

# 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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For Table of Contents see Page 10.

## THE HERRING WEIR.

BY CHARLES G. D. ROBERTS.

BACK to the green deeps of the outer bay  
The red and amber currents glide and cringe,  
Diminishing behind a luminous fringe  
Of cream-white surf and wandering wraiths of spray.  
Stealthily, in the old reluctant way,  
The red flats are uncovered, mile on mile,  
To glitter in the sun a golden while.  
Far down the flats, a phantom sharply gray,  
The herring weir emerges, quick with spoil.  
Slowly the tide forsakes it. Then draws near,  
Descending from the farmhouse on the hight,  
A cart, with gaping tubs. The oxen toll  
Somerly o'er the level to the weir,  
And drag a long, black trail across the light.

WINDSOR, N. S.

## STREWING THE GOLDEN GRAIN.

BY KATHARINE LEE BATES.

STREWING the golden grain,  
Sowing for sun or rain,  
Shall this suffice that our souls may eat?  
There is whiter bread than is made from wheat.

Ah, for the irksome deed  
Time plucks up as a weed!  
But myrtle and lily and balsam leaf,  
How came these in our harvest sheaf?

'Tis our angels softly go  
After us down the row,  
And the broken hope and the hidden need  
Sow in our furrows for beauty seed.

WELLESLEY, MASS.

## FOUR THINGS.

BY HENRY VAN DYKE, D.D.

FOUR things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellow-men sincerely;  
To act from honest motives purely;  
To trust in God and Heaven securely.

NEW YORK CITY.

## DAYS OF JUNE.

BY HARRIET TROWBRIDGE.

"To me," she said, "the fairest days of June  
Are not so fair as those of long ago,—  
O long, and long ago!  
Then light more golden filled the air,  
The roses bloomed more rich and rare,  
And hearts were never out of tune,  
In that dear long ago!

"But now," she said, "the winds blow keen and cold,  
And linger as they did not long ago,—  
O long, and long ago!

Then April's smiles were soft and rare,  
And May's sweet odors filled the air,  
And hearts were never sad and old,  
In that dear long ago!

"But then," she smiling said, "I know that soon  
Will come to me those days of long ago,—  
O long, and long ago!

On that near shore, bathed in celestial air,  
Wait eager hands and hearts to ease my care  
And Love to make an endless day of June,  
Like those of long ago!"

CLINTONDALE, N. Y.

## WHEN TO KEEP STILL.

BY THEODORE L. CUYLER, D.D.

"I WAS dumb; I opened not my mouth because thou didst it." So spake Psalmist David in what Ewald styles the most beautiful elegy in the whole Psalter. If we render the Hebrew very closely, it would read: "I was silenced; I will not open my mouth because thou hast done it." Why was the most melodious singer of those days silent? Was it because his heart was so utterly crushed that he could not speak? There are, indeed, many cases in which overwhelming grief has made the sufferer speechless. It is the most hopeless form commonly which grief can take. But in David's case the silence was from a totally different cause; he is kept silent by a filial submission to his heavenly Father's chastisements. The same submissive spirit prompted President Woolsey, of Yale College, to inscribe on the monument which covers the forms of all his children, swept from him at one stroke by the scarlet fever: "I opened not my mouth because Thou didst it."

When a true-hearted Christian comes up face to face with the tremendous fact that God is dealing with him, then trial assumes a totally different aspect. When he sees that it is God's hand which is put on his back, he is ready to put his own hand on his mouth, and keep still. Then he is ready to quiet himself as a child that is weaned of its mother. It is a glorious discovery that we make when we discern the hand of God in either the experience of a great joy, or of a great sorrow. An injury inflicted on us by a fellow-creature may arouse our resentment; we may scold him for his carelessness, or rebuke him for his unkindness. But when we recognize the fact that our Heavenly Father has administered the chastising stroke, then our duty is to practice a sweetly submissive silence. Sharp questionings will do us no good, for God keeps his own secrets. Rebellious murmurings will only chafe our already smarting heart. Push as far as we can, and press as hard as we choose, we cannot get beyond this tremendous truth—*God did it!* And when we reach that truth, and open our eyes to it and look at it just rightly, it teaches us why we ought to lock our lips in submissive silence.

