

The Independent.

Entered at the Post Office at New York, as Second-class Mail Matter.

"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."

VOLUME XLV.

NEW YORK, THURSDAY, JUNE 15, 1893.

NUMBER 2324.

For Table of Contents see Page 10.

IN MEMORIAM.

GENERAL SAMUEL CHAPMAN ARMSTRONG.

(DIED MAY 11TH, 1893.)

BY ELAINE GOODALE EASTMAN.

I.

WHENCE had these many tribes and peoples birth?
Was it from young Creation's earliest day?
Were black and white and red and yellow clay
Made by God's hand of less or greater worth?
Small souls love small distinctions, in their dearth
Of mighty thoughts, that sweep all such away!
This man, whose faith moved mountains—as it may—
Owned of one blood all nations upon earth.
He who, for darker pigments in the skin,
Or different mold of feature, hath denied
His brother, disavows his Maker's plan;
Our Christian hero claimed his furthest kin;
For this he lived, he labored and he died—
The whole, the undivided Race of Man!

II.

That fiery heart grown cold—it cannot be!
Intensely as he lived, he is not dead!
The splendid courage lives, with which he led
His little army on to victory!
I think of that heroic front—that eye
That glowed, a living jewel, in his head!
How like a full brook in a stony bed
His rapid utterance, struggling to set free
Impetuous thoughts! A mission to fulfill!
Rather a hundred missions to inspire!
His precepts still in earth's dark places shine,
And still we feel the pressure of his will.
A glorious haste was his—a quenchless fire—
A motive and an energy divine!
ST. PAUL, MINN.

THE GRAVE TREE.

BY BLISS CARMAN.

LET me have a scarlet maple
For the grave-tree at my head,
With the quiet sun behind it,
In the years when I am dead.

Let me have it for a signal,
Where the long winds stream and stream,
Clear across the dim blue distance,
Like a horn blown in a dream;

Scarlet when the April vanguard
Bugles up the laggard spring,
Scarlet when the bannered autumn
Marches by unwavering.

It will comfort me with honey
When the shining rifts and showers
Sweep across the purple valley
And bring back the forest flowers.

It will be my leafy cabin,
Large enough when June returns,
And I hear the golden thrushes
Flute and hesitate by turns.

And in fall, some yellow morning,
When the stealthy frost is come,
Leaf by leaf it will befriend me
As with comrades going home.

Let me have the Silent Valley
And the hill that fronts the east,
So that I can watch the morning
Redden and the stars released.

Leave me in the Great Lone Country,
For I shall not be afraid
With the shy moose and the beaver
There within my scarlet shade.

I would sleep, but not too soundly,
Where the sunning partridge drums,
Till the crickets hush before him
When the Scarlet Hunter comes.

That will be in warm September,
In the stillness of the year,
When the river-blue is deepest
And the other world is near.

When the apples burn their reddest
And the corn is in the sheaves,
I shall stir and waken lightly
At a footfall in the leaves.

It will be the Scarlet Hunter
Come to tell me time is done;
On the idle hills forever
There will stand the idle sun.

There the wind will stay to whisper
Many wonders to the reeds;
But I shall not fear to follow
Where my Scarlet Hunter leads.

I shall know him in the darkling
Murmur of the river bars,
While his feet are on the mountains
Treading out the smoldering stars.

I shall know him in the sunshine
Sleeping in my scarlet tree,
Long before he halts beside it
Stooping down to summon me.

Then fear not, my friends, to leave me
In the boding autumn vast:
There are many things to think of
When the roving days are past.

Leave me by the scarlet maple,
When the journeying shadows fall,
Waiting till the Scarlet Hunter
Pass upon the endless trail.

NEW YORK CITY.

THE "ANTIGONE" AT VASSAR.

BY RUFUS B. RICHARDSON, PH D.,
PROFESSOR OF GREEK IN DARTMOUTH COLLEGE.

THE recent presentation in Greek of Sophocles's "Antigone" by the students of Vassar College may be regarded as an event of great importance. Representatives from nearly all the Eastern and from some of the Western colleges were present.

