

# The Central Presbyterian.

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No. 45.

## This Week.

A LITTLE VOYAGE.  
SPIRITUAL VISION.  
THE CONGO APPEAL.  
DR. BEVERLY TUCKER LACY.  
THAT BREAD OF LIFE.

A little voyage we had one evening during the Virginia Synod. We were on the *Chesapeake*, the Virginia police boat on the Virginia waters, and we felt so comfortable and safe in the care of the old Commonwealth, with the Presbyterian Governor, and the captain out of the Confederate navy. The company was of the choicest, though just a few of the best and fairest were not with us. On a coil, like a sailor, we found a sailor's lounge, and, leaving work and care behind, gave ourselves to the quiet and thought of our new surroundings.

It seemed so strange and unaccountable that the water on the left was blue and on the right was green. We neither had nor cared to have any scientific explanation. Somehow the mystery was between us and the evening sun. Things appear to us so differently the way we look at them—the mood we are in, the prejudice, favorable or otherwise, we have, the culture we carry with us in our travels, the experience we have gathered, the wisdom we have gained. At any rate, we are not apt to sail far without seeing something of both sides of life.

A white gull flew by on its swift wing, up and down, here and there, a restless bird across the restless waters. We wonder that any winged thing should choose the sea for its home, with no tree nor flower, and no green grass, only the green and tossing waves for its abode. The sailor comes to choose and love the sea, and is never so happy as when on the wave, never so much at home as when abroad on the unstable breast of the great deep. So we all voyage across the sea of life, calling it home and seeking something to call happiness, until, if God be merciful, we find the harbor and God's own Bethel.

What a weird sound comes across the water in the twilight as the bell swings on the buoy which marks the hidden reef. By day and by night it rocks and tolls its patient, kindly warning. It is as if the very sea itself would speak and cry, "Beware!" Certainly the world does not fail to tell us of the perils of our voyage. We have a thousand solemn warnings and swinging bells that tell us not to come this way or that; "to walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful."

As the shades of night come down, a ship goes by and out, only a phantom, with the dim outline of the hull, and the great dark sails looming up against the sky. We hope it has a good pilot, as when a life has gone out in the night of death we hope it will see its Pilot face

to face when it shall cross the bar. And then the light flashes far away across the sea, and the lighthouse woos and bids us home again. And soon there is the fair church, and its colored windows, and, when we enter, the flowers and the friends and the song of praise. So may we all come home to the New Jerusalem.

THE secretaryship of Home Missions, made vacant by the death of the Rev. Dr. J. N. Craig, is an important office. The interests are extended and urgent, and demand the ability, zeal, and energy of the best man that can be found to undertake the work. We learn that the Executive Committee in Atlanta will not undertake to make a permanent appointment, a course which will have the approval of the whole church. It is stated that the Rev. T. P. Cleveland, D. D., of Hapeville, Ga., will be invited to fill the unexpired year, until the next General Assembly meets. Dr. Cleveland is said to have excellent qualifications for the work devolved upon him.

THE friends of the new theological seminary in Texas are very much encouraged. In the short time in which Dr. T. R. Sampson has had its interests in hand, nearly \$9,000 has been raised for its endowment. The *Presbyterian Record* says: "The seminary has the undivided sympathy of the Synod, and its opening is assured. Our church needs the seminary more than anything else. Texas boys, taught in a Texas seminary and informed upon the necessities of the church in their own State, would be particularly well-fitted for the work all our Home Mission committees need done."

At the dinner table of Dr. Thomas A. Hoyt, of Philadelphia, President Patton, of Princeton, and other notable guests were discussing a sermon of Dr. Hoyt's. His young son was sitting at the table, and President Patton, turning to him, said: "My boy, what did you think of your father's sermon? I saw you listening intently to it"; at which praise Mrs. Hoyt smiled cordially, and all listened to hear what sort of a reply the lad would make. "I guess it was very good," said the boy; "but there were three mighty fine places where he could have stopped."

By their union the Free Church and the United Presbyterian Church of Scotland bring into the new organization a total of 1,786 ministers, 1,706 congregations, and 495,178 communicants. This union leaves in Scotland three other Presbyterian Churches, the Synod of United Original Seceders, having 3,769 communicants; the Reformed Presbyterian Church of Scotland, with 1,040 communicants, and the Church of Scotland, which is the Established Church of the kingdom, having 1,560 ministers, 1,374 parishes, with 648,478 communicants. The United Presbyterian Church withdrew from the Church of Scotland in 1732 and the Free Church in 1842.

