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This Week

THE MOUNTAIN AND THE VALLEY.
NOTES HERE AND THERE—E. H. H.
THE LAND AND THE SKY—Dr. McCorkle.
HIGHER EDUCATION AND RELIGION—President Boatwright.
THE LIFE BEAUTIFUL—Dr. Purves.
THE DEATH OF MOSES.
DOUBTFUL DIPLOMACY.
LIMITATIONS OF SUFFRAGE.
HUGH MILLER—A REMINISCENCE.

THE mountain and the valley are old friends. They have lived long side by side, and have been good neighbors, each lending freely and gladly to the other. The valley looks up to the mountain with wonder and admiration. Far up in the light of the sun, the mountain, so strong and so splendid, so full of the bright glory of the morning and the softer glory of the evening, the mountain is a great hero to the valley. Its shadows fall dark and heavy across the valley, but its far and radiant peaks shine in gold and purple for the joy of the shaded vale and the stretching plain.

And the mountain has all its strength and glory that it may give to the valley. It lives in the cold and far-away blue that it may have the riches of heaven to give to the humble valley at its feet. It catches the clouds on its breast, that it may send the rains to refresh and fructify the plains below. It opens its own side to give that which will make and renew the soil. And the valley grows green and fruitful, enriched by the mountain, and side by side they dwell in peace.

All human lives are not mountain peaks, and all are not shaded valleys. Some are raised up into great prominence, by natural gifts, by providential endowments, by public office, by heroic deeds. They dwell in the glare of the world's gaze. But they pay well for their elevation. They live very much apart. They have vast responsibilities, and are the objects of widest criticism and censure. They bare their breasts to fierce storms and are scathed and scarred by the angry lightnings. They stand apart and lofty like the peaks that they may gather and give the largest blessings to those on the plain below.

In the valley dwell peace and contentment. There is not much of the gay sunlight. The shadows come soon and stay long. The nights are long and the winters are weary. But the lowly valley has the quiet and the patience, and the green meadow and the fruitful orchard and the happy home. Surely this is the happiest human life, and the most abundant in the good it gives to the world. We would rather be a valley than a mountain.

There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light.

WITHOUT a college education a few men have risen to positions of success and influence, but the evidence is strongly in favor of the college graduate. The difference in the men may not be very great for the first years, but after ten years the college man is the one who goes ahead. His rounded education is the broad foundation on which he builds longer and higher. It gives strength and stability and resource. The graduate continues to grow. Of the nine members of the Supreme Court of the United States seven are college graduates. Of the editors of eight great New York dailies, seven are college men.

WE are getting a great deal of pleasure out of our friends' vacations. There is Dr. Moore with his "heart in the highlands," and Dr. Kerr climbing the icy slopes of Mont Blanc, and Dr. Calvin Stewart passing another honeymoon in Nova Scotia, and Dr. Hersman in the crooked lanes of Boston, and Dr. Witherspoon building a library in New York, and Dr. English amid the temptations of Saratoga, and even Dr. Hopkins gone to sea, nobody knows where, and his people remembering him in their prayers. One element of our pleasure is that we can speak of these distinguished travellers as our friends, and shine by reflected glory, and another part of the pleasure is that while they travel, we can stay at home. And most of all we are happy in everything that pleases them and will send them back to us refreshed and vigorous.

THE eighty-eighth annual report of the Bible Society of Virginia gives the annual report of the efficient secretary, the Rev. W. S. Campbell, and the very striking sermon of the Rev. Dr. F. D. Power, of Washington, delivered at the annual meeting May 11, 1902. The treasurer's report shows the total amount received and disbursed to be \$5,007.13, from sales of Bibles and contributions. The Society is doing a valuable work for the State in furnishing Bibles to the people at low rate, about one-half the ordinary retail prices, in donations to Sunday-schools and missions, and to the penitentiary, prisons and almshouses. Seventy-one colporteurs and agents are at work, for more or less of their time, in supplying destitute sections with the Word of God.

Two Presbyteries of the Cumberland Presbyterian Church in Illinois, Decatur and Lincoln, have adopted resolutions "declaring that the creed of the Presbyterian church, as revised, removed all the doctrinal differences over which the churches split, and there was no reason why they should not reunite." One of them has gone so far as to overture the Cumberland General Assembly that it take up the matter of union and open negotiations with the General Assembly of the Presbyterian Church in the United States of America, the church North. As the Cumberland Presbyterians are not at all Calvinistic distinctly, it is a very sharp

criticism of the "Brief Statement of the Reformed Faith" adopted in New York that it is found so acceptable to them. But that "Brief Statement," it must be remembered, was only the action of that Assembly, and does not amend or modify the Confession of Faith.

