

PEACE; ITS VICTORIES AND ITS DEFEATS—C. H. Parkhurst D.D.

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WHOLE No.
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The Evangelist

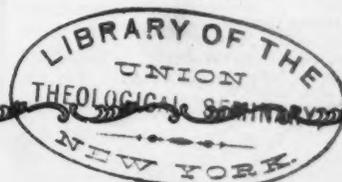
VOLUME LXXI

NEW YORK, JANUARY 11, 1900

No. 2

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WHOLE No. 3642

ALONE--YET NOT ALONE.

Denis Wortman D.D.

Alone I may be left to meet the toll and strife,
Of every joy bereft that sweetens earthly life,
Though gentle heart be cleft by every sorrow known
And I alone be left--I am not left alone!

Alone my dead to mourn, alone my cross to bear,
Alone with piercing thorn, and troubles everywhere;
Though I shall suffer theft of all I call mine own,
And all alone be left--I am not left alone!

Alone I wait for God, alone I hear his voice,
Alone I bear his rod, alone in him rejoice,
Alone his errands run; alone, alone to tread
The wine-press with his Son--he shall uphold my head.

O, he who prayed alone while angels gave him food,
Will make his presence known with more than angel
good;

O, he who on the cross so all alone did die
Will help me feel no loss of grace and comfort nigh.

O, if in death's dark vale no evil need I fear,
Since--who may dare assail--the lord of death is near,
Sure shall I ne'er fear aught that life may threaten me;
The Lord of life hath taught: "Till th' end am I with
thee!"

And so, alone may I be left to toil and pray,
To sing, to hope, to sigh, along a weary way;
Yet, not of Christ bereft, with him so all mine own,
Though I alone be left--I am not left alone

SAUGERTIES-ON-HUDSON, N. Y.

All Round the Horizon

The war in South Africa is still the topic of most absorbing interest in our present day history. Last week was an anxious one for Great Britain. It is evident that the strained position of the English forces can not long continue. And active attacks from the Boers have shown that they have felt that the crisis should be forced to a victory for them if possible.

On Sunday a most determined attack was made upon General White's forces at Ladysmith, and some of the British entrenchments were taken and recaptured three times. The attack continued until 7.30 P.M. and it was evidently a very desperate struggle. The Boers seized one English position and occupied it all day, but at night were driven out at the point of the bayonet. General White evidently realized the gravity of his position: for his heliograph reports to General Buller indicated the distress of his mind and the difficulties of his resistance. How long will he be able to withstand the Boers' repeated attacks? Unless General Buller succeeds in effecting a relief shortly the fall of Ladysmith seems certain.

Desultory fighting has occurred all along the frontier with no decisive results at any other point than Ladysmith. The Boers have not lost the advantages of their positions and are compelling the admiration of the world by their courage and indomitable resolution. The English forces on the other hand are beginning to feel the disheartening effects of reverses. A series of defeats will have a moral effect on the bravest soldier more disastrous than wounds or illness.

Delagoa Bay has proved an open port for the Transvaal. From the beginning of the war munitions and supplies have poured through this source into South Africa. The English at first took little heed of this, for they believed that a few months would bring a victorious end to the war, and Delagoa Bay would matter little as far as the general result went. But of late their exasperation has driven them to the most active and startling measures. German and American ships have been seized while on their way from one neutral port to another; and not because they carried contraband of war, but simply because they carried goods to Delagoa Bay. Vigorous protests have been presented by the American and German Ambassadors at London, and neither government shows a lack of determination to press the question diplomatically. The utmost good temper exists on both sides, but it is a dangerous precedent England is trying to establish; even though the actual situation at Delagoa Bay may be an excuse for the greatest latitude.

China's door is to remain open, thanks to the exertions of the United States. Italy, the last of the powers, has given her assent. The announcement of Secretary Hay that our negotiations have been eminently successful cannot fail to be gratifying to every American: for a large portion of the commercial patronage of the new China will certainly be given to this nation. Already our cotton manufacturers of the East and South have built up an enormous trade with the Celestial Empire; and the other industries will not be slow to follow.