THE General Assembly of the Free Church of Scotland and the Synod of the United Presbyterian Church held their final sessions before the union on October 30th in Edinburgh. In the Free Church Assembly a protest against the union was presented from five hundred ruling elders. Principal Rainey reminded the Assembly that there were ten thousand elders in the Free Church, showing the small minority of those who protested. The union propositions were adopted by large majorities in the Free Church Assembly, the minorities being thirteen and twenty-seven respectively. The minority representatives withdrew and resolved to continue the Free Church organization. The U. P. Synod approved the union unanimously.

THE dedication of old Timber Ridge Church, enlarged and improved, on Sunday, December 2nd, will be an occasion of great interest. Dr. G. B. Strickler, Dr. Alfred Jones, Dr. Henry Alexander White, and the Rev. J. H. Davis, Jr., are expected to take part in the service. If the weather is not unfavorable there will be a great assembly. The old church has a great history. It marked one of the earliest and strongest Presbyterian settlements in the Valley of Virginia. It has been the origin of many of the most notable Scotch-Irish families in the country, Alexanders, McDowells, Grahams, Campbells, McPheeters, Prestons, and others. With the Presbyterian home, came the school and the church. Out of Timber Ridge has grown Washington and Lee University. Dr. Foote says, "Like one of the bold springs of the Valley of the Shenandoah, it poured, from the very spring-head, a stream of power."

### The Rev. Dr. J. R. Burgett.

At the late meeting of the Synod of Alabama at Opelika, Dr. Burgett preached an impressive memorial sermon in remembrance of the ministers who had died in the decade from 1890 to 1900. On the following Sunday he was himself taken sick, and in a few days he died from heart failure. For forty years he has been the greatly honored pastor of the Government Street Church, Mobile. Last year he was relieved of the burden of the pastorate, and by the unanimous action of his congregation made pastor emeritus.

James Ralston Burgett was born April 6, 1830, at Olivesburg, Ohio. He graduated at Jefferson College, Pennsylvania, in 1853, and at the Western Theological Seminary, Alleghany, Pa., in 1857. His first pastorate was at Mansfield, Ohio, and in 1859 he was called to Mobile, Ala. In that city he has had a long and fruitful ministry. During the trying days of the war between the States, when Mobile was a point of exposure and alarm, he remained faithful to his trust. He was richly blessed in his pastorate, building up a strong and fruit-bearing church, and winning the confidence and affection of his own people and of the whole community.

## The Central Presbyterian.

Richmond, Va., Wednesday, Nov. 7, 1900.

JAMES P. SMITH, - - - Editor.

TWO DOLLARS A YEAR IN ADVANCE.  
SPECIAL RATES TO PASTORS' CLUBS.

Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.

In Changing an Address, it is necessary to send the former as well as the new address in order to prevent mistakes.

Orders to Discontinue should always be sent direct to us by letter or postal card. Accompany the order with payment of arrearages at five cents a week.

Checks and Money Orders should be made payable to THE CENTRAL PRESBYTERIAN.

### I Am the Bread of Life.

While Dr. Cecil was preaching last Sunday, his clear and fervent presentation of Christ as the Bread which the soul of man needed, a priest of the Roman Catholic Church was earnestly preaching in the Richmond St. Peter's the transubstantiated bread, the wafer in the hands of the priest made literally and materially the very body and blood of Christ, as the need of all men.

It seems strange that in this brighter day of ours all the world does not know that it cannot be that the want of the soul is any portion of the material body of the Saviour of men. Not matter, but spirit, can feed the soul. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The soul does not hunger to be fed upon a wafer, though that wafer be by miracle made the body and blood of him who has passed into the heavens.

It seems strange that even the Catholic and the priest does not see that when the Christ took bread, and blessing it, said, "This is my body," that portion of bread of which he spake was not any portion of his living body, which stood breathing, moving, speaking, before his disciples, and which had not yet been nailed to the cross. It seems strange that it is not plain to every one that Christ can no more be literally the bread, than he is the wine of the sacrament; that he is the bread of life in no other sense than that in which he is "the water of life."