THE very imminent peril of life, in which the President of the United States was placed by the accident at Pittsfield, Mass., was a shock to the country. The man at his side was killed instantly, and the President was thrown under the carriage and bruised about the head. Yet all that human foresight could do in precaution was thought to have been done. Guards rode in front and beside his carriage. The man killed was at the President's side for his protection. How powerless is all human precaution! Not one in a thousand can ever have such protection. Yet the peril came so near. All human life is in God's hands, and they are safe and blessed who are hidden under the shelter of his wings.

Too much insistence upon a mode of baptism is as ritualistic as any other formality. We do not understand how it can be vindicated by those who are indifferent to the modes observed in the communion. If exactness is necessary in one sacrament, it is necessary in both. Why admit Christians to fellowship who believe in kneeling, which was not primitive, if others are excluded because they believe in sprinkling? If form is essential to validity in one case, it ought to be so in the other. The argument is obviously sound against close communion, no matter how much we believe in primitive forms.

THE daily papers have gotten hold of the fact that a committee is to report at the meeting in Norfolk on the advisability of the division of the Synod of Virginia, and are announcing with the usual precocity of reporters that it will certainly be effected at once. But the plans of the committee will be heard with full consideration, and, we doubt not, be acted on with care. A Synod of twelve Presbyteries, covering large parts of three States may well expect a proposition to divide. Whatever of practical value to the Church there may be in division, there will be much of very serious sentiment in the background. There will be regret at the separation on both sides of any line that may be selected. Can we wisely give up the solid weight of conservatism in the undivided body? Can either side of the line do well without the other its full work on its own field? If the brethren on the west of the Blue Ridge concur in the judgment that they can work for the kingdom to better advantage when set off to themselves, then we suppose the brethren on the eastern side will reluctantly join them in asking the Assembly for the division. But what a change it will be!

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Richmond, Va., Wednesday, Sept. 10, 1902.

JAMES P. SMITH, - - - Editor.

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Suffrage Limitation.

REFERRING to the comments of the CENTRAL on Professor Sledd's article about the negroes of the South, the *Presbyterian Journal*, of Philadelphia, says:

"The CENTRAL PRESBYTERIAN deeply regrets the article as tending to disturb the peace of the South, and prevent its further establishment. But is it desirable that it should have peace while great wrongs are being perpetrated upon a large class of its people?"

"As an instance of the unjust treatment of the colored voters, we notice that under the new Constitution of a Southern State where the negro population is equally as large as the white, the registration shows 2,500 colored out of over 180,000. The largest negro county in the State, with 52,207 negro population, registers only 47 negroes. Only 52 registered in Booker T. Washington's county. And Booker Washington says nothing about it; no doubt counsels submission and peace. This is one reason why Booker is liked in the South."

It is a question whether it is not a waste of time to attempt to open the eyes of these brethren in the North. If the respected editor of the *Presbyterian Journal* were to make his home in one of the Southern counties of Virginia, without going farther South, bringing his family, investing his money, casting in his lot with the section, he would understand some things better than he does in his Philadelphia home. One thing he would surely learn would be that Virginia never did a wiser or kinder thing for its negro population than the restriction of suffrage to intelligence and a fixed property interest in the safety and welfare of the community. Does the *Journal* know that in doing this Virginia and the Carolinas are doing what Massachusetts and other New England States have done for many years?

We who in the South have tested it, know that universal manhood suffrage is a gigantic mistake, is destructive of the order and peace of any commonwealth, and is a poison to corrupt the whole body politic. The gift of citizenship and suffrage to the liberated slave was a greater wrong to him than the bondage, in which he was protected from his own barbarism, was taught to work and to do skilful work, was civilized by contact with a superior race, corrected in morals, and had opportunities for elevation never dreamed of in Africa.

The Southern States restrict the suffrage, that they may have an honest ballot, that all local government may be in the hands of the intelligent and upright, that the negro may be delivered from politics which has been his bane,

that the Southern people may give consideration to other things than the possibility of negro domination, and that there may be peace and order in each community and section where the negro in politics has been the source of untold evil to whites and blacks, bringing alarm and violence and bloodshed.

