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This Week

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A **FALLEN** vine is a pitiful sight. It was designed to be upright, and grow and flourish in the air and sunlight. It was to find its life and joy clinging to the strong trellis, and waving its green banners above, to bear abundance of clustering grapes, beautiful to the eye and sweet to the taste. But a storm of wind, or a thoughtless hand, has torn it from its place, and it lies, grovelling on the ground, living wretchedly among the weeds and briars; and its tendrils clinging to whatever it can find of all lowly and refuse things. And there will be no purple fruit to gather in the summer days. It is trampled upon and likely to perish.

When we found the fallen vine, with its glory gone, and its hope departed, it was an immediate impulse to lift it up again. Very gently the tendrils were removed from the rubbish, and the vine lifted from the damp ground and brought to its place beside the trellis. Some of its arms we drew around the bars made for its support, and then with cords that would not bruise we bound it to its upright place. The vine is itself again, and like its companions, looks up with hope to the warm days of its growth and beauty and fruit. Already there are buds that tell of the new life coming up in the sap and giving sure promise of the happy days to come.

Fallen vines of humanity are not rare in our world of sin and evil; and these are infinitely more pitiful than any fallen grape vines. But they are very much like them. They have lost their hold on the strong things of truth and grace, of principle and self-respect, and are grovelling amid the soiling refuse of a bad world. The tendrils of desire have taken hold on the things of sense, the love of money, of passion, of selfish good, of the things of time and sense. They are not aspiring. Their hopes are set on things below. And they are soon trampled upon, and crushed under the heavy wheels of the world's progress. There will be no green leaf, nor ripe fruit, and soon they will perish.

It is the Christian religion that is sent upon the errand of pity and patient effort to lift up the fallen ones. It brings the strong supports of the truth and love of God in Christ his Son. They are brought down to be near the lowliest of all the children of sin and human degradation. Love, Christ's love, in the hearts of his people, is seeking the poor, fallen and trampled soul. Gently, patiently, to lift up again, and secure firmly to principle and self-respect, protecting in time of storm and guarding against

every ruthless hand; this is our mission to the many downcast and helpless ones. Then when the sun comes back the life rises, and our Lord will one day find the fruit which he desires. "He shall see of the travail of his soul and be satisfied."

DR. TORREY is preaching to great multitudes at the Albert Hall, London. On Sunday evenings as many as ten thousand are unable to obtain admission. At noon, a business men's meeting in the large hall of the Cannon Street Hotel is held. Full assemblies of well-dressed business men hear the earnest preaching of the Word, and well-known men, prominent in business circles, preside. Extensive revival interest is reported at a number of cities and towns, at Leeds, St. Just, and at other points.

THE **CENTRAL** has been giving its readers this winter some very valuable papers. We have had those very suggestive papers by Dr. Robertson Nichol on "The Country Minister's Library," and Dr. Vaughan's able and thorough discussion of "The Proposed Alliance," and Dr. McIlhaine's valuable statements on "Marriage and Divorce" in the Laws of Virginia. This week we begin a series of papers by Dr. W. M. McPheeters, of Columbia, which will be about the foundations of our church, and its doctrinal position. These things ought to be read, with all the rest of each number, and then filed away, until our index for 1905 closes the volume. A growing number of ministers and laymen are keeping the year's file.

SUNDAY, May 21st, has been appointed as the day for the observance of the four hundredth anniversary of the birth of John Knox. It will be observed in all English-speaking lands. The Scotch churches invite the co-operation of other church bodies of the Presbyterian order in these services. Knox is the spiritual and ecclesiastical father of most of the presbyterially governed churches of America. To him their insistence upon an educated ministry is largely due. Next to Calvin, he was most influential in creating both the order and the doctrinal formularies of the Presbyterians of Scotland and America, and the occasion will not be allowed to pass unimproved on this side of the Atlantic.

ALL of our readers will be glad to hear of the prospect of a new and handsome building for one of our Richmond churches. The Church of the Covenant, Dr. Stewart, pastor, has toiled long and faithfully in their field in the West of the city. They need the new building now, for the membership is sixty more than the number of seats in the present building. They deserve it for their patience and self-denial. They have a particularly eligible site, fronting on the beautiful Howitzer Place. The building for which plans have been prepared is appropriate to their wants, dignified in appearance, and will be an ornament to the whole section. People of all the Presbyterian churches will help in accomplishing this most desirable end.

ANOTHER handsome improvement contemplated is that now before the Third Church, Dr. R. B. Eggleston, pastor. This church is also full, and urgently needs extension. It is proposed to extend the building to the front,

for which there is happily room, and erect a handsome front on the street, with a tower and entrance at the corner. This will give the needed enlargement of space in the auditorium, and in the Sunday-school hall, which is crowded to excess. It is gratifying not only to have such handsome improvement in the appearance of our churches, but to know that they come from the necessities of growth in membership and attendance.

THE free pew system grows among the churches, as distinguished from the plan of pews owned by occupants or rented to them. No pews are rented or assigned, and there is no sitting whose use depends upon the financial relation of its occupant to the church. Assignment by common consent is generally allowed, for the convenience of all, and that families may get together. The father wants his boys to know where they are expected to be at the hour of service. Ushers are instructed to show visitors to seats not usually occupied by any one family. But if one finds his usual seat occupied he is to yield cheerfully and find another seat. It is hoped to make the house of God more open to all comers thereunto, and to make the stranger feel at once at home in the Father's house. Financial support is found in some other way.

THE **CENTRAL PRESBYTERIAN** is receiving very generous appreciation from various sections of the church. A brother in *Tennessee* writes:

"I have found nothing for a year that has given me as much clear satisfaction as your editorials and Dr. Vaughan's great paper, nobly standing to the front in defence of grand old truth. It cannot fail of its reward; and I am glad to say that we of middle Tennessee are solidly with you. May the Power from above guide you!"

And *North Carolina* writes:

"Amen to your editorial on 'Ministerial Raiment.' A minister's dress is insignificant compared with his message."

BEREA COLLEGE, in the mountain section of Kentucky, is a Presbyterian institution, doing a missionary and educational work, with the support of some good people who live far away in the North. The scheme has been one of zeal, but certainly not according to knowledge. It has been attempted to bring into the same building and class-rooms white and black, male and female. And the whole plan was offensive to every part of the State. It was directly contrary to the fixed conviction of the people of intelligence and self-respect that there must be no amalgamation of the races. A law of the State, enacted a year or two ago, prohibited such mingling of the races in institutions, and Berea College came under its ban; the law's penalty, a fine of \$1,000, was inflicted, and the zealous, misguided managers have taken an appeal. Yet in Kansas, the Governor, with weak apologies, has signed the bill providing for separate schools in Kansas City for whites and blacks. And in Marion, Mass., the Town Council is debating a plan for the employment by the town of white men only. The fact is, the conviction is the same North and South, that there must be no miscegenation, and all intelligent and generous aid to education and missions should recognize the conviction.

March On, My Soul.

March on, my soul, nor like a laggard stay.
March swiftly on, yet err not from the way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.
Follow the marks that they have set beside
The narrow, cloud-swept track, to be thy guide;
Follow and honor what the past has gained,
And forward still, that more may be attained.
Something to learn, and something to forget;
Hold fast the good, and seek the better yet;
Press on, and prove the pilgrim-hope of youth—
That creeds are milestones on the road to Truth.
—Henry Van Dyke.

The Committee of the Southern Presbyterian Church and the Pittsburg Conference.

As there seems to be some misapprehension as to what our committee did at the Pittsburg Conference, I feel it to be my duty, as chairman of the committee, although opposed to the scheme of federation, which all the other members of the committee favor, to make a few explanatory statements.

1. It is a mistake to suppose, as has been asserted, that our committee is making any attempt to forestall the action of our Assembly on the subject of federation. It is not my business to speak for the other committees of the conference, but I think I may safely say that it was no part of the purpose of the conference to restrict in any way the action of the churches represented. Of course, our Assembly can, and will, do with the Articles of Federation whatever it may please. It never occurred to our committee to attempt to interfere with its sovereignty in the matter.

2. It is a further mistake, I believe, to suppose that our committee favored federation as a means of securing ultimate organic union with the Northern Presbyterian Church. It is true that I did not hear all the members of our committee express themselves on this point, but so far as any of them did express themselves, they favored federation to prevent organic union.

3. It is a still further mistake to suppose that, in the private, informal and unofficial conference held by our committee with the committee of the Northern Presbyterian Church, the Assembly's instructions to our committee were disregarded. Our committee was politely invited by the committee of the Northern Church to meet them socially and informally in the parlor of the hotel where we were both lodged. We felt that the invitation, courteously extended, could not properly be declined. It was apprehended, however, that the subject of organic union might come up for discussion, and, therefore, our committee, before going to the conference, unanimously resolved, without debate, not to consider it. After the conference met, however, we were earnestly urged by the Northern committee to tell them what our objections to organic union were. We told them we were not there for that purpose, but, as they respectfully insisted on knowing, the obstacles in the way were plainly and somewhat fully stated. No attempt was made by any member of our committee to minimize them, or to induce the Northern committee to undertake to remove them. I can give only my own impression as to the result of the conference, and that was that we were as far apart at its close as we were at its beginning.

4. It is a still further mistake to suppose, as has been intimated, that when our committee joined with the other committees of the conference in suggesting a continuance of the conference, we were thereby asking that we be continued in this service. It never occurred to the committee, of course, to make any such request.

I may add, in response to "Presbyter," in the *Christian Observer*, asking for an exposition of the purposes of federation, that that would come more properly from the other members of the committee, who are in favor of the scheme. G. B. STRICKLER.

It is interesting to notice the large amounts given for benevolent and missionary purposes in some of the churches in the United States. The Presbyterian Church leads with \$17,000,000, the Episcopal Church coming next with \$15,000,000, the Congregational Church following with \$10,000,000. The article in the *Church Economist* from which the above figures are taken is interesting as showing the general advance of the Christian churches in the United States.

Marriage and Divorce.

II.

BY THE REV. RICHARD McILWAIN, D. D.

In coming now to the subject of divorce, it is necessary to distinguish between—

1. Limited divorce—*a mensa et thoro*—from bed and board, and
2. Absolute divorce—*a vinculo matrimonii*—from the bonds of matrimony.

You will be surprised to know that among the different States of the American Union there are forty-two general causes found for absolute divorce in one or another of these States. In a few States there is "omnibus clause allowing the court to grant a divorce for any cause deemed sufficient by it, and when it shall be satisfied that the parties can no longer live happily together." (Wright.)

It may be interesting, before I pass on to the standpoint of Virginia on this important matter, for me to indicate the position of the different churches, as it is given by Mr. Carroll D. Wright:

1. "The Roman Catholic Church and High Church Episcopalians allow no divorce for any cause.
2. "In English ecclesiastical, as well as in English civil law, the infidelity of the wife is the only ground of divorce. It is said that many American Episcopalians agree in this view.
3. "The Protestant Episcopal Church of America holds to the right of absolute divorce for the infidelity of either party, and this church as well as the bodies referred to in the first and second classes, also hold to separation *a mensa et thoro* for sufficient cause. Congregationalists, Baptists, and Unitarians have no authoritative ecclesiastical bodies, . . . but probably most Congregationalists and nearly all Baptists hold to that position, but the tendency is to a more liberal view.
4. "The great Presbyterian body (excepting the United Presbyterians, and perhaps the smaller divisions,) and the Methodist Episcopal Church, allow divorce for infidelity and for desertion, but rigidly draw the line at the latter.
5. "The Greek and Lutheran Church, and frequently exegetical writers and scholars, favor divorce for an indefinite number of causes."

Divorce *a mensa et thoro*.

In Virginia the grounds on which a suit may be brought for divorce from bed and board, and on which said divorce can be decreed, are *cruelty, reasonable apprehension of bodily harm, abandonment or desertion*.

In granting a decree from *bed and board*, the court may decree that the parties be perpetually separated and protected in their persons and property. Such a decree shall operate on property thereafter acquired, and upon the personal rights and legal capacities of the parties as a decree from the bond of matrimony, except that neither party shall marry again during the life of the other.

When a decree for a separation forever, or a limited period, has been made in a suit for a divorce from bed and board, it may at any time thereafter, upon the joint application of the parties and the production by them of satisfactory evidence of their reconciliation, be revoked by the same court which made it. And when three years shall have elapsed after the entering a decree for a divorce from bed and board, upon any other ground than that of desertion, and in any case where desertion is the ground for divorce when three years shall have elapsed from the time of such desertion, upon application of the party injured, and upon the production of satisfactory evidence, whether taken thereafter or in support of such application, the court may merge such decree for divorce from bed and board into a decree from the bonds of matrimony; provided the court shall be of opinion from the evidence taken in the suit and in the support of said application that no reconciliation has taken place or is probable, and that a separation has continued without interruption since the granting of such divorce.

Divorce *a vinculo matrimonii*.

The grounds on which a divorce from the bonds of matrimony can be obtained in Virginia are seven, and as follows:

- (1) Adultery.
- (2) Natural or incurable impotency of body existing at the time of entering into the matrimonial contract.
- (3) Where either of the parties is sentenced to confinement in the penitentiary (in which case no pardon granted to the person so sentenced shall restore such party to his or her conjugal rights).
- (4) Where, prior to the marriage, either party, without the knowledge of the other, had been convicted of an infamous offence, and where either party charged with an offence punishable with death or confinement in the penitentiary has been indicted, is a fugitive from justice and has been absent for two years.
- (5) Where either party wilfully deserts or aban-

dons the other for three years, such divorce may be decreed to the party abandoned.

(6) Where, at the time of the marriage, the wife, without knowledge of the husband, was with child by some other person than the husband; or,

(7) Where, prior to such marriage has been, without the knowledge of the husband, a prostitute, such divorce may be decreed to the husband; but no such divorce shall be decreed, if it appears that the party applying for the same has cohabited with the wife after knowledge of the fact that she was with child or had been a prostitute as aforesaid.

In granting a divorce for adultery, the court may decree that the guilty party shall not marry again. . . . But for good cause shown, so much of any decree as prohibits the guilty party from marrying again, may be revoked and annulled at any time after such decree, by the same court by which it was pronounced.

Whoever prints, publishes, or causes to be printed, published, etc., any offer to procure divorces, or the severance, dissolution or annulment of any marriage, or offers to engage as attorney or counsel in any suit for alimony or divorce, either in this State or elsewhere, shall be deemed guilty of a misdemeanor, and on conviction shall be fined not less than \$100 nor more than \$300, and the person so convicted shall, in addition to the above penalty, be disbarred from practicing as an attorney in the courts of this Commonwealth.

