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Editorial Notes and Comment

SHORT sermons to children have been appearing in our columns for several weeks past. They are sermons preached by Rev. S. Nye Hutchison, pastor of the First church of Norfolk, to the children of his congregation. They are delivered in connection with the regular service on Sunday morning. The pastor calls them "five minute talks" and, as they appear in *The Presbyterian*, "they speak for themselves," to use a familiar phrase. They show that the pastor has the rare gift of reaching the children with just what they need and can enjoy. Doubtless many pastors could add the children's sermon to their regular program with profit to the children and the grown-ups as well, including the pastors themselves. Brother Hutchison, we are sure, will be quite willing for our younger ministers to get as many pointers as possible from these "talks" as they continue to appear in these pages.

MEDICAL missions make a powerful appeal to the teeming populations of heathen lands. Addressing a directors' meeting of the Foreign Mission Society of the Presbyterian Church, U. S. A., at Westminster Hall in Philadelphia, Dr. Edwin C. Cort, of Siam, spoke of medical work in that country, where there are only twelve physicians to meet the needs of 20,000,000 people, 90 per cent. of whom have malaria, often of a malignant type; 15 to 20 per cent. have tuberculosis, and 77 per cent. of the children die in infancy. When cholera sweeps over the land the people die literally by thousands. As indicating the influence of medical missions, Dr. Cort said that during the year preceding his return to America, in one locality of North Siam, 1,307 adults besides a large number of children were received into the Church as the result of medical work among the people.

IT is with poor grace that a large class of secular authors, lecturers and magazine writers ascribe the moral apostasy which has lately culminated in Europe, to a failure of Christianity. As far as in them lay these same literary vendors of censure and cheap counsel are responsible for the degenerate moral standards that are widely prevalent, including the infamous formulary that any class of people that has the power may of right ordain its own standards—social, civic or economic, and may require all others to conform, and that these standards rightly and justly supercede all others, whether human or divine. The materialistic and sensual scribes of our time are the people who have done their utmost to pull down the fair structure of Christian idealism and rear in its stead a temple dedicated to lust, greed, vainglory, and if there be any other thing that is contrary to sound doctrine. If man, after all, is but an advanced type of

the beasts that perish, then materialism is right and the philosophy of brute force stands for the most advanced civilization of all the ages. But if Christian idealism is right it must not be made responsible for a carnival of savagery which violates every Christian precept and despises all that is just and holy. Christianity has never assumed the task of converting the prince of the power of the air, the spirit that now worketh in the children of disobedience, but it does stand eternally pledged to make no truce with a scientific barbarism that boasts of a title to a place in the sun. That such loathsome phases of civilization exist is due, not to the failure of Christianity, but in great degree to public tolerance of a degenerate press, the servile accomplice of evil-minded authors and journalists who welcome opportunities to take their fling at the advocates and institutions of revealed religion, and would substitute for these a thinly veiled sensualism. Replying to the current charge of hostile criticism, that Christianity has broken down, the "Wall Street Journal," treating the subject mainly from a humanitarian viewpoint, says in a recent editorial review: "No thoughtful person really believing the high moral principles he professes can fail to see that the cause of this terrifying lapse from righteousness is the negation of Christianity. It is the deification of force. The German of Carlyle was humble, reverent, industrious, brave, but by no means warlike; loving peace and his home and his country, as a man should love those things. But the modern war machine has changed all this. It has substituted for these standards, so voluntary and so strong, the rigid discipline of the drill sergeant, the regulation of the individual down to one common level, the gradual substitution of a standard inferior in some respects to that of the Mohammedan invaders of the Middle Ages. It is these standards that the world is fighting, not a new and different kind of culture, but a negation of culture in its truest and best sense. Progress is not mechanical, but moral. It is idle to suppose that when the war is over the incalculable mischief of these false ideals can be remedied in a short time."

