

THE  
PRESBYTERIAN QUARTERLY  
AND  
PRINCETON REVIEW.

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NEW SERIES, No. 7.—JULY, 1873.

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ART. I.—THE GENERAL SYNOD OF PROTESTANTS IN  
FRANCE.

From the French of Ed. de Pressensé in the *Revue des deux Mondes*, by  
Prof. JOHN W. MEARS, of Hamilton College.

A FEW years ago the meeting of the Protestant Synod in Paris would have been an unnoticed event. The spirit of the time was that of Gallio, the Roman consul, who cared for none of these things. It is different now; the age is curious for all sorts of knowledge. It turns over all ideas, even at the risk of a superficial acquaintance. M. de Pressensé, in an article in the *Revue des deux Mondes*, leaves the news-loving Parisians without excuse for a superficial knowledge of the late Protestant Synod.

The last preceding official Synod had been held at Loudun, as long ago as the year 1659. It was assembled for the purpose of hearing from the mouth of the king's representative the decree of dissolution, closely followed by the *Revocation of the Edict of Nantes*. Thus, after two centuries and more, the Reformed Church of France found herself again in possession of her rights. It was an occasion of profound interest, and when the same Psalms were sung which used to be heard in those dark and bloody days of the Church, and when the eloquent pastor, M. Babut of Nismes, alluded to those glorious and sorrowful memories, many eyes were bathed in tears.

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The French Protestants formed the chivalry of the Reformation. Their grand characters, as Coligny and du Plessis Moray, were true Christian gentlemen. The high-toned sentiments and ardent convictions generated by the Reformation, and expressed by such writers as Calvin and Beza, did more to clear the French language of its dross, and to form and render flexible

the Lord Jesus called him into the ministry. Being a minister he was no politician, although he was a patriot who cheerfully gave his eldest son to die for his country, and who did, on some few very great occasions of peril to the state he loved, utter his political opinions, usually however against and not in favor of the current ideas.

I am well persuaded, gentlemen, that you held the distinguished subject of this latter in high esteem, however you may have differed with him on some points, and I do not doubt that you will cordially allow me to put forth my demurrer to the statements respecting him which I have pointed out.

Very respectfully yours,

JNO. B. ADGER.

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#### ART. VIII.—NOTES ON CURRENT TOPICS.

By LYMAN H. ATWATER, D.D.

##### THE GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church of the United States of America, met in the Central Church in Baltimore on the 15th day of May, 1873. The Rev. Howard Crosby, D.D., LL.D., of New York, was chosen Moderator, and evinced rare qualifications for the office. The body owed much of its harmony and efficiency to his dignified and courteous bearing, and his prompt and just rulings, in guiding its deliberations. It found a hearty welcome, and a refined hospitality in the Christian homes of the Monumental City, which will long be warmly and gratefully remembered.

We cannot undertake any full narrative or even brief summation of its proceedings. We wish simply to signalize some of the more momentous matters with which it had to deal, as filling the place we are wont to assign to "Current Topics," which in this number will be confined to some of those disposed of in the Assembly. To an unusual extent these seem to us to have been issued wisely and well. In all cases in which the way was not clear for present definitive action, the subjects were referred

directly, or through committees to be more minutely examined and thoroughly weighed, and reported on to the next General Assembly.

Consolidation, the limited or life-term of the eldership, the plan of a cheap or gratuitous church newspaper to be published by the Board of Publication, the report on Sabbath Observance, were thus disposed of. The Form of Admission to the Lord's Supper, matured and reported by the committee appointed for the purpose by the previous Assembly, was also ordered to be printed in the minutes, and referred to the next Assembly. Some of these measures involve changes so serious, that more extended discussion is requisite to guide the mind of the Church to a ripe decision upon them. They are many-sided, and require to be viewed on all sides. Too many of those now most confident of their own full preparation to inaugurate the most momentous changes, have as yet looked mainly at one side of the subject, and see that intensely, because they see it only. We think the Assembly as much to be commended in what it postponed for further light, as in what it decided. Prominent among the latter we are glad to find the following action unanimously adopted in reference to