However successful was the presentation of the "Cedipus" by the students of Harvard, or of "The Acharnians" by the students of the University of Pennsylvania, the efforts of the young ladies have been crowned with equal if not greater success. To say that the acting deserved the liberally bestowed applause of the somewhat critical but in the highest degree friendly audience, would be a truthful statement, but would not set the sure stamp of a noble achievement upon the enterprise.

What was of more consequence than this was that these girls demonstrated that Sophocles comes home to the heart of the men of our time as he did to that of the Athenians. He offers a discipline out of which one comes with a more enlightened understanding of such words as "God," "soul," "right" and "duty." If before undergoing the discipline one may have thought, "Does duty pay?" "Do I really believe in God and religion?" he comes out of it with the triumphant answer, "I have felt."

The impression made by "Antigone" is simple. This is not the place to give the plot in detail, but only to show how simple is the ground plan. The monarch, Creon, has forbidden, on pain of death, the burial of Polynices. But the latter's sister, Antigone, prompted by love, to save his soul defies the edict and accepts the penalty.

She is such an offender as Garrison and his followers, who followed "the higher law," and calmly paid the penalty for transgressing earthly laws. Creon, the self-willed, filled with feeling, "*l'état c'est moi*," punishes her with dreadful rigor and in anger; but she draws others with her to death, leaving Creon's own house desolate. Obvious as is the parallel between the death of Romeo and Juliet and that of Hæmon, Creon's son, and Antigone, the modern play has nothing in it of the essential element of Antigone, duty leading to death.

It was this theme that the students of Vassar, following the master mind of Sappholes, were charged with bringing home to the audience. Everything revolved around the sisterly love of Antigone, a love stronger than death. This sweetest flower of womanhood in Greek literature, a flower sprung from the mire of murder and incest, whose purity seemed ready to break the evil spell that had so long controlled the family, as Iphigeneia broke that which held Pelops' line, must fall. When even fate seemed ready to relax its iron grasp, worldly folly and pride in the person of Creon cut down the flower.

But it is conceivable that an outsider might seriously doubt that an old Greek play could really be successful in this latter day. Such a man ought to be privileged to ask a series of questions. He might first ask the beautiful girl who played the rôle of Antigone, who for two hours was Antigone, in whose eyes from her first appearance was read the tale, "I am fit for an earthly bridal, but am led to be the bride of Hades," or her who brought even greater histrionic power to the rendering of the rôle of Creon, whether she did not regard the learning of so much Greek as a useless burden, when there are good English translations of "Antigone," and whether after all the whole thing did not seem to her a little mechanical? Then he might ask the chorus, who, in the guise of Theban elders, followed with look and gesture and voice in sympathetic song the waves of sorrow that rolled over the Labdacid house, whether they did not think a chorus rather out of place in a tragedy, and what they thought of the whole thing anyway. Then he might ask some representative men of the audience whether they did not go several hundred miles to the play because it was the correct thing to see every Greek play that classical students of our land are good enough to work so hard over; whether, in short, they were not following a fad.

He would, doubtless, get such a series of answers to his questions as would leave him little doubt that the play was to actors, chorus and audience, all that heart could wish, provided only that all were not so deeply under the spell of the play as to be incapable of talking on the subject.

One thing is certain; in the treatment of a great theme only the identical words of the perfect artist satisfy us. More effective on the stage are the perchance only half-understood words of Goethe and Sophocles than any English translation. In this case, the only translation tolerable was Mendelssohn's music for the choral odes, which did not replace the words of Sophocles, but simply helped to carry them into the soul.

HANOVER, N. H.

PATRIOTISM AND CHRISTIANITY.

BY CHARLES F. DEEMS, D.D., LL.D.

It is very easy to be in the continuous use of words to which we do not attach definite meanings. When a man sits down to write the definition, he soon learns his own limits. There is the word "patriotism." It would seem that any man could tell what *that* is; and yet when I ask its meaning of my friends, civil and military, it is amusing to see in what a quandary they are placed. When I undertake to write on the subject, I find difficulties at the very beginning. I cannot make myself sure of the derivation of the word, whether from Greek or Latin. It may mean simply fellow-citizenship between two or more men born in the same country; or it may mean love of the country in which a man was born; or it may mean love of the country in which one lives and is ready to defend. Dryden says:

"The patriot both king and country serves,
Prerogative and privilege preserves."

