

Vol. 70

Feb. 21, 1900

No. 3

THE PRESBYTERIAN.

. CONTENTS .

EDITORIAL	3-7
COMMUNICATIONS	8-11
SUNDAY-SCHOOL LESSON	12
MID-WEEK SERVICE	13
CHRISTIAN ENDEAVOR	13
AMONG THE YOUNG PEOPLE.....	14-17
OF INTEREST TO WOMEN	18-19
CORRESPONDENCE	20-21, 28
THE WORLD FOR CHRIST	22
HINTS FOR HOUSEKEEPERS	23
CHURCH NEWS	24-25
BOOKS AND BOOK NEWS.....	26-27
DEATHS, MARRIAGES AND NOTICES..	29

• PHILADELPHIA •
• NEW YORK •

THE PRESBYTERIAN

Vol. 70

Philadelphia, February 21, 1900

No. 8

Anxiety for the Ark of God.

There is a kind of solicitude about the progress of religion that is not profitable. No good results come from it. It is a nervous anxiety, manifested by those who only see the dark side of things, and are always prophesying evil. They stand on the lookout with a gloomy countenance, and with doleful lamentations mourn over the degeneracy of the times. They do not see one sign of encouragement in any direction. When they talk on religion, it is about its degeneracy, the coldness of the Church and the little good that is done anywhere, especially in their own denomination and their own locality.

In all this there is nothing pleasing either to God or man. Unbelief is at the bottom of it all. Those who thus give way to mournful forebodings, have lost faith in the divine promises and in the power of him who is Head over all things to his Church. The prophet of old was mistaken when he thought that he alone was left of the faithful. In the darkest times in the history of the Church, there have been men and women ready to sacrifice everything for the cause of religion. A hundred years ago French infidelity had apparently destroyed the Christian religion in this country. But what sinful unbelief it would have been, to conclude that all hope was lost. When the tide is coming in, it does not rush forward in one rolling wave, but by gradual approaches, rising and receding as it rises higher and higher. There is nothing good in despondency, and it has helped to defeat many who might have succeeded. A shadow or a man of straw may alarm one, but with no good reason. Hope is the anchor of the soul. Under all circumstances, the prospect is always as bright as the promises of God.

But while we condemn the over anxious spirit, that leads to weakness and despair, we must remember that there is a measure of concern for the welfare of religion, that is in proportion to our real interest in it. If we are indifferent to the contests between truth and error, or between sin and morality, and care nothing for the outcome, it must be from lack of sincere Christian feeling. If we must go to either extreme, let it be a zeal that can be alarmed and will weep night and day over the desolations of Zion, rather than a cold and dead indifference to all these things that can see no harm in anything and has no apprehension of any evil.

But the true course lies between these extremes. We are neither to be discouraged nor indifferent, but with a sense of responsibility upon us for the success of religion in the world, we are to come up to the help of the Lord against the mighty. God works through the agency of his people. They stand upon his side and take part with him in the mighty work of overthrowing evil in the world. All who have real solicitude for the welfare of religion and its advancement, have the duty laid on them to apply themselves with earnestness, to bring the truth of God to bear on souls. The Gospel is to be preached, the ordinances maintained, the claims of religion pressed on the hearts of men, and renewed efforts put forth to extend the

cause of religion everywhere. The organized work of the Church of Christ is to be upheld with all faithfulness, while united prayer goes up to God, for his blessing on these efforts. Were there ever such energetic efforts put forth without results in strengthening the Church and in converting sinners?

While there is no place for useless lamentation, there is a wide place for noble Christian activity, in all who have anxiety about the success of religion. If any would have religion prosper they must seek to bring it about. Though "they sow in tears, they shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." But the weeping will be in vain, if he does not bear the precious seed and sow it, in season, out of season and beside all waters. Pastors and people need not wait for better times. The Spirit of God is not straitened! He is able to repeat his mighty acts wherever faithful work is done and praying people will seek his help. The hopefulness, that leads to believing prayer and abounding labor, is what is needed greatly at the present time.

