ, the Son of God, and that believing, we might have life through his name." As to the prophecy of the great event of Christianity, there is no question, either by friend or enemy; and as to the fact of its fulfillment, provision was made for abundant testimony, which the pen of inspiration has put on record, that the Church of Christ in all ages might "know assuredly that God hath made that same Jesus who was crucified both Lord and Christ."

In his sermon on the day of Pentecost, Peter, as the spokesman of all the witnesses, declared, "This Jesus hath God raised up, whereof we all are witnesses." No better nor stronger testimony could be asked by reasonable people. These witnesses followed Jesus in adversity, and were unquestionably intelligent, conscientious and competent.

There was no division among them. He was seen first of the women who came early to the tomb. They had known him in life, and, after some delay incident to the changes which had passed on him, knew him as their risen Lord. He was known "in the breaking of bread" to the two disciples who met him on the way to Emmaus. The brethren to whom he appeared by the Sea of Tiberias knew him, and ate with him. When the disciples except Thomas saw him they knew him, and even Thomas was afterward satisfied, and said, "My Lord and my God." He appeared a number of times, once to "above five hundred brethren at one time. This was Paul's argument, while those who had known him were still alive. No one questioned their testimony, and it stands for all time as proof of the resurrection.

The apostles handled this testimony repeatedly in logical and invincible argument. The substance of Paul's preaching was that "Christ must needs have risen again from the dead"; and he does not hesitate to declare the severe alternative—"And if Christ be not risen, then is our preaching vain, and your faith is also vain."

This declaration goes to the very center of the Christian's hope. The precious assurance of the child of God is that he shall awake in the likeness of Christ; that in his flesh he shall look upon his Redeemer; that he shall see Jesus as he is. The resurrection of Christ and that of the Christian stand together. They are either both false or both true. If Christ is not risen, there is no resurrection of the dead; but if Christ rose from the dead, then they that sleep in Jesus shall also rise. He has taken the sting from death, and robbed the grave of victory.

Naturally the return of Easter in the spring of the year, when buds swell and blossoms unfold, reminds Christians of this doctrine of their faith. The early Christians were in the habit of saluting each other on Easter morning with the exultant phrase, "The Lord is risen." The declaration of the disciples who hastened to the open tomb was "The Lord is risen indeed." In this declaration and the established doctrine, we have a broad and sure foundation for our hope of eternal life for the body and the soul.

### CHURCH UNION.

Organic union will, in all probability, be consummated in a very short time between our own Church and the General Synod of the Reformed Presbyterian Church. The committees of the two Churches have had frequent meetings, and have agreed upon a basis of union which will be submitted to the General Assembly of the Presbyterian Church, at Buffalo, in May, and to the General Synod of the Reformed Presbyterian Church, which meets late in May at Marissa, Ill. The action of these bodies will be decisive, since the constitution of the latter Church does not require such a move to be overtured back to the various Presbyteries.

The committees recommend to these supreme judicatories that the union shall be effected on the doctrinal and ecclesiastical basis of the standards of the Presbyterian Church in the United States of America, and the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God and the only infallible rule of faith and practice, and the Confession of Faith shall be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures.

If the Reformed Church adopts this, it agrees to unite with us on the basis of our

ace or conclusion of that service. Begin with the most familiar: Psalm xxiii., the Beatitudes, portion of John xiv., the Corinthian chapter on Love, the practical commands of Rom. xii., the Ten Commandments. Then pass to the less familiar. Persevere in the plan. Keep reviewing. People may say: "I can't memorize." These memories are simply losing their functions because they are not being used. A year of such persevering practice would enrich, gladden, sanctify. Are we anxious for tangible results of prayer-meeting gatherings? Try this six months, or a year.

C.—Exposition of Assigned Verses.—Many prayer-meeting attendants are interested and thoughtful teachers and students of the Holy Word. Let the pastor at times assign to individuals specific phrases or verses upon the topic, or from the chapter, or from the book, to be commented upon for a minute or two each. Thus the four descriptions of the resurrected body in 1 Cor. xv., the nine Beatitudes, the thirty practical exhortations of Romans xii., the sixteen descriptions, positive and negative, of Christian love in 1 Cor. xiii. Thoughts then will be concise, not desultory. Thus the pew, desiring studied truth from the pulpit, can practice the Golden Rule. Thus the efficiency of the service will be greatly increased.

Let no one infer that the writer would turn the prayer-meeting into a Bible Study Class. Far from it. Let it ever be the sweet hour of communion of believing hearts, and the sweet hour of prevailing petition to God. But let the basis of it, and the atmosphere of it, be Biblical. For naught leads to prayer, trains in prayer, and emphasizes the power of prayer, as the Word. Study some time the power of prayer in the book of Nehemiah, the teachings on prayer in the third Gospel. So also does the Word lead to testimony. For the psalms are the public testimonies of an inner life. The letters to the churches breathe Paul's personal experiences. Permeated by the Word, we become imbued with the privilege and duty of speaking forth our common experiences. "Let the redeemed of the Lord say so."

## THE TWO CONFESSIONS—ARE THEY AGREED?

A Question of Fact—The Cumberland Confession of Faith.—The Contrast.

NO. II.

BY REV. WILLIS G CRAIG, D.D.

The Cumberland Presbyterian Church in 1883 adopted a Confession of Faith which expressed the doctrinal belief of that Communion.

1. In considering the Decrees of God, Section 8, this Confession does not commit itself to any certitude as to the purpose of God concerning the salvation of the individual sinner. In this section it is simply asserted:

That God determines what he himself will do, what he will require his creatures to do, and what he will do with men on the grounds of obedience or disobedience.

