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law, by the mighty force of the Holy Spirit, by the commanding voice of divine love, until at last the water flows, supplied from heavenly hills, sweet and bright and pure, for the blessing of all, and only to grow in volume in the long ages of a happy eternity.

Of the 700 missionaries of the Presbyterian Board of Foreign Missions, 500 are supported by individuals or congregations. A special forward movement in this line is now in active operation.

It is a matter of great interest and gratification that a number of the great church bodies of this country have wiped out the debts on their missionary work: the Baptist Church North and the M. E. Church South. The M. E. Church North has a debt with which it is struggling. Our Presbyterian brethren in the North will report to the Assembly their Foreign Mission debt fully liquidated. Their Home Mission debt is still large and will receive anxious attention at the Winona Assembly.

In presenting to the Synod of the Presbyterian Church in England a report on education and colleges, Dr. John Watson, of Liverpool, referred to things he thought yet to be settled in theology; as the relation of theology to evolution, the humanity of the Lord Jesus, the personal work of the Holy Spirit in sanctification, and the life and words of Jesus as a present and living teacher. He said, "No creed is worth anything unless it is built on the person of our Lord." He believed that we are on the verge of a return to expository preaching; saying, "Nothing will stand except the preaching which draws its life and spirit and endless freshness from the word of God spoken through his servant the preacher."

The paper adopted by the Monday meeting of the Presbyterian ministers of Richmond and published last week indicated no new departure. It stated the duty of the pulpit to refrain from the exciting themes of war, and to remain faithful in the proclamation of the truth. It is simply the steadfast abiding of these pastors in the testimony of the Southern Presbyterian Assembly to the spirituality of the Church, and the non-political character of the Christian pulpit. The appeal for Sabbath observance is very timely, lest in a time of public excitement any of us drift from our safe moorings. "Lest we forget," and forgetting, this war period bring a serious religious loss to our people. The Minister's Association of Baltimore, of the various denominations, adopted without dissent a similar paper.

The ministers of the churches in Tampa, Florida, have issued an earnest appeal for help in doing religious work among the ten thousand regulars and the forces of volunteers now stationed at that place. They are building a tabernacle, have distributed 4,000 books, sent by Mr. Moody, and 2,500 Testaments, sent

by the American Bible Society, and are holding religious services to the full extent of their ability. Sixty or seventy soldiers have professed religion. Dr. A. C. Dixon is expected to conduct evangelistic services. They greatly need assistance in money, in religious literature, and earnest Christian workers. The Presbyterian pastor, who is well known to many of us, the Rev. John G. Anderson, 508 Madison Street, Tampa, Florida, will receive any such contributions. Protestant Christian forces are not strong in Tampa, our people are not wealthy, and have given largely. They should have prompt and cheerful assistance in this urgent work.

That there is a wise and righteous providence directing the affairs of nations we may not doubt. That our country has been permitted to enter this contest with Spain, and that a hand unseen is directing events for purposes that are far-reaching and wise, we do not hesitate to believe. It seems to us that the great clock of God's providence has struck the hour for the deliverance of the last foothold of Spanish empire in America. There have been given to the American people the great strength of numbers and wealth, of freedom and intelligence, and all the blessings of free institutions. And these things have been freely given to us that our land may be the minister of justice, humanity and peace to other people, as God may call us. It may be that we are called at such a time as this, at great cost, cost of wealth and of some lives, to share our blessings with others, and so to advance the Kingdom of Righteousness and Peace. May the God of Peace accomplish all His own wise and holy purposes by us, and if it be His will speedily send peace in all lands!

For those whose sons and other young friends are now called to the service of their country on land or sea, some things are to be said on the brighter side. With all the exposures to health in camp and perils to life on the field, it remains that some good things do often come from a soldier's new and strange experiences. Those who are now in the ranks have passed the surgeon's careful examinations, and are seemingly well and fit for the campaign. The hardship and discipline of the service develop valuable qualities of manliness. Many young men are greatly improved by the absolute necessity of obedience to orders. The soldier is compelled to suppress and govern what is disorderly and vicious in him. It is no loss to any one that manly courage be exercised. And if the worst comes to the worst, it is no wrong to a young man that he give his life for his country's good. Patriotism is not a lost virtue, and patriotic devotion even on a battle field is not without compensation in the superb manhood it gives. Then the very absence from home and the new perils to which they are exposed have brought many careless ones to serious thought, and many indifferent and irreligious men are lead to the aims and hopes of a Christian life.

