

The Independent

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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

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SIMPLE CREEDS.

BY ELLA WHEELER WILCOX.

If this were our creed, it were creed enough
To keep us thoughtful and make us brave
On this sad journey o'er pathways rough,
That leads us steadily on to the grave;

Speak no evil, and cause no ache;
Utter no jest that can pain awake;
Guard your actions and bridle your tongue;
Words are adders when hearts are stung.

If this were our aim, it were all in sooth
That any soul needs to climb to Heaven,
And we would not cumber the way of truth
With dreary dogmas, or rites priest-given;

Help whoever, whenever you can;
Man forever needs aid from man;
Let never a day die in the west
That you have not comforted some sad breast.

Were this our belief we need not brood
O'er intricate isms or modes of faith
For this embodies the highest good
For the life we are living, or after death:

We meet no trials we do not need;
Well-borne sorrow is holy seed
That shall rise in a harvest of golden grain;
And a wise soul ever thanks God for pain.

MERIDEN, CONN.

SAPPHO.

BY JOHN B. TABB.

[On hearing that an elaborate illustrated edition of "Sappho" was to be issued in England.]

A LIGHT upon the headland, flaming far,

We see thee o'er the widening waves of time,
Impassioned as a palpitating star,
Big with prophetic destiny sublime:

A momentary flash—a burst of song—

Then silence, and a withering blank of pain.

We wait, alas! in tedious vigils long,

The meteor gleam that cometh not again!

Our eyes are heavy, and our visage wan;

Our breath—a phantom of the darkness—
glides

Ghostlike to swell the dismal caravan

Of shadows, where thy lingering splendor
hides,

Till, with our tears and ineffectual sighs,
We quench the spark a hungering hope sup-
plies.

ST. CHARLES COLLEGE, ELLICOTT CITY, MD.

DIAPASON.

BY WILLIS BOYD ALLEN.

On the crags of a far-off mountain top

At earliest dawn a snowflake fell;

The North Wind stooped and cried to her, "Stop!

There is room in my icy halls to dwell!"

The snowflake gleamed like a crystal clear,

Then wept herself to a single tear,

Paused, trembled, and slowly began to glide
Adown the slopes of the mountain side.

Desolate ledges, frost-riven and bare,

A tiny rivulet bore on their breast;

Cloud-gray mosses and lichens fair

Mutely besought her to slumber and rest.

The rivulet shone in the morning sun,

And touching them tenderly, one by one,
With dewy lips, like the mountain mist,
Each waiting face as she passed she kissed.

Among the shadows of pine and fir

A stream danced merrily on her way;

A thrush from his hermitage sang to her:

"Why dost thou hasten? Sweet messenger,
stay!"

The noontide shadows were cool and deep

The pathway stony, the hillside steep,

The bird still chanted with all his art—
But the stream ran on, with his song in her
heart.

Through broadening meadow and corn-land
bright,

Past smoke-palled city and flowery lea,
A river rolled on, in the fading light,
Majestic, serene, as she neared the sea.

The sins and uncleanness of many she bore
To the outstretched arms of the waiting shore,
Till moonlight followed the sunset glow
And her crimson waves were as white as snow.

On the lonely ledges of Appledore
I listen again to the ocean's song,
And lo! in its music I hear once more
The North Wind's clarion, loud and long.

In that solemn refrain that never shall end
The murmurs of swaying fir-trees blend,
The brooklet's merry ripple and rush,
The evening hymn of the hermit thrush,

The undertone of the mountain pine—
The deep, sweet voice of a love divine.

BOSTON, MASS.

ONE WAY OF HELPING THE MINISTER.

BY WASHINGTON GLADDEN.

THERE is considerable difference among the theories of the various churches as to the nature of church government. Some of these theories assign to the pastor more power than others concede to him; some of them give the people a larger place in the government of the church than others do; but the practical differences are much less than the theoretical. In all our Protestant churches there are leaders, to whom is given the responsibility of organizing and directing the work; and in all these churches the duty of the members to co-operate with their leaders in carrying on the work is clearly understood. The pastor is always expected to be a leader, and the people, in their theories, acknowledge their obligation to support him. They may deny that he has authority over them; but they admit that, by counsel and suggestion, he is to guide them in their united efforts to do good.

It is evident that every organization which proposes any definite work must have a leader; and that it will be necessary for its members to lay aside many of their own preferences and join to carry out the plans of the leader. If he is incapable of leadership he ought to be deposed, and his place filled by one who can lead. So long as he is at the head of the enterprise he ought to be supported. Loyalty to the organization involves loyalty to the leader. This is just as true of a church as of a regiment.