1. The first thing we learn is, that an *all-wise* Father did it, and therefore there could have been no reckless blunder in the stroke. Of course, it is not possible for such a short-sighted creature as I am to know the why and the wherefore. I cannot comprehend the wisdom of God's dealings with me any more than your little boy can comprehend the inner workings of the clock on your wall. He looks at the face of the clock, and reads on it the letters "VIII." He knows that those letters mean eight, and therefore starts for school. The fact is enough for him, and he does not try to go behind the clock-face. God's providential orderings are wrapped in mystery; he is "a God that hideth himself." We have no right to demand explanations, and we would not get them if we did. "Be still, and know that I am God." This is not blind fatalism; it is intelligent trust that knows *whom* it is trusting. We cannot know this glorious and eternal truth about God unless we are "still"; and, on the other hand, that knowledge will tend to keep us still. No human parent feels bound to explain to his child the reasons for his conduct; and our Heavenly Father has never promised to answer all our questions; he has only promised to supply our wants, and faith must silently accept his word when he says that "all things work together for good to them that love God."

"Behind the dim unknown  
Standeth God within the shadow,  
Keeping watch above his own."

2. There is another precious truth wrapped up in the words: "Thou didst it." For it means not only that an *all-wise*, but a *loving* Father did it. That is a most blessed discovery; for we can the more willingly bear any trial when we are sure that love prompted the stroke. Love never wrongs us. Love never tortures us with wanton cruelty. Love never lays upon us one needless load; every burden it ever puts on our backs is intended to make us stronger. The love that spared not his own Son, but delivered him up to die for us all can be trusted behind the darkest mystery or the heaviest blow. Some Christian who is suffering the stroke of God's hand, will probably say: "I cannot understand how a loving Father can treat me as he is now doing." My friend, this is not the world for clearing up mys-

teries, or receiving explanations from God. Here we see through a glass darkly—or, as the text literally reads, "in an enigma." Heaven is the place for explaining enigmas. There we are assured that "we shall know even as we have been known."

3. In this world the great purpose of our divine Teacher is the development of character. This is the school life. You and I are little scholars. If we had our own way we would not work out any problems except in addition and in multiplication. But our *all-wise* and loving Teacher sometimes sets us at awfully hard sums in division and subtraction, and they cut deep into our incomes, into our families, or into our cherished plans. When such a teacher as our Lord and Savior is speaking, his child should keep still. When he appoints us hard lessons, we should learn them. When he uses the rod of chastisement, we should submit. The hardest lesson to be learned is to let him have his way. Our brains are not big enough to comprehend the mysteries of Providence; but our hearts may trust God enough to say: "I am dumb; I will not open my mouth, because thou didst it."

This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us loves to suffer, and we all shudder at the sight of the probe or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts and aggravate the process." If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah, the battlefield often requires less courage than the hospital. The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or be commanded to *lie still and suffer*. To shout a battle-cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.

"He knows the bitter, weary way,  
The endless strivings day by day—  
The souls that weep—the souls that pray  
He knows."

"He knows! Oh, thought so full of bliss,  
For tho' on earth our joys we miss,  
We still can bear it, feeling this:  
He knows."

"God knows! Oh, heart, take up thy cross  
And learn earth's treasures are but dross,  
And he will turn to gain our loss:  
He knows! He knows!"

BROOKLYN, N. Y.

## TWO NOBLE KINSMEN.

I.

BY ETHELBERT D. WARFIELD, LL.D.,  
PRESIDENT OF LAFAYETTE COLLEGE.

"It is a holiday to look on them."  
—"Two Noble Kinsmen," Act II, Scene 1.

"I have heard  
Two emulous Philomels beat the air o' the night  
With their contentious throats, now one the higher,  
Anon the other, then again the first,  
And by and by outbreasted, that the sense  
Could not be judge between them: so it fared  
Good space between these kinsmen."

—"Two Noble Kinsmen," Act V, Scene 3.

It is not for me to retouch the ancient portraits of brave Palamon and noble Arcite. They have been drawn with all Boccaccio's skill, and the first artist's work has been again and again rewrought and presented to the world of the English tongue by Chaucer singing in the dawn, by gay John Fletcher of the "Mermaid" crew—it may be even with Will Shakespeare's aid, who knows?—by Dryden and by Davenant. Who would be so bold as to attempt to throw a new light or to remove an old shadow on such portraiture? My story is not of these heroes of the misty age of Grecian chivalry, that strange institution sprung from the union of classic fable and medieval romance in the imagination of Provençal troubadours and monkish story-tellers; nor is the



## THE RIGHTS OF A SUSPENDED PRESBYTERIAN MINISTER.

BY PROF. JOHN T. DUFFIELD, D.D.