WOULD we were as intense and courageous in our warfare against sin as are the armies of Europe in their colossal struggle to destroy one another. How inane is much of our religious performance; how unresistingly we yield to compromises with worldliness; how slightly concerned when unbelief and apostasy rear their insolent heads before us; how tranquil and even servile when shocking irreverence and downright indecency parade themselves in high places! Indeed is there any foe of vital godliness, any enemy of Christ which, in our day, a large per-

centage of nominal Christians do not shrink from facing? Dr. Shafer Mathews thinks that in our advanced stage of religious development war terms should be excluded from the Christian vocabulary. But in truth, Christianity is itself a warfare, within and without, and our truce with skepticism and other forms of sin, is our present peril. We are to fight the good fight of faith. It is a good fight, horrible as is the havoc of carnal warfare. The Scriptures abound in militant conceptions of the spiritual life. We are to put on the whole armor of God that we may be able to stand against the wiles of the devil. We are to have the girdle of truth, the breastplate of righteousness, the sandals of the gospel of peace, the shield of faith, the helmet of salvation, the sword of the Spirit. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." There is no discharge in that war. It is a warfare in which the gentlest may be the bravest, as was our Lord; in which a little child may lead; in which the most peaceful are invincible; in which faith wins the victory and love conquers. It calls for unflinching courage, in its highest expression, before which a carnal warrior would cower. Such have been the heroes of faith that have blessed the world—their myriad names unknown to fame, but inscribed in the book of remembrance. Others like Luther, whose names are immortal, are typical. At the supreme moment when the pressure of the civil and ecclesiastical power of Europe were centered upon the lone reformer and he stood firm, the German warrior, General von Frundsburg said to him: "Little monk, thou goest on an errand such as neither I nor many a captain—even in the grimmest battle line—has ever undertaken. If, however, thou art in thy right mind, and sure of thy case, go forward in God's name, and be of good cheer; God will not desert thee."

THE vote in the Lower House of the National Congress on the national prohibition constitutional amendment was a majority in that House, but lacked the necessary two-thirds. It was unquestionably a victory, however, for the anti-liquor forces, and will greatly encourage and strengthen them all over the country. Politicians are becoming exceedingly wary and see in the movement the most serious consequences to themselves. Many of them are beginning to see the "handwriting on the wall." It is likely that they will more and more try to drop on the right side of this question, a great people's question.

"To speak wisely may not always be easy, but not to speak ill requires only silence."

THE STUART ROBINSON MEMORIAL COLLEGE.

By Rev. James A. Bryan, Birmingham, Ala.

This mountain school is situated in a beautiful section of the Kentucky mountains, on the North Fork of the historic Kentucky river. The scenery is beautiful, but one forgets this when he thinks of the hundreds, yes, thousands of perishing souls in these mountains for whom Christ died, who do not know how to be saved.

A large number of these mountain schools is the result of the faith and prayers and untiring labors of the friend of the mountaineers, Dr. Guerant.

Less than six months ago this school began on a snowy day. One hundred and twenty little and big mountain boys and girls walking for miles to study in books and to learn of Jesus. Wish you could hear them sing today, "He is So Precious to Me." "What a Friend We Have in Jesus." Wish you could hear even the lower grades repeat all the books in the Bible and tell the author of each. Wish you could have seen in this school twenty young people, at one meeting, confess Christ as their Saviour. You would have felt like the writer, "Jesus is in this place."

The good woman who began the Sunday-school in this mountain neighborhood, with her three little children, the only pupils, confessed Christ, signing a petition asking to be enrolled as a member of the Presbyterian church, to be organized at this college.

So God's work goes on in the mountains as well as in the lowlands and the cities.

The mountain people who would not send their children to this school at first, say now "My children shall not go anywhere else." The children come early, stay late and are in earnest.

The good Lord has given to this mission station, a splendid school building, recently dedicated to God's glory for their Christian education.

Rev. H. S. Henderson is the principal of the school, and has given his life as pastor, preacher, teacher, of these bright young people. He has an excellent faculty.

A great work is being done for Christ at this place.