In order to maintain a suit for divorce, one of the parties must have been domiciled in this State at least one year at the time of bringing such suit; such suit shall be heard in a court of equity and as other suits, except that the bill shall not be taken as confessed; the cause shall be heard independently of the admissions of either party and all depositions taken in the State shall be before a commissioner in chancery.

Pending the suit, the court in its discretion may make any order that may be proper to compel the man to support the woman, or to carry on the suit, or to provide for the custody and support of minor children.

The court, on dissolving marriage, may decree as to the estate and maintenance of the parties and the maintenance and custody of children, and may make provision for the revision of the decree.

COURT PROCEDURE.

My authority, so far, has been the Code of Virginia, Annotated. A few sentences from Barton's Equity Practice will put you in possession of information about court procedure in such cases:

"Jurisdiction of bills for divorce belongs exclusively to the circuit and corporation courts in chancery.

"Such suits are instituted and conducted as other suits in equity, except that the bill shall not be taken as confessed; and whether the defendant answer or not, the cause shall be heard independently of the admissions of either party in the pleadings or otherwise. The purpose of these provisions of the statute was to prevent a decree being obtained by collusion of the parties.

"The defendant, in every case, may respond to the charges in the bill in his answer, and he is entitled to the benefit of it."

The matters of alimony and the care of the children are entirely at the discretion of the court.

(To be Concluded.)

The Independence and Spirituality of the Church Historically Considered.

I. DOCUMENTARY HISTORY OF DEVELOPMENT OF DOCTRINE.

BY THE REV. W. M. MCPHEETERS, D. D.

The time is upon us when the doctrine of the Independence and Spirituality of the Church needs to be studied in the calm, clear light of "documentary history." By "documentary history" is meant, of course, the various writings of one sort and another in which are set forth the views upon this important subject that from time to time have found more or less acceptance in the Church, or in this or that branch of it. Of course an absolutely exhaustive exhibition of the literature of this doctrine is not contemplated by the present writer. He purposes confining his examination of the subject within comparatively narrow limits. For one thing, his survey of the history of opinion will be confined to the period between the years 1776 and 1876. It will be further restricted to the views that have found acceptance in the Presbyterian Church. Finally, he purposes taking account only of such and so many documents dealing with this doctrine as will ensure to his readers a full and clear view of the course of opinion regarding it in the body mentioned. These essential documents will be found to be few in number, and not of inordinate length.

The question, then, to be dealt with is this, What, as a matter of fact, has been the course of opinion in the Presbyterian Church in this country in reference

to what is commonly known as the Independence and Spirituality of the Church; or, to put it more compendiously and popularly, in reference to the province of the Church; or, to state it, perhaps, more simply still, in reference to the relation of the Church to Societies and Movements for Moral Reform, and to the Civil Government? This is the question, and the only question with which we shall deal. And the method pursued will be as nearly as possible purely expository and historical. No attempt will be made to defend or formally to commend any view. Nor will any be made to disprove or formally to discredit any view. What the writer desires, and shall endeavor to do, is to get the facts of the history of opinion upon this subject before his readers. To let them know what positions have been taken in reference to the relation of the Church to Societies for Moral Reform and Moral Movements, and to Civil Government, by whom these positions were taken, when they were taken, and why they were taken. He purposes to give his readers this information not in his own words, nor for substance merely, but in the very words of the persons who themselves formulated the positions to be passed under view. Whatever the writer himself may add will be merely of the nature of expository comment upon a text that the reader will have under his own eye.

Such a documentary history of the development of the doctrine of the Church's independence as is here proposed will, it is hoped, answer several useful purposes. Should it do nothing more than direct intelligent and thoughtful attention to this great doctrine itself, much will have been accomplished. But it ought to do more. The doctrine is one thing, and the history of its development is another. No doubt the doctrine itself is the great thing, and one reason for studying it historically is just because we can in no other way obtain quite so clear a conception of its real content and significance. But the history of the development of this, as of every other doctrine, has an importance of its own. And the facts of this history it behooves us all to know. To be willingly ignorant of them, is to court misconceptions which may bring with them grave practical consequences. Further, it must be added, that comparatively few seem to be at all adequately acquainted with the actual course of the development of this doctrine in the American Presbyterian Church, outside of which, indeed, the doctrine has had but little development since the days of Constantine the Great. Let us turn them to the history itself.

A statement from the pen of Dr. Charles Hodge will furnish us with a convenient point of departure. Writing in the *Princeton Review* for October, 1863, he says:

"Since the time of Constantine, in no part of Christendom, and by no denomination, has the ground been assumed, until a recent period, that the State and Church should be separate and independent bodies." (Cited in *Church Polity*, page 116.)

Now this of itself is certainly a sufficiently startling statement. It is not only startling but significant. From the days of Constantine to the year 1863 was about a millenium and a half. During that long period many mighty spiritual revolutions took place, among others the Reformation of the sixteenth century. During that time men like Augustine, Anselm, Luther, Calvin, Wesley, and a host of others with minds almost equally great and equally active appeared and did their work for Christ, his church and his truth. During that period many precious and important doctrines were dug out of the Word of God, and embodied in the historic "Creeds of Christendom," among them those contained in the immortal Confession of our own Westminster Fathers. And yet, Dr. Charles Hodge, writing, as we have seen, in October, 1863, says: "Since the time of Constantine, in no part of Christendom, and by no denomination, has the ground been assumed, until a recent period, that the State and Church should be separate and independent bodies." In other words, a position which, if assailed to-day, would precipitate a revolution, was never even brought to the surface in any of the many spiritual revolutions of the past; a position which we of to-day have come to regard as the veriest commonplace, escaped the attention of all the great thinkers of the past millenium and a half, and found no place in any of the great symbols of the symbol-framing seventeenth and eighteenth centuries. It ought not to surprise us, then if when this doctrine born out of due time, did start upon its course of development, it did not attain its completest and justest statement at a single bound. At any rate, the historical fact is that it did not.

And now it must be added that Dr. Hodge's words, though true for substance, and in the sense in which he intended them, may nevertheless, easily mislead. For Constantine's famous words to the bishops, "You are bishops as to things within the Church; I, as to things without," is of itself witness to the fact that even that great confounder of the temporal and spiritual spheres recognized the fact that the State and the Church were in some sense "separate and," even to

some extent, "independent bodies." In fact, if a sound and fruitful doctrine of the independence and spirituality of the Church consisted merely in the formal verbal recognition of the great fundamental fact of the existence of "two distinct governments," one temporal and one spiritual, then Dr. Hodge's remark would be contrary to the facts of history. For, two centuries or more before it was penned, "Archbishop Usher, of the Anglican Church declared expressly, 'God hath established two distinct powers upon earth. The one, of the keys, committed to the church; the other, of the sword, committed to the civil magistrate. That of the keys is ordained to work upon the inward man, having immediate relation to the remitting or retaining of sins. That of the sword is appointed to work upon the outward man yielding protection to the obedient, and inflicting external punishment upon the disobedient. Let this, therefore, be our second conclusion: That the power of the sword, and of the keys are two distinct ordinances of God; and that the prince hath no more authority to enter upon the execution of any part of the priest's function, than the priest hath to intrude upon any part of the office of the prince.'" (Cited by Dr. Stuart Robinson, in his *Lecture on Relations of the Secular and Spiritual Power*, 1859, page 19.)

And the author from whom this language of Usher has been cited, goes on immediately to add: "In like manner the expounders and advocates of the Presbyterian theory in the Westminster Assembly, against theories of Erastianism and Independency, not only insisted upon the distinctions between powers secular and spiritual, but proceeded to run out in detail the contrast," etc. (*Lect. ut sup.* page 17.) And yet, despite this fact, both the Scotch Presbyterians, and the great Usher were, and continued to be, not only content with, but active supporters of a modified Erastianism.

Undoubtedly, then, unless Dr. Charles Hodge's statement is utterly misleading, a sound doctrine of the independence of the Church does not consist in a mere recognition of the fact that Church and State are "two distinct" and separate "governments." It lies rather, as Dr. Stuart Robinson well says, "in drawing the proper inferences" from this great fundamental fact. These neither the Anglican Archbishop nor our own Scotch spiritual forbears perceived. Hence both the great Churches which they respectively represented sustained and continue to sustain relations to the State which have always been a menace, and not unfrequently have proved a positive blight to their highest interests. The doctrine, though held in germ by both, proved in the case of both to be but an arrested development. In the case of both, and particularly in that of the Anglican Church, this doctrine has, for the most part, remained a mere potentiality, and never become a real power. If this has not been true of the Scotch Church to the same extent as it has of the Anglican, it has been because the latter has more often than the former acted upon certain inferences which it has never formally drawn; or perhaps it would be nearer the mark to say has in certain emergencies drawn inferences from the great fundamental fact of "two distinct powers" which it has never formally embodied in its Confession. At any rate the important fact to be borne in mind here is that the first generally recognized development of the doctrine of the Church's independence took place with the drawing, and in the drawing of "the proper inferences" from the great fundamental fact that the State and the Church are two distinct and separate governments.

Columbia, S. C.

Charlotte Young People's Conferences.

By OUR SPECIAL CORRESPONDENT.

The Young People's Conference on the Bible and Christian Work for Mecklenburg Presbytery, held in Charlotte, N. C., February 22nd-26th, was an occasion of the deepest interest to the whole section where it was held. The programme, as originally planned, was carried out almost in every detail. During its sessions there were present about fifteen ministers from Mecklenburg Presbytery and ten from elsewhere. Thirty-three churches were represented by some thirty-nine delegates. Delightful hospitality was extended by the Presbyterians of Charlotte. The addresses were delivered in the Second Presbyterian Church, which was more than once crowded. The details were planned by the Sabbath-school and Young People's Department of the Committee of Publication, and were executed in fine style by committees of women and men in Charlotte. The expenses were paid from a fund raised in the city.

THE PURPOSE.

The underlying and controlling purpose of the Conference was to present to the young people of the Presbytery the strongest and most wholesome teaching obtainable on all subjects affecting their life and work in the church, illustrated and enforced by a carefully planned display of literature and an elaborate exhibit

of missionary curios, and accompanied by the singing of the great hymns of the church.

BIBLE STUDY.

The basis of all the work was the Word of God. Each morning, at 10 o'clock, there was a Bible hour. Two hours were taken by Dr. Henry Alexander White, of Columbia Seminary, on "St. John and His Message," and one hour by Rev. George H. Cornelson, Jr., of Concord, N. C., on "Bible Study for Spiritual Growth." Dr. C. Alphonso Smith, of the University of North Carolina, spoke on "The Beauty and Unity of the Bible."

PRAYER.

To promote interest in and practice of prayer, Dr. Russell Cecil, of Richmond, Va., spoke on "Prayer and Spiritual Growth" and "Prayer as Intercession." Before the Conference met a Prayer Circle of one hundred earnest Christians had been praying for several weeks for the outpouring of the Holy Spirit on the meetings. During every session frequent prayers were offered.

PRESBYTERIANISM.

For the instruction and inspiration of the delegates in our own church life, Dr. E. W. Smith, of Greensboro, N. C., spoke on "Presbyterian Doctrine"; Dr. J. K. Howerton, of Charlotte, on "Presbyterian Government"; Dr. T. C. Johnson, of Union Seminary, of "Presbyterian History"; Dr. A. J. McKelway, of the *Presbyterian Standard*, on "Home Presbyterianism"; Dr. M. D. Hardin, of Charlotte, on "Presbyterianism as a World Power."

LIFE AND WORK.

Concerning the practical side of religion, Rev. W. L. Lingle, of Rock Hill, S. C., spoke on "The Pastor and His Young People" and on "The Session and the Young People"; Dr. D. Clay Lilly, of Winston-Salem, N. C., on "Christian Giving"; Dr. A. L. Phillips on "A Model Presbyterian Sunday-school" and on "The Committee Work of a Young People's Society"; Dr. S. L. Morris, Secretary of Home Missions, on "The Assembly's Work in the Southwest"; Rev. J. O. Reavis, Secretary of Foreign Missions, on "The Forward Movement and the Young People"; Dr. A. T. Graham, of Davidson, on "The Choice of a Life Work."

MISSIONARIES.

Rev. K. V. Sasakura, pastor of the Presbyterian church in Nagoya, Japan, was kept busy day and night answering questions, and delivered several addresses on Sunday. Rev. W. H. and Mrs. Sheppard were present several days, speaking and singing whenever requested, to the edification and delight of all who heard them.

CHRISTIAN EXPANSION.

To illustrate the growth of the Christian Church from the ascension of Christ to the present, Rev. S. M. Johnson, of Charlotte, N. C., used the stereopticon with a set of pictures at once very beautiful and instructive. His explanations were greatly enjoyed. His is the only collection of pictures to be had for this purpose. Colleges, schools, churches and conventions may well correspond with him.

MUSIC.

A small collection of favorite hymns and tunes from our *Psalms and Hymns* was used for singing, which was led by Dr. C. G. Vardell, President of the Southern Presbyterian Woman's College and Conservatory, Red Springs, N. C. This feature of the Conference was specially enjoyed.

THE EXHIBIT.

The City Hall, the largest available hall in Charlotte, was secured for the exhibit. Seven large booths were erected for the display of missionary curios. They were handsomely decorated with bunting in national colors of the countries where our church has missions. The hall was beautifully hung with American colors, radiating from a huge Japanese umbrella at its center. In the booths, during all the time the exhibit was open, were committees of ladies, who were ready to explain the various articles illustrating the religion, art, manufactures and customs of Mexico, Cuba, Brazil, China, Japan, Korea, Africa, and Home Missions. The stereopticon was used effectively to supplement the curios. For an hour before the first opening of this exhibit the entrance to the City Hall and the street in front was literally packed with a crowd of people of all ages, eager to see the wonderful things within. Hundreds, perhaps thousands, of people here came face to face with visible evidences of the world's need and the church's expansion. On tables around the hall there was a well arranged exhibit of literature in explanation and illustration of church work.

THE MISSIONS.

In one corner of the hall the Assembly's work for girls was provided for in a beautiful, cozy corner, elegantly decorated, and supplied with literature concerning the work. Here could be seen various articles

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No. 12.

This Week

Violets and Acorns.

SPIRITUALITY IN AMERICAN CHURCH.

GOD'S HAND IN HISTORY.

WEST HANOVER MISSION UNION.

PRESBYTERIES AND REVIVAL.

JESUS THE GOOD SHEPHERD.

THE CHANGE OF THE SABBATH.