It may be said that many ministers appear to desire no assistance; they go forward with their work, without calling on their parishioners to co-operate with them; they seem to expect to do about all that is done in the parish. Probably this is the result of repeated failures to secure such assistance. They may have found it easier to do the work themselves than to get others to do it. Perhaps the discovery among their parishioners of a willingness to help would lead them to modify their methods.

But it is manifestly impossible for one man to do all the Christian work that ought to be done in an ordinary parish; and it is equally manifest that if the pastor could do it all, the people cannot afford to allow him to do it. For their own sakes they need to engage constantly and heartily in the labors for which the church is organized. And it is a curious sort of Christian who can sit down contentedly in the midst of the work that waits everywhere to be done for Christ

and humanity, and find in his heart no impulse to engage in it.

Whatever, therefore, the habits or expectations of the pastor may be, the people of the church, if they have even the faintest apprehension of the real meaning of churchmembership, will themselves have a mind to work, and will insist on finding ways of working.

The remark may be true, but its truth is not yet sufficiently impressed upon the minds of all churchmembers, that one effective way of helping the pastor is to attend faithfully the regular meetings of the church—the Sunday services, the prayer-meetings, the Sunday-school sessions—all the assemblies in which the people meet for work or worship. Even those who take no part in such services are helping if they "assist," in the French sense of the word, by being present. The pastor will preach more effectively if the seats are full. No matter how devout and spiritual he may be, he cannot help being influenced by such conditions. A large congregation rouses and inspires him. It is not merely the encouragement that he feels on account of the presence of numbers; the congregation itself is almost sure to be in a more receptive mood if the house is well-filled. A large congregation is generally alert, expectant, impressible; it listens more sympathetically and more responsively than a small congregation. The pastor knows and feels this; it is a call upon him for his best service; it rouses and kindles him; his sermon is more effective. A sermon preached to a large congregation not only does more good because more persons hear it, but also because each person who does hear it is apt to be far more impressed by the truth of it, than if he had heard it in a sparse and cold assembly.

Many churchmembers seem to suppose that the reason for going to church is simply to be taught and inspired; and that, if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle, by your presence, in the great congregation, that flower of sacred love which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen; to help to create the conditions under which they can listen well. You go to help the minister preach; to add vitality and warmth and convincing power to his words. Good preaching cannot be produced by one man; it is the fruit of the combined power of an inspired preacher and an inspired congregation, acting upon one another. If the people fail to supply their part of the power the work of the minister will be much less effectually done.

If the people of the church generally stay away from the preaching services, or from any of them, those who come in naturally infer that the churchmembers do not highly value these services. Their habitual absence disparages the minister's work. But, even if the outsiders should not draw this inference, they will certainly fail to receive that positive spiritual influence which the presence of the churchmembers in large force would be likely to impart. The fact that the members of the church can do so much by their presence in the sanctuary to make the preaching of the Word effective, and the service of the Lord's house impressive and useful to all

those who come, is a fact that should be well considered before devoting the best part of Sunday to ease and recreation.

What has been said of the Sunday services is even more true of the social meetings for conference and worship. For exactly the same reasons a large attendance at the prayer-meeting kindles the interest and increases the usefulness of the meeting. This is not because of any unspiritual reliance upon members or external helps; it is the working of a law of mind which anybody can understand. True it is that God can work by few as well as by many; that is to say, he can work miracles; but he does not encourage us to expect that he will work miracles. He means that we shall understand and conform to the laws which he has impressed on our own natures. The law of his working is to accomplish more by many than by few. According to the ordinary methods of his grace, we should say that more spiritual power would be found in an assembly of two hundred disciples than in an assembly of one hundred. And just as ten faggots will make a fire more than ten times hotter than one faggot, so the increase of members in an assembly of worshippers more than proportionately increases the fervor and enthusiasm of those assembled. The leader of the meeting, who is generally the pastor, always feels this influence, and the earnestness thus awakened in him will be reflected upon the meeting.

Much satire has been expended upon those who regard church-going as an important Christian duty. The ridicule is somewhat misplaced. The Christian whose religion is summed up in church attendance is, indeed, a defective type; nevertheless, the old-fashioned duty of going to meeting is duty still, and an important duty. It is not purely for his own edification that the intelligent Christian visits the house of God, but quite as much for the support and encouragement and inspiration that may be imparted to others by his presence and by his participation in the worship. And this is a service that can be rendered by many who feel themselves incapable of teaching in the Sunday-school or of testifying in the prayer-room. If all those who have the power would be faithful and conscientious in their attendance upon the services of the church, showing thus by their constant presence in its assemblies, their interest in its work and its worship, many a weary pastor would find his hands strengthened and his heart lightened.