One man said to the writer: "The greatest day that ever came to this region of the mountains, was when Stuart Robinson Memorial College was planted at Blackey."

During my visit there more persons confessed Christ at one service than I ever saw anywhere else. Pray for them.

GOOD LAND INDIAN ORPHANAGE.

The present enrollment in this school so far has been good; in fact, much better than we expected under existing conditions. So far we have had very little sickness; in fact, have had no serious sickness, for which we are more than thankful. Since we last reported our work through our Church papers several improvements have been made in and around the school. The long looked-for school building has become a reality. We are now teaching in a beautiful two-story frame building that is well lighted, well heated, and for the first time in the history we have ample class rooms. Three concrete walks have been laid, deep well bored, a kitchen and sleeping porch added, also a laundry built, but not equipped. There are some needs that have been supplied and we enjoy them all, so do our children also.

But, dear reader, there are other needs that are pressing us now more

than any we have ever experienced, and they are pressing so hard that we must ask aid to meet them. We began the term deeply in debt, more so than ever before. Crops were ruined here by the drouth, which has crippled us a great deal. The high cost of living, the conditions that have forced merchants to cut out the credit system, all these causes have helped to bring about the hardest financial problems we have ever tried to solve. Some of our debts have been paid, the larger part of them have not. Those we owe are needing their money. Our every-day needs are many and our contributions so far are not averaging more than one-half of previous years. We hope our Christian friends will come to our relief with a part of their Christmas offerings. We hope they will remember our Indian orphans when they are seeking a needy field to make a deposit "In His name."

Sincerely,
J. P. Gibbons.

Hugo, Oklahoma.

ORPHANAGE FIELD SECRETARY.

At the meeting of the Regents held in Charlotte on Thursday, December 10th, Miss Victoria Hudson, of Winston-Salem, N. C., was elected to the position of woman field secretary to represent the Orphanage in our churches for the ensuing year.

In this connection the Regents adopted the following paper advising her work and the sphere of her duties:

"The duties of the woman field secretary shall be to represent the Orphanage in our churches in every way that is scripturally and legitimately open to a woman. Especially shall she seek to interest our women to carry out the recommendation of Synod that they incorporate into their existing local organizations an Orphanage department; that through pastors and superintendents of Sunday-schools she seeks to have a monthly offering appointed in all Sunday schools for support of the Orphanage; that she seek, in ways that seem wisest in each congregation, to enlist the interest of existing young people's societies in Orphanage work; that she seek where practicable to have pastors and officers introduce in their several congregations, our Club plan for the fatherless ones, and where that is not practicable, to have the session appoint in each congregation a representative of the fatherless ones who shall canvass for the paper, taking both subscriptions and renewals; that she shall, as she is able, organize the general interest in the Home to the end of systematizing the donations of our people, in gifts in kind, so as to avoid unnecessary and unprofitable duplication of gifts."

It is a source of gratification to be able to state that Miss Hudson has accepted the position thus tendered her and has entered upon the duties of said office. She comes to the work with a profound sense of the responsibility involved and with the determination to do her best in the discharge of her duties. In the conviction that this was a real call for service, she undertakes thus to represent our cause.

We have every reason to believe that Miss Hudson will make us an excellent representative. She is thoroughly acquainted with the work of the Home in all its minutiae, having held the position of stenographer and bookkeeper here for more than two years.

As she goes out among our people we bespeak for her the full co-operation of our pastors and sessions and

of all the officers and members of the ladies' and children's societies of our Church. Fraternally,
W. T. Walker, Supt.-Treas.

HIGHLAND ORPHANS' HOME.

I beg the privilege of making a correction in the statement about this Home, of the mountain children at Clay City, in the Kentucky Cumberlandlands.

We have four good buildings instead of two, a large three-story brick dormitory for the girls, a large two-story frame building for the boys, a nice school building, and an industrial building. Mrs. Turner, of Tennessee, is matron and superintendent of the girls' department; Miss Robbins, of Mobile, superintendent of the boys' department; Miss Nena Buttrick, of North Carolina, is the teacher, all most capable and efficient in the several departments.