2. The Cumberland Confession omits entirely the Calvinistic doctrine of Sovereign, Unconditional Election of some men unto eternal life through a Redeemer, and the complementary doctrine of the Sovereign passing by of some sinful men who were ordained to dishonor and wrath for their sins, to the praise of his glorious justice.

3. The Cumberland Confession of Faith refuses to admit that the design of the death of Christ had a special reference to

the elect, and a general reference to all mankind, making salvation possible for all men and certain for God's chosen people. On the other hand, the Cumberland Confession of Faith rests in the position that the death of Christ had an equal reference to all men in the eternal purpose of God.

4. The Cumberland Confession of Faith, Section 38 and 41, plants itself firmly upon the doctrine of common grace, and denies the doctrine of Efficacious Grace or Effectual Calling of God's chosen as it is presented in Chapter X. of the Westminster Confession of Faith, where it is asserted "that all those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time effectually to call by his word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ. Or, again, this Effectual Call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein until being quickened and renewed by the Holy Spirit he is thereby enabled to answer this call and to embrace the grace offered and conveyed in it," and so throughout the Confession, where Regeneration or Effectual Calling is treated. So in the Shorter Catechism, Question 20, it is said: "God having out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer." So again, in the Larger Catechism, Question 31, "The covenant of grace was made with Christ as the second Adam, and in him with all the elect of his seed." So again, Question 44, "Christ executed the office of a priest in his once offering himself a sacrifice without spot to God, to be a reconciliation for the sins of his people, and in making continual intercession for them." And, again, Question 68, "All the elect, and they only, are effectually called, although others may be, and often are, outwardly called by the ministry of the Word, and have some common operations of the Spirit, who, for their willful neglect and contempt of the grace offered to them being justly left in their unbelief, do never truly come to Jesus Christ."

Our Cumberland brethren decline positively to admit into their Confession this view of the design of Christ's death having especial reference to God's elect, and the correlative doctrine of efficacious grace, which asserts in the most positive manner that all the elect, and they only, are effectually called.

Our Cumberland brethren do not admit that a careful study of the Scriptures will yield the doctrines of Sovereign, Unconditional Election and Efficacious Grace. Their Confession teaches what has been called "Gracious Ability," for sinful men on the one side, and on the other "Sufficient Grace," and this in sharp distinction to the doctrine of Effectual Calling, as it is formulated in all Calvinistic systems of doctrine. Hence the "Ordo Salutis" is one thing in the Westminster Confession, and a wholly different thing in the Cumberland Confession. The Calvinistic order is as follows:

Regeneration, Faith, Justification, Sanctification, Glory. This order will be found in every complete Calvinistic Symbol. The Cumberland Confession states the order:

Sufficient Grace, Faith, Justification, Regeneration, Sanctification.

The order differs in the two systems of doctrine as seen here most clearly. "Gracious Ability," stimulated to action by a divine influence, enjoyed by the subject thereof in common with all men, expresses the Cumberland Creed. That this is clearly the doctrine of the Cumberland Confession appears in Sections 38, 40, 41, which treat of "Divine Influence," and assert "that God the Father, having set forth his Son, Jesus Christ, as the Propitiation for the sins of the world, doth most graciously vouchsafe a manifestation of the Holy Spirit to the same intent to every man. This call of the Holy Spirit is purely of God's free grace, and not because of human merit, and is antecedent to all desire, purpose and

intention on the part of the sinner to come to Christ, so that while it is possible for all to be saved with it, none can be saved without it. This call is not irresistible, but is effectual in those only who in penitence and faith freely surrender themselves wholly to Christ."

That this is a correct presentation of the contrast between the two systems of doctrine is proven by the clear, unconfused statements of the preface of the Cumberland Confession of Faith of 1883, ordered to be inserted in the forefront of the Confession, by the Cumberland Presbyterian General Assembly that met at Bentonville, Ark., 1885.

These statements are as follows:

"In compiling the Confession of Faith, the fathers of the Cumberland Church had one leading thought before them, and that was to so modify the Westminster Confession of Faith as to eliminate therefrom the doctrine of Universal Foreordination and its legitimate sequences, Unconditional Election and Reprobation, Limited Atonement and Divine Influence correspondingly circumscribed.

"All the boldly defined statements of the doctrine objected to were expunged and corrected statements were made. But it was impossible to eliminate all the features of hyper-Calvinism from the Westminster Confession of Faith by simply expunging words, phrases, sentences or even sections, and then attempting to fill the vacancies thus made by corrected statements or other declarations, for the objectionable doctrine, with its logical sequences, pervaded the whole system of theology formulated in that book." "Hence," as the preface goes on to say, "the time had come, and so general was the desire throughout the Church to have the Confession of Faith revised that at the General Assembly, which convened in the city of Austin, Texas, A.D. 1881, a paper was introduced looking to that end, and it was adopted by a unanimous vote." Committees were appointed to accomplish the end proposed, which resulted, in due time and by proper ecclesiastical processes, in passing and adopting the Cumberland Confession of Faith of 1883, which completely eliminated from the symbol prepared and adopted the objectionable Calvinistic doctrines named in the preface as Universal Foreordination, Unconditional Election and Reprobation, Limited Atonement and Divine Influence correspondingly circumscribed, which objectionable doctrines, according to the view of our Cumberland brethren, pervaded the whole system of theology formulated in the Westminster Confession of Faith. The doctrines which were thus obliterated were called by our Cumberland brethren hyper-Calvinism, but they were careful to maintain that they were not in this new Confession striking at hyper-Calvinism in general, unidentified by historical reference, but the Calvinism expressed and defined by the Westminster Confession of Faith as an acknowledged Reformed or Calvinistic Symbol.