IS THE MINISTRY BELITTLED BY THE CHURCH?

THE DIGNITY OF THE CHURCH.

THE violets came first in the race, and were out last week in the green edges of the borders. Then the crocuses came up out of the grass, with many colors; and to-day the jonquils are hanging out their yellow flags. They are all saying, these brown bulbs so long in hiding, "Here we are; we told you so!" The winter did not destroy them, long and cold as it was. And now they have kept their promise and have come to their appointment at the vernal equinox. They are the sweet forerunners of all the floral train, and give us a sure hope of all the others who are yet to come. They are the promise and assurance of beautiful spring and of glorious summer.

On Saturday evening, when we found the jonquils in the corner of the yard, and the crocuses in the lawn at Laburnum, we found also under the oak trees a handful of splendid acorns. They were half-hidden among brown and rattling leaves, as if the spring was not for them. Crocuses and violets for the new year and acorns for the old. The spring flowers spoke of the future, and the acorns of the past. Violets were for prophecy and expectation, and acorns for memory and history. The flowers give assurance of life and growth and beauty in days to come, while the acorns tell of the slow growth of the oaks, great and majestic, and all the changes which they had seen through many years.

But the acorn has the future also, for in it is folded away the life and form of another oak tree. From these acorns the forest will be renewed and perpetuated. Trees will grow up through many years to come, to bear each year a sea of green leaf, and to brave the blasts and storms of many winters. They will be the beams of great houses, and the ribs of great ships, and give strength and vitality in a thousand forms through long years to come. The acorns of last year are our hope of the largest things in the years before us. They have no color, nor fragrance, but they will do more for the world than all the flowers can do.

Out of the past grows the future. History has in it the promise and power of the things to come. The future is very much what the past has prepared for it and directed it shall be. If it is a great folly to dwell only on the past, and insist that to-morrow shall be just the same that yesterday was, it is as great folly to forget the past and its lessons, and dwell only on the new things of each coming day. The man who looks backward only is the conservative, the unprogressive; and he who sees only the future is the radical and the revolutionist. We gladly welcome the violet, but we honor and cherish the acorn also.

It is shown that the Methodist Church, North, which has been most pronounced and radical in its deliverances about the colored people, has yet separate Conferences on the same ground for the two races, white and black. There is, for example, in Philadelphia a Conference for the whites, and the Delaware Conference for colored ministers and churches, covering the same territory.

It will be gratifying to the friends of Washington and Lee University, and to the friends of education in Virginia and the South, to know that Mr. Carnegie will give \$50,000 for a library building, on condition that a like amount be raised as an endowment fund for maintaining the same. From the days of George Washington this institution has been the recipient of many noble gifts. Under President Denny, the University has an increased attendance, and is doing the best of educational work.

THE *Presbyterian*, of Philadelphia, has published a supplement, containing a variety of the vigorous editorials and contributions, of some months past, against the union with the Cumberland Presbyterian Church. Dr. B. B. Warfield, Dr. F. L. Patton, Dr. John Barbour of Kentucky, Dr. Herriek Johnson, are among the writers. There are papers also from the Cumberland Church. The conservative elements in the Presbyterian Church, North, are much alarmed at the prospect of the union, and are doing all that they can to defeat it.

THE meeting of the Executive Commission of the Pan-Presbyterian Alliance, American Section, will be held in Nashville, Tenn., on March 29th and 30th. There will be twelve Presbyterian bodies represented at the meeting. The Presbyterians of Nashville are making elaborate preparations for the entertainment of the visitors. Among the members from the Southern Church are Dr. F. R. Beattie, Dr. A. W. Pitzer and Dr. R. H. Fleming. We do not find in the Minutes of our Assembly a complete list of the members of the Executive Commission.

MIDSHIPMAN ARROWOOD, of whom we made mention last week, was tried by a naval court-martial at Guantamano, Cuba, was found guilty of the charge of desertion, and sentenced to be dismissed from the navy. The proceedings are to be reviewed by the President. The father of the young man, in a letter to the Department, said that his son had deserted on his advice, and because the young man found it impossible to live with men leading such lives as his brother officers. This letter has not been made public, nor has there been any publication of the proceedings and testimony presented at the court-martial in Cuba. It was probably the only solution of the case, so far as the young midshipman was concerned, that he should be dismissed. But the public will no doubt desire that the whole matter be brought to the light.

THE college and theological seminary of the Presbyterian Church of Mexico are at Coyoacan, one of the suburbs of the City of Mexico. On a late trip to Mexico, Mr. John H. Converse, of Philadelphia, visited the seminary and became much interested in its work. On his return Mr. Converse gave the Board of Foreign Missions in New York \$50,000, of which amount

\$4,000 is to be used for the Presbyterian school for native workers in Manila, \$6,000 goes to a hospital and two missionary homes at Hunan, China, and \$40,000 to the Mexican institution. Additional land will be purchased, and a college building erected, which the college authorities will name Converse Hall. There are about fifty students in the college and seminary, and the courses pursued by them include the sciences, literature and languages, history and theology. It is the aim to give Mexico a Presbyterian college which will rank with the institutions of the church in the United States and in other parts of the world.

A CORRESPONDENT of the *Presbyterian*, Philadelphia, the Rev. Dr. Peter Robertson, of Cincinnati, thinks that the proposed union of his church with the Cumberlands will imperil a possible union with the Southern Church. He writes:

"The willingness of our Church to entertain the proposition in question will make truly Calvinistic bodies shy of taking up the subjects of organic union with us. Besides, the distracting, disrupting influence of this Joint Committee on Fraternity and Union, which has run a ploughshare through the little Cumberland Church, will give 'a big black eye' to all such performances in future when the second sober thought sets in, as set in it will.

"The talk about coercing the Southern Church into terms of organic union by invading their territory in union with the Cumberland Church is consummate nonsense. The Southern Church is our kin, our brethren, our natural Calvinistic allies. Coerce them, forsooth! The Southern Church folks are fighters of the first water for what they believe. Coerce them, indeed, by the Arminian alliance proposed! You can just as easily dip up Niagara with a pint cup, or establish telephone communication with the man in the moon."

In the Legislature of Pennsylvania there has been pending a bill to repeal the old Sunday laws of the State, established in 1794, by which the Sunday's rest was secured to the multitude of toilers. The church people, and law and order classes, have been much aroused by the efforts to defeat the bill known as the McNichol bill. As it was evident that an element of Germans were at the bottom of the movement to destroy the Sunday rest, it was determined to fight fire with fire, and a German minister, Bishop of the United Evangelical Church, gave the movement a staggering blow at a public hearing by the Legislature. A correspondent of a Pittsburg daily writes of the scene:

"Bishop Dubs was born and educated in Germany. Three of his sons have been sent abroad for their education yet in his broken English, sometimes hard of understanding, he thundered out his protests against the Continental Sunday, which he knew, he said, was so dear to the German heart. 'Who comes here demanding the repeal of the American Sunday law?' shouted Bishop Dubs. He turned, first, appealingly, to the members of the committee, sitting in front of him. Then he turned and extending his long arms to the vast crowd surrounding him he shouted, with tremendous force, 'It is the Dutch.'

"It was a master stroke. The magnificent display of German American courage demanded applause, and everybody in the crowded Senate chamber joined in the uproar, which for the time was deafening. The old bishop realized that he had made a ten-strike. He wished, he said, that he could be allowed to finish in German, but that would not be American. He loved his fatherland as well as any German in or out of Germany. . . . The bishop asked how Germany would receive 500 or 5,000 Americans, should they go there and attempt to say how the German Sabbath should be observed. . . . When he finally yielded the floor, the McNichol bill . . . was dead beyond resuscitation."

Bells of Bethlehem.

R. W. GILDER, in *The Century*.

"I heard the bells of Bethlehem ring,—
Their voice was sweeter than the priests';
I heard the birds of Bethlehem sing
Unbidden in the churchly feasts.

"They clung and swung on the swinging chain.
High in the dim and incensed air:
The priest with repetitions vain
Chanted a never-ending prayer.

"So bell and bird and priest I heard;
But voice of bird was most to me.
It had no ritual, no word,
And yet it sounded true and free.

"I thought child Jesus, were he there,
Would like the singing birds the best,
And clutch his little hands in air
And smile upon his mother's breast."

Spirituality of the Church in America.

BY THE REV. W. M. MCPHEETERS, D. D.

II.—MEMORIALS OF HANOVER PRESBYTERY, 1776-1785.

The birth year of the development of the doctrine of the Independence and Spirituality of the Church in the American Presbyterian Church was 1776. The pioneers in the movement were such men as "James Waddell, whom Mr. Wirt has immortalized as 'the blind preacher,' William Graham, and Stanhope Smith, all of blessed memory, and all members of Hanover Presbytery, lying in the bounds of the, then new born, Commonwealth of Virginia. In October, 1776, Hanover Presbytery, under the leadership just named, laid before the Legislature of Virginia a Memorial, which has since become historic. With the presentation of this document, Hanover Presbytery entered upon a nine years' struggle for the Independence of the Church; a struggle which in October, 1885, was crowned with complete success. The Memorial of October, 1776, was followed up by three others, one in April, 1777, a second in May, 1784, and the third and last in October, 1784. In August, 1785, these were followed by a Memorial from the entire body of Presbyterians in the Commonwealth of Virginia. None of these Memorials are either prolix or dull. We who are the beneficiaries of the struggle made by the men of Hanover Presbytery can hardly fail to be interested to know the contents of these important documents. To be ignorant of them, is to be ignorant of how much we have to be thankful for; and also of how much we owe to those who have preceded us—hardy pioneers in the paths of true progress. But as these four Memorials are too long to be cited in full, we must be content to present some brief extracts from them. They are as follows:

First Memorial, October, 1776: . . . "We embrace" the Declaration of Rights (Mr. Jefferson's bill) "as the Magna Charta of our Commonwealth. . . . Certain it is that every argument for civil liberty gains additional strength, when applied to liberty in the concerns of religion. . . . We rather conceive that when our blessed Saviour declares that his kingdom is not of this world, he renounces all dependence upon State power, and as his weapons are spiritual, and were only designed to have influence upon the judgment and heart of man, we are persuaded that if mankind were left in the quiet possession of their unalienable rights and privileges, Christianity, as in the days of the apostles, would continue to prevail and flourish in the greatest purity, by its own native excellence and under the all disposing providence of God."

"We would humbly represent that the ONLY proper objects of civil government are the happiness and protection of man in his present state of existence: the security of the life, liberty and property of the citizens." . . . (*Foot's Sketches of Virginia*, Vol. I., pp. 323f.)

Second Memorial, April 25, 1777: "To judge for ourselves and to engage in the exercise of religion agreeably to the dictates of our own conscience, is an unalienable right, which, upon the principle that the gospel was first preached and the Reformation from popery carried on, can never be transferred to another. Neither does the Church of Christ stand in need of such a general assessment for its support; . . . and as every good Christian believes that Christ has ordained a complete system of laws for the government of his kingdom, so we are persuaded that by his providence he will support it to its final consummation. In the fixed belief of this principle, that the kingdom of Christ and the concerns of religion are beyond the limits of civil control, we should act a dishonest, inconsistent part, were we to receive any emoluments from human establishments for the support of the gospel.

. . . "if the Legislature has any rightful authority over the ministers of the gospel and it is their

duty to levy a maintenance for them as such, they are invested with a power, not only to determine, but it is incumbent upon them to declare who shall preach, what they shall preach, and to whom, when, and in what places they shall preach." . . . (*Ibid.*, p. 326.)

Third Memorial, October, 1784, against the proposal to incorporate the clergy of all denominations in Virginia:

. . . "the scheme of incorporating clergymen independent of the religious communities to which they belong is inconsistent with our ideas of propriety. . . .

. . . "it would naturally tend to introduce that antiquated and absurd system in which government is owned, in effect, to be the fountain head of spiritual influences to the church. . . . The real ministers of true religion derive their authority from a higher source than any legislature on earth, however respectable. . . . And it is plain from the very nature of the case, that they should neither expect nor receive from government any permission or direction. . . . We conceive that human legislation ought to have human affairs alone for its concern. . . . Whatever is not materially connected with this, lies not in their province as statesmen. . . . Religion, therefore, as a spiritual system, and its ministers in a professional capacity, ought not to be under the direction of the State . . . (*Ibid.*, p. 336.)

Memorial of "the ministers and lay representatives of the Presbyterian Church in Virginia, assembled in convention," 13th August, 1785, against the same proposition:

"As Christians are the subjects of Jesus Christ, who are wholly opposed to the exercise of spiritual powers by civil rulers, we conceive ourselves obliged to remonstrate against that part of the incorporated act which authorizes and directs the regulation of spiritual concerns. This is such an invasion of divine prerogative, that it is highly exceptionable on that account, as well as on account of the danger to which it exposes our religious liberties. Jesus Christ has given sufficient authority to his church for every lawful purpose; and it is forsaking his authority for that of fallible men to expect or grant the sanction of civil law to authorize the regulation of any Christian society." (*Ibid.*, pp. 342ff.)

These extracts are indeed interesting reading, worth pausing on and pondering. Where other men have labored and we have entered into their labors, we only too easily forget the prolonged processes by which the ideas familiar to us from childhood were brought to whatever of perfection they have attained, the price at which our dearest liberties were purchased. It is difficult for us of to-day even to imagine ourselves living under conditions such as are implied in the Memorials cited by Dr. Robinson. And how easily do we persuade ourselves that the truths for which they contend need only to be stated to commend themselves to every well-ordered mind! History, on the contrary, assures us that what we call "the American doctrine" of the relation of State and Church, was not only slow in getting itself recognized and acted upon, but that, stranger still, it was but a tardy growth in the minds of those from whom it proceeded. No one, I think, can read these Memorials successively and thoughtfully without discovering in them a certain progress of doctrine. The memorialists are content at first to disclaim that the church stands in need of aid from the State. In their next Memorial, however, they advert to the fact that "if the Legislature has any rightful authority over the ministers of religion, and it is their duty to levy a maintenance for them, then they are invested with a power, and it is incumbent on them, to declare who shall preach, what they shall preach, and to whom they shall preach." They have come to see, or at any rate to feel that they must make others see that the State can carry the purse as little as the sword in vain. The duty to support carries with it the right to control. This right may be permitted to slumber, but it will only require a suitable occasion, and it will assert itself, indeed must assert itself. In their third paper the thought that is taking shape in the minds of our memorialists comes to even yet juster expression, at least in one particular. In that document they affirm that "the real ministers of true religion derive their authority from a higher source than any legislature on earth, however respectable. They should neither expect nor receive from government any permission or direction." Here they touch upon the original and essential independence of the church, and resent counsel as truly as command at the hand of the State.