It is the one gross and destructive error of the transubstantiation teaching of the Church of Rome, that it makes the religion of the soul, its salvation, its sanctification, its final redemption, dependent upon the alleged miracle in the physical world; makes the spiritual to rest upon the material. It makes the sacrament a sacrifice perpetually repeated, to be a substitute for the "offering of the body of Jesus once for all." "So, Christ was once offered once for all."

It makes the priest the offerer of the sacrifice on which our life and peace depend, and not the one great High Priest who offered himself to God. It makes the priest the giver to the penitent, coming one, not Christ the sole author and giver of all our redemption. It makes the people dependent on the priest. It erects the human priest to be the awful barrier between the soul and its Saviour. It has made the Church of Rome, with all its superstition, its priest-ridden people, its history.

All this suggests that a subject that may well be treated again in our pulpits is the whole scriptural doctrine of the sacraments. Perhaps it is not so much against the gross error

of Romanism that we are called upon to preach. But we believe there is need of a new and faithful teaching of the scriptural doctrine of the sacraments, their divine authority, their spirituality, their relation to the spiritual life, their relation to the ministry and the church, their appointed value and blessing. Because of our Protestant and evangelical swinging away from sacramentarianism and the human priesthood, there is need of faithful teaching that the sacraments be not lost to us.

Now that the election is over, whichever party has gained the ascendancy, we have a profound conviction that the country is safe. It belongs to a government like ours which is republican, and rests directly upon the consent and will of the people, that it be administered by a party, and by that party which directly represents a majority of the people in all the States. The checks and balances are so many and so firm, that an administration can never get very far away from the Constitution, and from the intelligence and will of the people. Errors and wrongs must soon find their correction. Whatever is the result of the election, there is no cause for alarm. We believe the country is enjoying unprecedented prosperity. We believe the American government has every year a more distinctly moral basis, and is more and more directed by the moral sense of the people. We congratulate all of every party upon a peaceful election, and a return to the duties nearer home.

SO FAR as can be ascertained up to the present time the number of evangelical missionaries who have suffered martyrdom in China during the present troubles is 178, of whom 69 were Americans. With these have perished a great company of faithful native Christians. As has been remarked, Christianity has not grown soft in its fibre, but has proved itself robust and valiant in faith. The mouths of gainsayers are stopped. The Christian religion is stronger to-day for the suffering and death of its latest martyrs. In China it will again be seen that the blood of the martyrs is the seed of the church.

THE Rev. Arthur J. Brown, one of the secretaries of the Presbyterian Board of Foreign Missions, addressed an inquiry to the Department of State of the United States, asking whether any objection would be made by the United States authorities in China to the return of missionaries to Peking. The Rev. A. M. Cunningham and wife, missionaries to China, were in San Francisco, about to return to their work in Peking. Mr. Hill, the Assistant Secretary of State, replied:

"The conditions governing access of foreigners to the non-treaty towns of the interior, including Peking, and their security there, will necessarily be considered in the negotiations for a definite settlement between China and the Powers. While it would be premature to open an access to the Chinese interior for our citizens engaged in commercial or professional purposes, there would seem to be no objection to Mr. Cunningham's return. The United States forces at Tien Tsin and Peking would doubtless afford him all facilities for his return not in conflict with regulations which may have been adopted regarding the return of foreigners into the city. A copy of this correspondence will be sent to Minister Conger for his information."

### Dr. Beverly Tucker Lacy.

This venerable minister of our church died on last Saturday night, November 3d, at his home, in Washington, D. C. After years of confinement and infirmity, through which he passed in faith and patience, he grew more feeble last week, was unconscious for several days, and then, without pain or struggle, at the coming of the Sabbath, he entered into the Sabbath prepared for the people of God. His body was borne to Lexington, Va., where the interment was to be on Tuesday, in the cemetery where many years ago his wife was laid to rest. He was aged eighty-one years and eight months.

The Rev. Beverly Tucker Lacy was born February 21, 1819, in Prince Edward county, Va. He was the son of Rev. William Sterling Lacy, the eldest son of Rev. Drury Lacy, D. D., President of Hampden-Sidney College, Virginia, and Sallie C. Graham, daughter of Professor Edward Graham, of Washington College, Lexington, Va., and a niece of Rev. Archibald Alexander, D. D., of Princeton, N. J. He was reared in early life in the States of Missouri and Tennessee, and educated by his father, until about the age of twenty years, when he commenced the study of law in Somerville, Tenn., where his father then resided, with a view to making that his profession. About this time he made a profession of religion and united with the Presbyterian Church in Somerville, of which his father was the pastor, and at once determined to change his vocation and study for the gospel ministry. With this end in view he came to Virginia and entered Washington College at Lexington, in that State (now Washington and Lee University), in 1840, being then twenty-one years of age. He remained at that institution for four years and graduated therefrom in the class of 1843.