The report in Concurrent Resolution No. 1 raises the question of "the liberty of belief" which exists by virtue of the provisions of the declaratory statements which are now a part of the Westminster Confession of Faith. The committees indicate that the said declaratory statements enlarge the liberty of belief of office-bearers of the Presbyterian Church in the U. S. A. beyond the liberty guaranteed by our standards prior to the adoption of the declaratory statements. This can not be safe ground. The declaratory statements attached to the Confession of Faith, Chapter III., do not even propose to make any change in the doctrines set forth therein, which are acknowledged everywhere to be essential and necessary doctrines of the system maintained by the Westminster Confession of Faith. This system of doctrine is made up of the particular doctrines which enter into the system. You can not deny the particular doctrines which are necessary to frame the system, and then assert that you believe the system. Hence we may say, without a moment's hesitation, that no liberty is given to office-bearers by the unamended Westminster Con-

Confession, or the amended Westminster Confession, to deny or qualify or to alter the individual doctrines which are set forth in the third chapter of the Westminster Confession of Faith, and throughout the Confession and Catechisms as a whole, and no office-bearer who has become such in the Presbyterian Church can say that he has the liberty in connection with his ordination vow to deny the doctrines of Universal Foreordination, Predestination, Sovereign Unconditional Election, Efficacious Grace, and the Perseverance of the Saints. To deny, or to in any way qualify or omit these great truths would be *ipso facto* to deny the system. The declaratory statements reassert these doctrines in their absolute, unqualified wholeness, and simply assure the world of men that they do not teach fatalism, that they do not restrict the free agency of man, nor do they militate against the freest and fullest proclamation of the Gospel to sinful men. Whatever liberty of belief may be allowed to the office-bearers of the Presbyterian Church in the U. S. A. as to the modes of expression, within admitted sound and accepted Calvinism, there is no liberty allowed to deny or to change these fundamental doctrines above mentioned, which are absolutely vital to the system of doctrine. Our intelligent Cumberland divines will fully understand that the acceptance by them of the amended Westminster Confession of Faith means, and can only mean, that they have subscribed to a symbol which holds them to the acceptance and support of the full-orbed Calvinism of the Presbyterian Confession of Faith. They can not be misled at this point, for they are versed in theological discussion, and can never be induced to say that the Cumberland Confession teaches these strong particular Calvinistic doctrines, or that so long as they subscribe to and honestly believe in their own Confession, as the best exposition of the obvious meaning of the Holy Scriptures, that they can with honesty allow themselves to be bound up with a creed which is antithetic to their own creed at the point of its organizing and governing doctrines.

[To be concluded.]

IMMIGRATION SIMPLIFIED.

BY REV. CHARLES E. EDWARDS.

In the vast and varied fields of Foreign Missions, the Presbyterian Church has solved problems far more difficult than those that confront us through immigration, and every year it reports increasing success. The same methods are now succeeding among foreigners in America, especially the work of colportage, which has been undertaken by the Sabbath-school and Missionary Department of the Board of Publication and Sabbath-school Work. A part of our fears, with reference to this problem, may come from bewilderment over the long list of nationalities among our immigrants. But this can be readily simplified, by considering them in four divisions, which in 1903 were almost equal in numbers.

1. The Italians (north, 37,000, south, 196,000), a total of about 230,000, or more than one-fourth of all from Europe. We already have successful missions for Italians in New York, Philadelphia, Pittsburgh, Chicago, in Lackawanna and Lehigh Presbyteries, and elsewhere. The Waldenses of Italy have the most ancient records, as Protestants and Presbyterians, known in history.

2. Secondly, we may take three nationalities, each reporting more than seventy thousand immigrants in 1903, and each more or less familiar to Americans—the Hebrews, Germans and Scandinavians. Here again are more than one-fourth of all from Europe.

3. The Slavs.—Here Americans generally need explanations. We have four English adjectives for them—Slav, Slavian, Slavic, Slavonic, identical in meaning. The Russian Empire is mostly Slavic, and eager to dominate the earth. The majority of the population in Austria-Hungary,

Servia, Bulgaria and European Turkey are Slavs. Their languages are marvelously alike, so that our Bohemian Presbyterian ministers can reach them all. Less than a fourth of our European immigration reported in 1903 was Slavonic, about 180,000.

4. Lastly, we may include under a fourth division all the remainder, a score of nationalities. Some of these are familiar—English, Irish, Scotch, Welsh, etc. Others are not so familiar, as Roumanians, Lithuanians, Magyars, already mentioned, and Greeks, Armenians, etc.

The easiest and most effective way to begin work among all these is the good old way of colportage, now being prosecuted among some of these nationalities by the Sabbath-school and Missionary Department of the Presbyterian Board of Publication and Sabbath-school Work, with most encouraging results. Colportage in America has its reflex influence in Europe. The urgent necessity of putting forth special efforts to spread the Truth among these people, opens to our Church a most hopeful and inviting field for missionary work. Our own Board of Publication and Sabbath-school Work has been selected by the General Assembly as the agency to engage colporteurs to take the Scriptures and other religious literature to them in their own tongue. For the funds to carry on the work this Board depends upon the free-will offering of God's people everywhere. For further information address Rev. James A. Worden, D.D., Supt., 1319 Walnut St., Philadelphia, Pa.