Great Britain has submitted counter propositions which may have an effect upon subsequent negotiations. She offers to open new ports and grant railway and industrial concessions in her sphere in China to other nations provided they in turn offer her similar privileges. The United States controls no sphere; but there would doubtless be found some quid pro quo if such an international agreement were to be effected.

While we do not as yet appreciate the importance of the Open Door, those sections of our country which are already receiving the benefits of Chinese markets are realizing the great difference an exclusive policy would have made. Some idea of the vastness of the interests involved may be gained from the fact that while ten years ago our exports from the Pacific coast to all countries aggregated \$26,000,000, and five years ago \$42,000,000, the steady increase in Pacific coast exports raised the aggregate to \$73,000,000 a year ago.

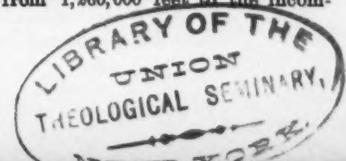
Congress is at present occupied with election cases. The resolution to seat Mr. Quay without further investigation was lost by a committee vote of 5 to 3. Senator Clark, the Montana Ceresus, is the object of the most bitter and determined attacks. But the investigation which is most closely followed by the

American public is the Roberts case. The House committee are in a quandary over the Mormon representative. He has never been admitted to Congress. Can he be expelled from a body of which he is not a member? That is a question which is puzzling the brains of the committee. Every one is apparently of one mind as regards the man himself. But just how to get rid of him is a problem that may cause a division in the House.

Lieutenant Gilmore and the captured American seamen have been rescued from the Filipinos by the Twenty-third and Thirty-fourth Infantry. They report rough treatment, but seem to have stood their hardships well. Archbishop Chapelle, the papal delegate to the Philippines, has arrived at Manila. What effect his presence may have on the priests and natives of the islands cannot be foreseen. It is a position calling for the utmost tact and sympathy; but the wise selections of the Pope in the past would seem to warrant good results in this instance. How far the land grabbing friars shall be allowed to retain their real estate is one of the many problems our Government has to face in the new colonies. Our policy in the Philippines is gradually assuming strength and shape. The question is now prominently before the Senate. Senator Beveridge, who has spent the past summer in studying up the question, and who is just back from the Philippines, presents a resolution which embodies the views of the most prominent Republican leaders in the House and Senate.

Whatever else is done, it is certain that the force of 7,000 men now in the islands will remain for some time after organized military resistance has been overcome. Their work will be to restore permanent order and establish a thorough civil government. We have at last grown to appreciate the magnitude of the task before us. To bring perfect order and good will out of a mass of semi-barbarous and uncivilized savages, whom ages of misrule have saturated with corruption and anarchy, is work enough to tax American resource to the utmost. We have to teach these millions decency, obedience, sanitation, order, honest rule and a long catalogue of virtues before we shall have proved to the world that our Philippine policy has been wise and humane instead of tyrannical and unjust.

The United States Treasury Report of the business activity around the Great Lakes shows a remarkable increase for the present year. Excepting in wheat and flour which fall slightly below 1898, the present year shows the highest record yet reached on the Great Lakes. The increase in thirty years since 1869 has been enormous. The number of vessels has risen from 1,388 to 20,255; tonnage from 524,885 to 21,958,347; wheat, from 49,000 bushels to 58,397,385; iron, tons, from 289,368 to 15,328,240, and lumber from 1,260,000 feet to the incom-



all assistance and every facility. The civil authorities were equally friendly. So far as we can see no concealments were attempted, and everything was thrown open to him, even the prison records.

The result of this examination has been to reveal a condition which is both deplorable and alarming. The prisons are enormously overcrowded, filthy, and pestilential. The ordinary conveniences and decencies do not exist in them and the prisoners are treated with that brutalized indifference to suffering to which Spain has everywhere trained her officials and her people. Against some of these prisoners there are absolutely no charges that can be ascertained. They were simply thrown into jail by some freak of the police or the officers, and the Cuban system of justice is too heartless to quicken its pace to release them. A large number have already been confined in the torments and exposed to the horrors of these prisons, awaiting the tardy justice of the island, twice as long as they could be confined if proved guilty under the law.