It was in the ancient province of Artois in France, that the first of those deep wells was bored, which from that province are now called Artesian. In such a well, correctly called Artesian, the boring is in a basin-shaped hollow, so deep that from rising strata around the water may rise. The Artesian well seeks for something better than surface water; from deep and abundant reservoirs of purity and sweetness it draws an unfailling supply. Through impervious beds of clay, and hard fields of stone, the patient boring reaches far down to hidden streams, and brings to the surface, cool and uncontaminated, the clear water from a thousand feet below. At Grenelle, near Paris, the boring was for eight years, and found the water desired 1,800 feet below the surface. At Chicago a well 1,000 feet in depth, pours water out, one million of gallons a day.

Deep wells, that are very hard to dig, and require patience and perseverance, are the kind that bring the best rewards. The purest streams of knowledge come from the longest and most patient study. It is easy to gather the things of the surface, that all men know, or think they know, but these are not always pure and wholesome. Down in the depths of a man's own intellectual and spiritual being are the facts and truths, the principles and aspirations that are the most important and valuable, the very image of God the maker in man, and out of which are drawn the best streams for life's guidance and happiness.

What a hard, deep well our Lord had to dig in the mind and heart of the wretched woman of Samaria! Beside the ancient well, he patiently and skilfully dug another well, in her being, from which he wished to see the sweet waters of a new spiritual life. Through the surface accumulations of vice and all evil; down through prejudice and ignorance, and racial separation, and still down through the natural hardness and death of the soul he worked, until a sweet and tiny spring of eternal life was opened. Such artesian wells the gospel works, by the hard blows of the

SERMON.

PREACHED BY THE MODERATOR, REV. GEORGE T. GOETCHIUS, D. D., OF ROME, GEORGIA, AT THE OPENING OF THE GENERAL ASSEMBLY IN NEW ORLEANS, MAY 19TH, 1898.

JOHN xii: 31-33.—“Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.”

Certain Greeks had expressed the desire to see Jesus; Andrew and Philip conveyed to Jesus this request. The Master's reply is recorded in the verses following: 23-26.

The thought in this reply is; the Greeks would indeed see Christ in the glory and fruitage of that death to which he was hastening; for as when a grain of corn is sown and dies in the earth it bears much fruit, so his death would yield an abundant harvest in which he would be glorified as the Saviour. But this could not be accomplished without a great struggle, and as he contemplated this struggle, he said: “Now is my soul troubled and what shall I say? Father, save me from this hour, but for this cause came I unto this hour.” And then, with perfect submission to the Father's will, he cried out: “Father, glorify thy name.” Quickly the answer came: “I have both glorified it, and will glorify it again.” Then, turning to the people he said: “This voice came not because of me, but for your sakes.” And having thus procured the “reverential ear for the sublime disclosure that was to follow” he proclaimed: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.”

These were significant words, “Now is the judgment of this world.” Jesus meant that the hour was at hand when it would be decided who should rule this world, Satan or himself. The conflict would be fearful, and it would involve the destiny of the world.

As one commentator has said: “The death of Jesus Christ was the determining cause, the great crisis, the concentration of all that God had ever done or ever will do to break down the kingdom of Satan and set up his own kingdom over men.”

Touching the final result of this struggle, our Saviour said: “Now shall the prince of this world be cast out: And I, if I be lifted up from the earth will draw all men unto me.” This was a solemn prediction of the defeat of Satan and the triumph of the principles of his own kingdom. But we are not to infer that Satan has no power since the death of Jesus. The Scriptures ascribe to him great power and activity and hence the exhortation, “Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about seeking whom he may devour, whom resist steadfast in the faith.” And yet by the death of Christ the power of Satan was broken, and the kingdom of Satan which is the kingdom of darkness is ever decreasing, while the kingdom of light is ever increasing. Our Saviour also indicated in this prophecy of triumph, the divine plan for the growth of the kingdom. He will add glory and power and beauty to his kingdom by drawing men to himself. It is of the moral attractiveness of the cross I desire to speak. And notice:

I. Satan in seeking the death and defeat of Jesus on the cross by that death was cast out. “Now shall the prince of this world be cast out. * * * This he said signifying what death he should die.” It was from the cross that Christ ascended the throne. This is the argument of the Apostle in his epistle to the Philippians, ii: 5-11. Christ descended to the shame of the cross that he might ascend to universal headship, with a name above every name. And as Eadie says: “No name is surrounded with such splendor, or commands such veneration. He has no superior and no rival. No sphere however high or distant is exempted from his control; no creature however mighty and god-like has a co-ordinate jurisdiction.” As Paul

says: “He is over all. God blessed forever.” To appreciate the force of this great thought as found in the scheme of redemption, let us notice:

1. Who this Jesus was. In speaking of himself in his reply to Andrew and Philip he said, “The hour is come that the son of man should be glorified.” He claimed for himself humanity. He was the seed of the woman according to promise. Godet says: “This title is here chosen with a marked design. It is on the complete homogeneity of his nature with ours that the mysterious substitution rests, which is proclaimed in the statement that he must be lifted up.” But he was a man without sin. He was holy, harmless, undefiled and separate from sinners.

2. This sinless man was our representative. His redemption was to execute the covenant of which he was the mediator and the substance. “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” He stood as our second Adam, and it was necessary that he should be tried. The trial followed his induction into office just as Adam's trial followed his appointment as our representative in the covenant of works. The record is: “Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil.” Adam fell, but Christ overcame the tempter. The language of Scripture is suggestive: “Then the Devil leaveth him.” The first great crisis had passed and as Dr. Thornwell has said: “Satan never returned to him until he was placed in a condition to constitute another crisis, when he was called to confront the cross and hell.”

Oh the significant words of Jesus: “The hour is come.” *The hour! The second crisis.* The hour when he must face death and hell, not for himself, but for his people and for the glory of his Father. Satan understood the full import of this struggle. He knew that it was the hour that would fix the destiny of his kingdom, and hence he moved earth and hell to accomplish the defeat of the *Son of Man*. He marshalled all his forces that he might break his power and destroy his kingdom. Principalities and powers, the rulers of the darkness of this world and spiritual wickedness in high places were summoned to his aid, and, formed in solid columns, were hurled against the Christ. He bade all his forces grapple with the innocent sufferer to drag him down, as with hooks of steel, from the cross to become his subject and his slave. And even those to whom Jesus was at that hour offering life, were wicked and cruel. Their design was to lift him up in disgrace that his death might be that of the vilest criminal. But the Lord God Omnipotent reigneth! and in that hour and by his decree the wicked designs of his enemies were so overruled that Christ was lifted up in glory and power. “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.” And why impossible that he should be holden of it? Because he was the Holy One who could not see corruption. In his blood-stained hands were the keys of hell and death.

The second great crisis had passed, and the power of Satan was forever broken. Spurgeon, in commenting on this great crisis, uses this language: “When the devil saw Christ on the cross there stood the exulting fiend smiling to himself—‘Oh, I have the King of Glory now in my dominion. I have the power of death. I have the power over the Lord Jesus Christ.’ And Satan exerted that power until the Lord Jesus Christ had to cry out in bitter anguish, ‘My God, my God, why hast thou forsaken me?’” But how short-lived was the hellish victory, how brief was the satanic triumph. He died, and “it is finished”; shook the gates of hell. Down from the cross the Conqueror leaped, pursued the fiend with thunderbolts of wrath, and swift to the shades of hell the fiend did fly; and swift descend-

ing went the Conqueror after him, dragged him up the steeps of glory, angels shouting all the while, “He had led captivity captive and received gifts for men.” From that hour the cross, once the symbol of shame and defeat, has been and ever will be the symbol of glory and triumph. And can we not with Paul exclaim: “God forbid that I should glory save in the cross of our Lord Jesus Christ.”