Cowper says:

"Patriots have toiled and in their country's cause
Bled nobly."

PROFESSOR BRIGGS TO HIS FRIENDS.

PROF. CHARLES A. BRIGGS sent the following letter to *The Evangelist* last week, concerning the action of the Presbyterian General Assembly in his case, and how his friends and sympathizers should meet it:

"The reactionary theologians of the school of Breckinridge are in the saddle, and they have used their temporary power to the utmost in the General Assembly, which has just closed its sessions. But they are not the Presbyterian Church. They are only what they have always been, an aggressive minority, which has been once more worked up into a temporary majority. They are the descendants of the men who expelled the Presbytery of New Brunswick in 1741 and who cut off four synods from the General Assembly in 1837. This year, 1893, they have exhausted their power in suspending one man from the ministry and in making new definitions of dogma and new precedents of law.

"What shall liberal Presbyterians do under these circumstances? There should be but one answer. A minority of the Church has violated the Constitution, has overridden the safeguards of Presbyterian law and precedent. The majority should rally and use every lawful method to undo the damage which has been done to the fair fame of Presbyterianism. Let no man be discouraged. Let no one flinch from the struggle. Let no one leave the ranks. Let the bugle call resound from ocean to ocean, from the Gulf to the Great Lakes, a call to arms of every man who loves the Presbyterian Church and who wishes her the future to which her history and her present advantage entitle her. Let there be a rally in every presbytery of all who will stand by the Constitution and law which have come down to us as a precious heritage from our fathers.

"The lines of battle should be (1) Legal and (2) Doctrinal. The Legal lines are those for which the appellee contended—(a) that there should be no appeal by a public prosecutor against a verdict of acquittal; (b) that a presbytery cannot appoint a Committee of Prosecution which will be independent of the presbytery; and (c) that the jurisdiction of the synod cannot be taken from it at the pleasure of the General Assembly. The Doctrinal lines are (a) that Holy Scripture is the only infallible rule of faith and practice; (b) that a minister is bound only to the system of doctrine contained in the Westminster Confession; (c) that the General Assembly cannot make new definitions of dogma, either by deliverance or by a final judgment in a heresy trial.

"The interests of one man amount to little. The appellee is quite willing to sacrifice himself for the peace and welfare of the Presbyterian Church. He asks his friends not to consider him or his interests, but to devote their attention rather to the cause which he represents. If they act wisely and well, the triumph of the revolutionary party will be short. The reaction has already begun, and is making such rapid progress that in a short time victory will again perch on the banner of the American type of Presbyterianism. Revision, New Creed, Freedom of Scholarship, Liberty of Conscience, the Constitution of the Church and the precedents of Presbyterian practice have all been trampled underfoot by a ruthless majority; but these noble causes will be espoused by thousands, and brave hands will lift them up as beacons to light up the future history of the Presbyterian Church.

"Let each presbytery, whose overtures have been so rudely brushed aside and scornfully treated, reassert its position with greater determination before the next General Assembly. Let the Synod of New York assert its constitutional rights over against the General Assembly which has so greatly encroached upon them. Let every presbytery and synod which would maintain the graded system of courts which has until the present day been the pride of Presbyterianism, overture the next Assembly in the interests of orderly procedure. Let Constitutionalists in every presbytery awake to their duty and overcome those minorities which have outvoted them during recent years by scheming, planning and working together for a pre-determined purpose. It is high time that all broad-minded men should organize and work together for their own safety as well as the honor of Presbyterianism.

"The Presbyterian Church is a Constitutional Church, which has in its Form of Government a prescribed course of procedure for amendments of its definitions of faith and of law. If a General Assembly by a majority vote make new law and new doctrine, it makes them by unconstitutional procedure, which no minister or layman is under obligation to obey, but which he is under bonds to resist to the utmost as illegal and revolutionary. Therefore, no minister or layman should feel under any obligation to retire from the Presbyterian Church on account of the illegal acts of the late General Assembly. Every true Presbyterian should rather be challenged to defend the Constitution against those who have trampled it under foot.