#### THE SOUTHERN PRESBYTERIAN CHURCH AND EXISTING BARRIERS TO REUNION WITH IT.

“The General Assembly, deploring the divisions that have occurred and that continue among Presbyterians in the United States of America, and earnestly desiring to do whatever is consistent with duty and fidelity to the Lord towards healing these divisions, and, furthermore, having good reason to hope that the action contemplated in the following paper will promote and secure this happy result, do solemnly declare—

*First.* That in accordance with a resolution unanimously adopted by each of the two bodies now constituting the reunited Assembly, all action touching the brethren adhering to the body popularly known as the Southern General Assembly, together with all action touching the brethren adhering to the body known as the Old School Synod of Missouri, has been since the reunion, null and void, and therefore of no binding effect, and not to be pleaded as a precedent in the future.

*Second.* The Assembly also express confidence in the soundness of doctrine and in the Christian character of these brethren, and can not doubt that a more intimate communion would lead to the speedy removal of the barriers that now separate those of like precious faith, to increased mutual affection and esteem, and to a practical manifestation of our oneness in Christ.

With regard to the civil magistrate and the relations of Church and State the Assembly deem it sufficient to call attention to the following principles and statements found in the Standards, to-wit : (1.) "Synods and Councils are to handle or conclude nothing, but that which is ecclesiastical ; and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate." (Confession of Faith, chap. xxxi., sec. iv.) :—(2.) "That God alone is Lord of the conscience, and hath left it free from the doctrine and commandments of men, which are in anything contrary to His word, or beside it in matters of faith or worship ;" "That all Church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative ; *That is to say*, that the Holy Scriptures are the only rule of faith and manners ; that no Church judicatory ought to pretend to make laws, to bind the conscience in virtue of their own authority ; and that all their decisions should be founded upon the revealed will of God," (Form of Gov., chap. 1., secs. i. and vii.) :—and (3.) that "The Assembly will appoint two Committees to confer with similar Committees, if appointed by the General Assembly of the Presbyterian Church in the United States and by the Old School Synod of Missouri, to seek closer and more fraternal relations with those bodies."

We rejoice in this action, not simply because it removes a cause of offence to our Southern brethren, but because it is right. There were certain measures adopted in the excitement attending and following the civil war which wounded the conscientious feelings of many in the Northern, as well as Southern Church. The best thing to be said of some of them is that upon their merits they are "null and void." So far, also, as they have been barriers to union and fellowship to any sound Presbyterians in the country, we rejoice in their removal for this reason also. Now that they are removed, we think the responsibility for the next stage in the affair, whether it be the continuance or abatement of the present degree of separation between us and our Southern brethren, must be left with them. If good does not at once come of the attitude in which our Church has placed itself, we need not despond. It requires time as well as other medication to heal all the wounds growing out of our late terrible conflict. But let us not be weary in well doing, for in due time we shall reap if we faint not.

It is still further evidence of the feeling of the Assembly, that it cordially adopted a resolution, offered by Dr. Vandyke, "recording the gratitude of the Assembly to Almighty God for

the spirit of fraternity, and the desire for union that pervaded the Assembly towards a Church lately separated from us." It is also to be noted that the order respecting the observances in our Church in connection with the approaching centenary celebration of the Declaration of National Independence was sedulously shaped to meet the views of those most acquainted with the sensitiveness of our Southern brethren on such subjects.

#### THE BOOK OF PRAISE.

This was reported by the committee in charge to be yet unfinished, but so far forward under the hands of its able editor, Dr. Duryee, as to be in a condition for printing and publication during the year to come. They, therefore, asked the authority of the Assembly to go forward and stereotype it, without waiting to have it first put through the ordeal of criticism and formal sanction by the next Assembly. This report was referred to a special committee who recommended the following resolution, which was adopted.