BIBLE SOCIETY WORK IN AND ABOUT PITTSBURG.

The Young Men's Bible Society of Allegheny County, Pa., in the ninety years of its history, has circulated 230,000 copies of the Bible, and portions, in more than thirty-four languages. The circulation of the Bible in foreign languages has been confined to the last quarter of the century, particularly to the last five years. The Society is composed of two representatives of each Protestant church in the county, who hold monthly meetings. For the past two years Mr. Joseph R. Orr has been the special agent in charge of the work. During the past year about 1,200 Bibles, and portions, have been put in circulation in the county. The Society has three regular and four other colporteurs engaged the past year who speak about twenty languages. A Slovak colporteur speaks eight languages fluently, which makes him a very valuable man. A Magyar colporteur, who is the only man of his race who has ever distributed the Bible in the county, has done effective work for two years. A Bohemian colporteur has been doing good work among the Bohemians, Polish and Slav races. The Italian representative, recently from Italy, but having five years' experience in the work in foreign countries, is the most valuable Italian the Society has ever employed. During the summer season the county has been covered with French and Belgian colporteurs, 1,648 families visited, and many copies of the Bible distributed. A Chinese colporteur distributed 300 copies among the 600 Chinese of the county. The colporteurs are working on small salaries, meeting rebuffs and even persecutions, but they cheerfully persist in their work, and are dispelling much darkness by preparing the way for the entrance of God's Word. The following incident will illustrate the work that is being done by the Society. A few years ago two Italians accepted Bibles from our colporteurs, were converted, returned to their native town in Italy, and started a mission, now numbering more than fifty members. The Society has invited Rev. Oro Samuel Gray, of Amherst, Mass., who has been engaged in similar work in New England cities, to spend the month of April in this county, making addresses. Mr. Gray is a speaker of rare ability. Thirteen years ago he was working in the swamps of Vermont. With characteristic energy and determination he worked his way through college, and is now devoting his time and his strength to work among

young men. Mr. Gray began his labors in the Fourth Presbyterian Church, Allegheny, April 3, in the morning, and in the Fourth Presbyterian Church, Pittsburg, in the evening. He is to address men's meetings in the Central Y. M. C. A. of Pittsburg on the four Sabbath afternoons in April.

LANE THEOLOGICAL SEMINARY.

The closing exercises of Lane Seminary will begin Sabbath, May 1, and will conclude Thursday, May 5; and will be as follows:

Sabbath, May 1, at 4:00 P. M., celebration of the Lord's Supper in the Seminary Chapel.

Public examinations:

Tuesday, May 3.—9:00 A. M., Junior, Hebrew; 10:00 A. M., Middle, Theology; 11:00 A. M., Senior, Greek; 2:00 P. M., Junior, Homiletics; 3:00 P. M., Senior, Ecclesiology; 4:00 P. M., Middle, Church History.

Wednesday, May 4.—9:00 A. M., Middle, Greek; 10:00 A. M., Senior and Middle, Old Testament History; 11:00 A. M., Senior, Church History.

Annual meeting of the Board of Trustees, Wednesday, May 4, at 10:00 A. M.

Alumni meeting, Wednesday, May 4, at 2:00 P. M.

Alumni sermon, Wednesday evening at 7:45 P. M., in the chapel, by Rev. H. A. Thompson, of Cincinnati.

Commencement exercises, Thursday, May 5, at 10:00 A. M., at the Walnut Hills Presbyterian Church. The graduating class has chosen a composite subject, and will consider it under the following heads: "The Minister as a Disciple," by Don D. Tullis; "The Minister as a Man," by Elliott H. Whitteker; "The Minister as a Preacher," by James E. Harris; "The Minister as a Pastor," by Walter D. Harrell; "The Minister as a Teacher," by Warren B. Dunham.

Rev. George H. Fullerton, D.D., of Springfield, O., will make the closing address, upon invitation of the Faculty. Rev. William McKibbin, D.D., President of the Board of Trustees, will preside and present the diplomas.

Examiners appointed by the Synods of Ohio and Indiana, and by the Presbyteries of these States, expecting to attend the closing exercises, are requested to notify Prof. Kemper Fullerton of their intention to be present, as early as possible.

UNCLE SAM'S FLOATING MACHINE-SHOP.

The only vessel of her kind in the United States Navy, and one of the most peculiar ships in the world, recently arrived in New York Harbor after her long cruise.

The repair-shop is on the forward berth deck and is 100 by 44 feet. It receives a flood of daylight through a hatch 20 by 30 feet. This shop is well equipped with all kinds of machinery, including one open side planer, which is the largest machine tool afloat; one forty-eight-inch open gap lathe, twenty feet long; two lathes with swing of sixteen inches each; one large wall radial press; another drill and a milling machine; one fifteen-inch and one twenty-four-inch shaper; one four-inch pipe machine; one large steam hammer, and three large forges for blacksmiths, boiler-makers and coppersmiths; one eighteen-inch buzz planer and one thirty-six inch handsaw; one ten-foot wood-turning lathe and a trimmer. The four tools last named are used by the pattern-maker. Each machine is driven by a separate motor, the power being furnished by two large dynamos.

The Culgoa travels to all our naval fleets in Atlantic waters, making repairs and giving supplies to the various ships in need of patching, or provisions, or both. The mechanics in the repair-shop are all skilled workmen, picked for their respective duties. They are capable of doing any kind of mechanical work on any ship of the United States Navy—and the Culgoa's records show that much work is constantly demanded.—A. C. Haeselbarth, in Leslie's Weekly.