But just here it may be well to ask ourselves, What is there in the "American doctrine" of these Memorials to justify Dr. Charles Hodge in calling it "novel"? (*Ch. Pol.*, p. 116.) The only answer that can be given is, that it lies just in the inferences which, in these documents, are drawn from the great fundamental fact of two distinct governments, one of "the keys," and the other of "the sword." These inferences constitute the very pith and marrow of all that was vital,

all that was fruitful of results, in the contention of the memorialists. Had they not perceived these inferences and proceeded to draw them there would have been nothing about which to contend. All things would have continued as they had been from the time of Constantine. What, then, were the inferences that were drawn by these Hanover Presbytery memorialists? They were such as these:

1. That "the only proper objects of civil government are the happiness and protection of man in his present state of existence: the security of the life, liberty, and property of the citizens." Here the emphasis is obviously on the word "ONLY." The State they asserted was neither authorized nor competent to care for the spiritual interests of men; any of them; in any way, at least in any direct way. It simply could have no cognizance of spiritual interests as such. And of course, they distinguished in thought, if not in terms, between spiritual interests and moral interests.

2. That the church cannot accept any emoluments from civil government, without thereby placing itself in subjection to civil government.

3. That for the church to expect or admit the direction, authorization, permission, or even the sanction of civil government in connection with spiritual matters, which were the only matters with which the church has any concern, was to acknowledge dependence upon the State.

These were some of the fruitful inferences drawn by the Hanover Presbytery memorialists from the great fundamental fact that church and State are two separate and distinct governments; each as truly a government as the other; each distinct from the other in its mission and its methods. Nor was the last of the three the least important.

We ought not to leave this stadium of the history without pausing to notice that the development that we have been studying, while genuine, is to a certain extent one-sided. In a word, it relates wholly to the church's independence of the State, but has not a word to say about the State's independence of the church. The obvious reason for this, no doubt, is that the occasion did not call for it. But a deeper reason yet, perhaps, lay in the fact that the memorialists themselves apparently had not come clearly to see that, if the fact that State and church are separate and distinct governments carries with it the right of the church to work out her own mission without expecting or admitting direction, permission, authorization, or sanction from the State, by the same token, it carries with it the right of the State to work out its own mission without being trammelled by direction, advice, or sanction from the church. If they had, they might have felt that there was a certain inconsistency in a court of the spiritual kingdom bringing its power, as such, to bear directly upon a court of the secular kingdom, with a view to shaping and controlling the action of the latter. But is not this just what occurred when Hanover Presbytery, as such, memorialized the Legislature of the Commonwealth of Virginia? Why did they memorialize as a Presbytery, if it were not to bring to bear upon the Legislature whatever influence might attach to their official character and dignity? And, in this connection, it will be well further to note that the inferences drawn by Hanover Presbytery relate solely to the independence of the church, and not at all to its spirituality, at least not directly.

Two questions thrust themselves upon us in connection with this history of the earliest steps in development of our doctrine: One is, Why were men so slow to perceive and to draw the inferences drawn by the Hanover Presbytery memorialists? The other, What was the reception accorded these inferences when drawn? Were they at once welcomed as not only sound and rational, but as vastly important? We have no space in which to answer either of these questions at length. The reader, however, will find them fully and satisfactorily answered in the lecture of Dr. Stuart Robinson from which we have already quoted. Suffice it to say, in reference to the last point, that fifty years had to elapse before certain of the New England States came to the position of the Hanover memorialists.

God's Hand in the History of the World.

BY REV. JOHN W. PAXTON.

"And the stone that smote the image became a great mountain, and filled the whole earth." (Daniel ii. 35.)

The Lord "doeth according to his will in the army of heaven, and among the inhabitants of the earth." This great and inspiring truth is applicable not only to ancient times, but also to modern. God took an active interest in all that concerned his people Israel, but he takes no less interest in his church of to-day. He made use of the nations by which his chosen people were surrounded, making them his instruments for the punishment or salvation of his own people, as necessity arose. He caused nations to rise and fall, all to make

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No. 13.

This Week

The Days of the Week.

DR. EDWARD D. WASHBURN.

REASONS FOR FEDERATION AND DIFFICULTIES.

DR. THORNWELL'S GREAT PAPER.

HOW THE MONEY WAS MADE.

JUST WHAT TO DO.

How promptly and thoroughly the world wakes up on a Monday morning! The air is clearer than on other mornings, and the day appears to begin a little earlier. The rest of Sunday, and the restraint that laid its hand upon work of every kind are over. The world starts afresh, and goes about its work with a new ardor and courage. The dawn is not in the East yet, when the freight trains rush off with a rattle and roar of delight. The bells and whistles of many factories and shops are louder than on other days. We find the street-car filled with eager men. On the streets a multitude of bright-faced children are hurrying to school. There seems so much to do. Monday is the day of beginnings.

A writer in an English paper complains that Tuesday is dull and tame and apathetic. We should suppose it had something of the eagerness of Monday. But we do not go quite so fast. We are taking up seriously the duties of life. And on Wednesday we are in the midst of the week's work, bearing our burdens, getting things done, and when the evening comes, and the week is half over, we need the short Sabbath hours of the mid-week's service of meditation and prayer and song. It is not required of us in the Word, yet we discover our own need of it, and though not exacted, we may give it the more gladly as a free-will offering. The week days will be hard enough to bear, and the world wear on us injuriously; so we are cheered and enheartened by the mid-week's hour of rest, under the palm trees and by the sweet springs of Elim.

Our English friend finds Thursday a happier day, a good, honest day; perhaps, he says, a real day of rest. But when Friday comes, one grows serious, for the week is nearly spent. If anything is to be done at all, it must be hurried up. There is the anticipation of the end of opportunity on Saturday. And there is the anticipation also of the rest and the diversion, and the getting away. On Saturday, we finish that we have begun. We close the accounts and the books, and as soon as we can we hurry away from the dingy office, and the noisy clanging of machinery, out into the sunlight and the air, where grass and flowers and birds await to give us the sweeter things that lift the thought out of the irksome and grinding and earthly.

Happy are we if we come to the one day in seven which the Maker claims for his own, and find it a Sabbath, a holy rest indeed. Six days have been enough to weary us, body and mind, and to draw us downward to the sordid and soiling of the world. Strange that men should need a commandment, a written prescription, "Remember the Sabbath day!" Strange that all are not found longing for its coming, and making the Sabbath a delight! In the Sabbath which God has planned what an uplift there is,

out of these hurrying week days, out of the noisy and the earthly, out of the common and the downward, up into the things which belong to the spirit, the things not seen, the companionship of heaven.

THE *Kassai Herald*, a journal devoted to the work of the American Presbyterian Congo Mission, for January, 1905; H. P. Hawkins, Editor. This number narrates the serious disturbance in the country produced by Lukenga, the chief of the Bakuba, against the Congo Government, the destruction of our station at Ibanj, the escape and safety of all our mission force. The mission work at Luebo is still progressing with much encouragement. The Rev. Motte Martin writes quite hopefully of the prospect of farther advance in his evangelistic work among the neighboring tribes.

TEN years ago the first company of Covenanters was organized in the Second Presbyterian Church, Richmond. The growth has been steady and marked, and to-day the number of companies has grown to one hundred and eighteen. But numbers is not the only or the main thing. The boys in these bands have been trained—trained to know not a little of the needs and the work of Home and Foreign Missions, and to give to both; trained to man our churches with officers more intelligent and more efficient; trained, too, we hope, to hear the call of the church for more men in the ranks of the ministry. The Covenanters have amply proved their right to live. May their companies multiply and their efficiency daily grow the larger!

THE Moderators of the two great Scotch General Assemblies, of the Church of Scotland and of the United Free Church of Scotland, have issued an invitation to all the churches in the Presbyterian Alliance to unite in the celebration of the birth of the great Scottish reformer, John Knox, on Sunday, May 21st. As this falls in the midst of the meetings of the General Assemblies in America, special arrangements will be made for the observance of the day by the Assemblies, as well as in the churches throughout the land. Our Moderator, Dr. S. M. Neel, of Kansas City, has asked Dr. R. C. Reid, of Columbia, to preach a discourse at our Assembly in Fort Worth on the date named. No doubt many of our pastors will plan to do honor to the name of John Knox.

It is reported that the number of conversions in the great Welsh revival is now more than seventy thousand. Many evidences of genuine change of heart, and of real spiritual revival, are given in and out of the churches. In temperance, industry, cleanliness, order, neighborly reconciliation and kindness, are found moral fruits that have changed the aspect of towns and large sections. In church attendance, Bible reading and study, interdenominational fellowship, and the earnest personal work of evangelism are blessed fruits of the Spirit's work. Some wants are now seriously felt; places of resort for reformed men to take the place of the low bar-rooms that are forsaken, reading matter, cheerful associations and personal intercourse and helpfulness. So there is a general demand for those things generally provided for by the "institutional church," and plans are

being made for this kind of practical help in caring especially for men who now confess the name of Christ.

THE census books show that in 1800 A. D. in this country, the number of communicants in the Protestant evangelical churches was seven in one hundred of the total population. Since that time there has been a constant growth in the percentage. In 1850 there were 15 in every 100 of the population. In 1870 there were 17½ in each 100. In 1880 there were 20 in the 100, and in 1893 there were 22.7 in the 100. That is, the church membership has increased in the last century more rapidly than the population. This is true, notwithstanding the large Catholic and Jewish immigration. An interesting fact is that in 1903 there were built over 2,600 churches in this land, or fifty new churches each week the year through. These facts indicate that evangelical religion is not losing its hold on the American people.

THE meetings held by Dr. J. Wilbur Chapman and his corps of evangelists in Los Angeles, Cal., produced a profound impression. In speaking of the Los Angeles campaign, Dr. Chapman said: "I consider it the greatest I have ever been privileged to conduct." The great meetings proved that there is no need for a new gospel. It was the old-fashioned gospel the evangelists preached, and the people flocked to hear it as if it were something new. The "old, old story of Jesus and his love" draws as nothing else will. At Redlands the meetings were largely attended. A feature of this campaign was street services, which drew hundreds of non-church-goers. Besides the great gatherings in the churches, meetings were held in the various packing-houses and at the coffee club. The object of these was to carry the gospel message to the hundreds of employes who could not otherwise get to the meetings. From March 22nd to April 16th an extensive campaign is scheduled for Portland, Ore. The closing meetings of this campaign will be held in Seattle, April 19th to 28th.

THE Virginia State Sunday-School Association will hold its fourteenth annual convention in Staunton, April 10th to 12th. Professor George W. Walker, of the Virginia Polytechnic Institute, is President, and Mr. W. R. Jones, of Richmond, is Chairman of the Executive Committee. It is a meeting about which there might well be a great deal of enthusiasm and Christian zeal. The Association aims to combine the entire force of Sunday-school workers for mutual help, counsel and inspiration. Exercising no authority, and not interfering with the Sunday-school work of any denomination, it yet gathers representatives of all to work for all. It is said that over fifty per cent. of the Sunday-school material of Virginia never enters Sunday-school or church. There is a vast field for extension. A friend writes us as to this Association and its work:

"If all the secular educational forces of the State are being united for a thorough canvass of Virginia in order to save our children from the blight of mental ignorance, do you not think that all the true religious forces of this dear old Commonwealth ought to be joined and massed to prevent and destroy the awful influences of a religious and moral character that will flow from a neglect to teach God's Word to the young?"

At Eventide.

BY REV. HENRY TWELLS.

At even, when the sun was set,
The sick, O Lord around thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

Once more, 'tis eventide, and we
Oppressed with various ills draw near:
What if thy form we cannot see?
We know and feel that thou art here.

O Saviour Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved thee well,
And some have lost the love they had.

And some have found the world is vain,
Yet from the world they break not free,
And some have friends who give them pain,
Yet have not sought a friend in thee.

And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve thee best,
Are conscious most of wrong within.

O Saviour Christ, thou too art man;
Thou hast been troubled, tempted, tried;
Thy kind but searching glance can scan
The very wounds that shame would hide.

Thy touch has still its ancient power;
No word from thee can fruitless fall;
Hear in this solemn evening hour,
And in thy mercy heal us all.

The Independence and Spirituality of the Church Historically Considered.

III. DR. J. H. THORNWELL'S PAPER ON "THE CHURCH AND SOCIETIES FOR MORAL REFORM."

BY THE REV. W. M. MCPHEETERS, D. D.

The last of the Hanover Presbytery Memorials was presented in the year 1785. It is not until 1848, or about fifty-three years later, that we come upon another paper that can be considered fundamental for the development of the doctrine of the Church's independence and spirituality. Unquestionably the mind of the Church was not sleeping upon the matter all these years. No doubt it was more or less in the thoughts of men, and there are not wanting evidences that they were making more or less progress in dealing with it. The paper that we are now to consider presupposes as much. The reception accorded it by the Assembly to which it was presented implies the same. And so does a sentence or two in the deliverance on Slavery of the Assembly of 1845. But the views that had been maturing do not seem to have found formal and adequate expression until the date that has been named—1848. In May of that year the General Assembly met in the city of Baltimore, in the First Presbyterian Church. During its sessions certain papers on the subject of Temperance were received, and were referred to its Committee on Bills and Overtures. The chairman of that Committee happened to be Dr. James H. Thornwell. The papers referred to his Committee consisted of "A preamble and resolution . . . by the Executive Committee of the American Temperance Union," and "An Address of the New York City Temperance Society, Organized on Christian Principles." Under the leadership of Dr. Thornwell the following report was made:

"Your Committee would recommend, in reference to this whole subject of Temperance Societies, and all other secular institutions for moral ends, the adoption of the following minute:

"The Church of Jesus Christ is a spiritual body, to which has been given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world. It is the great instrumentality of the Saviour, through which, by his eternal Spirit, he dispenses salvation to the objects of his love. Its ends are holiness and life, to the manifestation of the riches of divine grace, and not simply morality, decency, and good order, which may to some extent be secured without faith in the Redeemer, or the transforming efficacy of the Holy Spirit. The laws of the Church are the authoritative injunctions of Christ, and not the covenants, however benevolent in their origin and aim, which men have instituted of their own will; and the ground of obligation which the Church, as such inculcates is the authority of God speaking in his Word, and not pledges of honor, which create, measure and define the peculiar duties of all voluntary associations. In this kingdom of God the Holy Scriptures are the only rule of faith and manners, and no church judiciary ought to pretend to make laws which shall bind the conscience, or to issue recommendations which shall regulate manners, without the warrant, explicit or implied, of the revealed will of God. It is hence beside the province of the Church to render its courts, which

God ordained for spiritual purposes, subsidiary to the schemes of any association founded in the human will, and liable to all its changes and caprices. No court of Christ can exact of his people to unite with the Temperance, Moral Reform, Colonization, or any other Society, which may seek their aid. Connection with such institutions is a matter of Christian liberty. Their objects may be, in every respect, worthy of the countenance and support of all good men, but in so far as they are moral and essentially obligatory, the Church promotes them among its own members—and to no others does its jurisdiction extend—by means which God has ordained for the edification of his children. Still, in the exercise of their Christian liberty, as good citizens, as patriotic subjects of the State, from motives of philanthropy, and from love to God, Christian people may choose to adopt this mode of attempting to achieve the good at which all Moral Societies profess to aim. They have a right to do so, and the Church, so long as they endorse no false principles, and countenance no wrong practices, cannot interfere with them. Recognizing these propositions as the truth of the Word of God, this General Assembly, as a court of Jesus Christ, cannot league itself with any Voluntary Society, cannot exact of those under its discipline to do so, but must leave the whole matter where the Scriptures leave it, to the prudence, philanthropy, and good sense of God's children; each man having a right to do as to him shall seem good.