THE report of the proceedings of the Assembly in THE INDEPENDENT of June 8th, contains the following paragraph:

"The question of Professor Smith's retention in Lane Seminary brought out a new phase, viz., Has he a right to go to the communion table? Professor Duffield, of Princeton, while approving of the Report of the Committee on Seminaries, so far as it related to Lane Seminary, did not like the reason given by the Committee. He said Dr. Smith, tho suspended from the ministry, is still a member of the Presbyterian Church in good standing. Cries of 'No, no,' were heard from the floor. Dr. Dixon said that it was a debatable question whether or not a minister who had been suspended from the ministry has a right to come to the communion table. Cries of disapproval followed this remark also. Finally, a member read from the Digest this extract:

"A suspended minister does not rank as a common Christian in good standing. Mr. Foreman being suspended from the ministry ought by no means to be considered as occupying the ground of a common Christian in good standing."—1821, p. 15.

This quotation from the Digest seemed to be accepted as an authoritative precedent, and the report of the committee, with the implication that Dr. Smith was not "a member of the Presbyterian Church in good and regular standing," was adopted by a decided majority. The first sentence of the quotation is the heading of the section by the editor of the Digest, and of course is not authoritative. There is nothing in the Digest to indicate the offense for which Mr. Foreman was suspended, but we are reliably informed by one who investigated the case that he was suspended for drunkenness. It therefore has nothing to do with the case of a minister suspended for heresy.

There is no statute or recorded precedent relating specifically to the standing of a minister suspended for heresy; but Section 44 of the Book of Discipline, relating to the standing of a minister "deposed" without excommunication, and the action of the Assembly of 1884, based on this section, would seem to be decisive of the question as to a suspended minister's standing. The section is as follows:

"If a minister is deposed without excommunication, his pulpit, if he be a pastor, shall be declared vacant, and the presbytery shall give him a letter to any church with which he may desire to connect himself where his lot may be cast, stating his exact relation to the church."

In 1884 the Presbytery of Schuyler overtured the Assembly as follows:

"Is re ordination necessary in the restoration of a deposed minister to the sacred office?"

The Committee on Bills and Overtures recommended the following answer, which was adopted:

"It is the judgment of the General Assembly that when a minister is deposed his office is taken from him, he becomes a layman, and according to the new Book of Discipline, Sec. 44, he is to be enrolled as a communicant in a particular church. Should he be recalled to the ministry, therefore, he should be re-ordained."

If a minister who is deposed without excommunication is entitled to be enrolled as a communicant—that is, to be regarded as a member of the Presbyterian Church in good and regular standing—a *fortiori*, a minister who is merely suspended for heresy should be so regarded.

In accordance with this view of the status of a suspended minister, the Old School Assembly, of 1847, decided that "the name of a suspended minister should be retained on the roll of the Presbytery till they proceed to the higher censure, tho he be deprived of the exercise of his ministerial functions." This decision was confirmed by a decision of the Assembly of the Reunited Church in 1882.

The status of a deposed minister, as stated in Section 44 of the Book of Discipline, is in accordance with previous decisions of the Assembly. In 1814 the Assembly adopted a resolution declaring:

"The records of the Synod of Geneva are approved with the exception of a resolution which declares that a deposed minister ought to be treated as an excommunicated person. In the judgment of this Assembly the deposition and excommunication of a minister are distinct things, not necessarily connected with each other; but, when connected, ought to be inflicted by the Presbytery."

The Old School Assembly of 1848 resolved:

"That altho the causes which provoke deposition are almost always such as to involve the propriety of exclusion from the sacraments, yet the two sentences are not essentially the same, the one having reference to office and the other to the rights of membership; and therefore Presbytery should be explicit in stating both when they mean both."

It would be a serious innovation on the theory and practice of the Church if the doctrinal soundness required for the office of the ministry were required for good and regular standing as a church member. The propriety of discriminating is clearly indicated as a fundamental principle of Presbyterianism, in Chapter I, Section 5, of the Form of Government, as follows:

"While under the conviction of the above principle [that 'there is an inseparable connection between faith and practice, truth and duty'] they think it necessary to make

effectual provision that all who are admitted as teachers be sound in the faith, they also believe that there are truths and forms with respect to which men of good characters and principles may differ; and in all these they think it the duty of private Christians and societies to exercise mutual forbearance toward each other."