"A General Assembly lives for a few days and then passes away forever, sometimes leaving the fragrance of a good name and good deeds, at other times gaining a bad reputation for itself and for those who shared in its proceedings. The bad deeds of one General Assembly may be overcome by the good deeds of another General Assembly. The presbyteries are permanent. They alone make law and doctrine for the Presbyterian Church. Nothing can be permanent in Presbyterianism which two-thirds of the presbyteries do not indorse. Therefore one, two or three General Assemblies in succession may be on the down grade, but the presbyteries and synods, so long as they maintain their rights and liberties, will save the Church from any permanent injury. The acts of the Assemblies at Detroit, Portland and Washington may all be blotted out by the sweetness and grace of the next General Assembly at Saratoga. Let all loyal Presbyterians rally about Prof. Henry P. Smith in his battle for truth and right, and a victory at Saratoga will gain for Presbyterian liberty what was once won for our native land in the same place by stout hearts and brave hands.

CHARLES A. BRIGGS."

THE New England Convention of the Christian Connection was held in Dover, N. H., last week. Samuel W. Dike, D.D., and the Rev. George E. Hall, representing the Committee of the Congregational National Council on Union with Other Denominations, attended the meeting and presented the fellowship of the Congregational body. They were most cordially received, and both invited to speak, and the Convention then unanimously and heartily adopted resolutions, assuring them of a cordial welcome both for themselves and for their object, which was a closer union with the Congregational body; and they recommended a similar committee to be appointed by their national body, which meets in October, 1894, and, meanwhile agreed that their several State conferences in New England should enter into conference with Congregational bodies about organic union. They also appointed a committee of their own to meet with the Congregational National Committee when required. No word of opposition or doubtful character was uttered, but several spoke warmly in favor of the proposition.

POINTS FROM THE PRESS.

THE SUSPENSION OF DR. BRIGGS.

NOMINALLY they have ostracized Dr. Briggs; in the result it will appear that he has ostracized them.—*Christian Leader* (Universalist).

....Much as a further division of the Church may be deplored, there can be no doubt as to the justice of the decision in the case.—*Methodist Protestant*.

....We hope Professor Briggs will, as a loyal Presbyterian, quietly submit to the judgment of the Assembly.—*New Hampshire Journal* (Congregational).

....The verdict of the Assembly settles nothing. Instead of the end of the battle over the Bible it is only the beginning.—*Christian-at-Work* (Undenominational).

....The Church stands by the Bible. It will have none of that criticism which begins with doubt as to the absolute authority of the Word of God.—*Herald and Presbyter*.

....In defiance of the practice of centuries of civilization, they put on trial again a man that had already been acquitted of the crime charged against him.—*Catholic Knight*.

....As Baptists, we ought to congratulate our Presbyterian neighbors on their steadfastness, as illustrated in their treatment of this case.—*Journal and Messenger* (Baptist).

....The synod and Dr. Briggs show the tendency to skepticism in the sects. God has given no man the command or the ability to form his religion out of the Bible.—*Pittsburgh Catholic*.

....To outsiders it seems as tho the conflict between the reactionary and the progressive element in the denomination has now become an irrepressible one.—*Northern Christian Advocate*.

....With the sincerest sympathy for both the General Assembly and for Dr. Briggs in the painful struggle through which they have come, we await developments. *The Churchman* (Protestant Episcopal).

....The issue was regularly made and has now been settled, and it is neither for the good of the Church nor for the credit of her official members to stir up further trouble.—*The Presbyterian* (Philadelphia).

....The Assembly has solemnly declared the views of Dr. Briggs to be rank heresy and deserving of discipline. Very well! Then let those who feel bound to obey the decree proceed to carry it out.—*The Evangelist* (Presbyterian).

....That the decision of the Assembly is just on the whole, will be the opinion of the larger part of Christian men of other denominations who have followed the proceedings in the case.—*The Examiner* (Baptist).

....Presbyterianism is doomed. It cannot stand the application of its own rule of faith, and the prosecution of Dr. Briggs for heresy is practically a confession that its theological system is built on sand.—*Catholic Herald*.

....We believed then, and believe now, that he could have set himself right with the Church in a half-column article, and have kept the peace by abstaining from belligerent and exasperating defiance.—*The Interior* (Presbyterian).

....All lovers of sound doctrine feel thankful for the firm stand of the Presbyterian Church, North, in this crisis of its history. She has nobly vindicated her claim to be a sound, conservative body.—*Associate Reformed Presbyterian*.