In some cases utterly trivial charges have been made, sufficient to hold a reputable citizen until he was broken down in spirits and physically wrecked. One case was discovered of an American marine seized on no known cause by the police and held for five months, until at last he was turned out into the streets with no redress. In multitudes of cases prisoners are held on no charges accessible to them. They are simply in the torment of a Cuban jail, why, how, or for how long nobody can say, and the machinery of justice in the island is incapable of giving them relief.

Yet it is the testimony of our officers that great improvements have been made and others are under way. The only hope in the case is in the War Department at Washington. The one measure of relief which would seem to be immediately called for must come from Washington, the immediate release of certain classes of prisoners. Our officers in Cuba and the Secretary of War seem to be thoroughly aroused and determined to do what they can. The trouble in the case is of course the difficulty of administering the courts or the prisons by Cuban officials.

THE QUESTION OF THE OLD PASTOR.

A very significant departure in church organization has just been taken by Dr. Ludlow of the East Orange Church. In our opinion the idea was little less than an inspiration, of the kind that does equal credit to his heart and his practical intelligence. It surely will go far to solve one of the most pressing questions of our pastoral polity—the question of the "dead line" of ministerial service.

Is there in any church a larger flock than a pastor can shepherd? This is the case in the East Orange Church. Every sitting in that large and beautiful building is taken, and the activities of the church are proportionately exacting. This we are glad to believe is nearly if not entirely true of many churches. In such a case it is obviously not help in his study that the pastor needs, nor often help in his pulpit. As to help in practical work, the organizing of parish activities, it is obviously little that a young minister fresh from the seminary can bring to a pastor of large experience. Remains the pastoral work; and who dare assert that the church will not suffer loss when a man of small experience relieves the pastor of this part of his duty?

Dr. Ludlow knew better than to think otherwise. And he did not feel shut up to an alternative like this. Right around the corner, so to speak, an attendant in his church, was a retired pastor, a man known and beloved, of ripe experience and a heart mellowed by the trials and the joys of long pastoral service. Who so well

as such a one could minister to the spiritual needs of a large flock? Who so well as he could enter into the problems, perplexities and satisfactions of the pastor? And so by a true instinct Dr. Ludlow did not send to the seminary for a bright young man full of new ideas and promise, but went around the corner and asked Dr. Wilson Phraner to be his Associate in Pastoral Work.

That this retired minister was Dr. Phraner, well known and beloved, whose name is in all the churches, was a peculiarly happy circumstance for Dr. Ludlow, but it does not alter the character of the argument for the almost inspired wisdom of the idea. In many a parish is an older minister *most* "honorably retired" after years of service, who may not be robust enough for the weekly grind of sermon writing or his voice not strong enough to fill a large church, yet who yearns for the remitted pastoral work, and chafes, it may well be, at enforced inaction. For every purpose but sermonizing such are worth far more to the Church of God than they were in the glory of their prime. Dr. Ludlow has found the way by which their precious powers may be set free to bless the Church. Is not the problem of the dead line solved?

DR. BIRCH'S ANNOUNCEMENT.

Our readers will peruse with regret the account of last Monday's meeting of the New York Presbytery given in our Church news. Doubtless Dr. Birch and a few others of the Presbytery feel shut up to the extreme course they propose by way of maintaining their consistency. Their doctrine, interpreted by this action, seems to be that a trial for heresy is the only remedy for a departure from their interpretation of the standards. That by this course great violence will be done to that spirit of charity and confidence which is fundamental to Church life and growth, and the Protestant spirit of inquiry rebuked, are not considerations to give pause to these disciples of a sole and extreme remedy! And it should be distinctly kept in mind that if he carries out next Monday the announcement he has made, Dr. Birch is a disturber of the peace of the Church. The Presbytery had taken up the matter laid upon it by the General Assembly, and disposed of it, after full discussion and consideration. It took a course, at once conservative, and yet consistent with the character and interests of the Church. This decision has been hailed with approval, far and wide as a token of harmony, of "peace and work."

And it is this completed action, this supposed final disposal of the long vexed McGiffert case that is now to be set aside, if Dr. Birch has his way; declared of no effect as expressive of the mind of Presbytery and of the Church at large. We speak frankly, but certainly with the facts on our side, when we name him as a disturber of the Church!

EDITORIAL NOTES.