In maintaining that a minister suspended for heresy does not thereby cease to be a member of the Presbyterian Church in good and regular standing, we are not to be understood as justifying the action of the Directors of Lane Seminary in continuing Dr. Smith in his professorship, or as justifying the Professor in accepting the appointment. A Presbyterian minister is not released from his ordination vows "to be zealous and faithful in maintaining the purity and peace of the Church," and to be in "subjection to his brethren in the Lord," by being appointed a director or a professor of a theological seminary.

PRINCETON, N. J.

## THE BOYS IN THE GALLERY.

BY THE REV. ANSON TITUS.

BOYS are boys the world over, and are true to their natures under all conditions. Into the homes of the Puritan, boys were born; and hard, long, yet biblical, names were tacked on them for all their days. Sainted names did not give them saintly behavior in all respects. We often wonder why Puritan parents gave their children biblical names, seeing they held ideas concerning their natures foreign to saintliness. There may, however, have been a salvatory value in it. Puritan boys were true in catching upon the enticing affairs of their times. They may seem rude, but in their seeming rudeness they were genuine boys of genuine Puritans.

To "seat the meeting-house" was one of the greater things of the Puritan community. "To dignify seats" required much skill and sense of decorum. The "minister's seat" was ever first, then came the magistrates and deacons, and the officials of the colony or province. The servants, the Negroes and the boys were usually assigned to the gallery, if such was built. The position of the family in the official and social esteem of the people made their "seats" on the Lord's Day to be the occasion of discussion. To be sure, certain proprieties were ever regarded; but there was a border line of proprieties which caused discussion among the freeholders of the town. In Harwich, Mass., in 1733, "the three hindmost seats below be for boys under twelve years old, and three seats in the men's gallery be for older boys to sit in." The parents were first thought of; the boys could be put anywhere. The boys were obliged to go to meeting, but always had to take places not otherwise required for the dignitaries and freeholders of the town. To separate the youth from their parents was regarded as the proper thing to do; and among the common folk to have the men sit on one side and the women on the other was no strange thing. In Harwich the selectmen got two good and pious men "to look after the boys, that they sit in their seats and be kept from playing." John King, one of these men, must have had full employment for his mind and time, in keeping the boys from playing and "profaning the Sabbath." How much good and instruction did he get out of the words and exhortations of the minister? Only little, indeed. The pious magnates of Harwich felt that the boys needed special care, and voted that if John King found it "needful to strike a boy or youth in the exercise of his authority," the town would stand by him. But the boys were too much for Tithingman King, and his assistant, and Harwich arose in its dignity and appointed four men, "to take care of the boys on our Lord's Day, and whip them if found playing." In many towns these men who "take care of the boys" were called "Inspectors of Youths." John Pike, of Dedham, in 1733, was paid sixteen shillings for keeping "the boys in subjection six months." This was not enough. The task was a hard one, or else the services of Tithingman Pike were worth more; for he was hired to continue his labors at double this sum. In the land of "steady habits," down in Farmington, were practices which shocked the pious fathers. The shock, however, was more practical. In 1771 they voted:

"WHEREAS, indecencies are practiced by the young people in time of public worship by frequent passing and re-passing by one another in the galleries," "Resolved, that each of us that are heads of families will use our utmost endeavor to suppress the aforesaid evils."

Thomas Barnum, a sturdy and true man of Norwalk, Conn., in 1681, was "set over the boys," and "if he see any disorderly, for to keep a small stick to correct such with." The voters of Duxbury, near Plymouth, in 1760, "chose a committee to take care of the wretched boys on the Lords Day." Down on Cape Cod, in Truro, in 1760, three tithingmen were appointed "to whip the boys that are disorderly on Sabbath Days, at or about the meeting-house."

In the town of Boston, 1643, a time orators picture as a golden day of Puritan influence, Sergeant Johnson and Walter Merry were given "the oversight of the boys in the Galleries, and in Case of unruly disorders to acquaint the Magistrates therewith." We do not know how the Sergeant managed his own children, but Tithing-

man Merry, the shipwright who dwelt near the North Battery and wharf, lost one of his own boys by drowning. The lad was, doubtless, like other boys, often fishing or running about where his father was at work, and made a misstep and was drowned. The freeholders of Boston, in 1656, voted:

"If any young person or others bee found without either meeting-house, idling or playing during the time of publick exercise on the Lords day, itt is ordered that the constables or others appointed for that end shall take hold of them and bring them before authority."