*Resolved*, That we approve of the plan and progress of the work, and recommend that they be instructed to proceed with its compilation, and, under the direction of the Committee of the Board of Publication, stereotype and publish the same.

This was clearly the only course, if the Church intends to have a hymn book suited for universal use by its congregations, under its own imprimatur. The idea of any critical review of a book of some thousand hymns and tunes, by a General Assembly, is simply absurd and ridiculous. The only possibility of any adequate supervision and critical oversight is through a competent committee. Such a committee must do its best, and then their work will in the end stand or fall upon its own merits, assisted, however, to a fair and favorable trial by the sanction of the Assembly and the prevailing strong and reasonable desire for unity in this branch of worship. Not only so, but this course is the only alternative to leaving the whole Psalmody of the Church to the chaotic confusion resulting from its being determined by the greed and push of rival publishers, some of them not even connected with our Church. We would allow the utmost liberty to our churches as to the choice of such books of praise as suit them. But we would also have a book authorized by the Church for the convenience of all that vast body of congrega-

tions who wish to procure books undoubtedly suitable, without being obliged to go through a process of examination and comparison, for which they have neither leisure nor qualification, and for those who desire and deem it important, as far as possible, to have a common Book of Praise throughout the Church. For this service no single individual, however competent, is likely to be so gifted as a committee representing the varied elements in our Church. It is almost certain that a purely individual compilation will too exclusively or predominantly carry out some single idea of the compiler, which may endear his work to some churches, but will seriously injure it for general use. Many of these collections, having high merits in some directions, and indicating great ability on the part of their authors, are nevertheless marred for general use by idiosyncratic features. Certain conditions may be regarded as indispensable to any collection of hymns and tunes for general use.

1. The great body of them should be such as have come to be already accepted as standard, after being tested by ample trial.

2. Alterations of either from the form in which they have become familiar and dear to the Church, whether by deviation from, or restoration to, the forms in which they came from their original authors, should be scrupulously avoided, unless constrained by the most overbearing demands of truth or taste. The change of a single word or quarter note in a standard hymn or tune, to suit the fancy of some editor, has often deranged the singing of choirs and congregations for half a generation.

3. An avalanche of new, unknown tunes in such a book, by its editor, is sure to spoil it, for it is well settled that, of all the new tunes in any of even our best music books, not more than one in ten usually outlives the test of trial. A church hymn book cannot afford to waste its pages in such futile experiments.

4. Great care should be taken to retain nearly all the hymns that are enshrined in the heart of the Church and intertwined with devout feelings. The more these are still linked to the tunes with which they have been commonly associated the better.

5. All this consists with weeding out some of the worst of our accepted hymns and tunes, and putting in their place some of the best recent ones.

6. The arrangement as to topics, indexes, and the like, has much to do with the convenience and usefulness of a Book of Praise ; but no excellence in this line will atone for any radical or considerable deviation from the foregoing principles.

#### CHEAP OR FREE CHURCH NEWSPAPER.

The very able committee appointed by the previous Assembly to investigate this subject presented a strong report in favor of issuing an eight-paged monthly of this description, to the number of 200,000 copies, and discontinuing the present *Monthly Record* and *Foreign Missionary*. This was referred to a special committee, Dr. J. C. Backus, Chairman, which made the following report. This, with an additional resolution, "approving of the publication of a cheap religious paper, if it can be done consistently with the interests of the Church," was adopted :

"The committee to which was referred "the report of a special committee appointed by the last Assembly upon the publication of a cheap paper for gratuitous distribution among the churches, giving intelligence relative to the operations of the Boards," and the overture of the Synod of Toledo on the "consolidation of the *Monthly Record* and the *Foreign Missionary*," having conferred with the Secretaries of the Board of Publication, the writer of the report, and others desiring to be heard on the subject, respectfully present the following :

There seems to be a wide and growing impression that the *Monthly Record* and *Foreign Missionary* would accomplish more acceptably and successfully their design by being united, and also by omitting the detailed acknowledgments, in each number, of moneys received by the Boards, or by reserving these for a supplement at the close of the financial year. It seems also quite generally supposed that an earnest, attractive, cheap paper, or even *gratuitously* afforded, under the supervision of a competent editor, is a great want in the Church, especially in the more sparsely settled parts of the country, and among the humble classes who are without information of the work of the Church or incitements to prayer and effort in its behalf. And the committee have no doubt that such a paper would be most useful if regularly read.