We would call special attention to an article by Henry W. Jessup Esq. on page 20. Arrangements previously made forbade our giving it the prominent place in our pages which the importance of the subject demands, but the article is too able and too cogent not to command the attention of those who discover its whereabouts in the paper. The question appears to us to be more than one of generosity or even of justice; it is a matter of honesty.

The first annual meeting of the Oregon Historical Society has lately been held. It has begun its large task none too soon.

The coming Ecumenical Conference in April, 1900, bids fair to rival all previous gatherings and to unify the scattered forces of the great missionary army into one compact body, moving forward to the conquest of the world for Christ.

ORDINATION VOWS IN WHAT SENSE BINDING?

John T. Duffield D.D.

The continuance of Dr. McGiffert in the Presbyterian ministry involves issues of far graver importance than any personal interest. To the Presbyterian Church, with its present Constitution, it is a vital question. Among the fundamental principles of the Constitution, as stated in the opening chapter of the Form of Government, are the following: "That truth is in order to goodness;" "that no opinion can be either more pernicious or more absurd than that which represents it as of no consequence what a man's opinions are;" "that there is an inseparable connection between faith and practice, between truth and duty;" accordingly, "that it is necessary to make effectual provision that all who are admitted as teachers be sound in the faith." In the chapter of the Constitution relating to "the General Assembly," it is stated in a footnote: "The radical principles of Presbyterian Church government are: That the several different congregations of believers taken collectively constitute one Church of Christ; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that in like manner a representation of the whole should govern and determine in regard to every part, and to all the parts united—that is, that a majority shall govern." The distinctive characteristics of the Presbyterian Church accordingly are a common faith formulated in a Confession and the rule of the majority Constitutionally expressed. To secure the maintenance of these distinctive characteristics solemn vows are required of those admitted to the ministry.

In the article recently published on "The McGiffert Case," I stated as a familiar principle of Ethics, that a promise or vow, given and accepted, involving reciprocal responsibilities, was binding in the sense in which the promiser believed the promisee understood and intended it; accordingly; that ordination vows were binding, not in any sense the candidate might be able to put upon the words, but in the sense in which they were understood and intended by his "brethren in the Lord" from whom he was receiving authority to teach, to whom he vowed "subjection" ecclesiastically, and who by his ordination became responsible to God, the Church and the world for his teaching.

In The Evangelist of November 9, the defender of Dr. McGiffert's course, apparently recognizing the inevitable conclusion if the ethical proposition and corollary mentioned be admitted, whilst not denying the proposition in terms, does so impliedly. He says: "Dr. McGiffert subscribes unhesitatingly to the Scriptures and the Confession as required by our Book. 'Ah, but in what sense does he subscribe?' asks Professor Duffield." "The words of the Holy Scriptures and our Standards are not enough for Professor Duffield. He demands explanations and interpretations." My "view of the significance of subscription to the Standards" is said to be "distorted" by my erroneous opinion that "the rule of the majority is a fundamental principle of Presbyterianism." "That," it is said, "is Congregationalism."

Two reasons are given for objecting to the application of the ethical principle mentioned to a Presbyterian minister's ordination vows: first, "subscription was originally introduced as a protection for those who took it, and not as a barrier to those without;" second, "attempts at Reunion failed as long as they were based on attempts to define in what sense subscription was taken. They succeeded only when such attempts were abandoned and the simple statement itself was recognized as a

sufficient test"—the implication being that it is a violation of the Renning compact to inquire in what sense a candidate for ordination accepts the vows, or in what sense a minister continues to accept them after his ordination. In *The Evangelist* of November 30, this theory of subscription is repeated in an editorial and also by my friend, Dr. Farrand, in his courteous criticism of my article. He agrees with *The Evangelist* that "the rule of the majority" is not Presbyterianism but Congregationalism; that "the distinctive and contrasting feature of Presbyterianism is that the rule of the majority is controlled and limited by our Constitution and Confession." Dr. Farrand goes beyond *The Evangelist* in his defence of Dr. McGiffert, maintaining that "the views of Dr. McGiffert" to which exception has been taken. "lie entirely outside this (the Confessional) 'system of doctrine' and therefore within the field of Constitutional liberty." He adds: "Dr. McGiffert, however, repudiates the views charged by the Assembly and declares his belief in the essential doctrines of the Confession."