Another Testing of Our Presbyterianism.

The Presbyterian Church is, and has always been, a bulwark of truth. It neither accords with her genius, nor with her history, to swerve from her proud eminence as a defender and vindicator of sound doctrine. She has a system of theology as well as a Form of Government, which have shown a staying and steadying power in testing times. Sometimes in the conflict, she has been the object of severe criticism and the butt of ridicule, but she has gone on undaunted, adhering to her tenets and doing her work. In Rationalistic movements the aim has been to get hold of her scholars, thinkers and preachers, but, while inroads have been made here and there upon her pulpits and institutions, she has, on the whole, come out of the contentions all the stronger, truer and purer. There have been seasons when theological controversy has raged within her borders with more or less vigor and sharpness, but the result has generally vindicated the wisdom and strength of her polity and the stability and integrity of her Standards. There have been trials for heresy in her communion, but she has passed through them, though with some scars, yet with a resultant soundness and vitality most note-worthy.

Within recent years she has been going through a testing period. Her Standards, and even her polity, have been called in question. She has been charged with being illiberal because she will not harbor, or give quarter to, "new lights" in theology. Rationalistic interpretation has sought a home within her bosom. German importations have striven for a recognized place in her theologic curriculums, and as shaping and governing forces in her pulpits.

Not only have her Standards been assailed and imperilled, but the Bible itself, the ground of her doctrinal system, has been subjected to a treatment by critical and liberal constructionists that has caused her trouble and

Presbyterianism in the Philippines.

By W. F. N.

Yesterday a number of us attended Presbyterian services, which were held at the residence of Rev. Mr. Hibbard. All of the party, excepting the writer, were army officers, and as staunch Presbyterians as could be found in the States, even if living in an atmosphere not supposed to be favorable to a religious life, and under a tropical sun, where, according to Col. Ingersoll, Presbyterianism cannot flourish. There is not as yet much denominational effort being made in the city, unless we except perhaps the Episcopal Church, which is in quite a flourishing condition, the army officers and ladies being largely attendants of that communion. Rev. Mr. Rodgers, who has been in charge of Presbyterian interests nearly ever since the American occupation, is doing good work here. Beside regular English services, he has at least two native congregations, and holds regular services on week days as well as Sunday.

Last evening Chaplain Groves preached to the men of the Fourteenth Infantry. The Chaplain has been in the Islands only a few days, being assigned to his former regiment, the Fourteenth aforesaid. He enjoys a well-deserved popularity with the men, and there is where a chaplain should be popular to effect any good. Charles Sumner, in his well-known oration, "The True Grandeur of Nations," argues strongly against the employment of chaplains in the army. "War is wrong," he says, "and to endeavor to sanctify war, by the presence of a minister of religion, is simply an act of mockery." Whether Mr. Sumner was right or wrong, in actual practical life, the employment of the chaplains commissioned is a mere mockery, owing to the utterly unsuitable men who are sent by political influence into the army. To this species, however, Mr. Groves does not belong. His sermon last evening was a plain, practical home talk to the men. His standing with the rank and file was not gained in any undignified familiarities. He maintains the dignity of his position and profession, having the respect as well as the regard of the men, and not only of the men, but the officers from the Colonel down. A faithful chaplain is fortunate in being assigned to the regiment of which Colonel Daggett is the commanding officer. He is assured of the hearty co-operation as well as the heartfelt sympathy of the Colonel, who is always ready to assist in every good word and work. In fact, every man who does his duty is assured of the commendation of the Colonel of the Fourteenth Regiment, who is one of the most deserving of the officers of the United States Army. He is a veteran of the Civil War, having passed the entire ordeal of fire and blood from '61 to '65. He went through the Cuban campaign, and to-day is commanding his regiment here in the Philippines. Should the flying eagle on Colonel Daggett's shoulders be exchanged for the shining star, the administration would make no mistake, and a most worthy officer receive no more than his due reward.