He studied theology at Princeton Seminary, N. J., under Drs. Archibald Alexander, Charles Hodge, and Samuel Miller, graduated from the seminary in the class of 1846, and was licensed to preach the gospel by the Presbytery of New Brunswick, N. J. The Kent Street Presbyterian Church, of Winchester, Va., was his first charge, to which he was called in 1847, and was ordained to the full work of the gospel ministry as pastor of that church by Winchester Presbytery, Virginia, the same year. He remained with the Winchester Church for five years, leaving there in 1852. In 1847 Mr. Lacy was married to his second cousin, Miss Agnes Alexander, daughter of Major John Alexander, of Lexington, Va., who was also a niece of Rev. Archibald Alexander, D. D. She died in 1852, and was a lady remarkable for her loveliness of disposition and sincere and lofty Christian character, and was greatly beloved by all who knew her.

Mr. Lacy's next charge was the Presbyterian Church in Salem, Va., to which he was called in 1853, and of which he was pastor until 1858. In Salem he had a useful and prosperous ministry, and a congregation to which he was much attached and by whom he was greatly beloved. From Salem, Dr. Lacy was called to the church in Frankfort, Ky., and entered on his duties as pastor there in 1858. He remained in Frankfort until 1861, when the happy and useful relation that he sustained to that church and people was interrupted by the breaking out of the Civil War. The Frankfort Church was united and prosperous during his ministry, and he has always regarded this period of his life as one of the happiest, most satisfactory and useful of his pastorates, and remembers with the liveliest satisfaction and regard the dear friends that he made when he served the church at Frankfort.

Upon the breaking out of the war in 1861, Mr. Lacy left Frankfort and returned to Virginia, and during the latter part of the year 1861, and part of 1862, he served the Presbyterian Church in Fredericksburg, Va., as stated supply. In 1862 the church at Fredericksburg was broken up by the bombardment of that town and the advance of the Federal army into Virginia, and Mr. Lacy entered the service of the Confederate States as chaplain at headquarters of the Second Corps of the Army of Northern Virginia, C. S. A., where he was intimately associated with the celebrated General Thomas J. (Stonewall) Jackson. At General Jackson's instance, and with his encouragement and active aid and co-operation, he undertook and was instrumental in the organization of a

regular chaplain service in the Second Corps, which resulted in the establishment of regular and systematic religious work and services in that portion of the Confederate army, and in the accomplishment of great good, and, it is believed, the salvation of many souls.

After the death of General Jackson, Dr. Lacy remained in the army until the close of the war, when he was called to the church at Wytheville, Va., in the fall of 1865. He remained at Wytheville until 1868, when he accepted a call to the Pine Street Church in St. Louis, Mo., which he served for four years as pastor. During the time that he resided in St. Louis, Dr. Lacy received the degree of Doctor of Divinity from Westminster College at Fulton, Mo. In 1871 Dr. Lacy resigned the pastorate of the Pine Street Church, and accepted the position of superintendent of Home Missions for the Synod of Missouri. He was engaged in this Home Mission work for about three years, during which time he travelled extensively throughout every portion of that State, holding almost daily services and meetings, his ministry during this period being blessed by large accessions of members to the church, the organization of numerous churches and the strengthening and building up of the Synod. Dr. Lacy's next charge was the church at Mexico, Mo., where he remained for about five years in pleasant and useful relations with the church and people.

In 1879, Dr. Lacy's health having become seriously impaired, he resigned the charge of the Mexico Church, and, after spending a winter in New York city under medical treatment, and being advised that his health would not permit of his again undertaking regular pastoral work, he came to Sedalia, Mo., where he made his home with his son, until 1887. During the time that Dr. Lacy resided in Sedalia, he supplied a group of small churches in the vicinity of that city, consisting of the Lamonte, Hughesville, and Longwood Churches of Pettis county, Mo., and also the church at California, Moniteau county, Mo. At the latter place, and at Lamonte, he was successful in building up two flourishing and prosperous churches and in doing a useful and lasting work for his Master. It was a great satisfaction to him to feel that his ministry was greatly blessed to all of these churches which he served in the declining years of his life.