Observation and experience, however, have created an apprehension that a paper gratuitously circulated will not be much valued nor generally read. It is questioned, moreover, how far the desire to enjoy the labor of others without paying anything for it ought to be encouraged. Nor have the committee at present sufficient evidence that the Church could, coming as it must, into competition with papers of long standing, wide circulation and great popularity, provide such a paper without unreasonable cost. The risk is very great. Large sums have been sunk by such undertakings ; and if

not managed with consummate prudence and skill, there is reason to apprehend ruinous loss. The calculations of the report are based upon the expectation of two hundred thousand subscribers, or else that this number should be given gratuitously. Such enterprises seem to succeed better in private hands than in the hands of corporations or Boards. An individual, too, may risk what he pleases, but it is questionable how far this should be permitted to a Board.

But even if subscribers or readers could be obtained, and a competent, able, popular editor procured, yet may it not be feared that the greater the success and the power of such a paper, the greater will be the danger of its creating, in exciting times, suspicions and apprehensions of its being used for party purposes. The power of the press, if open to competition, is legitimate and healthful, but if concentrated and sustained by official patronage and influence, it may be injurious.

Desirable, therefore, as the committee feel the aim of the friends of such an enterprise to be, it is nevertheless involved in so much doubt and difficulty that they cannot with their present light recommend the Assembly to authorize the Board of Publication to issue such a paper. The plan is at least not sufficiently developed and matured to justify any steps for its immediate undertaking.

The committee, therefore, recommend the following :

Whereas, in the judgment of this Assembly it is expedient that a cheap religious paper should be published, if it can be done consistently with the interests of the Presbyterian Church ; therefore it is recommended that a committee of five be appointed to confer with the Boards, and to inquire generally whether it is not practicable to meet the evident demand for something of the kind asked for in the report before the committee, and report to the next Assembly."

Nothing short of the success of an actual experiment can invalidate the conclusiveness of these reasonings to our mind. After considerable observation of church papers, foreign and domestic, one of two alternatives seems to us inevitable. Either the paper will be so lean and starveling as utterly to fail of meeting the demand of a Church like ours for something better than such "government rations ;" or, if it be a journal of real life and power, such as heavy outlays and independence of control alone can give, it will certainly strand on the financial, ecclesiastical, and partisan difficulties alluded to in the paper adopted by the Assembly.

#### FORMULA OF ADMISSION TO THE LORD'S SUPPER.

The committee on this subject appointed at the last Assembly made a report through their chairman, Dr. S. J. Niccols, which

was ordered to be printed in the minutes, and referred to the next Assembly. It was made just at the close of the session, too late for final action. With the general principles of this report we heartily concur. We have before expressed our convictions against the confused medley of formulas and ceremonials for this purpose now largely in use, as alike unseemly and unwarranted; that the imposition of any conditions of admission to communion beyond a credible profession of piety, and ability to discern the Lord's body, whether in the form of unauthorized creeds, or even our own confessions and catechisms designed to be imposed as tests of fitness for church office, are alike contrary to Scripture and our standards; that they are unpresbyterian and an alien importation from Congregationalists, which even they are now striving to eliminate from their own church life. We believe the imposition of such tests keeps some from our Church and communion, who are ready to make a credible profession of faith in Christ, whom he would not debar from his table, and that incalculable evil results from thus imposing a burden on the necks of disciples which they are unable to bear. These views, for substance, are ably embodied in the report of the committee who present the following formula to be recommended for use by the churches in admitting members to the Lord's Supper :

## FORM.

Grace be to you and peace from God, our Father, and from the Lord, Jesus Christ!