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# HERALD AND PRESBYTER

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No. 17.



REV. WILLIAM C. LAUBE, BETHANY, OREGON.

THE Church at Bethany, Oregon, was organized February 9, 1873, under the leadership of Rev. H. Gauss, with fifteen members, and is to-day the strongest German Presbyterian Church in Oregon, the present membership being ninety-three. It is well organized and doing an excellent work. Rev. William C. Laube will soon enter on his fourth year as pastor. Under his care the Church has made constant progress in numbers and in spiritual life. He is a man of strong faith, deep spirituality, and has a large missionary spirit, which has been made manifest in his untiring efforts among the Germans within a radius of fifty miles or more. In connection with his own charge he is serving a mission, which he started two years ago, in the city of Portland. This now requires the entire time of a pastor if one could be found to undertake the work; but since there is a shortage in the German ministry he, like many of the German brethren, is required to do the work of two men. Mr. Laube also has supervision of the German Churches at Damascus and George, and the Eagle Creek (English) Church, since this group is at present without a pastor. They are very anxious to secure the services of a man who believes and teaches the old-fashioned truth, who has a passion for souls, and who will endeavor to build up the saints.

# HERALD AND PRESBYTER

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### THE CALL TO THE MINISTRY.

It was a common thing, years ago, for ministers to preach sermons to young men on the subject of the call of God to the Gospel ministry. The importance of carefully considering the matter was urged upon them, and they were advised to give good heed to the question as to whether God's call had not come to them.

Some few years ago there came, throughout the Church, in some way or other, the sense that there were too many ministers, and that it would not be well to urge young men to enter this department of work. Owing to what was called "hard times," especially in some of the Western States, a good many ministers were out of employment; many of them returned to Eastern States, and where there were vacant churches there were many applications from ministers out of employment. This created the impression on some minds that there were more ministers than were needed. Then, too, there are always some ministers who, on account of advancing age or infirmity, or some personal disadvantage, are not available for work, and, while there may be good reasons for their non-employment, they give the impression that all the ministers are not at work and that, consequently, there are more than are needed. In all lines of life there are some men who are not employed all the time. But people forget this, and they have been led to think there are more ministers than are needed. For this, as one reason, young men have not pressed into the ministry as formerly.

Then, again, there have been many attractions, in recent years, to secular life. The Spanish War developed many openings in the new colonies, in the army and in the navy, for young men. The whole field of civil and mechanical engineering has opened up at a tremendous rate. The great commercial enterprises on every hand have called for young men. Secular activities have attracted the young men of this generation, and the spiritual power of the Gospel has not been felt as mightily as in some other decades of the Church's life.

Under these circumstances the number of young men in course of preparation for the ministry has been steadily decreasing. The attendance at the theological seminaries has reached its lowest ebb. The result is being felt throughout the Church. The ministry is becoming depleted. Every minister, able and ready for acceptable work, is called for. Many churches are vacant. Synodical superintendents are reaching out in all directions for supplies. Many of the better churches are inquiring in all directions for suitable men.

We have been receiving ministers from other denominations as never before. While our licensures and ordinations last year

were away down in number, we received from other churches the largest number ever. We have lost a thousand ministers by death in about seven years. We shall soon begin to feel a famine. God's best earthly gift to his church is a godly and efficient ministry, and for this the church must be praying, and ministers must begin preaching as to the way for its supply.

God is calling for young men now to enter this work. Young men must listen and heed his call. Where they have the natural endowments that make for success in this great department of usefulness, where the way is open providentially for them to secure an education and take up the work, and where their hearts are touched and indwelt by God's Holy Spirit, so that they are spiritually fitted for and constrained to this service, let them not be disobedient to the heavenly vision.

Young men are nearing the completion of college work this spring who would do well to give close heed to this matter. God may be calling them. Let them listen. Their friends may not be so sure as to be able to direct them in the matter. Let them make it a matter of prayer before God. Let pastors call the attention of young men to this work, that the choice and the strong and the willing ones may give themselves to God's service in the field where all the best and strongest and most winning qualities are needed for the best success.

### THE CUMBERLAND NEGOTIATIONS.

We have read of a certain princess who, to escape society, traveled incognito. At a summer resort she met a man who wooed and won her. When she told him that the name by which he knew her was not her name, he expressed surprise, but asked no questions. When she wondered that he did not ask her real name he answered that he was in love not with her name but with her, and that, at any rate, she would change the name when she married him.

This fiction illustrates a phase of the negotiations now on between the Cumberland Church and our own. The two bodies regard each other with Christian affection, and union is proposed, but questions are raised as to the Cumberland name, or, rather, as to the Cumberland Confession which stands for the same thing. Our Church, though interested in the discussion of these questions, may naturally say: "We are not in love with your name and Confession, but with you, and, at any rate, in this union you propose to change both your name and Confession, taking ours instead."

We intimated, when the report of the joint committee appeared, that the statement as to the agreement of the two Confessions would provoke opposition. We anticipated that this opposition would

gation takes at least one church paper, in order that all its members may know what we as Presbyterians are doing for the Savior and for those whom he died to save. Thus only can we be really intelligent and sympathetic members of the Church to which we belong, and work efficiently in and through it.

And having done all that he can to get one of our own church papers in every home, the pastor must see to it that whatever of general interest occurs in his parish is promptly reported to the paper. This is the only way that it can get the news. You want to hear from all your brethren, and they want to hear from you. The church paper is the telephone station through which you can communicate with each other. But every one must see to it that he keeps up his part of the intercommunication.