COLUMBUS, O.

THE FORT AND PALACES OF LAHORE.

BY THE REV. BISHOP JOHN F. HURST.

WHEN one reaches Lahore, and climbs to the top of the lofty minaret near the ancient Mogul palace, his first thought is to cast his eye to the far northwest, where Afghanistan lies, and where Russian and Saxon are sure, sooner or later, to battle for the India at your feet. But when that battle comes, there need be no fear of the result. The real current of war never goes back. India will be English until, like Canada and Ireland, she gets her own parliament, as she is sure to do, and ought, the moment she is ripe.

Lahore is hopelessly heterogeneous. The moment you call it Indian, the Afghan horse-traders and fruit-vendors,

MANSFIELD COLLEGE.

BY CHARLES A. BRIGGS, D.D.,
PROFESSOR IN UNION THEOLOGICAL SEMINARY.

The Congregationalists of England are making a new departure in higher education, in the establishment of a theological college at Oxford. We regard this as, in some respects, the most important movement since the British Revolution. Principal A. M. Fairbairn conceived the idea a few years ago, and it has already become fruitful in strong action. The trustees of Springhill College, at Birmingham, under the leadership of Dr. Dale, have agreed to remove that institution to Oxford, and have secured the consent of the Charity Commissioners, so that there are no legal obstacles in the way. All the present endowments of Springhill, together with the proceeds of the sale of the valuable property of the college, will be devoted to the permanent endowment of Mansfield College. The whole denomination throughout England are called upon to take part in the purchase of sufficient land and the erection of suitable buildings to give the college a home that will be worthy of the denomination it represents and that will not put the Congregationalists of England to shame in the presence of the magnificent structures of the ancient colleges at Oxford. It seems to us that this is a work in which American Congregationalists might lend a helping hand. It is the first opportunity they have had for repaying in any way the debt of gratitude they owe to those ancient universities that trained the majority of the leaders among the founders of our nation.

The Non-conformists of England have labored since the Restoration under great disadvantages in the matter of higher education. The Puritan fathers were trained at the universities of Oxford and Cambridge. Many of their choicest leaders were professors of theology in these universities and masters or fellows of the colleges. They outranked their opponents in learning as well as in piety and evangelical zeal. This was the reason why they were able to overthrow the despotism of Charles I and sustain the Commonwealth and advance England to the height of her glory. But the restoration of Charles II, with its shameful breaches of faith and outrages upon the rights of the Puritan population, excluded the Non-conformists from the national universities, and prevented their access to these treasures of learning until quite recent times. It is not surprising that the Puritan party sank in relative learning and influence when compared with the Established Church of England. It is surprising that they were able to accomplish so much under the circumstances.

The first movement after the Revolution was in the organization of academies under the charge of scholars who had been trained at the Universities. But these academies had to do the threefold work of the academy, the college, and the theological school and with sadly inadequate resources, and with often a single teacher. Nevertheless the dissenting students in search of higher education, though excluded from the universities of their own land, received a hearty welcome in the universities of Scotland and Holland.

These academies subsequently gave birth to the Congregational colleges which sprang up in different sections of the land, in accordance with the motives of donors and the zeal of founders, without regard to geographical division and necessities. It is not many years since there were four Congregational colleges in London itself. Three of these have been happily combined in the New College, over which Principal North presides, which is now well-endowed, is provided with a handsome building and excellent appointments, and is prosperous. We are informed that there are some prospects of a union of Hackney College with it, whose Principal, Alfred Cave, is favorably known in this country for his able works on the "Scripture Doctrine of Sacrifice" and "Introduction to Theology." There are also two Congregational colleges in Yorkshire within a few miles of each other. It is easy to see that a union would be fruitful in increased efficiency. The difficulties that these colleges and others of the same kind in England have to con-

tend with are insufficient endowments, an inadequate supply of teachers, and the unhealthy combination of the three things, the classical academy, the college for the arts course, and the theological seminary. It is marvelous that they are able to accomplish so much under the circumstances.

The removal of Springhill College from Birmingham to Oxford is a new departure of vast importance. The universities of Oxford and Cambridge are now open to Non-conformists, and it is in the interest of sound learning that Non-conformists should resort thither for higher education, and they are doing so in increased numbers. But there is grave peril lest they should thereby be lost to Non-conformity, for there are at present no influences in these universities of the slightest value in attracting students or retaining them in the paths of Non-conformity. The attractions to the Established Church are almost irresistible. It seems to us, therefore, imperative, if the Non-conformists desire to retain their brightest and most highly educated young men, that they should establish strong colleges not only at Oxford but also at Cambridge. This is in the interest of self-protection. But it is also clear, on the other hand, that there are no institutions in the world that are so well endowed and so well prepared to give the highest and best education as the ancient universities of Oxford and Cambridge. It is of exceeding importance that the Non-conformists should re-enter into the inheritance of their fathers and take possession of all these advantages of which they have been unjustly deprived for so many generations.