"These Societies must appeal, not to church courts, but to church members. When they proclaim principles that are scriptural and sound, it is not denied that the Church has a right, and under certain circumstances may be bound, to bear testimony in their favor; and when, on the other hand, they inculcate doctrines which are infidel, heretical, and dangerous, the Church has a right to condemn them. In conformity with these statements, the General Assembly has no hesitation in cordially approving abstinence from intoxicating drinks as a matter of Christian expedience, according to the words of the apostle in Romans xiv. 21: 'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak,' and in expressing its affectionate interest in the cause of Temperance; and would recommend to its ministers and elders who have become connected with the Temperance Societies, to use every effort to prevent the introduction of any other principles as the ground of their pledge, and to throw around these institutions those safeguards which shall be the means of rescuing them from the excesses to which they are liable from influences opposed to, or aside from, the gospel of Christ."—*Thornwell's Collected Writings*, IV., page 469f.)

Such, then, are the contents of a paper which, even by itself, is sufficient to entitle its author to an honorable fame. Its tone is elevated, its language dignified, and its thinking clear and discriminating. And, whatever may be thought of the positions taken, and the principles enunciated, he must be blind indeed who does not perceive that they are positions and principles fraught with tremendous practical potency for either good or evil. If only the principles set forth in it are sound and scriptural—and this is a matter with which at present we are not directly concerned—then this paper of Dr. Thornwell's is entitled to a place of honor beside those of the Hanover Presbytery memorialists. Let us, then, endeavor to get these principles distinctly before us.

The text of the documents referred by the Assembly to its Committee on Bills and Overtures is no longer accessible to us, and hence we must not speak too dogmatically as to their contents. The inference, however, is easy that they requested the Assembly either to enjoin upon or to recommend to the membership of the churches under its jurisdiction connection with one or another of the Temperance Societies then in existence. In other words, the memorialists, on this occasion, desired the Assembly to pass upon a moral question, and to determine for all with whom its decisions would have authority or weight, what attitude they ought, as a matter of duty, to take up toward Temperance Societies. Now, one striking feature of Dr. Thornwell's paper is, that it is not content to deal merely with this specific request. Behind the specific, it perceives the generic, and proceeds at once to reckon with that. It sees in the Temperance Societies the representatives of all Societies of Moral Reform, and bringing them all within its purview, disposes of them all at once. Further, it bases its disposition of the request with which it deals, not upon considerations of expediency, but upon what it affirms to be broad and fundamental principles. It declares that for the Assembly to grant the request would be *ultra vires*:

(1) Because the Church has a specific mission; and that, important as morality is, it is not the specific business of the Church to advocate or to advance mere moral reforms. Her specific function, it declares, is the gathering and perfecting of God's elect. Nor can the Church permit herself to turn aside from this work even to take the role of the Patroness *par excellence*

of all movements for the moral betterment of mankind. Not that she is indifferent to morality. Far from it. But because she can best promote "morality, decency, and good order" by devoting herself unswervingly to the one aim of bringing men to "holiness and life" through faith in Christ. Hence she dares not to divert her energies, or to divide them. She dares not herself take her eyes from her goal; and she dares not so act as to permit men generally to lose sight of it.

(2) But further, this paper affirms that not only has Christ prescribed the specific end to the accomplishment of which his Church is to devote her entire energies, but it goes further and affirms that he has prescribed to her the means by which she is to seek these ends. Even in her efforts to perfect the saints she, as a Church, is strictly limited to "the means which God has ordained" to be used by her, as a Church, "for the edification of his children." Other means may be prescribed or permitted to others, but she, as a Church, is restricted to just those means which God himself has put into her hands as a Church. Hence she is debarred from seeking even her own ends through agencies "founded in the human will," and liable to all its changes and caprices. Such agencies she does not necessarily condemn. Indeed, others, and even her own members, may use them, and use them effectively, but not she.

(3) But again, the action requested of the Assembly was, in the judgment of the author of this paper (Dr. Thornwell's paper, of course,) *ultra vires*, because the Church cannot "render its courts, which God has ordained for spiritual purposes, subsidiary to any association founded in the human will, and liable to all its changes and caprices." Just as she cannot subsidize the aid of Voluntary Societies for the accomplishment of her own mission, so she cannot permit herself to be subsidized by them for the accomplishment of theirs. She has not necessarily any quarrel with such Societies. Indeed, she may not only approve the ends they seek, but be herself intent upon securing the very same ends sometimes directly and again indirectly. But existing herself in order that she may be "the great instrumentality of the Saviour, through which, by his eternal Spirit, he dispenses salvation to the objects of his love," she has no right to place herself at the disposal of any Voluntary Society as an instrumentality through which it may seek to accomplish its lower ends, however worthy those ends in themselves considered may be.

(4) But again, Dr. Thornwell's paper affirms that the action requested of the Assembly was *ultra vires*, not only because her jurisdiction is limited to her own members, not only because she may not issue either injunctions or recommendations "without the warrant, explicit or implied, of the revealed will of God," but because there are moral questions the decision of which has been referred by God directly to the individual conscience, moral issues which the Church is neither authorized nor competent to adjudicate. She may, indeed, declare the general principles upon which the adjudication must hinge. But that is as far as she can go. It is the prerogative of the individual, and of the individual alone, to say whether and how far these general principles apply to certain specific cases. In other words there is such a thing as Christian liberty. Nor is it the doctrine of Dr. Thornwell's paper that matters of Christian liberty are necessarily matters that in themselves have no moral character. They are matters in which the onus of deciding whether there is an obligation, and the nature and extent of the obligation rests with the individual. If he errs his responsibility is to God and not to the Church.

Such, it seems to the writer, are some of the main propositions taken in this important paper. Without going into any discussion of them, it is safe to say that it will be found far easier to dismiss than to dispose of them, to deride than to disprove them. The uniqueness of the paper lies in the fact that it is, perhaps, the first attempt made by any American Presbyterian to draw "the proper inferences" from the great fundamental fact of the spirituality of the Church, and to state the principles in which that doctrine itself grounds itself. And, as we have already seen, the pith and the practical worth of this great doctrine reside precisely in these "proper inferences." Indeed, the inferences, from the fact of the spirituality of the Church, do themselves constitute the doctrine of the spirituality of the Church. Different inferences from this fact mean, of course, different doctrines upon this subject. Apart from the inferences deduced from the fact, the phrase "the spirituality of the Church" is a mere *epitheton ornans*. And yet, strange to say, this is often totally overlooked, to the no little discredit to our thinking, to say nothing of the detriment to our practice.

The reception accorded Dr. Thornwell's paper is one of the curious phenomena in the history of thought. When, ten years later, he embodied identically the same views in his memorable speech on the Society for African Colonization, they created widespread com-

ment, were characterized by no less a personage than Dr. Charles Hodge as "new and revolutionary," and in at least one case became an issue in the election of commissioners to the General Assembly. But this paper, presented to the Assembly of 1848, was, as we learn from the Minutes of that body, unanimously adopted. Possibly this was due to the fact that it was not put before the Assembly until the forenoon of the day upon which it adjourned. What is more surprising still, no allusion to Dr. Thornwell's paper will be found in Dr. Charles Hodge's annual review of the Assembly in the July *Princeton Review* for 1848. Further still, no reference will be found to it in Dr. Thornwell's own correspondence, so far, at least, as that has been preserved to us in his *Life and Letters*, by Dr. Palmer. The probable explanation of the failure of Dr. Hodge and others to utter either protest or caveat against the positions here laid down by Dr. Thornwell, is to be found, no doubt, in the ambiguity of the reference of the pronouns used by the latter at one place in his paper. The passage referred to reads as follows: "When they" (that is Societies for Moral Reform) "proclaim principles that are scriptural and sound, it is not denied that the Church has a right, and under certain circumstances may be bound, to bear testimony in their favor; and when, on the other hand, they inculcate doctrines that are infidel, heretical, and dangerous, the Church has a right to condemn them." It is obvious that the pronouns here may refer either to the Societies announcing certain principles or merely to the principles proclaimed by these Societies. I mean, of course, to these principles considered merely as principles, and not as planks in a platform, or as shibboleths of the Societies proclaiming them. Now, that some persons regarded Dr. Thornwell as intending to affirm that the Church "has the right, and under certain circumstances may be bound to bear testimony" in favor of Societies for Moral Reform, is evident from the fact that Dr. Wm. L. Breckinridge declares in express terms that this was the position taken by Dr. Thornwell in his paper of 1848, and then proceeds to contrast it with what he regards as the more radical position taken by the latter in his speech in 1859. (See *Prin. Rev.*, July, 1860, p. 544.) There is not wanting evidence that this mistaken notion of Dr. Breckinridge was shared by others. We need not, however, stop to adduce it. The important thing is to get before our minds the evidence of the fact that it is a mistaken notion. Of this, there can be no doubt in anybody's mind who will be at the pains to try to construe Dr. Thornwell's paper as a whole. For it is simply inconceivable that such a mind as his should consciously and formally assert, in the latter part of a paper, the very proposition that he had been spending his strength to disprove, in the first part of it. But if anything is obvious, it is that the object of the first part of Dr. Thornwell's paper is to show that the Church has no right to lend its endorsement to Societies for Moral Reform. How, then, could he stultify his own argument by asserting, before he had well finished it, that the Church has the right to bear testimony in favor of such Societies? What else did the overtures to which his committee recommended that a negative answer should be given desire? No; what he affirms, and all that he affirms, is that the Church has the right, and that under certain circumstances it may become her duty, to bear testimony to this, that, or the other principle, even though these principles may have become planks in the platform of some Society for Moral Reform. That this is the correct interpretation of Dr. Thornwell's pronouns, is further evident from the fact that this is precisely what Dr. Thornwell himself immediately proceeds to do. After declining to say yea or nay about Temperance Societies as such, that is, as means for securing a certain end, or as advocates of certain principles, his paper goes on to say, "In conformity with these statements, the General Assembly has no hesitation in cordially approving abstinence from intoxicating drinks as a matter of Christian expediency . . . and in expressing its affectionate interest in the cause of Temperance," etc. Thus, while unwilling that the Church should come into any relations with Temperance Societies, as such, or endorse any of their schemes for securing total abstinence, Dr. Thornwell himself led her to bear testimony to the importance of "total abstinence," looked at "as a matter of Christian expediency."

The reader ought not to pass from the consideration of this second step in the history of the development of the doctrine of the Independence and Spirituality of the Church without permitting two facts to fix themselves permanently in his mind. One of them is, that Dr. Thornwell's view upon this subject, as formulated and expressed in this paper, had no connection whatever, direct or indirect, proximate or remote, with any sectional issue or sentiment. The other fact to be noted is that at the time of their promulgation Dr. Thornwell's views, so far as they secured any recognition and acceptance from any one, did not secure these exclusively from the Southern part of the then

united Church. His paper undoubtedly proved to be a leaven of no little power, but it was well on to ten years before it had produced any considerable visible results.

Just What to Do.

REV. THEODORE L. CUYLER, D. D.

"What must I do to be saved?" You are right in emphasizing that little word "do," for your Saviour having already done his mighty work of providing an atonement for you, the next *doing* must be on your side. If anybody tells you to do nothing at all, but simply trust yourself to Christ, he or she may only confuse you. Jesus himself never gave any such advice. He said, "Follow me," and that means, go where I lead you, and do what I tell you. In Peter's case that meant the quitting of his nets and his fishing boats, and in Matthew's case it meant the leaving of his toll-booth; and in both cases they did it to please the Lord Jesus. No waiting for more feeling, you observe; no bargaining with him for an easy time or any reward. They obeyed Christ. That was their decisive step.

Now, in the very first thing that offers itself to you, so act as to please your Saviour. Consult conscience. Jesus speaks to you through the conscience; it is your moral telephone; listen and obey. Last evening a young lady friend who is now very thoughtful about her soul's salvation was invited by a friend to a social prayer meeting. She had also been invited to a party. The party was not in itself a sinful place of entertainment, but her conscience said within her: "The prayer meeting is the safest place and the best place for me to-night." She was more likely to meet Christ, to honor Christ, and to get needed help for her soul among his people than among a merry company of pleasure seekers. Her going to the house of prayer was a decisive act; it was a following after Christ rather than after a worldly indulgence. Did she *do* that in order "to be saved?" Yes; because she wanted to be saved from frivolous, soul-dissipating influences and from reproach of conscience; she wanted to put herself distinctly on Christ's side, and she did it. Her step was like casting a ballot on election day; it showed which side she was on. The prayer meeting could not convert her soul, but her act of going there was an evidence that she was being converted, for conversion signifies a turning round towards Christ.

We have cited the above case as an illustration of what is implied by "following" Christ. The same principle may be applied in a hundred different directions; every right step taken in obedience to the voice of an awakened conscience is a step towards salvation. Christ speaks through the conscience. "Whatsoever he saith unto you, do it." Very quietly the Holy Spirit often opens the heart, just as he did the heart of Lydia. What is *done* by that awakened heart commonly settles the great question. She opened her lips for Christ and opened her house to his servants, and that proved that she had admitted Jesus into her heart. What she *did* was the decisive step on her part, because she did it in trust and love in order to obey and honor her divine Saviour. If she had done the opposite, who supposes that Lydia would have become the first convert on the soil of Europe, and have found her place among godly women? Her actions spoke louder than words. "What makes our Fred so wonderfully kind and obliging this week?" inquired a wife of her husband. "I don't know, unless he was converted by that sermon last Sabbath." The husband was right; the youth had been quietly changed in heart under the influence of a faithful sermon, and began at once to act differently. That boy's conduct at home was his way of "following Christ;" his conversation proved itself by his acts, and has lasted ever since. The result proves that God's hand was in it.