#### MIDDLE CHRISTIAN NAMES.

A friend calls my attention to the fact that until the beginning of the last century (A. D. 1800) children seldom received a middle name, and their Christian names were largely Biblical. He says: "Every one of six sons and five daughters in my grandfather's family had only one name, and all of them but three were Bible names. But of nine children in my father's family, seven had middle names and only two of them were Biblical." I find a singular confirmation of this statement in the names of the Presidents of the United States. Of the twenty-four, only seven had a middle name. Among the first eight there was but one—J. Q. Adams. Among the second eight there were but two—W. H. Harrison and James K. Polk. But in the final eight, just one-half have middle names.

Then as to Bible names: There are in the list five Jameses, three Johns, two Andrews and one Thomas; so that eleven of our Presidents were named after the apostles of our Lord. Three other names are from the Old Testament, viz., Zachary (Zachariah), Abraham and Benjamin. So that fourteen of the twenty-four are Biblical.

#### WORK AND WAGES.

Ruskin says: "With all rightly trained men their work is first, their fee second—very important always, but still second. And this is no small distinction. It is between life and death in a man; between heaven and hell for him. You can not serve two masters. If your work is first with you and your fee second, work is your master, and the Lord of work, who is God. But if your fee is first with you, and your work second, fee is your master, and the lord of fee, who is the devil."

This is an emphatic statement of the truth, that to do something that is worth doing and to do it as well as we can—this, and not mere money-getting, should be the great object of every human life.

#### SPIRITUAL BEAUTY.

What use is it that a man have the shoulders of an Apollo and the face of an Adonis, if mistrust and suspicion, hatred and malice, settle their gloom upon the countenance? What though a woman have a complexion that vies with the color that paints the petals of a rose, and a carriage that combines grace, vitality and exuberant life—what are all these possessions

worth if a hideous blackness of soul shines through them all, forming a sordid background that can not be hid by the superficial graces which a veneering of culture has added?

Many a pale, thin and wrinkled face shines like that of Moses when he came down from the Mount, or that of Stephen before the Sanhedrim. You can not change a common stone into Persian marble by whitewashing it.

#### A TIMELY UNION.

BY REV. W. EDWARD M'LEOD.

Since the appearance of the joint report of the union of our Church with the Cumberland Presbyterian Church, some of us in Iowa, who felt elated over the plan adopted by the Joint Committees, have been greatly disappointed to see such strong men as Drs. Warfield, Breed and Minton array themselves against the proposed union.

One of the noblest definitions of the church ever given is that of the Westminster Confession of Faith, "The visible church consists of . . . all those who throughout the world profess the true religion," without respect to form or polity.

Some men may be exclusive, but God does great things in a great way, and he has built his Church with portals as wide as "true religion." "Limit your conception of the church to 'us four and no more,' and what ought to be a noble emotion becomes necessarily a mean prejudice or constricting superstition. The church which is most loved will be that which partakes most of the divine spaciousness."

It is more than likely that in two or three years the Cumberland Church and ours will be one; unless irreducible remainders hold back, making us three instead of one. In the eighth clause of the Concurrent Declarations the committees tried to forefend such a result by saying: "It should be regarded as the duty of all our judicatories, ministers and people to study the things which make for peace, to guard against all needless and offensive references to the causes which have divided us, and to avoid the revival of past issues." Dr. Minton's article falls in with the spirit of this wise suggestion, but Drs. Breed and Warfield heed it not. Their refusal to open the door to the Cumberland brethren is purely on doctrinal grounds. The educational bone of contention holds no longer, as we too allow short cuts occasionally into the ministry. Dr. Breed says they have eliminated Calvinism from their Confession. Dr. Warfield says: "We designate the Confession of Faith of the Cumberland Presbyterian Church an Arminian document." Yet this is not proved conclusively.

The Cumberland Church virtually receives our Confession and Discipline, except, as they say, "the idea of fatality, which seems to be taught under the mysterious doctrine of foreordination." Of course we have always denied that our Calvinism ever bordered on fatalism, but we had to issue a Declaratory Statement to ease our minds and square ourselves with our accusers.

Union of harmonious churches is in the air, as it is in every other sphere of action, from the seamstress and the miner to the moneyed king on Wall Street. The truism that "in union is strength," is recognized in every walk of life. There is not an organic union on earth, or even a local church, where every one sees eye to eye.

God has signally blessed our Cumberland brethren, and multiplied them, and crowned them with honor. Are they not as good, and have they not done as well for the Master as we have? Any change that may lead to organic union with them can only indicate mutual growth in Christian charity, and a strong desire to do a larger work for the Master. It will do us no harm to admit a slight change along these lines. But we are not asked to do even that much by the Cumberland brethren. All we have to do is to stand by our faith as revised in 1903, and if the other fourteen Presbyterian denominations should move to unite on that basis in this country, let them do so, as we have no inclination to repudiate

our Reformed faith. If such gifted scholars as Drs. Breed and Warfield could be satisfied with simply stating what we really do believe as a Church, and what the Cumberland people believe, without being so positive there is no basis for union, and the Holy Spirit was allowed to rule in the matter, I imagine things would move on a trifle more pleasantly. Let us aim for one National Presbyterian Church. Our system of doctrine is the same in substance, with only slight differences in expression, and an organic union of all the Presbyterian branches in this country would more than double our power and usefulness. One at a time. May the first to knock at our door be treated with Christian kindness and an open mind for any reasonable concession on our part.

Estherville, Ia.

#### THE TWO CONFESSIONS.—ARE THEY AGREED?

A Question of Fact.