It is also one of the most healthful signs of the times that Mansfield College will be welcomed to Oxford by the leading spirits of the Universities. It is evident to thinking men that the Non-conformists have something to give as well as to take, and that they will greatly add to the strength, the culture, the breadth of learning, and the catholicity of the universities. It seems to us, therefore, that Mansfield College should be sustained with enthusiasm by the entire Congregational Union of England.

We are pleased to observe that the constitution of the college is such that it cannot be regarded as in any sense sectarian. We can see no sufficient reason why the other Non-conformists may not co-operate in this movement. It will be of special advantage to the Presbyterian body if they take this occasion to show their sympathy with that body of Christians who have ever been their nearest kinsmen in Great Britain and America. If a Presbyterian college could be established at Cambridge on a comprehensive plan, we should feel that the quarrels of British Christianity were in a large measure things of the past, and that a more hopeful future were before us.

Principal Fairbairn has just published an important pamphlet entitled "Mansfield College. Its Idea and Aim," which we recommend for its broad, manly and evangelic spirit, and its clear apprehension and firm grasp of the problem in hand. No better leader could have been found to carry the banner of British Puritanism into the stronghold of Anglicanism.

We are especially pleased with the catholic temper of the scheme. It is proposed to recognize and use whatever is already established sufficiently well at Oxford. The classical Academy and the Arts course of the college are excluded from Mansfield College, and it becomes a theological college alone. The University has other colleges and schools that will provide all that is needed in these departments better than any new college could possibly do.

Furthermore, although the scheme provides for five professors—(1.) Hebrew and Old Testament Exegesis; (2.) New Testament Greek and Exegesis; (3.) Systematic Theology; (4.) Church History, and (5.) Pastoral Theology and Homiletics—it is not proposed to fill these chairs at once, especially where the department is sufficiently well filled by the Professors of the University. We think that Principal Fairbairn is entirely right when he says:

"While chairs are held by such masters of Hebrew scholarship as Professors Cheyne and Driver, and by so accomplished a New Testament critic as Professor Sanday, while a scholar so impartial and scientific as Dr. Hatch reads in Ecclesiastical History, the Council of Mansfield will consider it not simply improvident and un-

wise to create special chairs, as it were, in duplicate, but as an injustice to their students to deprive them of the stimulus that comes of meeting teachers of so much authority and learning."

It seems to us, therefore, that the five professorships proposed are not sufficiently elastic. If it is designed to have but two professors at the start, in Systematic and in New Testament theology, the college will be inadequately manned. It is important that the college should make a strong impression in the talent of its professors at the very start. If the college were to do all the theological instruction of its students, eight professorships would be the ideal to aim at rather than five. If, however, the plan of Principal Fairbairn is carried out, five professorships will be sufficient, provided they supplement the theological professors of the University.

There is still room for a professor in the biblical department who shall devote himself to biblical theology and biblical history and criticism. There is still room in the historical department for a professor who will devote his attention to the history of religion in Great Britain and her colonies, the history of doctrine and the modern discipline of symbolics. It also seems to the American mind that one professor cannot adequately fulfill the demands of a department so extensive as Systematic Theology, with its Apologetics and Comparative Religion, its Dogmatics and Christian Ethics. It is also the usage in the strongest American theological schools to have two professors in the department of practical theology. If Mansfield College is to be efficient at Oxford, it ought not to begin its work with less teaching power than the New College, or the Presbyterian College of London. It ought to aim at the higher ideas of the Scotch Theological college and the American theological seminary. We apprehend that it will take several years to establish the college at Oxford and if the Congregationalists of Great Britain rise to the situation and embrace their great opportunity with enthusiasm, Mansfield College will become the most potent factor in the theological education of the Non-conforming Churches of England in the future, and will enable them to regain the theological rank of their Puritan fathers.

MR. MOODY AND THE COLOR QUESTION IN THE SOUTH.

BY THE REV. FRANCIS J. GRIMKE,
PASTOR OF THE LAURA STREET PRESBYTERIAN
CHURCH, JACKSONVILLE, FLA.