This is the word of faith which is preached unto us. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Hereby assure your hearts before God when deploring your own unworthiness, that you come at the bidding of Christ, and that you are now to take part in no device of man, but in that very act which was enjoined by our Lord himself, when he said, "This do in remembrance of me."

\* [Some of] you have received baptism in your infancy, through the connection of your parents with the Christian Church. You have been instructed in the principles of our holy religion as taught in the Scriptures of

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\* If none but baptized persons are received, omit the words in brackets. If only one baptized person is received, with others unbaptized, read "one of you has received." If no baptized persons are received, omit this whole paragraph.

the Old and New Testament. Hoping humbly and thankfully that the Divine word, through the power of the Holy Spirit, has been made effectual in your minds and hearts, you have expressed your wish to enjoy all the privileges of Christian Communion; and having been admitted to them by the session, you now come to confirm, by your voluntary act, that membership in the visible Church which was begun in your behalf through parental faith.

\* [Some of] you, having given satisfaction to the session with respect to your knowledge and piety, are now to make a public profession of your faith in the presence of the congregation, and then to receive the Sacrament of Baptism.

Confessing and deploring the sins of your past life, and believing that Jesus Christ is the Son of God, who came into the world for us men and our salvation, who was delivered for our offences, and raised again for our justification, through whom are given unto us exceeding great and precious promises, even the forgiveness of sins, the resurrection of the body and the life everlasting, it is your desire now to confess that worthy name which is above every name, even as he himself has enjoined, and *in token* thereof gratefully to receive that ordinance which he instituted when he said, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

[Baptism is here to be administered, after which the minister shall proceed as follows:]

And now, dearly beloved, let your souls magnify the Lord, and your spirits rejoice in God your Saviour. Count not yourselves to have apprehended, as though you were already perfect, but grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Yield yourselves unto him who welcomes you as his disciples, henceforth to be taught, fed and nurtured unto his Heavenly Kingdom. Live by faith upon the Son of God who loved us and gave himself for us. Evermore feed upon the bread which come down from Heaven and giveth life unto the world; and drink freely of that water which Christ giveth, which shall be in us a well of water springing up unto everlasting life.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

We should be glad to see this or its equivalent in universal use throughout our communion. It is doubtless wise to wait for the suggestions which a year may call forth for its improvement and emendation. We, however, would be content with it as

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\* If none but unbaptized persons are received, omit the words in brackets. If only one unbaptized person is received, with others baptized, read "one of you," &c. If no unbaptized persons are received, omit the two paragraphs following.

it is. We have only a single suggestion to offer. That clear distinction of our standards between those baptized in infancy and others, and so fully recognized in the third head and elsewhere in the report, cannot be fully expressed by phraseology which implies that the former, on coming to the Lord's table, are *new* members of the Church, like the latter. According to our standards they are members of the visible Church as the children of those who profess the true religion. When they come to the Lord's table for the first time, they then for the first time become not members, but *communicating* members or communicants. This we deem of great importance in reference to the whole doctrine of Christian nurture and infant regeneration, on which we hope discussions, soon to appear in our pages, will throw light. We would therefore make this a little more explicit and emphatic.

#### RECEPTION OF DELEGATES FROM FOREIGN BODIES.

This constituted a noteworthy feature of the Assembly in the variety and ability of the addresses of these delegates, and the very forcible and felicitous responses of the Moderator. Especially important was the address of the delegate from the Cumberland Presbyterian Church inviting tentative measures looking towards a closer union, which was warmly reciprocated by the Moderator, and by the action of the Assembly appointing a committee to act for the furtherance of this end. While all were heard with interest, the addresses of Dr. Ganse, from the Reformed Church, and of Drs. Eadie and Calderwood, from the United Presbyterian Church of Scotland, especially instructed and delighted the Assembly. We cannot refrain from transferring to our pages, as entitled to permanent record here, the following tribute given by Dr. Eadie, in his address, to him who was the founder and for forty years the editor of the oldest of the two periodicals now combined in the *Presbyterian Quarterly and Princeton Review*. It is alike creditable to the author and the subject of it :