The new Constitution of Virginia, in its limitation of suffrage, offers a continued reward for education and economy and thrift and good behavior. This limitation and the reward it offers are needed greatly, in some sections by the whites and in some by the blacks. We believe that nothing has ever been done for the negroes of the South that promises as much for their protection and improvement as the constitutional restriction of suffrage, and time will prove it so. Let the *Journal* come and see, bringing wife and children and settling in any county in the Southside!

Dangerous Diplomacy.

THE American government has a problem to solve of enormous difficulty in the disposal of the alleged rights of the Spanish friars in the Philippine Islands. The public mind is perplexed with apprehensions of collisions or concessions of a dangerous character in its indirect negotiations with the Vatican. We have our fears that this indirect diplomacy is a menace to the great principle so long recognized by American statesmanship, that the Church and the State are distinct spheres.

If the civil government can enter into business correspondence and reach practical understandings with one church, it may do so with another, and the future may witness many such negotiations with all sorts of religious bodies. There may be no ecclesiastical offices in the city of Washington, but, far worse, there may be sectarian lobbies in endless conflict at the capital. The first step towards such a condition has now been taken. The fact that no conclusion has yet been reached does not alter the other fact, that our government has approached the Papacy at Rome, seeking its interposition in settling its troubles with the friars. The transaction was indirect, to be sure, but the usual terms of diplomacy were observed, and mutual recognition was substantially secured.

This matter of recognition is a chronic difficulty in both civil and ecclesiastical spheres. A bishop representing the American Episcopalians at Manila, has just announced that he goes there to co-operate with the Papists, but utters no intention to fraternize with other Protestants. It remains to be seen how far he will carry his indirect recognition of Romanism, which his church repudiates; and how far he will repudiate the Protestantism which his church adopts. We recognize in all such proceedings a want of principle very discreditable to Christianity. And we fail to see the consistency of the same indirectness in a civil government like ours.

The friars should be dealt with as foreign citizens, without reference to their religious faith. The trouble is unavoidable, as an incident of a war of conquest. It is only one of hundreds of complications likely to embarrass us in our new possessions. But it cannot be wise to add another perplexity to the enormous problem by initiating diplomacy with the Pope. He has no international standing whatever. His ecclesiastical sovereignty is a pure assumption.

We might secure his influence, but only at the immense cost of conceding the substance of his unfounded pretensions. The diplomacy of our day is marked by an insincerity that shocks us. The authority of the Sultan, of the Empress Dowager of China, and of the Pope at Rome, is a gigantic fiction in each case, and is forming future conditions replete with unimaginable horrors. Except through divine mercy, we see no escape for the world from catastrophes unexampled in its recorded experience.

THE brethren of the Synod of Virginia will remember that the Synod at its last session, revising its Manual, abolished the Committees on the Work of the Church. This was done, we believe, with the purpose of unburdening the Synod of much of its work, simplifying the order of exercises, and giving time for things coming before Synod in direct and constitutional lines. Papers and reports which are sent to the Stated Clerk will be presented at proper time. The Synod adopted the following resolution:

"Resolved, That the Synod restore the once honored custom of having the gospel preached during its sessions, and the Committee on Devotional Exercises be directed to arrange for the preaching of God's Word at least once each day during its sessions."

THE anthracite coal strike is a very serious trouble to the whole country. We grieve for the miners and their wives and children in their want and apprehension, while we admire the courage with which they stand to their cause. We recognize, in part at least, the principle of the position which the mine owners and operators have taken. And we see clearly the enormous loss to all kinds of manufacturing operations, and the threat to the homes of all people in the East. Much discussion there is of the possibility of arbitration, and the scope of any rightful arbitration. Is there not wisdom in the land to find the lines of a righteous conciliation? We pray God that that wisdom may be given!

THE French government has completed the work of closing the religious schools which were not registered and authorized according to the "Association Law." About 12,000 schools applied for registration, and about 6,000 did not. The enforcement of the law seems to have been accomplished without severity. About 3,000 schools, believed to have acted in good faith, thinking application was not necessary, were not disturbed. Of the remaining 3,000 all but 400 had been closed at the beginning of August. Only 237 establishments in 32 departments had to be acted upon by positive decree. In certain parts of the country resistance was made by the peasants to the closing of religious schools, but quiet seems to have been restored in every section, and the law has been enforced.

The intercession of the Spirit is often forgotten. Two intercessors in the Trinity, with the boundless mercy of the Father, ought to afford strong consolation to sincere petitioners. Such assurances abound in the Scriptures as defences against despondency. They imply, of course, a life of trial appointed for the believer. Patience is to be severely taxed throughout their pilgrim-