II. Jesus having thus prepared the way for the triumph of His kingdom, will accomplish His triumph by means of moral attractiveness—“I will draw all men unto me.” Stalker says that moral attractiveness is of two kinds, passive and active. There is a goodness that draws men by the mere force of its own beauty and excellence. There is also an active attractiveness, that of unselfish love and devotion in the interests of others. The attractiveness of the cross is both passive and active—

1. Men are drawn to the cross by the magnetic influence of the glorious one who was lifted up. Christ directs attention to himself, to His power to draw men—“I will draw all men unto me.” Who is this wonderful person who claims to be the depository of moral attractiveness sufficient to draw a lost world to himself? Let me speak of His person, bearing in mind that the study of His person involves the study of both His humanity and His divinity. We must have a whole Saviour—a Saviour with human sympathies, who can be touched with a feeling of our infirmities, yet a Saviour divine, with power to save to the uttermost all who come to Him. We must have humanity and divinity in one person, that our Saviour may “possess a wholeness and fullness which will make Him available throughout all space and throughout all time to those who love Him.” (Hodge.) Such a Saviour was and is Christ, and it is by His fullness and goodness, His sympathy and power, His piety and moral excellence, that He draws men to himself. He draws with cords of love.

There are two titles which our Saviour used in speaking of himself. 1st. He called himself *the Son of Man*—a title which suggests the thought not only of humanity, but of *perfect humanity*. He did not speak of himself merely as a Son of Man, but as *the Son of Man*. He used the title that denotes his peculiar connection with men. Luthardt gives this explanation of the title: “By it Christ on the one side includes himself amongst other men, while on the other hand He thereby exalts himself above the whole race besides; as, in a truly exclusive sense, *the son of mankind*—its genuine offspring, the man properly so called, towards whom the whole history of the human race was tending, and in whom it found its unity.” And he makes this suggestion: There is in the history of every nation a tendency to comprise itself in certain individuals of more than unusually comprehensive mind and character. Every nation reverences the heroes of its history, who are in a higher sense the depositaries and organs of the national genius, and in whom the nation sees itself as it were incorporated. We have illustrations of this thought. With the Jew Moses was the organ and depository of the Hebrew nationality. Ancient Rome was comprised in her Cæsar, who is still honored as the hero of her history. Greece achieved her climax in Pericles. I could give other illustrations. In each instance the national characteristics had wrought and developed until, like the century plant, they blossomed out into one representative.

But what of Him who was lifted up on the cross? What of Jesus, the despised and rejected Nazarene? The man of Galilee, whose birth was humble, whose life was brief, whose circumstances were circumscribed, and would have developed in sinful men a narrow and provincial representative. What of this man? In Him mankind has found its oneness. “He is the supreme, the all-embracing, the inexhaustible prototype of all men in all ages and in all circumstances. In Him was perfected and exhibited not merely individual aspect of human nature, but human nature itself, in its

primitive purity and truth, free from the disturbances and perversions of sin." His image is that of the perfect man, and will shine through the ages with the matchless beauty of holiness. But this Jesus was more than man. He used the title "The Son of God," a title which denotes the relation of nature and essence. It is true that the "divine in Jesus preceded all history and lies beyond it"; but the incarnation, and hence the revelation, of His divinity in His incarnation belongs to history. We speak of it as a great historical fact, to be studied in the light of the evidence just as humanity is studied. We are not to deal with the divinity of Christ as something "independent, theoretic, disconnected from the realities of life," but as intensely practical and resting on evidence. Therefore we must go to the record and find the proof, and it is abundant. It is found in type and prophecy, in His words and works. The divinity of Christ is "wrought into the texture of the Scriptures, and is everywhere asserted or assumed." For instance, John says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made." Divine actions and attributes are predicated of Christ. In all His intercourse with men he claimed complete jurisdiction over himself. He was indeed human, but He was divine. He was God-man. He possessed in one person the two natures. He "pitched his tabernacle in our flesh," and became the *Wonderful* of prophecy. And thus in uniting the extremes of perfect humanity and inexhaustible divinity, He became the "radiant centre of God's revelation and man's redemption, of Christian doctrines and of Christian history, of conflicting sects and of each believer's faith, yea of the very history of the earth." (Smith.) And as the radiant centre He draws all men unto himself as the perfect embodiment of moral excellence and of spiritual beauty, the depository of human sympathy and of divine power. "For in Him dwelleth all the fullness of the Godhead bodily." "Whom have I in heaven but thee; and there is none upon earth that I desire beside thee."