“When I was asked to come across the ocean, I came without gainsay, to speak not only to this great Assembly, which I have often pictured in my own mind, but to show the honor in which I hold your illustrious living and your great illustrious dead. Your great names in theology are household words in the midst of us, and if you pardon me for a moment, I cannot but refer to one that I went to in Princeton for the express purpose of holding

intercourse with, but who was absent in Washington, though I yet hope to meet him. This great man has a strong hold upon me, and I speak with Scottish independence. This great man has gathered up the matured results of the studies of a long life in his marvellous work of three volumes, the greatest work of any church in any age or country. Without fear of contradiction, I boldly say—and I say it cordially—that this work of Dr. Hodge surpasses all similar works in any former century, in its compactness and fullness, in its clearness and logical consistency, in its accurately placing the limits between Church and State, and in its broad candor and fairness towards all opponents, and in its uniform consistency with the word of God as our one great rule of faith and practice. Long may he live to enjoy those honors, and may his last days be his brightest approbation."

#### THE FOREIGN MISSION DEBT AND ITS LIQUIDATION.

It appeared that the Foreign Board, from various causes, had come to the end of the financial year burdened with a debt of over \$130,000. To go forward under such an incubus was no longer possible. Its prompt removal, or dire retrenchment, were the only alternatives. As the crisis was fully disclosed to the Assembly, a scene of unparalleled interest, which nothing less than the Spirit of God could produce, disclosed itself. A tide of heavenly tenderness swept over the body, and there was scarcely a dry eye in the house. \$73,000 were at once pledged by members present in behalf of themselves, their churches, and presbyteries, in all amounts, from \$5,000 to \$10, from the wealthiest portions of the East and the feeblest missionary churches of the far West. We trust that the work so auspiciously begun will be pressed forthwith to its consummation, nay, will have been completed ere this reaches our readers. Our thanks are due to the Author of all Good for this glorious interposition.

#### CONSOLIDATION OF BOARDS AND CENTRAL TREASURY.

We think the Assembly made the only disposition of this subject, for which we are now prepared, in the following action. It presents the real points which need examination, and we trust due inquiry and discussion will bring out the truth to the clear apprehension of the Church :

*Resolved*, That a committee of seven be appointed to take this subject into careful consideration, and to report to the next General Assembly on the following points :

1. Whether the expense of administration would be diminished by consolidation, and how far on this ground consolidation would be desirable.

2. Whether such consolidation would give increased efficiency to the different departments of work now committed to the several Boards.

3. If found to be more economical and efficient, to report a plan by which the desired consolidation can be safely and wisely made; and that such report, if agreed upon, be published at least sixty days before the meeting of the next General Assembly, in at least four of our leading Presbyterian papers.

#### SUSTENTATION.

This scheme for raising the standard of ministerial support, and promoting the increase of pastorates, initiated with the Reunion, has been steadily growing in favor and efficiency. It has of course encountered the friction incident to all new undertakings, and especially to the application of a method first successfully tried and proved in the Old World, to the altered conditions of our vast new country and ever increasing frontier settlements, in which it must be administered concurrently with a still greater work of Home Missions. That adverse criticism should have ample occasions and provocatives in such circumstances, was inevitable. But, although proceeding from high and influential sources, it has not shaken the faith of the Church, as a whole, in the wisdom and necessity of this scheme; and of its being, for the present, administered separately from the Board of Domestic Missions, which is tasked to its utmost capacity with the special work now under its charge. The committee to whom the Report of the Sustentation Committee to the Assembly was referred, concluded their own report thereon as follows:

“As the result of our study of this Report, therefore, we are unanimously of the conviction that this scheme is one of the very highest importance to our Church; that its administration has been prudent and able; and that it should no longer be regarded in the light of an experiment, but fully established as a part of the settled policy of the Church.