In 1887 Dr. Lacy accompanied his son and his family to Washington D. C., where he has since resided. During his residence in Washington city he has been unable to engage in the work of the ministry, having become a completely helpless invalid, being confined absolutely to his chair and bed, unable to leave his room, to help himself in any way, or to perform the most trivial act without the aid and assistance of others. In his great affliction and helpless condition he still experienced full and complete confidence in the love, support, and sustaining grace of his Saviour, and was comforted and consoled by his faith in his God, whom he has so long humbly but faithfully tried to serve, and remained in the full assurance and hope of a blessed immortality through Jesus Christ his Lord.

Funeral services were held at the house of his son, Judge John A. Lacy, on Sunday afternoon, November 4th. Rev. W. C. Alexander, D. D., pastor of Judge Lacy's family, Rev. B. F. Bittenger, D. D., stated clerk of Washington City Presbytery, and Rev. A. W. Pitzer, D. D., pastor of Central Presbyterian Church, participated in the services. Dr. Pitzer in his address alluded to the fact that there is such a thing as Christian heredity. He said, "The names of Lacy, Hoge, and Drury are historic in the Presbyterian Church in America. For five or six generations these three families have furnished able and faithful ministers of the gospel. Even at this moment the grandson of our friend is prosecuting his studies for the ministry at Princeton, N. J. Surely there is such a thing as Christian heredity; and the covenanted mercies of our God, from generation to generation."

I recall Dr. Lacy in the vigor and prime of Christian manhood more than forty years ago, my pastor, and the pastor of my father and mother, in Salem, Va. He was an able and faithful minister of the Word, and at this time his labors were not only abundant but abounding.

He preached not only in Salem, but all over Roanoke county, and in many of the adjoining counties. The recreation period of preachers was spent by him in evangelistic labors in the regions beyond.

In company with his kinsman, Dr. Hoge, of Richmond, or his dear friend, Dr. T. V. Moore, or with some chosen companion, he would spend days or even weeks, in preaching once, twice, or thrice a day in the destitute regions of Southwestern Virginia. During his pastorate in Salem he was fortunate in securing as his helpers in the pulpit the most eminent ministers of our General Assembly, such as Thornwell, Boccock, Ramsay, Moore, and Hoge. The novelties of the broad theology and destructive criticism found no place in his belief or his preaching. Christ crucified was to him the power of God unto salvation, and the Scriptures of both Testaments were the infallible Word of God.

Later in life he became widely known as an evangelist of very great power. In Virginia, Missouri, and elsewhere, many heard from his lips the gospel and turned to the Lord Jesus Christ. Among his last pulpit services were two sermons preached at the Central Presbyterian Church, Washington, several years ago, at the beginning of his prolonged sickness, and of the many sermons preached by able ministers in this pulpit, I do not remember that any have excelled these two sermons in clearness and power.

At no time in the last five years would I have regretted to hear the voice of his heavenly Father calling his spirit away from these earthly scenes. To abide in the flesh was however, needful for him. To depart and be with Christ is better, yea, far better. God appoints the time and the manner of the departure of each one of his children. The spirit goes at once to Christ in glory, and the body, united to Christ in imperishable union, awaits the return of our Lord and its glorious resurrection.

The body will be borne on the morrow to the burying ground in historic Lexington, and there in the beautiful and magnificent Valley of Virginia, surrounded by the graves of the sainted dead of other generations, it will rest in peace until the trump of God shall sound.

W.

### Personals.

The Rev. T. H. Rice, D. D., of Atlanta, has declined the call of the Second Presbyterian Church, Louisville, Ky.

Dr. and Mrs. James B. Woods, and their little ones, of our mission at Tsing-Kiang-pu, China, arrived at San Francisco on the *Gaelic* a week ago, and reached Charlottesville safe and well last Saturday.

Many friends will be glad to know that Mrs. M. A. Jackson, the widow of General T. J. Jackson, has been relieved of the pain she has suffered so long, by an operation removing a disordered nerve from her face. She returns this week from Baltimore to her home in Charlotte, N. C.

At a congregational meeting held last Wednesday night at Aisquith Street Presbyterian Church, Baltimore, it was decided to join with the pastor, Rev. J. Addison Smith, in requesting the Presbytery of Baltimore to dissolve the pastoral relation between Mr. Smith and the church.