But there is also an active attractiveness in the cross. The cross is the symbol of Christ's unselfish love and devotion in the interest of others, yea in the interest of His enemies—"for God commandeth His love toward us, in that while we were yet sinners Christ died for us." Christ's death was an expression of unselfish love for the purpose of securing gifts to men, and as we dwell on His goodness in thus blessing us we are drawn to him. One precious gift to men which gives to the cross moral attractiveness is that of a true conception of God in his relation to the sinner. It is not difficult to ascertain the motives that actuated Christ. In his relation to man he was actuated by love and compassion. The prophecy concerning him reads in this way: "And he saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him, and his righteousness it sustained him." Read the life of Christ, and notice how tender and true, how compassionate and merciful he was. The different circumstances in which he was placed brought to view the love with which his bosom glowed. As a priest and Saviour he had "compassion on the ignorant and them that are out of the way." But Christ sustained covenant relations with the Father. A primary relation and the great motive that actuated him in this relation was God's glory. He tells us: "I have glorified thee on the earth. I have finished the work which thou gavest me to do." He glorified his father by finishing the work assigned him, that of executing the covenant, by which eternal life can be given to those dead in trespasses and sin; and the holiness, justice, wisdom, mercy, and goodness of God can so shine out that men may see his attitude towards a lost world. In this there is a revelation of God found nowhere else, and from this revelation we have a

conception of God found nowhere else. And what is this attitude? "God drawing near to the sinner in the way of grace to encourage him to hope in his mercy." Isn't this a wonderful attitude for the righteous judge to sustain to the sinner?

"Justice and judgment are the habitation of his throne," and at the cross God has impressively revealed this great and solemn truth. As Dr. Thornwell says: "The scheme of redemption in its conception and evolution is a sublime commentary on the sacredness and supremacy of right." But is it not also written, "Mercy and truth are met together; righteousness and peace have kissed each other?" And thus from the cross we see the intense white light, the total glory of all the divine attributes shining into the world and revealing the great God, righteous and just, as a Saviour in the person of his Son, and saying to the sinner: "Him that cometh to me I will in no wise cast out." How different are the feelings and thoughts of those who have never heard of the cross. In all false religions sin has so blinded the mind and heart of the worshipper that he knows not God as a merciful being. His God is angry, to be propitiated by self-torture, or by the sacrifice of those he loves. Such a conception is a libel on God's character. Our God is merciful, and by means of the cross he has opened the way by which infinite mercy and forgiveness can flow down into the life and heart of the vilest sinner.

2. There is also moral attractiveness in the hopes and promises sealed by the blood of Christ. It is manifest that the magnetic power of the cross proceeds from the blood of this wonderful person, which represents in one word Salvation. Men are drawn to Christ as the Saviour, because he, and he alone, can remove the judicial consequences of sin, and the moral obstructions which separate between God and the sinner. The drawing efficacy of Christ is found in his ability to justify men, and give peace to the guilty conscience. Our Saviour said: "He that believeth not is condemned already." Men know that they are guilty and stand condemned before the righteous judge. We find evidences of this in the sacrifices and expiatory rites of false religions. These indicate that men are striving to get from under the fearful burden of guilt, and escape the terrible judgment that awaits the guilty. Verily men feel the need of pardon, and yet they must receive it on terms honorable alike to God and men. We know that sin ought to be punished, and conscience cannot be satisfied with anything less than punishment, we cannot be satisfied with mere pardon. As Dr. Hodge says: "It is essential to peace with God that the soul should see that justice is satisfied." This is required by that sense of justice which in common with reason and conscience has survived the fall, and which is distinctly revealed in man's religious consciousness. If this is what both God and the sinner demand, where can deliverance be found but at the cross. Yes, at the cross and nowhere else, for no one but Jesus has poured out his blood to satisfy divine justice. The language of Scripture is: "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." The man therefore who accepts the pardon Jesus gives, does not escape as one guilty, yet receiving executive clemency; but as *one not guilty*. As one once guilty, but now justified; and can make the challenge: "Who shall lay anything to the charge of God's elect. It is God that justifieth, who is he that condemneth?"

III. In what way is this mysterious power communicated to men? How does Christ in heaven get hold of the hearts of men on earth? His power is not physical; it is moral and spiritual. He does not force men to come to him, as the strong man forces the weak. As John Owen has said: "Christ cast on mind

and heart and will the cords of his grace and love, working kindly to cause men to choose him and to come to him and follow him."