Salvation is a joint process: it is all free grace on the side of the atoning Saviour; it is all free obedience on our side. Jesus works, and you must work—he in you, and you in him. Doing nothing at all is the damning sin. Just observe what answers Peter and Paul gave to the question: "What must we do to be saved?" Peter's prompt, pithy answer at the time of Pentecost was: "Repent!" Repentance is more than shame or sorrow for sin; it is a turning from sin with a full purpose of, and endeavor after, new obedience to Christ. This means doing, not mere feeling. My friend A—— repented of his sin of dram-drinking when he signed a pledge and forsook his bottle. It would have been absurd for him to have said that he was penitent and trusting Christ, while he was yet taking sly drinks out of that decanter. It would in his case have been a quenching of the Holy Spirit. An awakened inquirer once said to me: "My besetting sin is to swear." Then I replied: "Confess your sin to God and stop swearing. At whatever point the Holy Spirit convicts you of sin, there is the point to yield and to repent. Repentance proves itself by acts."

Paul's answer to the question was: "Believe on the Lord Jesus, and thou shalt be saved." This was also

an act, and a very impressive one. Trusting, in the jailer's case, was not a babe falling asleep on the bosom of a mother—as some people define faith. It was a resolute step into which he put the whole energies of his soul—as I would put all my bodily energies into grasping a rope if I fell overboard from a ferry-boat. His was the quick cleaving to Jesus; God was working in him, and he in turn was "working out his salvation with fear and trembling." My friend, your faith must be a laying hold on Jesus Christ and a cleaving fast to him. That is your doing. He will cleanse you, strengthen you, and hold you to the end. That is his doing.

Finally, the whole great question of your salvation must be settled between you and your Saviour. Go to him, go with your Bible, go on your knees, go and surrender yourself to him. One hour with Jesus is worth years of sermons or inquiry meetings. No pastor, no friend, can save you; Jesus can. Whatsoever he bids you do, as he speaks to your conscience, *do it*.

Brooklyn, N. Y.

Herculaneum.

BY THE REV. P. P. FLOURNOY, D. D.

New interest in this old city has been awakened by the recent visit to our country of Professor Waldstein, of Cambridge University, England, who is making an effort to secure the co-operation of the rulers and capitalists of the chief nations of the world in excavating its long buried treasures. King Edward, the Kaiser, and President Roosevelt, it is said, have already consented to act as honorary presidents of national committees, and Victor Emmanuel, the King of Italy, of the international committee of all the nations engaging in the work.

We are accustomed to think of Herculaneum and Pompeii, the two cities buried by the eruption of Vesuvius in A. D. 79, as being very much alike. It is true that they are only about eight miles apart; but there is a great difference in the present condition of the two cities, and they were very different from each other when the catastrophe came upon them. Pompeii was a commercial town, and Herculaneum was a magnificent city, the favorite summer resort of the richest in Rome—the Newport of the day. But it was more than a Newport. It was "the home of the Fabii, the Balbi, the great Agrippa and of Mæcenas," we are told. It must then contain the costliest works of art and the most select libraries of the age. The one villa (supposed to be that of Piso, the rival of Cicero) which has been explored has "produced a rich harvest of works of art," besides over 1,700 papyri. Everything, probably, will be found in a perfect state of preservation. Pompeii was covered only to the depth of fifteen feet, but Herculaneum lies buried at a depth of eighty feet, at least in part, beneath the town of Resina, which was built over the long forgotten city. This covering was not composed of burning lava, but with a mixture of ashes, cinders and water, so that marble was not calcined and even wood-work and perishable papyri were uninjured. The most delicate objects have thus been preserved for eighteen centuries and a quarter unharmed by the elements. In the words of an article in *Bibbia*, February, 1905, from which my information comes:

"Homes of some of the greatest men of Rome will be found just as they were left when the volcano drove the owners to flight, with the warning of barely an hour. It will be as if the visitor surprised them in their houses, sauntered with them through their galleries of paintings and sculpture, and heard the dead themselves tell their tastes and describe the manner of their lives through the medium of their most intimate surroundings."

The plan proposed is, not to take away the whole superincumbent mass with Resina upon it, but to excavate subways at the level of the old city, with shafts for ventilation at suitable places. The material, not being solidified lava, but dried mud, it is said, can be easily worked.

What will be the result if the excavation of the whole city should be successfully accomplished? Imagination in its wildest revels may not be able to surpass, or even equal, the reality. But taking the soberest view, it would be a resurrection of Roman life and Greek culture such as many ages have not seen. Vast libraries of literature, much of which has long been lost to the world, would come forth. A veritable twentieth century renaissance might revive the interest in classical studies which has been flagging so much of late under the pressure of the physical sciences and commercialism. But what is more important, though it may not be probable, it is *possible*, that discoveries very interesting to the whole Christian world may be made. It is not probable that many—perhaps any—of these noble, wise, mighty, had taken thought of that silent, and to human eyes, humble, movement in Rome and the Roman empire, which was destined to excel in power and influence its greatest emperors and thinkers; and just as in

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This Week

Seed Time and Harvest.

CHURCH INDEPENDENCE,Dr. McPheeters.
CHRIST AND BOYHOOD,Dr. Vance.
ECCLESIASTICAL COMMISSIONS,Dr. Hopkins.
ISOLATION AND EXCLUSIVENESS.
THE FREE CHURCH COUNCIL IN ENGLAND.
TENTH ANNIVERSARY OF THE COVENANTERS.
CHRISTIAN COLLEGES.

THIS must be the seed time. Little papers of many varieties of seed are about the house. How much alike they are, whatever be their names! They are so tiny and insignificant, yet folded away within is that most marvellous thing we call life. No microscope has ever found it. It is beyond the ken of any man. And it is identical life too. It is of its own kind. The poppy seed cannot be made to bring sweet peas. It will bring nothing but poppies. And the yellow corn, ready for the planter, will not bring wheat or oats. It is an inscrutable mystery, yet these seeds are very precious. We handle them almost with awe, but we believe in them, and trust them to do what they promise.

Our Lord had knowledge of this mysterious seed life. He knew the value and the possibility of the seed; and he knew of the process through which it must pass. "Except a corn of wheat fall into the ground and die, it abideth alone." It will never be anything more than it is unless it die. It will never have a successor, and never bring forth a multitude of like seeds, unless it go down into a grave, and itself be lost. "If it die, it bringeth forth much fruit." That is the lowly process of utter sacrifice of self, through which it passes to live again in a manifold and glorious succession.

He had just said, "The hour is come that the Son of man should be glorified." And he made the seed and its death the illustration of his own death; and the splendid new and enlarged life of the lost seed he made the image of the glory of his own resurrection and the giving of abundant life unto the world. He was himself the seed, soon to die and be laid away in the earth. But from him, in his utter sacrifice, in his surrender of himself to death, there would come a life unto the world such as it had never seen, and a harvest of grain, more golden in value and beauty than the harvest of all the grain fields of all the world.

It was true not only of himself, but of all his disciples. "He that loveth his life shall lose it." The man who selfishly lives to himself, loving his life for itself, "shall lose it," and get no happy reward for it! But "he that hateth his life in this world," surrendering it as the seed does, consenting to sacrifice and even to death to do the will of God, that man "shall keep it unto life eternal." From the seed that fell into the ground and suffered the loss and corruption of death there shall come the flower and fruit of eternal life, a harvest of golden grain, in the good he has done, in the souls he has saved, in the glory of Christ and a life among the unfading flowers of paradise.

THE Western Section of the Alliance of Reformed Churches holding the Presbyterian System began its meeting in Nashville, Tenn., on

Wednesday, March 29th. About fifty members were present representing eight of the Presbyterian and Reformed Churches in the United States and Canada. The Hon. Ralph E. Prime, of Yonkers, New York, was the President. An interesting report of the more important proceedings will be furnished by our correspondent for the columns of the CENTRAL.

The Tenth Anniversary of the Covenanters.

THE tenth anniversary of Covenanters Company 1, held in the Second Presbyterian Church of Richmond, Sunday, April 2nd, was a day notable in the history of the church in which the service was held, and notable also in the history of the Southern Presbyterian Church.

It was a day to be remembered, not only on account of the fine singing done by the boys and the splendid sermon preached to them by Dr. James I. Vance, of Newark, N. J., but because it marks, as it were, the crest of a hill from which the Covenanter companies of the Southern Presbyterian Church look back upon the ten years through which they have come and with eager eyes look forward to the future, the brightness of whose promise only God can know. Some mother said once that she could never see a band of boys gathered together without a lump coming in her throat and tears to her eyes when she thought of the tremendous possibilities for good in each boy, and the same feeling must have come to many as they saw one hundred and ninety-five boys march in under their banners of blue, and thought of the other two thousand two hundred scattered through the different Synods, enlisted for the same cause.

Ten years ago a little band of nine boys in the Second Presbyterian Church of Richmond gathered about a piano to be taught a Christmas carol as a surprise for their pastor.

That was the beginning, but perhaps not even the vision which saw the opportunity to rally the boys of the Southern Presbyterian Church under the old watchword, "For Christ's Crown and Covenant," and to fire them with the intense passion of the old Covenanters for the crown-rights of Jesus Christ, could see far enough to hope that in ten years there would be two thousand four hundred boys enrolled in Covenanter companies, with one company across the sea in Brazil; and the movement spreads.

The movement has many friends who believe that the Covenanters of the Southern Church are to have a glorious part in the changing of the church militant into the church triumphant.

THE American Tract Society has published its seventy-ninth annual report. The total circulation of all the periodicals of the society during the seventy-nine years of its existence has been 267,309,068. The total amount received in the past year in donations and legacies was \$75,267.01. During the year ninety new publications were issued in eight different languages. The society is now publishing six periodicals—three in English, two in German, and one in Spanish. The aggregate circulation of these periodicals during the year has been 3,036,400.

A LARGE endowment for Foreign Missions is aimed at by the American Baptist Missionary Union. Its committees propose to raise half a million of dollars for missions in foreign lands.

The venerable Dr. William Ashmore, for fifty years in China, made the first gift of \$10,000, and at a meeting last week the sum of \$50,000 was secured. Apportionments will be made to the several States. The special value of endowment funds is that some stability is given to a great institution, and a uniformity of support secured, carrying an extensive and dependent work through the varying seasons in church life, with a greater degree of uniformity. One cannot imagine a university dependent on annual contributions from a multitude of people.

A MEETING of ladies, delegates from the Presbyterian Unions, is to be held in Roanoke, Va., on April 11th and 12th, to consider the organization of a Synodical Union of the Female Missionary Societies. The meeting is not on the 18th, as announced in *The Missionary* for March, but on the 11th and 12th of April. It is anticipated that by a Synodical Union a yet greater impulse can be given to the excellent work which the ladies of the churches are doing in both Home and Foreign Missions. Societies of ladies may be organized where they do not now exist, literature disseminated, missionary libraries established, methods discussed and the statistics gathered.

WE are glad to see that the Rev. Dr. H. C. Minton, of Trenton, N. J., an ex-Moderator of the General Assembly, North, is spending some time in Macon, Ga. He is giving able assistance in some evangelistic meetings in progress in that city, and, incidentally, he is gathering information "about the alleged negro question in the South." A Southern paper, with subtle wit, says, "He has not yet decided, however, how long it will take to master the subject, even at close range, and therefore it is not known how long he will remain." But this is most commendable; and we wish many others would do the like thing. Only, there is danger of generalization from a very limited observation. It may be doubted whether any number of weeks spent in any city or town will give a correct knowledge of conditions. The man who makes his home, and brings his wife and children with him, in the midst of the country in the black belts, will have a better understanding; and if he comes from New England he will not be as just and charitable to the negro as is the native Southerner.

THE Salvation Army is celebrating this week the twenty-fifth anniversary of its work in this country. From the small beginning in the slums of New York twenty-five years ago, the Salvation Army has grown to 3,666 active workers, with a very large enrollment of members in the rank and file. Its fruits have gone largely into the churches. For some years its peculiar methods were much ridiculed. However successful in London and other English cities, it did not seem adapted to the population of American cities. But it has found its own sphere of operation, and has done a good work among the sunken and outcast of some American cities. It now has the approval and sympathy of many of our best people. Its farm settlements for the very poor and out-of-employment people are receiving much commendation. Mr. Rider Haggard, the novelist comes to this country to investigate this work in behalf of England.

Pathfinder.

(The people of the Congo named Lapsley "Intomengeela, The Pathfinder.")

Where Kasai's waters wind by groves of palm
Still is his name to dusky nations dear,
The name they gave that lingers on the ear
Like chapel bells in Sabbath twilights calm,
"In-to-men-geela"! So with low salaam
They cried, as his unerring feet drew near
Their hearts in hiding in the darkness drear,
And all his message breathed of Gilead's balm.

Now your "Pathfinder" seeks ye out no more,
Bakete nor Bakuba: he shall thread
The tangled trails that find your secret door
Never again; yet mourn ye not as dead
Your vanished guide, but deem his feet have trod
A brief, bright path that quickly came to God.
Baltimore Md. WILLIAM HERVEY WOODS.

The Independence and Spirituality of the Church Historically Considered.

By REV. W. M. MCPHEETERS, D. D.

IV.—VIEWS OF DR. CHARLES HODGE AND CHANCELLOR KINSEY JOHNS.

Our review of the history of opinion touching the independence and spirituality of the church, brings us now to the year 1852. It is interesting to note that the Assembly of this year met in Charleston, S. C. Here, if anywhere, we would naturally expect to find the views laid down by Dr. Thornwell in 1848 bearing fruit. But all the indications point to the conclusion that those views had met with the fate of premature blossoms in a late and frosty spring. From Dr. Charles Hodge's annual review of the proceedings of the General Assembly (*Princeton Review*, July, 1852, pp. 497ff.) we learn that "an overture was introduced" into this Charleston Assembly "proposing that some measure should be adopted towards securing for American citizens the full exercise of the rights of conscience in foreign countries." The reviewer goes on to say:

"In reference to this subject the Rev. Stuart Robinson introduced the following resolutions:

"1. *Resolved*, That in the judgment of this Assembly, while the increasing intimacy of intercourse between the several nations of the earth should be a cause of rejoicing to all Christian people, and should be by them promoted by all proper measures, as tending to advance the cause of universal peace; yet, at the same time, this increasing intimacy demands special attention to the terms of intercourse between the citizens of various nations.