To the above contention in defence of Dr. McGiffert's course, which but for the exigency of the case would be surprising, there are several things to be said by way of reply.

1. The defence is an implied acknowledgment that Dr. McGiffert does not accept his ordination vows in the sense in which they are understood by his "brethren in the Lord."

2. As to the argument from the purpose for which, it is said, "subscription was originally introduced—the protection of those who took it." The reference here, no doubt, is to what Dr. Briggs in his Defence before Presbytery stated more fully and explicitly. He said:

"Subscription did not originate in the Church of Scotland. It was imposed on the Church by the Parliament, not so much to bind the ministry as to bind the Church. Its historical design was to protect all ministers of the Episcopal Church of Scotland who after the revolution were willing to conform to the Presbyterian Church of Scotland, and prevent those retaliatory measures which the more rigid Presbyterians were desirous of carrying out against their former persecutors."

It should be observed, the subscription here referred to was imposed by the civil authority of a Government connected with an Established Church, without examination as to the actual belief of the subscriber, to secure to him certain civil rights and privileges and protect him from certain penalties for non-conformity. The result of this latitudinarian subscription in Scotland in 1689 was not such as to commend it to the American Church of the present day for imitation. In his history of the Church of Scotland, Hetherington says:

"In consequence of the introduction of the prelatical party, the Church thenceforward contained within its pale two systems, that of the old and true Presbyterian, subsequently known as the 'evangelical,' and that of the new and semi-prelatical, known as the 'moderate.' Thenceforward the history of the Church of Scotland is the history of the protracted struggle between the two systems." *Enc. Brit.*, vol. XIX, p. 684.

Subscription, in the present discussion, differs from the preceding in origin, object, authority imposing it, conditions, obligations and results. It originated in 1728, in an Overture of the Rev. John Thompson to the Synod of Philadelphia, then the highest judicatory of the Church. Its object, as stated in the Overture, was "to prevent the ingress and spreading of dangerous errors among either ourselves or the flocks committed to our charge." Whilst the Westminster Standards had previously been recognized as authority they had not been formally adopted, and it was well known there were some, including Dickinson, Princeton's first President, who did not approve of subscription. The record is: "The Synod, judging this to be a very important affair, unani-

mously concluded to defer the consideration of it till the next Synod." In 1729, the Committee to whom the matter had been referred having reported favorable action, their report after discussion, explanation and amendment was approved unanimously in what is known as "The Adopting Act." The object of the Act is stated as follows: "We are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity." In reference to subscription there is an important provision which not only should receive attention but decisive consideration at the present crisis. It is, that "in case any minister or candidate for the ministry have any scruple with respect to any article or articles in the Confession of Faith and Catechisms he shall declare his sentiments to the Presbytery or Synod, who shall admit him to the ministry and ministerial communion if the Synod or Presbytery judge his scruple or mistake to be only about articles not essential or necessary in doctrine, worship or government. But if the Synod or Presbytery shall judge such ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them incapable of communion with them." This important provision of "the Adopting Act" was incorporated in a prominent Article of the organic law of the Synod of New York in 1745, to the effect

That "in matters of discipline and those things that relate to the peace and good order of our Churches, if any member cannot in conscience agree to the determination of the majority, but supposes himself obliged to act contrary thereto, and the Synod think themselves obliged to insist upon it as essentially necessary to the well-being of our churches, in that case such dissenting member promises peaceably to withdraw from the body without endeavoring to raise any dispute or contention on the debated point." *Baird's Digest*, p. 612.

The same provision was made prominent in "The Plan of Union" of the two Synods in 1758—that in the case mentioned the dissenting member,

"After sufficient liberty modestly to reason and remonstrate, shall peaceably withdraw from our communion without attempting to make any schism; provided always, that this shall be understood to extend only to such determinations as the body shall judge indispensable in doctrine and Presbyterian government." *Digest*, p. 615.