NO. III.

BY WILLIS G. CRAIG, D. D.

[Conclusion.]

To say as the Committees do, that such agreement now exists between the systems of doctrine contained in the Confessions of Faith of the two Churches is so startling in the face of the well-known facts, that we are puzzled to understand how the statement could be calmly made and subjected to the scrutiny of the Christian people of two historic Churches.

Sometimes a conclusion, sought to be established by reasoning from comparison of documents, may not readily be admitted. We may therefore resort, in order to make good the view above presented, to an object lesson.

Let us take the Cumberland Confession of Faith and place within it the Westminster Confessional doctrines of Universal Foreordination, Predestination, Sovereign Unconditional Election, and Effectual Calling in connection with the sections of that Confession which treat of the "Decrees of God," and the "Divine Influence," and such other sections as logically flow out of these two, and there would be such confusion introduced into the system that no living theologian could disentangle it. The book would thus have been packed full of absolute contradictions. On the other hand, let us place the organizing principles of the Cumberland Confession in contact with Chapter III and Chapter X of the Westminster Confession, and the impression would thus be made that the Westminster Confession of Faith had been brought into inextricable confusion which could not be remedied by the most accomplished dialectician in all the world. This, we venture to say, is a fair illustration of the fact that the two Confessions are not only different as to their organizing principles, but start from standpoints which, as to their distinguishing doctrinal features, are absolutely contradictory one of the other.

If we indulge in a comment upon this extraordinary performance of the Committees, we might be tempted to say that they did not undergo the labor of carefully comparing the two Confessions. One thing, however, is certain, that the Cumberland Confession, as a system of doctrine, remains undisturbed by the plan of union laid down by the Committees. As the Cumberland Confession, in the view of these Committees, is perfectly harmonious with the amended Westminster Confession or Faith, the proposal should have been made to bind it up with the Westminster Confession of Faith, as its equal authority is fully acknowledged by the Committees. The Cumberland Confession is an historical document expressing the doctrinal views stated and maintained by an honorable body of Christians organized for almost a century. It is a symbol of great value, and has been, and is, the guide to religious opinion of a large number of highly esteemed Christians. In the light of the opinion expressed by the Committees, as to its harmony with the Westmin-

ster Confession of Faith, it is neither respectful to those who framed it, nor to those who avouch it, to cast it aside in the act of union.

In the region of surmise we may express the opinion that the Committees were governed by the conviction that the amendments to the Westminster Confession of Faith have brought that symbol into doctrinal harmony with the Cumberland Confession. That this is not true is abundantly proved in the earlier part of the discussion. Again the Committees may have labored under the impression that the Brief Statement had, in some way, accomplished a result which the revisory action had failed to do. If this act was entertained, and (from the language of the latter part of Concurrent Resolution No. 1) we are led to suppose the Committees were under some such impression, then we are obliged to say, that this is entirely misleading. The Brief Statement is not a part of our Constitutional Bond. It has no relevance to the ordination vow. As such it was never intended by its authors, or by the Assembly that adopted it, as a simple deliverance, to in any way eliminate, or change, or set aside the complete doctrinal statements which form the bond of union of the Presbyterian Church in the United States of America. It does not even treat some of the acknowledged distinguishing doctrines which enter into, and compose the system of doctrine set out in the Westminster Confession of Faith, and in the particulars of doctrine to which it makes reverence it is clearly asserted that the intention simply looked to a better understanding of our undiminished, unchanged, total doctrinal beliefs. Our Cumberland brethren will understand this by a simple reference to the Brief Statement itself, to the view of the Committee which framed it, and to the utterance of the Assembly which passed it (as an Assembly deliverance), and entirely refused to even send it down to the Presbyteries for consideration as a possible part of our Confession of Faith. If the assertion had been made by the Committee which composed the Brief Statement and reported it to the Assembly, that it was intended to be sent down to the Presbyteries for adoption as a part of our Confession, or if the Committee had maintained that it was intended, in any way, to change the significance of the doctrines which enter into and control the system of doctrine maintained by the Westminster Confession of Faith, it is not an exaggeration to say that it would have been immediately thrown aside by the Assembly. In conclusion, it is to be remarked that the Committees might have informed the Presbyterian public, either that the Cumberland Church had, by reason of protracted investigation, reached the conclusion that their Confession of 1833 does not express the total mind of the Spirit as manifested in the Holy Scriptures; or that they were now satisfied that an advance should be made by the Cumberland Church which would bring it to acknowledge the special Calvinistic Doctrines of the amended Westminster Confession of Faith; or it might have been stated that there was a large and growing number of ministers and elders and intelligent laymen in the Cumberland Church who, by recent study, had been led to adopt distinct, pronounced Calvinism, and that they were satisfied that the Churches, as represented by these leading minds, would easily follow their leaders in acceptance of a thoroughly Calvinistic symbol, which symbol their fathers and forerunners, up to a very late period, had designated as an unscriptural and untenable system of doctrine; or the Committee might have said in their report that the union of these two Churches should be made on the principle of comprehension, which would recognize, as of equal standing, the two contradictory systems of doctrine in the united Church, and that organic union was of more importance than agreement in doctrine and steadfastness to special testimony.