....Dr. Briggs has gone to his own place. It is for the present outside of the ministry of the Presbyterian Church; but it is a large place, and there are in it generous thinkers and happy workers.—*Christian Register* (Unitarian).

....Dr. Briggs could have remained in the Presbyterian fold had he taught Presbyterian doctrines. That Church had a perfect right to insist that his public instructions should conform to the Standards.—*Michigan Christian Advocate*.

....That the action of the Assembly will be approved by the great body of the Presbyterian Church, and also of all other evangelical Churches, cannot be doubted. It has achieved a great victory in behalf of the Bible and orthodoxy.—*Presbyterian Banner*.

....With the utmost personal respect, and with very sincere personal sympathy for Dr. Briggs, we must confess that we do not see how the General Assembly could reasonably have arrived at any other conclusion.—*Church Standard* (Protestant Episcopal).

....Under the Standards of their Church we do not see how the Presbytery could otherwise decide in the case of Dr. Briggs. Surely his teaching has been contrary to their creed, and by their creed he has been tried.—*Herald of Gospel Liberty* (Christian Connection).

....We don't know that we have much sympathy with either party of the schism. Perhaps on the whole Dr. Briggs as the victim of illogical action is entitled to a little commiseration, only we don't see how his suspension can hurt him very much.—*Catholic News*.

....He asks his brethren if they build their faith altogether on the Bible? He builds his on the Lord Jesus Christ. Here seems to be a groping after the real truth which the Early Friends rediscovered after its interment for ages under ecclesiastical traditions.—*Friend's Review*.

....In the form in which the matter came before the whole Church it is difficult to see what other course the Assembly could take. That the body represented the majority of the members of the Presbyterian Church is not to be disputed.—*Christian Intelligencer* (Reformed Dutch).

....That their teachings are contrary to the Standards, there can be no doubt, and when once the issue was raised their conviction was inevitable; but it seems to us it would have been better to patiently endure for a season, and await results.—*Pittsburgh Christian Advocate*.

....But it is not necessary to accept all Dr. Briggs's views in order to regard this trial as an offense against Christian liberty and the love of Christian truth. It is not likely that this verdict will change the views or greatly alter the teachings of any in the Church.—*The Congregationalist*.

....Now, it may be altogether proper for the Presbyterian Church to silence such a man, but it can never unchurch him. Its Assembly may vote 298 (sic) to 116 against him; but the enlightened Christian sentiment of the world is three to one in his favor.—*Western Christian Advocate*.

....Such being the views and attitude of Dr. Briggs, and his case having been legitimately brought before the General Assembly, that body could not do otherwise than it has done. It has enunciated the sentiment of the Church, and its voice should be heeded and obeyed.—*The Observer*.

....It would look as tho year after year the attendance at Lane and Union will grow less and less; they may have enough money; but it takes something besides money to run a theological seminary—you need students. No man can afford to graduate from a doubtful quarter.—*The Ensign* (Baptist).

....It has merely decided that such doctrines are not those of the Church the Assembly represents, and that no one who promulgates them shall do so as an official of that Church. Certainly a Church has a right to decide as to the qualifications of its own officials.—*Episcopal Recorder* (Reformed Episcopal).

....To have done less than the Assembly did would have been disloyalty to the truth. There may have been mistakes of utterances, there may not have been perfect Christlikeness in all things, but as a matter of principle our brethren did right, and they are to be commended for their action.—*Central Baptist*.

....We do not see how the General Assembly could have done anything else. When a man gets out of harmony with the established doctrines of a denomination he ought to have the decency to get out of the denomination. If not, it becomes the duty of the denomination to put him out or give up its faith.—*Baptist and Reflector*.

....While the *Advocate* has no sympathy with Dr. Briggs, believing that when a preacher finds himself out of accord with the doctrines and teachings of his Church he should withdraw from that communion, yet we cannot see any legal grounds for the action of the Assembly.—*St. Louis Christian Advocate* (Southern Methodist).

....Nobody who heard that five hours' speech and saw him with uplifted hands vehemently assert not only the improbable but the impossible can ever again read his works with unimpaired confidence. Dr. Briggs has certainly substituted a process of inner consciousness for a real knowledge of actual facts.—*The Advance* (Congregational).