1. Men are drawn to the Christ by means of the gospel concerning which Paul said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." But this gospel must be preached; men must hear the glad tidings, and hence the command of our Saviour: "Go ye into all the world and preach the gospel unto every creature." "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you, and lo I am with you always, even unto the end of the world."

2. But men are drawn to Christ by the power of the Holy Spirit. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." It is the office of the Holy Spirit to lead us in the way of truth. We have the promise of the Saviour: "How be it when the spirit of truth is come, he will guide you into all truth."

These two; the gospel, the instrumental cause and external, and the Holy Spirit, the efficient cause and internal, answer to and complete each other. These meet in the heart with a drawing power which is irresistible, and men are made willing in the day of such power. It is the spiritual drawing from the inward teaching of God. That this is the divine plan, study the acts of the Holy Spirit as recorded in this book. Look at Pentecost—there we find the Spirit and the gospel. Look at Samaria and Caesarea. Yea, all through the book we find the Spirit and the truth. "The spirit and the bride say come." We cannot separate that which God in his divine purpose and plan has joined together. This gospel is called the gospel of the glory of Christ. Here we have revealed the glory of Christ. It is the revelation of the human and divine excellence centered in his unique person. It is the revelation of his unselfish love and of his great work in behalf of sinful men. It is the revelation of God's loving and gracious attitude towards a lost world.

IV. Another thought: Upon whom is this magnetic power exerted? "I will draw all men unto me." It is exerted upon men, sinful men. Christ said I came to seek and to save the lost. Upon all men, but not upon all men in the sense that the doctrine of universal salvation is true. Christ taught the contrary. In this expression our Saviour is simply proclaiming that there are no longer middle walls of partition, no longer Jew or Gentile. He came to draw men, and men from all nations and kindred and people and tongues. The thought has been expressed in these words: "Through the virtue of that uplifting, the cross of Christ in all its significance, revealed in the light and borne in upon the heart by the power of the Holy Ghost, possesses an attraction over the wide world, to civilized and savage, to learned and illiterate, which breaks down all opposition, assimilates all to itself, and forms out of the most heterogeneous and discordant material a kingdom of surpassing glory, whose uniting principle is adoring subjection." And is it not historically true that the wonderful increase of the kingdom began immediately after the ascension? Witness the thousands who were at that time drawn to Christ. And as we look across the centuries to the time Paul and Barnabas opened the door to the Gentiles, can we not see in the constituency of this kingdom a wonderful fulfilment of the prophecy? Who constitute God's family on this earth? The most intelligent and moral people on the face of the globe. But whence did they come? Not from one people or clime, but from all classes and conditions of men; from all nations, America, Japan, China, Africa, Korea,

Europe, the Islands of the sea, yea from the four quarters of the globe, and representing every conceivable moral and immoral condition from the highest to the lowest. Yea, some were even so low down in the scale that the attempt to save them was considered about as useless as to try to save and elevate cattle. But these have been saved from murder, idolatry, infanticide, even from cannibalism. Do we not find in this a forceful illustration of the statement "that no race is so spiritually dead that by the gospel of Christ it cannot rise to newness of life. That no tongue is so barbarian that it will not admit of the translation of the word of God, and that no soul is so sunk in sin that it cannot become a new creature in Christ Jesus." And what is the uniting power or principle? Not wealth, not learning, not caste, no, not these; but love, that love that gives to the Cross that magnetic power to draw and bind hearts in one.

A strange company indeed: a peculiar people. Bishop Simpson makes mention of a most beautiful picture in one of the great halls of Europe. A picture not painted, but mosaic, made of small pieces of stone and glass and other material that had been cast away. It required the skilful touch of an artist to convert the refuse into the beautiful picture. Just such a picture the angels will look upon as this family of God is gathered home in the father's house; a company of redeemed souls, many from the outcasts of the world. Souls that were lost in sin: all moulded and fashioned by the touch of the divine hand into the image of him who is without spot and without blemish. And will they not love him and crown him with honor?

Do we feel the magnetic power of the cross drawing us into closer and sweeter communion with our blessed Lord and with each other? Oh that we may be drawn closer and closer to his bleeding side!