Out of door preaching at this season in the city of Manila is a privilege to the preacher. I presume the atmosphere is something as in Galilee, when the Master spoke to the multitude on the mountain and beside the sea. The evening in question, like nearly all evenings at this season, was so nearly perfect as to be appropriately termed ideal. The enlisted men, of whom there was a goodly

number present, sat down on the grass, and the officers present occupied chairs at one side of the speaker. Familiar hymns were sung, closing with America, a peculiar favorite in the Islands. The singing was assisted by two or three instruments from the regimental band. The scene was beautiful and very simple, though an element of sublimity pervaded it. Any such scene under the beautiful sky of the tropics at even-time, must be sublime. The deep azure sky, undimmed by a fleeting cloud, the clear-shining stars reminds the participant of moonlight in Eden. I well remember when a boy, in the old-time reader of that day, the lines:

" 'Twas moonlight in Eden, such moonlight I ween,
As never again on this earth shall be seen;
So soft fell the radiance, so wondrously blue,
Was the sky with its star-enthroned engels in view."

It is many years since I saw those lines, and the author is unknown to me. I supposed they were by Mrs. Heymans, as they seemed to be impressed with her stamp, but I am unable to find them among her works. However, I have witnessed the scene, I have read the old and simple poem; I read it last Sunday evening, as Mr. Groves preached to the men of the Fourteenth Infantry, his first sermon in the Philippines.

Manila, January 8, 1900.

A Tribute to Prof. W. H. Green.

By Rev. R. M. Patterson, D.D.

Unable to pay my tribute to Prof. William Henry Green by personal attendance at his funeral services, I would pay that tribute in this way:

My recollections of him go back to my boyish days. I remember one Sabbath afternoon, when he, still very young and almost at the beginning of his ministry as pastor of the Central church, Philadelphia, preached in the Ninth church for Dr. Blackwood. At the close of the service I was introduced to him, and I remember the remarkable impression of retiring, shrinking modesty that he made upon my mind. He had already established his reputation as a scholar, and it was striking to see him so humble in his bearing. He was tall and straight and energetic in body, but very childlike in spirit and manner. This impression deepened the more he was known, and when he was followed into his class-room and his home. His students felt it when listening to his lectures and reciting to him; and a few years ago, when, on a special occasion, I was his guest at Princeton, I was as much influenced by it in his family and his study, as in his public appearance.

Was there ever a man who had such a reputation for scholarship; whose fame was so world-wide; who was so honored at home and abroad; whose position and influence were so exalted and far-reaching, and who yet was so humble-minded? There was not in him the slightest taint of self-seeking. From first to last, he did not seek; he was sought. If I do not err, on more than one occasion when elected to the General Assembly he sent his commission to his alternate and stayed at home, because he heard he would be proposed for the Moderatorship, and when at last he yielded and was placed in the chair, it was only after a struggle on his part against it, and in deference to appeals to his utterly unselfish spirit. He was not an ecclesiastical politician. Would that his spirit had always dominated Assemblies and Moderators!

Last May, in connection with the commencement of the Seminary and the meeting of the Alumni, the class to which I belonged held its fortieth anniversary meeting. The Professor, knowing that the meeting was to be held, sent in advance a letter to our Secretary, Dr. B. S. Everitt, inviting us to call upon him in his home. He did not appear at the Alumni dinner. We left it at an early stage, to make our visit to him. And we found our dear old teacher as he always had been, though physically weaker. He was pleased to speak of his more vivid recollections and impressions of the members of our class, and the other older classes, with which in the Seminary he had been in almost daily contact, than of the recent ones, with which his professional intercourse was, on account of his health, restricted. His references to some of our deceased associates, and his inquiries concerning some of the living who were not able to be present, were an illustration of this. The hour which we spent with him in tender converse was indeed a pleasant one, and is now more precious still in our memories. With a parting shake of the hand we tenderly withdrew, feeling that it was probably our last earthly interview with him.

None of us are ashamed to acknowledge the dominating influence which such a man had, and has, over us in his special department of study. He has now followed our departed classmates into the perfect clearness of the Redeemer's presence. Teacher and students are there in ecstatic communion with each other. May those of us who are still in the clouded light and toil of earth, keep faithfully on until we too shall meet them with the Great Teacher, and know as we are known.