....It is quite likely that the action of the General Assembly may be in accordance with the Westminster Confession and with the formal rules of the Presbyterian Church; but that it is in accordance with the spirit and letter of the Bible, and with the spirit of Christianity as understood in the nineteenth century, we by no means affirm.—*National Baptist*.

....Professor Briggs forced upon the Presbyterian Church the alternative of approving his doctrines or of trying him for them. Whether, as the result of the trial, he were acquitted or condemned, he had shown himself to be "a heretic" in the sense that word is used in the New Testament, where it signifies not only one holding erroneous doctrines, but a schismatic, a disturber.—*The Watchman* (Baptist).

....So Dr. Briggs has been suspended from the ministry of the Presbyterian Church for asserting that there are errors of fact in the Bible, that the Church and reason do aid man to know the truth so as to be authorized guides in the matter of salvation, and that there is progressive sanctification after death. That is as it should be. He is about two-thirds right; but he is out of line with Presbyterian principles.—*Catholic Telegraph*.

....From the agitations which now shake the Presbyterian Church the Society of Friends may happily be free. It does not hold the Scriptures to be "the Word of God," but reserves that designation for the Eternal Word of which the Gospel of John speaks, "which was in the beginning." And Friends hold this Divine Spirit, or Word, to be the Fountain, while the Scriptures are a stream flowing from it.—*Friend's Intelligencer*.

....The fact that by an overwhelming majority the highest court in that Church has declared against Dr. Briggs proves that the Church intends to be true to its traditions and foundations. . . . The court, composed of men some of whom are surely his equals in ability and learning, decides that he cannot preach in Presbyterian churches because he no longer, in its opinion, believes in Presbyterian doctrine. That is a logical position to hold.—*Jewish Messenger*.

....The Catholic Church would make no such demands of the followers of Professor Briggs as did the Presbyterian Assembly. The old and true Church has always taught that reason, tradition and the Church are fountains of faith, and that there is probation after death. It holds that the Bible is secondary to the Church, that it existed only long after the Church was established, that it was the servant of the Church and not its master.—*Northwestern Chronicle* (Catholic).

....If it had condemned the extreme positions of the higher critics and stopped there, it would have exerted a wholesome and powerful influence; but by taking an extreme position itself in opposition to their views it has thrown away its opportunity. To some it will even have the appearance of arraying itself against advancing scholarship and of attempting to limit biblical investigation. No Church can afford to appear in that light.—*Northwestern Congregationalist*.

....In some respects we believe Dr. Briggs to be off the track in his theories; in other regards he stands just where the great scholars of our own and other Churches stand. To put a ban on this man's character, and a muzzle on his lips, and say to him that he must recant or step down out of his place in the pulpit, where he has stood for years as one of the great scholars and one of the great preachers of Christendom, is shocking and abominable.—*Central Christian Advocate*.

....Dr. Briggs invited the fate that has befallen him. Better than any other he knew the full consequences of his acts. He knew, at least, that unless he could draw the Church over to himself, he must stand convicted of heresy and pay the penalty for that offense. If he has been misguided, it was in overestimating his own strength and the attractions of the "higher criticism" among the members of the Presbyterian Church.—*Christian Worker* (Friend).

....But the Assembly goes further and says that neither Dr. Briggs nor any other minister or officer of the Presbyterian Church shall advocate or hold what is not according to the strictest views regarding authenticity and inspiration. This will suppress open discussion in the Church, which is by no means to be regretted. Matters of the kind in question can be settled beyond dispute only by scholars, and when they arrive at agreement, if ever they do, it will be time to ask the others to modify their views.—*North and West* (Presbyterian).

....But certainly no one can justify these men in continuing in their chairs as theological professors, when their views on essential points are at variance with the views of the Church in whose employ they serve. The professor in a theological seminary is under solemn pledge to adhere to and teach certain doctrines; and so soon as he cannot do this, he is in honor bound, like an honest man, to resign his chair, and not, by thrusting his "higher criticism" views upon his pupils and the public, make the seminary responsible for them, and thereby breed dissensions and inflict untold injury upon the Church.—*Religious Telescope* (United Brethren).