There are about thirty now in the household. A number have been placed in good homes, not as servants but as members of the family, to be cared for and educated as children. Two have been promoted to the Highland College, and are among the best of its students.

The children of the Home do all the work, cultivate the garden and the little farm, cutting and hauling the wood, and doing the cooking and washing and ironing.

I do not think there is a happier home, or a finer lot of children in our country. They are exceptionally bright and ambitious to learn. All who are old enough are professed Christians.

The property is worth more than ten thousand dollars, and was almost entirely the gift of two noble Southern women.

For years this institution has been supported by voluntary gifts of individuals all over the world. Hundreds of orphan children in the mountains need such a home, but we have not room to accommodate them without more buildings.

We commend to all charitable people these most dependent fatherless and motherless children, in the great mountains.

"He that hath pity upon the poor lendeth unto the Lord: and that which he hath given, will he pay him again."—Prov. 19:17.

"He built a house; time laid it in the dust;

He wrote a book; its title is forgot; He ruled a city; but his name is not On any tablet graven, or where rust Can gather from disuse, or marble bust.

He took a child from out a wretched cot,

Who on the state dishonor might have brought, And reared him to the Christian's hope and trust.

The boy to manhood grown became a light

To many souls and preached for human need,

The wondrous love of the Omnipotent. The work has multiplied like stars at night

When darkness deepens; every noble deed

Lasts longer than a granite monument.

Edward O. Guerrant.

Witmore, Ky.

Blessed are the happiness makers! Blessed are they that remove friction, that make the courses of life smooth and the intercourse of men gentle.—Henry Ward Beecher.

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Marriages

Bramlett-Dotson: In Asheville, N. C., November 25, 1914, by Rev. R. P. Smith, Mr. Albert L. Bramlett and Miss Elsie Dotson, both of Clyde, N. C.

Boothe-Leache: At Pulaski, Va., December 23, 1914, by Rev. George H. Gilmer, Mr. Robert Boothe and Miss Kittie H. Leache, both of Pulaski county.

Morton-Hooper: At Guthrie, Ky., December 20, 1914, Dr. Sommerville officiating, Mr. Edgar Leigh Morton and Miss Myrtle Day Hooper.

Spears-Robb: At Lexington, Ky., December 25, 1914, Mr. Alexander B. Spears, of Lexington, and Miss Elizabeth Robb, of Nicholasville, Ky.; Rev. S. P. Hawes officiating.

Wells-Wilson: December 23, 1914, at Mt. Zion church, Harmony Presbytery, by Rev. H. C. Hammond, pastor, Mr. Norwood E. Wells and Miss Lois C. Wilson.

Deaths

McDonald: At his home, at Lost Mountain, Ga., November 3, 1914, William Angus McDonald, aged sixty-six years, member of Midway Presbyterian church forty-eight years, deacon ten years, elder twelve years; a Confederate soldier; loyal to his church and devoted to his family. Wife and one child survive him.

RESOLUTIONS ON THE DEATH OF MR. W. TAZEWELL FITZGERALD. Died Nov. 17, 1914.

In the death of Mr. W. Tazewell Fitzgerald our church has suffered the loss of a devoted and useful member and of an honored ruling elder, who was faithful and diligent in the high office to which he had been called by God and the people. Our brother was an earnest Christian man, a loving husband and father, a pure and upright citizen, a patriotic defender of his country in time of war, and an equally good soldier of Jesus Christ in time of peace; an intelligent and constant student of the Scriptures; a lover of good men and of the Church of God; a regular attendant upon the services of the sanctuary; gifted in prayer, edifying in speech, and "ready unto every good work." In grateful appreciation of our affection for him, and in memory of his good qualities of head and heart and of his noble life, we enter this simple tribute upon the records of the Session:

Resolved, That a copy of the same, with our sympathy and prayers, be sent to his bereaved family, and that another copy be sent to the "Presbyterian of the South" for publication.