Any one of these proposals the public

could understand, and there would have been perfect willingness to examine into the merits of the case. But nothing of this kind seems to have been in the minds of the Committees. No suggestion looking along these lines is to be found in their report. The two Assemblies are, without any sort of proof or explanation, asked to say by solemn vote that the two Confessions are doctrinally in agreement as systems of doctrine—in such agreement as systems as to warrant organic union, and the Presbyteries are to be asked accordingly to say precisely the same thing. Can the Assemblies, in the presence of all the facts so well known, make such an assertion as the report requests them to make, as to the doctrinal harmony of these two Confessions? If this can not be done without absolute denial of the most thoroughly attested facts pertaining to the question, ought the two Assemblies to decline their obvious duty of pointing out the untenable position contained in the Committees' report, and ought they to go through the form of sending down to their Presbyteries a proposition to be voted upon which the two bodies know is not supported by the facts, and can not be successfully defended? Our Assemblies are not constituted for such a procedure. The world of Christians will be looking to these two Assemblies, and the expectation is large that they will not be ready to put their hands to an indefensible statement touching the actual, well-known doctrinal teachings of these two bodies.

What we have written is in the interests of both these historic Churches. We have not uttered one single complaint as to the doctrinal position maintained in the Cumberland Confession of Faith. It is a symbol of great value for the evangelical Christian faith. It was worked out by painstaking, godly, thoroughly convinced, intelligent Christian divines. They believed, and their successors believe, that it is far truer to the proportion of faith taught in the Scriptures than is the Westminster Confession of Faith. They know that their evangelical opinions are found in the Westminster Confession of Faith connected with strong Calvinistic doctrines, which their own Confession entirely omits in the deep conviction that they are not warranted by an exhaustive study of the obvious meaning of the Holy Scriptures. They believe and assert that these distinguishing doctrines which enter into, and when systematized, present the recognized system of the Westminster Confession of Faith, are not only undesirable and unsatisfactory to the Christian heart, but untenable at the bar of illuminated Christian reason. This position they have maintained resolutely throughout the history of their beloved Church, and they are surely not prepared to believe and to assert that their historic Confession is in doctrinal accord with the thoroughgoing and undisputed Calvinism of the Westminster Confession. They will examine for themselves and conclude whether it is possible for clear-sighted people to do this. Again, we have not written a word as to the effect of the late revisory action upon the renowned testimony of the Westminster Confession of Faith, that can not be, in our judgment, successfully defended. Two such Churches as are now in consultation as to their Confessions of Faith must walk in the light and take due account of all the facts in the case, or great distress may come upon us. This report demands ample, thorough discussion, guided by the friendly spirit which prevails within the two great churches.

In support of the conclusions reached in these articles, it will be in point to quote extracts from a letter recently received from one of the most distinguished and successful ministers of the Cumberland Presbyterian Church:

"I am emphatically opposed to the proposed basis of union, although it is with an aching heart that I say so. Any one who opposes this union assumes a tremendous responsibility. But the same is true of any one who favors it. It is a

question of loyalty to God and truth and the Churches we represent. We are dealing with something more than a mere sickly sentimentalism.

"I am opposed to the work of the two Committees, because, so it seems to me, the two Churches represented are not dealt with just as they should be. The two Churches are not frankly told what the difference are which are in the way of union. The people of the two Churches are left to find out for themselves what these difficulties are. Apparently the two Committees refuse to shoulder the responsibility of pointing out possible doctrinal differences. Or one could suppose (but it is a violent supposition) that the two Committees are of the opinion that there are now no doctrinal differences between the two Churches. Is it not as a matter of fact true, however, that the two Committees ignored the doctrinal differences for the simple reason that if they had described them in their report, there would have been much less disposition on the part of the two Churches to unite? One would like to ask this question also: If the two Churches are now doctrinally at one, which of the two came over to the position occupied by the other, and when? Is it not true that what the two Committees have to say about doctrinal agreement (in declaration No. 1) may mean almost anything you please? Many Cumberland Presbyterians are already saying that this means that 'the Presbyterians have come over to our position.' On the other hand, many of the Presbyterians are saying that it means that the Cumberland Presbyterians have come to see, since we revised, that their old objections to certain doctrines in our Confession were, from the beginning, ill-founded." In other words, Cumberland Presbyterians now see that their separate existence for ninety years or more was due to a misunderstanding of what was taught in the Westminster Confession.

"My own opinion is, that the two Committees very well know that these two interpretations are misleading. Yet they must have known when the report was drawn, that the two interpretations were possible, and that they would probably be made. But how, they possibly asked themselves, could they help that? If the Presbyteries go wrong on these points they have themselves to blame, and not the Committees."

#### WOULD PRESBYTERIAL SEPARATION BE ADVANTAGEOUS TO THE NEGRO HIMSELF?

BY REV. HARLAN PAGE CORY.

After all, that is the pith of the whole matter. As I said in my former article, prejudice, either for or against, must be avoided. It is not a question touching the inferiority of the Negro race, nor Christian brotherhood, nor social equality; but one of right and justice to the colored man. Unless the question can be decided in the affirmative upon this ground, it should be decided very positively in the negative. I believe this to be the feeling of the men who have taken active steps toward the proposed action. I repeat: Whatever relief from burdens and grievous difficulties separation might bring to them, and the work in general, still they would bear them all to the end of time rather than bring real injury to the colored man or to the work of the Presbyterian Church among the colored people.

It is to be regretted, therefore, that Dr. Satterfield and others should misunderstand the spirit of the men who are favoring and urging the separation. I have read Dr. Satterfield's article in a recent number of the Herald and Presbyter with great interest, because it is important to have light from all directions; but I am sure that my article, to which his is a reply, does not justify the interpretation he puts upon it. I ask for a rereading of that article in order to a vindication of the position taken. Certain statements, however, made by him show a misconception as touching my attitude and the whole issue,