We recommend the adoption of the following resolutions as expressing the mind of this Assembly:

1. That the Sustentation Scheme has the confidence of this Assembly as a wisely-formed and well-conducted plan, and that it is no longer to be regarded as a mere experiment.

2. That our Churches are required to make regular annual contributions to its treasury.

3. That the thanks of this Assembly are due to Rev. Dr. M. W. Jacobus for his gratuitous, self-denying, laborious and very efficient services during

the year as Secretary of the Sustentation Committee, and that he is hereby re-appointed to that office.

4. That the surviving members of the Committee, viz.: Rev. M. W. Jacobus, D.D.; Rev. James McCosh, D.D.; Rev. F. A. Noble, Rev. James Allison, D.D.; Rev. S. F. Scovel, Hon. J. K. Morehead, David Robinson, and J. D. Vermilye, be re-appointed, and in place of Hon. H. N. McAllister, deceased, Henry Ivison, of New York."

These resolutions, after earnest debate, were carried by a heavy majority. The policy of the Church on this subject may therefore be regarded as settled, at least for some time to come.

#### THE BOARD OF EDUCATION

was unanimously commended to the churches, a committee raised to devise means of paying its debt for money borrowed, and the quarterly appropriation now due to beneficiaries for May. The rate of appropriation to the several classes of students was reduced to the former standard, experience having proved that the recent advance could not be maintained. Nearly all the changes in the rules and methods of administration suggested in our article on the subject, in January, were adopted. So clear has the mind of the Church been made on this subject during the past year, that all these measures, when recommended by the committee, were adopted unanimously, without debate. The subject of competitive examinations as a test of fitness and title to receive Church aid in preparing for the ministry, appears not even to have been mentioned. That indigent or beneficiary students, preparing for the ministry in college, should have the privilege of competing with others for prizes and fellowships, is a matter of course. One beneficiary is now studying in Germany on the income of a fellowship recently won by him in Princeton College. That prizes may be bestowed for superiority in competitive examinations in theological seminaries is also possible. Such prizes in a small way are not unknown even now. But that the condition of receiving needful aid from the Church, in the case of candidates of fair promise for the ministry, should be carrying off the palm at a competitive examination, is out of the question. There are pious young men who take first honors, and have no gifts for preaching. There are others whose recitations and examinations in the languages and mathematics are poor, but who yet are able

to speak, as dying men to dying men, with a mouth and wisdom which none of their adversaries are able to gainsay or resist.

We are glad that action was taken looking to the removal of the odious designation of W. C. in the ministerial columns of the minutes, which has given rise to so many unjust inferences and cruel aspersions, and often conveys implications wholly at war with truth.

The Eldership question was referred to a large committee, Dr. McGill, chairman, for the purpose of comparing our system with that of the (Dutch) Reformed Church. We trust that this may lead to a solution of our present difficulties.

On the whole, we think it is rare that any Assembly has given such strong evidence of being under the constant guidance of the Holy Spirit. We trust its deliberations and acts will prove a rich blessing to the Church.

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ART. IX.—DR. NOTT ON THE RESURRECTION.

By Rev. THOMAS A. T. HANNA, Williamsburgh, N. Y.

*The Resurrection of Christ; A Series of Discourses.* By ELIPHALET NOTT, D.D., LL.D., late President of Union College. With an Introduction by Prof. TAYLER LEWIS. Scribner, Armstrong & Co.

We remember hearing the President of one of our colleges tell how, many years ago, he was drawn from his southwestern home to study at Schenectady. He knew little about Union College, except that Dr. Nott was there; but that was enough to attract him and many others from all parts of the country. Those who came from afar to hear the wisdom of Solomon were never disappointed; and probably there were few young men, of the many drawn to Union College by the fame of its President, who did not find themselves under the spell of an influence even mightier than they had supposed. In reading this volume of sermons, and knowing by tradition the profound impression made by his funeral discourse on Hamilton, we are able to appreciate the power he had over intellectual young men. He was