To my brethren of the General Assembly let me speak a word: We have assembled as the representatives of our beloved Church; we bear our commissions to consult and note and determine all things that may come before this venerable court. But have we not assembled as the representatives of our crowned and conquering Lord? Do we not bear the commission of the King? What then is our mission? Is it not to magnify the Christ, and to point men to him who said: "And I, if I be lifted up from the earth will draw all men unto me." Is it not to tell men that God is waiting to be gracious? How can we do this? By sending out the truth as light, that it may shine in beauty and power wherever the shadows of sin have fallen across the hearts of men—yea, sending out the light to the nations that now sit in darkness. Go preach, go teach is the command of the King. Are we not a missionary convocation?

"Assembled at thy great command,
Before thy face, dread King, we stand.
The voice that marshalled every star
Has called thy people from afar.

"We meet through distant lands to spread
The truth for which the martyrs bled
Along the line, to either pole,
The thunder of thy praise to roll."

But we cannot do this without the aid of the *Paraclete*, whose office it is to preside in the courts of the Church. We have the promise and pledge of his presence and presidency. Read the formal announcement of the decisions and conclusions of the General Assembly at Jerusalem: "It seemed good to the Holy Ghost and to us." Let us invoke his presence as counsellor, that all our deliverances may be sealed with his approval. With his guidance and benediction, our work cannot be in vain. And this is our encouragement. We are not the servants of a dead Christ, but the followers of a mighty conqueror—yea, of him of whom the prophet inquired: "Who is this that cometh from Edom with dyed garments from Bozrah—this that is glorious in his apparel, travelling in the greatness of his strength?" Hear the answer: "I that speak in righteousness—mighty to save." There is a rock upon whose summit falls the lightning

bolt, and whose base is washed by the waters of the Mediterranean. For years it has stood as a silent sentinal, guarding the narrow passage between two great seas. In times of peace the frown is lifted from its brow, but in times of war it is the dread of nations. There it stands to-day the wonder of the world. It has for cycles withstood the surging of the sea; and for centuries it has defied the assaults of men. And yet Gibraltar, sea girt and impregnable Gibraltar, must go down and forever disappear under the touch of that angel whose voice shall proclaim, "time shall be no longer." And men and honor and power and glory will go down with it to rise and reign no more. But there is another Rock which rising from a sea of blood, lifts its head even beyond the everlasting heights. It too is a silent sentinal, guarding the narrow passage between two worlds, the wonder of men and of angels. At its base the waves of passion and unbelief have wasted their fury. Upon its summit have fallen the flashings of divine wrath, and in its riven side have been kindled the very fires of hell. And yet it stands and will forever stand, the Rock of Ages! That Rock is Christ, Christ the man, Christ the God, Christ the God-man. Our King, our exalted Prince and Saviour, who as one has said: "being the holiest among the mighty! and the mightiest among the holy, lifted with pierced hands empires off their hinges, turned the stream of centuries out of its channel and still governs the ages."

This mighty conqueror will "make an end of sin and bring in an everlasting righteousness." "For he must reign until he hath put all enemies under his feet."

The Charlottesville Dedication.

Sunday, May 15th, 1898, was a red letter day in the history of the Presbyterian church of Charlottesville, Virginia. The early morning gave promise of a storm, but after a slight rain the apprehended danger disappeared, the rain ceased, the air became cooler and the day was in every way propitious. At 10 o'clock streams of people were wending their way toward the church, increasing in numbers, and when 11 o'clock came the building was filled, including the body of the church, the galleries, and the Sunday-school room which opens into the auditorium.