"2. *Resolved*, That freedom of thought, freedom of conscience, and freedom of worship being essential and inherent rights of American citizens, and being extended by the American people to citizens of all nations, without restraint, it is but just and equal that this privilege be extended to our citizens by all nations between whom and our country treaties of amity and commerce exist.

"3. *Resolved*, That this Assembly, in the name of those portions of the American people whose religious opinions they represent, express the opinion that in all treaties with foreign nations there should be, if possible, provision made for securing to those American citizens travelling or residing in foreign countries, the right to profess their faith, and worship God according to the dictates of their own conscience.

"4. *Resolved*, That the Stated Clerk of the Assembly be directed to transmit to the President of the United States a copy of the foregoing resolutions."

After giving a synopsis of the speeches provoked by these resolutions, the reviewer adds:

"The motion was then made that the whole subject be laid upon the table. The yeas and nays were called for, and taken, 80 to 81." [The Minutes of the Assembly say 78 to 82.] "So the motion was lost. The question recurred on referring the matter to a committee of five, to report to the next General Assembly. Adopted and committee appointed; said committee are Dr. Plumer, Dr. G. B. Jones, Dr. McGill, Hon. H. H. Leavitt, and Hon. R. C. Grier."

As already stated, Dr. Hodge gives us a synopsis of the views advanced by the several speakers who took part in the debate precipitated by the introduction of Dr. Robinson's resolutions. If only space permitted, it would not be without profit to reproduce this synopsis. If it served no other purpose, it would at least show in how thoroughly a superficial manner a really great and important subject may be treated. But, perhaps, after all, the possibility of such a treatment of such a subject is not a matter that calls for special illustration. It is enough to say that of the eight persons who spoke to the resolutions of Dr. Robinson, only two opposed them on principle. That the motion to lay the whole subject upon the table was lost by a majority of only one, may mean either much or little; we have no way of determining which. The record shows that every commissioner from the Synod of South Carolina voted for this disposition of the

matter. This probably means that the lazeven of Dr. Thornwell's views was at work in his own Synod.

To those who know him only from his later writings, it will be truly a surprise to find Dr. Stuart Robinson offering and defending such a series of resolutions as those given above. Seven years later, in 1859, we shall find him placing it as a reproach upon the New England churches that they aspired to be "Congress-managing" societies, "public-opinion manufacturing" societies. Later still he will appear helping to frame and champion the famous "Declaration and Testimony." But here he appears in a very different role. Evidently at this stage in his career he was either not acquainted with Dr. Thornwell's views regarding the spirituality of the church, or, if acquainted with them, they had not as yet taken hold of his mind. That, however, they will do in due time. Indeed, it was from his hand that those views were to receive what is perhaps the fullest and clearest formulation that they have ever had given them; a formulation that leaves but little to be added by any subsequent hand.

But the thing of most importance about this discussion in the Assembly of 1852 is, that it became the occasion of a statement from Dr. Charles Hodge bearing upon the principle underlying the resolutions of Dr. Robinson. Unlike those who addressed the Assembly in favor of the resolutions, and who, without an exception, based their advocacy of them upon some side issue, Dr. Hodge, with his usual perspicacity, saw and seized the principle underlying them.

"This," he says, "is a very important subject. We rejoice that it is likely to be brought forward under the auspices of so able and weighty a committee. It is well, perhaps, to be cautious, and to err on the safe side in avoiding wounding prejudices with which the public mind is said to be imbued, in reference to the action of ecclesiastical bodies. Still it should be remembered that the law of God is the law of nations—that the immutable principles of right which determine individual action, bind the action of masses—that expediency has no higher place in politics than in morals—and that it is part of the vocation and duty of the church to teach the truth in its bearings on the course of governments. We claim no other power for the church, in such matters, than the liberty to declare the will of God. The need of further attention to this subject is sufficiently and painfully obvious from the history of the past year. The arrival and public speeches of Kossuth called forth a general expression of opinion and feeling as to the relative duties of nations; but how superficial, contradictory, and indiscriminating have these opinions been! How little power has been evinced of distinguishing between the personal merits of the man and the merits of his cause—between the correctness of his principles and the propriety of their application to the case of Hungary—between their applicability to that case and the wisdom of this country attempting to carry them out single-handed. How few of our journals have risen to the height of considering the subject as one of religious and moral principle, or would admit that the whole question was not settled by the wise and revered counsel of Washington, to avoid entangling alliances with foreign nations. We admit the wisdom of that counsel, but we hold that there are cases in which national intervention to prevent wrong or to enforce right is as plain a duty to God and man as, Thou shalt do no murder. We want to know, and the public needs to know, what are such cases—what are the principles which determine and limit the duty of national intervention. We look for light to the above named committee."

It is to be regretted that this statement of his views by Dr. Hodge lacks the precision of statement and sharpness of definition that characterized Dr. Thornwell's paper upon the Church and Societies for Moral Reform. For instance, when Dr. Hodge says, "We claim no other power for the church, in such matters, than the liberty to declare the will of God," one is left wondering what is the precise meaning of his words, or what the nature and the value of the restriction which they seem to imply. "No other power" than what? He unquestionably claims for the church the power of the keys "in such matters"; that is, in matters of international politics which involve "moral and religious principle," questions of "wrong" and "right," "duty to God and man." But besides the power of the keys, what "other power" is there, unless it be the power of the sword? Did Dr. Hodge, then, mean seriously to say that he did not claim for the church the power of the sword with which to enforce the determinations that, in her exercise of the power of the keys, she had reached in the domain of international politics? If so, it is perhaps sufficient to say that such a disclaimer seems strangely superfluous, and devoid of significance. Might not the Church of Rome say the same? But, dismissing this point, let us get before us the positive content of Dr. Hodge's teaching. This seems to include the following details: (1) "It is part of the vocation and duty of the church to teach the truth in its bearings on the course of governments." This statement by itself would be very

vague indeed. But its purport becomes clear enough from the fact Dr. Hodge goes on to tell us that (2) "It is the function of the church to inform her own members and the public generally 'what are the principles which determine and limit the duty of national intervention' in international politics; and also, when the emergency arises, (3) 'What are the cases'; that is, the specific cases, to which these principles apply. In a word, he teaches that, where international issues involve "moral and religious principles," "it is part of the vocation and duty of the church" to furnish to its own members, to the public generally, and to governments, as such, the light that will save them from such "superficial, contradictory, and indiscriminating" expressions of opinion and feeling "as to the relative duties of nations" as were called forth, for instance, by the speeches of Kossuth in 1851.

This is not the place to discuss these views. Whether they are right or wrong, whether they are a reversion to the Ultramontane or quasi-Ultramontane type of genuine development in the line of the Hanover Presbyterian Memorial, the reader may be left to decide for himself. The points to which the present writer desires attention are simply these: (1) The position here laid down by Dr. Hodge is, in its underlying principles, the contradictory opposite of that taken by Dr. Thornwell four years before, in 1848. (2) Dr. Hodge's position and the principles underlying it, were as little related to sectional policies, or sentiments, as were Dr. Thornwell's.

We come now to the year 1853, and the report of the committee to which the Assembly of the previous year had referred the issues raised by Dr. Stuart Robinson's resolutions anent the rights of conscience of American citizens residing in foreign lands. The body of that report would, no doubt, have been interesting reading. Unfortunately it has not been preserved in the Minutes of the Assembly, and the writer has not had access to the files of any of the papers of that day in which it was ordered published. Not so of the resolutions which the report contained. These may be found in the Minutes of the Assembly of 1853, page 460. The following will be found relevant:

"4. *Resolved*, That this Assembly cordially approves of the provisions of a late treaty with the Oriental Republic of Uruguay, already cited, and trusts that the government of the United States will by treaty secure the acknowledgment of the same inestimable rights by all other governments, where it may be practicable.

"5. *Resolved*, That the people of the congregations in our connection be advised to unite with their fellow citizens in urging upon the government of the United States a careful and earnest attention to this matter.

"6. *Resolved*, That a duly attested copy of these resolutions be forwarded to the President of the United States, to the President of the Senate, and to the Speaker of the House of Representatives of the next Congress, for the consideration of each of these branches of the government of our country."

As the resolutions of Dr. Robinson, in 1852, were important chiefly for the expression of opinion that they drew forth from Dr. Charles Hodge, so these resolutions concern us mainly because they became the occasion of a speech by Chancellor Kinsey Johns, of the Synod of Philadelphia. For an abstract of this speech we are again indebted to Dr. Hodge and the *Princeton Review* (See issue for July, 1853, p. 524.) It reads as follows:

"Chancellor Johns rose to set himself right in this matter. Concurring with the language of the report as to the right, considered as a civil right, of freedom of conscience for our citizens abroad, he differed from it as to the mode of getting this right secured. As these were civil rights, he deprecated the first movement of ecclesiastical bodies, as such, in approaching Congress on the subject. There was great danger in it as a mere matter of expediency, because if we once opened the door to such applications, there were other ecclesiastical organizations all round us far stronger than we, and who would best us two to one. It would be far better for the members to exert themselves to throw their personal influence around our representatives in Congress, than to attempt an approach to that body in our ecclesiastical capacity. By attempting this, we encroach at once upon that sacred principle of our Constitution—the perfect separation between Church and State. In every popish country the very first step of Rome was to get the supremacy over the civil power. They had done it; and did we expect to get the better of them on their own ground? No; the right invaded was a civil right; better leave the subject to the civil power. We had no more right to memorialize Congress as an Assembly, than Congress had to memorialize us as a General Assembly. Judge Grier, in his letter that had been read, was very cautious to make a distinction between the right of an ecclesiastical body to petition, and the right of a citizen."

I ask special attention to the next to the last sentence in this abstract. "We," said Chancellor Johns, addressing the Assembly of 1853, "We have no more

right to memorialize Congress as an Assembly, than Congress has to memorialize us as a General Assembly." Saying this, he was the very first, so far as the records that have come under the eye of the present writer show, to give something like adequate expression to the thought that a just doctrine of the relation of State and Church means that these two institutions are mutually, equally and absolutely independent the one of the other. The memorialists of Hanover Presbytery, as we have seen, demurred to the State's essaying to extend to the church either "permission or direction." In other words they held that the church was to be left wholly untrammelled to pursue her own ends in her own way, the State being neither authorized nor competent to counsel her in matters that Christ had placed exclusively within her own jurisdiction. So here Chancellor Johns says to the Assembly of 1853, *by the same token the church is forbidden to volunteer her guidance and counsel to the State in matters falling to the jurisdiction of the latter*, as for example, the necessity and the methods of securing the rights and immunities of her citizens, while sojourning in foreign lands. This, I say, is the essence of the position that was laid down by Chancellor Johns.

That the church, as a body, was not prepared at that time to plant herself upon his ground, seems to be clear not only from the fact that the resolutions reported to the Assembly were adopted, despite of Chancellor Johns' opposition, but also from the further fact that his position was excepted to by all who spoke. Among them I find the names of Drs. E. T. Baird, John McDowell, W. C. Matthews, George Junkin, and others.

Ecclesiastical Commissions.

BY THE REV. A. C. HOPKINS, D. D.

The subject of amending our law on commissions will come before our next Assembly. For this purpose three papers are docketed: (1) A majority report; (2) a minority report; (3) a substitute offered by Dr. Gwinn.

1. The majority report proposes, "A commission must consist of a quorum of the court . . . is, therefore, the court, and hence is competent to conclude business; . . . and may do whatever is competent to the court appointing it. . . . The action of a commission is subject to the review of the superior judicatory. . . . Full records of its proceedings shall be entered on the minutes of the court by which it is appointed."

2. The minority report proposes that, "agencies" appointed by courts "are all committees, and responsible to the court which appoints them." A commission's quorum shall consist of the same number of persons as that of the court . . . full records of its proceedings shall be kept and reported, and be subject to the review of the court, which review shall be limited to questions of law and equity."

3. The substitute proposes, A commission "is empowered to conclude business . . . and its judgment shall be in force from the time of its finding, and shall be considered final. Full records of the proceedings shall be submitted to the court, and, if found regular, the judgment shall be entered on the records of the court as its final judgment." "A quorum of a commission shall be the same as that of the court appointing it."

Observe that the majority report makes the commission expressly "the court," responsible to the higher court only. The substitute gives it "final" power, yet subjects its action to review by the appointing court as to regularity only. The minority report, following the principle of our present law, makes the commission a committee, but its judgment goes into effect at once and continues till it is either approved or disapproved by the appointing court. This paper, we think, subjects our constitution to all the strain it can bear; and the other two break it.

1. A commission cannot be made a court in harmony with our system of Church order. Our Constitution expressly provides a system of courts, enumerates them, and classifies them as Session, Presbytery, Synod, and General Assembly. Dr. Thornwell teaches that this category exhausts the idea of scriptural courts and excludes any other body from the right to exercise the powers of a court. (*Collected Writings*, Vol. IV., pp. 149, 159.) Each court is a complete court, not directly responsible in law to any inferior or co-ordinate court, but to its next superior court. No one, of course, pretends that a commission is a superior court; is it any more an inferior or a co-ordinate court? And if neither, then what sort of a court is it? What proper place can such a "court" have in our system? There is not, and cannot be, any provision for dividing our regular courts into parts.

Yet the majority report declares without limitation that the commission "is the court," and the substitute gives it "final" power, which belongs to courts only. This position, it must be confessed, is sustained by

no less an authority than the *ipse dixit* of Dr. Thornwell. In this the great Dr. Thornwell obviously departed from his usual logic, and the majority report unfortunately follows him here rather than in his usual system of Church order. It is easy to show how soon the advocates of this theory "run their heads against a gate-post." In appellate proceedings, a court may appoint one or more commissions during one session. The commissions sit while the court is in session, one in one room and the other in another room, at one and the same time. Now, which is the court? Are both bodies "the court"? Have we two General Assemblies, and these in session at the same time? And if each is "the court," why does the commission (which is "the court") have its report entered on the minutes of the other "court"? What becomes, then, of our system of courts, and of Dr. Thornwell's exhaustive classification of our courts? To ask these questions is to answer them, and to kill the idea that a commission is a court.