### A Correction.

In our report of the proceedings of the Synod of Virginia last week there is an error which we wish to correct. In reporting the action on the paper of Dr. T. C. Johnson it is said, "This paper was amended by striking out the latter part, giving grounds for the action, and was then adopted by a recorded vote."

The correct report, given by the temporary clerk, is as follows: "Dr. Johnson's paper was then taken from the docket and divided, both parts were adopted, and the whole paper adopted with a recorded vote. Ayes, 55; noes, 30."

### Foreign Mission Receipts for October.

Our receipts for October were \$20,754.26. This is what we asked for, and we feel most grateful and most highly encouraged. It is delightful to have this evidence that our people who support this work have that kind of faith that remains firm in the day of trial, and is not discouraged by what seems to be, for the time being, disaster and loss. The gain over the receipts of last October is \$3,536.27.

Once more, brethren and friends, we thank you.

Fraternally yours,

S. H. CHESTER, *Secretary*.

### How to Treat Your Editor.

A venerable Christian lady living in Tennessee writes us the following affectionate letter, which is most highly appreciated, and which we cannot refrain from sharing with our readers:

"I am an old Virginian, being now in my eighty-first year, and for many years have been a weekly reader of the CENTRAL. I always dislike to miss a copy, and watch for its coming as one would for a familiar face. I read and reread, and always get comfort and spiritual food from its contents. After reading I loan to several of my friends.

"With this letter I send one hundred bea quinc squares, my own handiwork, as a slight testimonial of my appreciation of your work, and I pray God's blessing on you and the paper I so much love. I shall endeavor to take it as long as I live, which I know cannot be many years.

"Yours in the love of Christ,

"\_\_\_\_\_"

### Fredericksburg College.

A valuable and highly prized gift of mineral and botanical specimens has been made to this institution by Mrs. Lucretia N. Armstrong. These were gathered and labelled by her honored husband, Dr. Geo. D. Armstrong. The collection is a valuable one to us, but is all the more highly prized that Dr. Armstrong gathered them. It is well known that his scientific knowledge placed him in the first rank of scientists in the South, and Fredericksburg College feels honored to have this reminder of one of our greatest men.

We expect to hear during the winter several lectures from distinguished men. The first of the series will be given us by Rev. S. S. Laws, D. D., which we feel assured will be greatly enjoyed by our cultured people and by our students.

J. W. ROSEBRO.

### Library Notes.

The first book on the siege of the legations in Peking, and their sufferings and deliverance, will be that of Dr. W. A. P. Martin, author of "A Cycle of Cathay." Dr. Martin has arrived in New York and is finishing his book for issue in December by the F. H. Revell Company.

Miss Mary Johnston's third story, with the title of "Audrey," will begin as a serial in the *Atlantic Monthly* next spring. We hear it is a story of the Huguenot exiles in America.

"The Poetry of the Psalms," by Henry Van Dyke, D. D., is announced by the author as "a brief and simple introduction to the study of the Psalms, in English, as poetry." Thomas Y. Crowell & Co. Sixty cents.

A new Sunday-school book from the Presbyterian Committee of Publication is "Grandma Elliott's Farmhouse. A Story for Girls and Boys," by Mary E. Ireland. Sixty cents.

"The Sanctifying Power of the Truth," is a sermon by Dr. John H. Davis, who lately died. It was preached at a meeting of Roanoke Presbytery, and is published by request of the Presbytery. It is a small paper back book, and is sold for five cents.

*The Presbyterian Quarterly* for October, 1900. Contents:

The Importance of Preaching the Ethics of Christianity, William Brenton Greene.

The Abrahamic Covenant, Luther Link.

Ecclesiastical Function, W. G. F. Wallace.

Expository Preaching, G. H. Dubbink, D. D.

The Montgomery Conference on Race Problems at the South, Neal L. Anderson, D. D.

The Attitude of the Reformed Church Towards a Restatement of Belief, Nicholas M. Steffens, D. D.

The Westminster Confession's Right to Construe Itself, Eugene Daniel, D. D.

Darius, the Median—New Light from the Babylonian Tablets, P. P. Flournoy, D. D.

Physical Science, Theistic and Christian, E. Mac Davis.

Editorial.

Criticisms and Reviews: James A. Quarles, D. D.; R. A. Webb, D. D.; F. R. Beattie, D. D.; J. R. Bridges, D. D.

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