Vote Down the Overture.

By Rev. Samuel McLanahan.

The Presbyteries are called to act before the next Assembly upon an overture to change the Book of Discipline, Chapter XIII., on judicial commissions. The subject is important, for these commissions hold a large, growing and useful place in our ecclesiastical courts. The original chapter, adopted in 1885, after years of consideration and repeated references to committees, has already been amended once (Min. G. A., 1894, p. 176); and probably is not yet so clear and full as is desirable. But in making any change, great care should be taken to have the provisions practically efficient and the statement of them precise and complete.

The new chapter, proposed by the overture, does not fulfil either of these conditions in the judgment of the committee to whom the New Brunswick Presbytery has referred the overture. At the suggestion of that committee, this communication is written, to call the attention of ministers and elders generally to the subject. There is no evidence either in the proposed chapter or in the record of the Assembly's action, that it has yet received any careful or critical consideration. It came up to the Assembly as an overture from a single Presbytery, and was sent down by the adoption of the report of the Committee on Church Polity, in which this overture was simply one of many items.

The following objections, among others, may be made to the proposed chapter:

1. The definition of a quorum is not clear; and upon any interpretation, is unsatisfactory. "A quorum * * shall not be less than the quorum of the appointing adju-

dicatory." Three ministers may constitute a quorum of a Presbytery. If "less" be taken in a numerical sense, then any three members of a Presbytery's commission of, at least seven, having convened regularly, would be competent to transact the business of the commission; and on any construction, three ministers could do so. In contrast, the provision as it now stands, Book of Discipline, section 120, is perfectly clear, and certainly wiser: "The quorum * * shall not be less in number than three-fourths of the members appointed, and shall be the same in all other respects as the quorum of the appointing adjudicatory." A requirement for two-thirds might be better than for three-fourths; but, certainly a majority or more ought to be present when the commission acts.

2. The proposed change hampers the Presbytery unwisely. It proposes to take away the existing right of the Presbytery to appoint a commission when this course shall seem wise to it, and requires first "the consent of both parties." These commissions ordinarily give opportunity for a fuller, fairer and more convenient hearing of the case than can be given by the Presbytery as a whole, and avoid needless publicity and scandal. If any party to a case objects to a commission, he has opportunity when the question of such appointment is pending to state his objections. Every Presbytery ought and would give these due consideration, but the final decision as to the employment of a commission should rest with the Presbytery itself, as now.

3. The requirement that questions of law shall be referred to the Presbytery is stated in such a way in the proposed section 5 that the work of an ad interim commission of Presbytery might be arrested at any moment, pending the decision of Presbytery upon some question of law touching method of procedure or admissibility of testimony. Thus the very purpose of such commission would be defeated. The commission, once in session, (and perhaps having traveled far for the purpose,) should have unquestionable authority to carry its work to a conclusion; subject, if need be, to revision upon questions of law by the Presbytery.

Minor objections lie against certain phrases and against the numbering, which does not conform to that of the Book of Discipline.

The new chapter presents a few advantages over the old one, but as between the two the old is better; and since the proposed chapter must either be accepted or rejected as a whole, it is believed, that the objections indicated should lead Presbyteries to answer the overture in the negative. To adopt it would be to engraft upon our constitution an imperfect chapter, at the best; which would immediately be found to need amendment. To vote down this overture leaves the way open for a more careful and exact determination and statement of any changes in the present chapter, which may be desirable.

A Noble Example.

Mrs. Rachel B. Crane, of Peekskill, N. Y., has just given \$100,000 to the Boards of Home and Foreign Missions, for the specific purpose of reducing the mortgage on the Presbyterian Building, 156 Fifth Avenue. While this does not help in the current work of the Boards, it is a great gift to the Presbyterian Church. Mrs. Crane's course in so administering her own estate is an example well worth following in these times of special taxes on legacies and litigations concerning them.