In view of the above explicit and repeated provision in the organic law of the Presbyterian Church on the very point in question, it is evident, that Dr. McGiffert's declaration that he holds "the essential doctrines of the Presbyterian faith"—that is, of course, what he regards as "essential"—which declaration is made by him and his defenders the basis of his "right" to remain in the Presbyterian ministry, is wholly irrelevant to the issue. His individual opinion as to what is essential is entitled to no more consideration than that of any other Presbyter, and probably less than that of other Presbyters not personally interested. The question is: Does the Judicatory representing the entire Church, the General Assembly, regard his views as reconcilable with essential doctrines of the Standards? On that question two Assemblies, not merely by "a major vote," but with virtual unanimity, have expressed their judgment; and in accordance with the explicit provision in the organic laws of the Church for the very purpose of preserving the peace of the Church, have requested—one Assembly in express terms, the other impliedly—his peaceable withdrawal. To the surprise and regret of the great body of the Church he has thus far declined to accept the judgment of the General Assembly. We respectfully ask of his defenders: Do you regard the course of Dr. McGiffert as in accordance with the provision in the Adopting Act respecting subscription, and the corresponding provision in the Organic laws of the church respecting "peaceable withdrawal" and the

corresponding ordination vows "to maintain the peace of the church" and "to be in subjection" to "brethren in the Lord."

The discussion will be concluded in next week's *Evangelist*.

PRINCETON, N. J.

OF OUR CITY CHURCHES.

The Harlem Churches are observing the Week of Prayer without concert. Rev. D. Russell of the Harlem Presbyterian Church holds meetings on all evenings save Saturday.

The religious interest so manifest in the West End Church during the past two months still continues. Special evangelistic services are being held this week and may be carried into next week.

The Rev. Charles R. D. Crittenton, assistant minister in St. Augustine's Chapel, Trinity Parish, has accepted a call to the rectorship of St. John's Church, Ellenville, N. Y., made vacant by the transfer of the Rev. F. N. Strader to St. George's Church, Williamsbridge, New York City.

At the Park Church, Dr. A. P. Atterbury had the privilege of receiving twenty-five new members at the communion service last Sunday morning. Most of them were adults, an evidence of the faithful labors of the pastor as well as of the healthful condition of the church. A series of evangelistic meetings at the Phelps Settlement Chapel, connected with the Park Church, will be begun next week with promise of good results.

The erection of a church edifice to cost half a million on the West Side, indicates that the Christian Science organization is to be a permanency. Many excellent people are associated in promoting these views and they are entitled to respect, but we believe their views to be, as Dr. Hillis well puts it, "Only half truths out of place for want of whole ones." The practical danger in this case is not only of peril to the body, but of blight to true faith. A half truth is always a dangerous thing.

The Rev. Charles A. Briggs D.D. will preach six sermons on the Incarnation at the Church of the Holy Communion, Sixth avenue and Twentieth street, at 4 P.M. Sundays, January 7 to February 11. Subjects: The Incarnation as a Mission from the Father (Gal. iv. 4); As a Kenosis, or Self-Emptying (Phil. ii. 6-8); As an Epiphany or Appearing (2 Tim. i. 9-10); Made Like Unto His Brethren (Heb. ii. 17); Became Flesh (John i. 14); The Virgin Birth (Luke i. 35).

At the Fourth Presbyterian Church, West End avenue, the work under the pastorate of the Rev. J. Wilbur Chapman D.D. is progressing with energy. All the departments of labor are active. The Sabbath-school was increased from about 150 to about 350. The Men's Class conducted by Dr. Chapman has an average attendance of over 40. At the morning services January 7, five additional ruling elders were installed. The full bench of elders includes Messrs. John MacDonald, James A. Craig, E. O. Hovey Ph.D., W. E. Longes, J. H. Wallace, Dr. W. S. Waterbury, S. A. Condict, C. F. Seiltjen, C. E. Gildersleeve, Henry Cole Smith, Clerk.

The North Presbyterian Church, the Rev. S. B. Rossiter D.D. pastor, enjoyed a very delightful service Sunday, January 7, at 4 in the afternoon. The church was well filled with the membership, many having come from a distance to meet in the old fellowship which all seemed to enjoy, judging by the cordial greetings that were seen and heard on every side at the conclusion of the service. There was quite an addition also to the membership of the church, twenty-two joining by profession and six by letter. Many of these were young people who had felt the influence of the Spirit in the recent special services.