THE *Laura Morning News* of March 7th says:

"Mr. Moody, the evangelist, appears to be a man of excellent common-sense. The world knows that he is a preacher of more than ordinary power. His success in many fields of labor has been wonderful. Wherever he goes he receives a warm welcome, and the results of his efforts are always visible.

"That he has plenty of common-sense is shown by his treatment of the race question since he has been in the South. Efforts were made in a number of Southern cities to induce him to make no distinction between the white and black races at his meetings. The extremists, the cranks, and those who delight in strife, said to him: 'Are not the colored people as much in need of the Gospel as the white people? Can you afford to have it said that you shut the colored people out of your meetings? When you say that you want everybody to come and hear you, why don't you make it clear that you want the colored people also, by inviting their preachers to seats on the platform with the preachers of the white congregations? Why don't you tell the colored people that you are as anxious that they shall be benefited by your preaching as you are that the white people should be benefited, and that you will be glad to have them take any seats that they may find vacant?' These, and similar questions were pressed upon the evangelist, and in some localities they were pressed with considerable persistence.

"To all questions of this character, however, he answered that it was not his business to attempt to settle the race issue. He did not attempt anything of that kind at the North, and he did not see why he should at the South. He was well aware that this issue had been discussed for a long time, and he did not have sufficient confidence in himself to believe that he could settle it in a few days, when years of constant agitation had failed to do so. He, therefore, in effect, said: 'No, I will not touch this race issue. Let the local committee deal

with it, so far as my meetings are concerned, as they may think best. They know more about it than I do, and doubtless will avoid the mistakes that I would be liable to make.'"

That the attitude of Mr. Moody, as set forth in the above extract, had the effect of winning over to him the Southern whites, and thereby increasing the cordiality of his reception among them, there can be no doubt. The man who practically said to them: "Your treatment of the Negro, in excluding him from your churches, from cars and steamboats, etc., is perfectly right, would, of course, be made to feel more at home among them than if he had said: "This is all wrong, and cannot be tolerated as far as my meetings are concerned."

That there is a deep and widespread prejudice in the South on the part of white people against people of color is not to be wondered at in view of all the circumstances of the case. It is the natural outgrowth of slavery. That it is an evil, however, and an evil that ought to be removed, and that must ultimately disappear, is equally clear. American caste prejudice cannot long survive under equal opportunities for all alike in the race of life. The colored people must and will outgrow their present condition of poverty and ignorance. There is already abundant evidence of progress, and when these barriers are removed, as they surely will be, the days of caste will be numbered. But while this process of growth and development is going on, to what treatment is the Negro entitled at the hands of the Christian Church? Is it necessary for him to wait until he has outgrown the conditions which slavery has entailed upon him before he is entitled to be treated as a man and a brother, or is he, despite his present condition, entitled to such treatment? The former of these views, unfortunately, is the one which is most widely prevalent to-day. The time has not yet come, it is thought, for Christian principles to have full play, so far as he is concerned. The fact that he has been oppressed for two hundred years, that he has been robbed and despoiled of his most sacred rights, that he is weak and poor and ignorant and in disfavor, renders it inexpedient to extend to him even the commonest Christian courtesies. By and by, when the feeling against him has subsided, and he has risen out of his present unfortunate condition—that is, when it can be done without offending public opinion—it will be time enough to recognize his manhood, and extend to him the right hand of fellowship. That this is all wrong, and I may say even wicked—as seen in its evil effects in fostering an unholly prejudice, which is attended with untold hardships to a whole race, in ways innumerable—is evident.

The present attitude of the Church toward the Negro finds no sanction in the Word of God. Anti-Christian in character, it should find no countenance in the Christian Church. Anti-Christian in character it is the duty of the Church to seek in every possible way its abatement; not, as has too often been the case, to palliate, or excuse, or condone, or justify this evil, but frankly to recognize its true character, and to address itself courageously and in the fear of God to its removal. This work will fall largely upon the ministers of the Gospel. It is just here, however, that the Church has been, and still is, woefully deficient. The great majority of the men who fill the pulpits in the South—and this is largely the case also in the North—not only are silent on this subject, but studiously avoid any approach to it. The men who fill our pulpits in this Southern land—and many of them, I am ashamed to say, are from the North—are almost to a man completely under the influence of this Southern prejudice. Some of them are as bitter in their hatred of the Negro as it is possible to be, and even glory in their shame, as if it were a virtue to hate their black brother. Others, it is true, feel more kindly, but are too cowardly to avow their convictions. They are mortally afraid of offending their parishioners, of losing caste, of being asked to leave. Indifference, cowardice, unfaithfulness, are the glaring defects of the pulpit on this subject.

The ministers, who ought to be examples to the flock are, in the great majority of