A few months following the freeholders

"agreed upon the complaint against the son of Godwife Samon living withoutt a calling, that if she dispose nott of him in someway of employ before the next meeting, that then the townsmen will dispose of him to some service according to law. Whereas itt is found by sad experience that many youthes of this Town, being put forth Apprentices to severall manufacturies and sciences, but 3 or 4 yeares time, contrary to the Customes of all well governed places, whence they are incapable of being Artists in their trades, besides their unmeetness att the expiration of their Apprenticeship to take charge of others for government and manal instruction in their occupations which, if nott timely amended, threatens the welfare of this Town. Itt is therefore ordered that no person shall henceforth open a shop in this Town, nor occupy any manufacture or science till hee hath compleated 21 yeares of age, nor except hee hath served seven yeares Apprenticeship."

Even the General Court authorized "the chosenmen [Selectmen] of the townes to see that parents traine up their Children in learninge, labor and imployments," and "to put for apprentice such children whose parents are not able and fit to bringe them up," and "to dispose of them for their on [own] welfare and common good."

To have the oversight of boys is no easy care on the Lord's Day or on secular days. In Quincy, the boys, as was the custom, held the gallery, but in 1730, for some cause or other, John Saunders and Samuel Savil, petitioned the Selectmen to grant them "the two hindermost short seats in the Gallery in the South West part of the Meeting-house, extending to the Beame, for a Pew for their wives and [young] children." It was voted; but there was a rebellion among the boys. It was an encroachment upon their rights. The "hindermost short-seats in the Gallery" got broken up; and at a Precinct meeting, a few days following, the Saunders and Savil families resigned the rights which had been voted them.

The boys of Andover, back in the closing years of the seventeenth century, tried the hearts of the good Puritan fathers of the town. Those times may not have been prophetic of the "theologs" of to-day, and of the pranks of the many youth who come from excellent homes the world over to wait upon the schools of the new Andover. The Selectmen of Andover, at its session on March 4th, 1691-'92, passed this vote:

"And whereas there is greivous Complaints of great prophaneess of ye Sabbath both in ye time of Exercise, & att noon time, to ye great dishonor of God, scandall of religion, & ye grief of many serious christians, by young persons, we order & require, ye tithing men & Constables to take care to prevent such great & shameful miscarriages which are soe much observed and Complained of.

Dudley Bradstreet,  
John Chandler,  
John Abbot,  
Samuel fry,  
John Aslet."

But this order of the town fathers of Andover did not long prevail; for in March [16th], 1695-'96, they exercised their authority in making, or in trying to make, the youth of both sexes keep within the bounds of proprieties of the Lord's Day. This is the order:

"For the prevention of any disorders and prophanations of ye Sabbath of young persons of either sex, we order and appoint that there be two men at a time, appointed each month in ye year, to inspect ye young persons both in upper and lower Galleries, and so many appointed for each year, as may supply by Exchange. Every two their month, and what ever disorders they find in any person or persons, tending to ye prophanations of ye Sabbath, they shall notifie ye same with ye persons names in writing & give an account of ye person or persons with their facts, to ye minister, whom we desire, may call them forth & admonish them, for ye first offense. And if any of ye said persons shall offend ye second time after admonition those that have ye abovesd inspection shall make complaint of them in the next Justices of the peace, that they may be punished for such Crimes as ye law directs; and ye persons appointed for this office in their turns by ye month are as follows: [Here follows the names of the monthly tithingmen.]

"At a Town meeting holden at Hingham, on the fifth day of May, 1684, It is ordered by the Town that the Negro Servants, men and boys, and also Indians shall sit in the new Meetinghouse in the short seats, between the Door and the Gallery Stairs, at the northward end of the meeting-house. And the English Boys under twelve years old to set at the northward end of the meeting-house behind the mens seats. And Caleb Beal and John Prince are appointed by the Town to look to the Boys in the time of meetings, and to do their best endeavors to keep them from playing at meeting, and to continue in that place till new be chosen."

"Goodman" Beal was in middle life, and his "best endeavors" were doubtless of a vigorous sort. John Prince was an old bachelor uncle of the Rev. Thomas