This is the third building which has been erected by the congregation of the Presbyterian church of Charlottesville as their place of worship; the first was built in 1827, and the second in 1856, on the lot immediately opposite that on which the new building stands. The new church is a beautiful brick structure, occupying a space of 100 by 110 feet, it has a side entrance intended for the use of the Sunday-school, which also leads to the body of the church; the main entrances to the building are on Market Street, with a side entrance to the pastor's study, the ladies parlor, session room, choir, and gallery. The style is Gothic and Romanesque, finished in natural wood, dome ceiling, paneled with wood, and grained rafters; the body of the church is in the form of a cross, galleries occupy the four naves, and are approached from hall-ways on three sides, the pulpit is in the west end, with the choir loft in its rear, above; the Sabbath-school room; Bible Class and Infant Class rooms are on the south, and the Sabbath-school room can be made a part of the audience room by means of large sliding partitions; the pews are arranged in semi-circular form centering on the pulpit; the coloring of the glass is chiefly light amber, interspersed with very light purple; all of the hardwork, pews, pulpit and furniture are of light wood; the artificial lightings are combination gas and electric; a very large and beautiful chandelier hangs from the center of the dome, with uniform fittings throughout the entire building. The whole building is handsomely carpeted; and every arrangement for convenience, comfort, and accommodation of the congregation, its societies, and the Sabbath-school, at times of stated worship, social gatherings, church courts, or festivals have been provided. The first brick of this church was laid May 19th, 1897, the corner-stone on June 24th, 1897, and the entire work has been completed without accident, or any serious delay within a

year, in the best, and most substantial manner and most elegant finish, at a cost of \$30,000, all provided for and paid. The several committees who have had charge of the various parts of the work, deserve and have the highest commendation and heartiest thanks of the entire congregation, who are outspoken in their praise of the persistent, efficient, and untiring zeal and labor in the performance of the duties assigned them.

At 11 A. M. Rev. W. W. Moore, D. D., of Union Seminary, and our pastor, Rev. G. L. Petrie, D. D., entered the church, and the services began with an organ solo by Mrs. A. B. Montz; the 24th Psalm, an anthem, was beautifully rendered by a large choir of good voices of our own, and the different denominations of our city; the opening prayer by Dr. Moore was followed by the congregational singing of hymn 584,

'Blest, Jesus, come Thou gently down
And fill this hallowed place.'

Dr. Moore then read a part of the 8th chapter of 1st Kings and offered prayer to the King upon the Throne, for the presence and blessing of the Holy Spirit on the place and upon the peoples who should gather within these walls.

The congregation then sang hymn 568,

'Here in Thy name, eternal God
We build this earthly house for Thee.'

Dr. Moore preached from Rev. i., 5—"The Prince of the Kings of the earth." No one surpasses Dr. Moore in simplicity and beauty of diction, in eloquence, elegance and purity of thought, nor speaks with greater unction of the Spirit, and with more effect upon the people. Every one in that congregation of 1,500 people listened with closest attention, and every one declared they had never heard the truth presented in more powerful and attractive manner.

After the sermon the chairman of the committee in charge of the erection of the church came forward, and in the presence of the congregation delivered the keys of the building to the trustees of the church, and the congregation responding to the usual questions in a satisfactory manner, our pastor declared the building dedicated to the worship of the Triune God, and offered the prayer of dedication.

A history of the new building, its cost, and its completion was read by Mr. George Perkins, one of our elders. Another beautiful anthem—"The Land to which we go"—was most excellently rendered by Miss Goodwin and Mr. Frank Abbott, with the chorus by the entire choir. After which the congregation sang the long-meter doxology, and were dismissed with the benediction by Dr. Moore.

Thus another building has been set apart for the worship of God, and another temple stands to mark the advance of the kingdom of Christ; and if the presence of the Holy Ghost fills the house, blessings for eternity will be the portion of those who gather within its walls, and sincere and humble prayer and devout and holy praise. But all of this privilege and blessing may be largely attributed to the faithful, earnest, and acceptable ministrations and labors among this people for nearly twenty years of our beloved pastor, the Rev. Dr. George L. Petrie.

Dr. Moore preached again to a very large and intelligent congregation in the evening, and gave us another very able discourse from Exodus xiv., 4—"And the people shall go out and gather a certain rate every day." *

Missionary Cottage at Chautauqua.

Missionaries of the Presbyterian churches who wish to visit Chautauqua the coming season, are invited to occupy rooms, free of expense, in the cottage connected with the Presbyterian House at Chautauqua, for two weeks in July or August. The number of rooms is limited, and early application should be made so that as many as possible can be entertained. If there is room, after providing for such missionaries, young men, sons of missionaries of the Presbyterian Boards and Committees, who wish to pursue some course of study at Chautauqua, and any Presbyterian minister and wife, or the widow of any minister under the care of one of the Boards of our Church, will be received. Address, Presbyterian Missionary Cottage, Post-office box, No. 1, Chautauqua N. Y.

MRS. E. A. SKINNER, Sec.