Again, unless Dr. Thornwell was inconsistent with himself on this point, why did his colleagues in the seminary and on the committee to prepare our Book of Church Order, and his special friends and admirers on that committee, after his death, incorporate into our law on this subject the contrary principle, that a commission is a committee, and must report for review to the appointing court? It is true that our law says the commission "concludes" the matter; but it evidently, by its further provisions, shows that it meant a provisional conclusion, i. e., until the court shall approve or disapprove its action, just as the minority report provides. For "if approved" certainly implies, and necessarily, the right of disapproval, and this involves the right of consideration.

2. It is illogical, unprecedented, and unwise to ordain a law by which one court may create another court which is not responsible to the creator, and not liable to its review and control. There is no authority in the Scriptures, or in our Constitution for such a law, and there never has been. That there is no logical foundation for such a law is evident from the fact that our wise fathers in the church have not attempted to build upon such a foundation when pressed by exigencies as great as ours are. While the church has long used commissions, yet her general policy has been that courts should retain the right of review and control. After diligent inquiry among lawyers, we cannot learn of any instance in civil jurisprudence where one court may create another court which is not responsible to the creating court. Every commission must report to the appointing power, and the court claims, and at will may exercise, the right to examine, and approve or disapprove its action. If civil courts, whose underlying principles are those of general expediency, set us this example of wisdom, shall the church, with her scriptural limitations, venture to depart from it? A commission is the agent of the court, appointed for a purpose and a work; yet it is proposed that the creator shall have no right to ascertain whether its work has been done and its purpose fulfilled. To legalize such a proposition is surely something new under the sun. It is to adopt an expedient, out of joint with all the system of our order, without scriptural warrant, and contrary to all civil practice.

4. It has long been regarded as a settled principle that a church court may not delegate its work or its responsibility to another body. To delegate these to another is to abdicate its own position of authority and responsibility, in which position it was placed by the Head of the Church.

5. The only argument for investing commissions with "final" power to "conclude" a matter is drawn from expediency. This argument is twofold; first, that a commission can do justice and defend truth better than a court can; and second, that it saves the time of the court.

The first argument casts discredit upon the *jure divino* system of our courts. The second uproots our claim of a *jure divino* warrant for the principles underlying our whole system. On this point hear again what Dr. Thornwell says (*Collected Writings*, Vol. IV.): "These officers and these courts are treated in our Constitution as adequate to meet all exigencies of the church, and to do all that God requires her to do in her ecclesiastical capacity. We profess to trace this system to the Scriptures. . . . We cannot question its sufficiency without bringing a serious and blasphemous reproach upon the Spirit of inspiration. . . . It is only in these courts that we recognize the church as an organized body. Here, and here alone, do we find Presbyterianism" (page 149).

"We acknowledge no law but the divine will, . . . and no successful method of ascertaining the will of God but his own written revelation, which we believe to be perfect as well as designed to furnish the man of God thoroughly for every good work. . . . The position that expediency is an adequate guide in any department of religious duty proceeds upon a principle having a much closer affinity to the atheistic philosophy of Epicurus, especially as developed in modern times,

than to the gospel of the Lord Jesus Christ," (page 167). "If the test of expediency can be introduced in one case, it may in another; and it would be impossible to set limits to the confusion and disorder growing out of the manifold inventions in which it would be most fearfully prolific. To remove a single chink from the obstructions which bank up a mighty body of waters is to prepare the way for the desolations of a flood. The only safe principle is the noble principle of Chillingworth—the Bible, the Bible only, is the religion of Protestants" (page 168).

6. Finally, it is a universal principle that no creator can commit to its creature a power greater than the creator possesses. But, if a commission's report to the appointing court must be entered upon the records of the court without liability to review or other consideration, then the creature has a power which is greater than that of the creator. For a court may review or reconsider any action taken by itself before its records go up to a higher court; but it would be debarred from any consideration or reconsideration of any proceedings or conclusion of its commission. The court would be irrevocably bound hand and foot by the action of its commission.

Now it is submitted that the majority report is liable to all these objections and others; the substitute is liable to most of them; and the minority report alone escapes from them all, and is liable to very few others.

7. Both the majority report and the substitute make the quorum of the commission "the same as that of the court." The minority report makes the quorum "consist of the same number of persons" as that of the court. This does not mean that the same proportion of ministers and elders as make a quorum of the court shall be appointed on a commission, but simply defines the number of persons that shall make a quorum of a commission—they may be all ministers or all elders, or otherwise, as the discretion of the court determines. It is a brief and clear way of defining the number of persons for any commission, and gets rid of the cumbersome way in which our present law defines it. It avoids making the quorum "the same as that of the court." This is convenient.

"In Memory."

Edward David Washburn, D. D.

The "world at large" takes scant notice of true greatness. The highest type of man lives and toils and blesses the world, and dies unrecognized. Such a man belongs to the foundations of things, but, like the foundation, exists out of sight. And it is fatal to a man's greatness, in the world's estimate, to be "out of sight." The world has its standard of greatness, but it is narrow and shallow, and of the surface only. "To be seen of men," is its essential. Yet unobtrusiveness is one of the vital qualities of true greatness. If it be said that the world would prize true greatness if it but knew of it, the answer is, the world always finds what it values. The world will compass land and sea to find a gold or diamond mine; will toil for it, delve for it, fight for it, brave Arctic ice or tropic heat and pestilence, plunge nations in war, change the map of the earth for it; but the precious gem of true greatness, found near at hand, in the very midst of the common quartz of human society, sparkles unheeded, be it ever so truly of purest ray serene. Even though heralded forth and held up before the world's gaze, and its rare and lofty qualities pointed out, the world is not attracted. "There is no beauty in it that it may desire it."

Like him who was their Archetype, and who had the same experience, such men have to "tread the wine press" of life alone; for true greatness has its own peculiar loneliness. The letters of Robert E. Lee speak often of his turning away from men to seek, on "Traveller," the congenial companionship of Lexington's lovely and majestic mountains. True greatness loves its fellowmen; yet true greatness has a sense of loneliness which its fellowmen cannot take away.

Like their Archetype, such men look for compensation to the joy of "doing their Father's will," and to "the joy that is set before them." Their conception of life here is simply "to serve," simply to do good in their Saviour's name and their Saviour's temper, and then go to him and be with their Saviour forever.

Edward Davis Washburn was of this rare and lofty, yet lovely, type of man. He was born in Savannah, Ga., January 13, 1848. His family was a Southern branch of an eminent and influential New England stock, the Washburns of Massachusetts—a stock that has sent forth statesmen, soldiers, scholars. A striking exemplification, however, of the power of environment; how it sinks to the very soul and saturates it with its principles, preferences, prejudices, and not merely colors men's external actions. Also, of the shallowness of human distinctions, as illustrated in the terms "treason" and "rebellion"; for while Dr. Washburn was too high minded a man to be swayed

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This Week

The Earth's New Garments.

The Valley of Virginia.

SPIRITUALITY OF THE CHURCH.

ALLIANCE OF REFORMED CHURCHES.

MISSIONARY UNIONS.

THE ENTRY INTO JERUSALEM.

A PRESBYTERIAN CATHEDRAL.

REV. M. FINLEY PILSON.

PRESBYTERIANS AND THEIR CONVICTIONS.

THE earth puts on new garments at this season. Whoever fails to have new clothing the earth has its new suit at each returning spring. And whoever gets too old for fine colors, old Mother Earth is always young, and decks herself with bright shades of all things fair and beautiful. The ruling colors are light shades of green, peculiarly suited to please the eye. After the browns and sombre hues of winter, the eye finds intense pleasure in the green garments of the spring. These robes are decorated too with many flowers. Across the lawn are flowering shrubs, white and red and golden, Bridal Wreath and Forsythia and Pyrus Japonica. Who shall say there is not becoming taste and beauty!

It was the wise man, Solomon, who knew all plants and trees, from the hyssop on the wall to the cedars of Lebanon, who said, "He hath made all things beautiful in his time." Everything in its season has its own kind of beauty, of form and color, of variety and change, of fitness of place and propriety of season. The stars in their far away blue and the dainty daisies in the grassy fields, the dawn of the day and the setting of the sun, the lofty forests and the lowly vales—everywhere, even in the wilderness and the desert, God hath given the touch of beauty. Some have thought it the sanctity of God's presence in a world not cast off and accursed forever. Some have thought it the bidding of divine love. And some have thought it the prophecy and promise of the world where all is holiness and beauty forever.

In the old Hebrew religion, in which there was so much to teach and to win the admiration and love of the race in its days of childhood, there were all manner of things beautiful. There was fair, white linen for the robes of priests to tell of the purity of heart which God required of all who served him. And there were threads of all bright colors in the veils and curtains of the temple to say that no place on earth was as beautiful and happy as the courts of God's house. It was God's word to us all by one of his prophets, "I will clothe thee with change of raiment." It is ours to say with the patriarch Job, "I put on righteousness, and it clothed me." One day we shall be made meet, and go in as priests into the holy place, in "the beauty of holiness."

It is a rich promise to the church of God on earth, that in the end, out of all that is soiling and filthy in a sinful world, it shall be clothed in new and spotless robes. It is a hard task for the church to keep itself unspotted from the world. There is so much of error and evil, so much of our poor fallen humanity, so much of the passions of an unsanctified nature. But at the last it shall be wholly washed in the blood

of the Lamb, and cleansed by the Spirit's sanctifying power, that it will be ready for the call, "put on thy beautiful garments, O Jerusalem!" Redeemed, sanctified, holy in heart and in life, it shall "be brought to the King in raiment of needlework."

IN the churches of Richmond last Sabbath about one hundred persons made profession of faith in Christ. We hear of large numbers gathered in at other places—in Staunton and Newport News. These are great blessings that have come upon the churches. Many young people have been turned into the path of life. Many hearts are made glad, with promises fulfilled and prayers answered and faithful instructions rewarded. These blessings have come without any great public evangelistic movement. The pastor has been at work among his own people, with a few meetings of prayer and instruction. What an encouragement is given to all our ministers and churches! How willing is the Spirit of God to come to our help!

THE Sunday-school mission work of the Southern Presbyterian Church is a later movement, which is becoming well organized, and already is bearing fruit. Our General Superintendent has been at work in Georgia and Florida through the month of March. The Rev. A. C. Brown, in the Trans-Mississippi, and the Rev. Wm. Megginson, in the Middle District, east of the Mississippi, have been most effective among the churches, holding conventions and institutes, giving addresses on Sunday-school work, showing model class work, and exhibiting the literature of our Publication Committee. This is home mission work indeed. It aims at the future by aiming at the children and young of the land. It is greatly needed; it is a work of the largest promise. Fruits are seen at our Publication House in the increasing demands for our literature.

TOUCHING' appeals from Christian workers in the Far East have come to prominent citizens of the United States, imploring aid for the sick and wounded soldiers of both armies and the multitude of destitute widows and orphans of soldiers killed in the war. In response to the moving appeals thus coming from Christian workers in Japan, the Japanese Relief Fund has been organized to obtain the help needed, and all funds contributed will be distributed through the Evangelical Alliance of Japan. About \$18,000 has already been contributed, of which \$10,000 has been sent to Japan. The Executive Committee consists of Hon. Seth Low, Bishop Grier, Dr. Charles Cuthbert Hall, Dr. Wm. Elliott Griffis and other men of the highest standing. It is requested that contributions, large or small, be sent to the Franklin Trust Company, Treasurer, No. 140 Broadway, New York City.

LAST week we reported that Mr. Carnegie was turning his attention to the small colleges of the land. But this week the news comes that he has taken another turn, at least in one case. At the new England Methodist Conference meeting at Melrose, Mass., it was announced that Mr. Carnegie had promised to give one million of dollars to the fund for superannuated preachers. It seems that the offer takes this

form: Mr. Carnegie promised to give the last million dollars of a fund of \$25,000,000 to be raised by the society. It seems a very large sum that must be raised, yet we suppose the Methodists of the North have the means, if they can be moved to give it. Whether endowments for church uses are wise or not, we believe that all agree in the wisdom of an endowment of the fund for disabled and infirm ministers and missionaries. Their care ought to be secured if possible beyond the variations of church collections.

THE Executive Committee of Publication, at Richmond, will make a fine report to the Assembly. It has a valuable and useful property, and is well equipped for its important work, with some working capital. The business of the Publishing House has continued to increase. The collections from the churches and schools for the benevolent work of the committee show an increase for the year of over seven hundred dollars. It is sending out a large amount of Sunday-school literature, prepared by our own Editor and his assistants and handsomely printed. It is providing for the wants of our ministers, Sunday-school and church libraries, missionary societies and for all our people a great quantity and variety of selected books and other printed matter. It is certainly one of the church's most valuable agencies.

A GENTLEMAN in Norfolk makes a generous proposition. He offers to pay the subscription for twenty copies of the CENTRAL PRESBYTERIAN to be sent for one year to persons in his city who are not able to subscribe, on the one condition that some one will do the same thing in some other place. The CENTRAL will be gratified to hear from some friend who will be the second one to pay for twenty copies to be sent for the year as he directs. The proposition is one that shows appreciation not only of our paper, but of the value in the house of the weekly visit of the religious and denominational paper. We have now a number of friends who are giving the CENTRAL to five or six persons, a kind of support that is most grateful. We will be glad to hear from others who will do a like work of beneficence. Especially will we be glad to hear from one or more who will make good the offer of the Norfolk gentleman.

THAT the church is itself a great missionary society is an important fact that must not be forgotten. It is the commissioned agent of Christ for the spread of the gospel and the extension of the kingdom. The organization within the church of missionary societies of men, or of ladies, or of boys and girls, must not be allowed to obscure the great fact that the church of Christ, and every local church, is sent upon this errand. And the societies within are helping the church to do its work. It is sometimes objected that these societies take the obligation of Christian missions from off the shoulders of men, and that men, even Christian men, occupied, diverted, are too willing to let the women and the young people do these things. This much is so far true that the pastor is wise who guards against this, and teaches the obligation upon the whole church to share in Christian missions, in knowledge, in zeal, in prayer and in offering.

The Valley of Virginia.

Virginia's Valley, o'er all valleys fair,
Rocky thy bed, verdant thy robe, and rich
Thy lore. The denizens of hill and glade,
Of wood and stream, drink deep thy blessings free.
The thrush of modest hue drops quietly down
To her nest in the hedge. The dove in plaintive tone
Responds to her timid lover's distant note.
Anon a weird shrill whistle afar betrays
A plover pair silhouetted on close-cropped knoll.
The quail beneath the grain defiant shrieks.
From a thorn the mocking-bird's plebeian kin
Entrance now and now again repels
With discord-interluded melody.
At eve the robin gray with chattering lay
Pours forth his voluble praise for refreshing showers.

Rich life from wood and field and sky resounds,
In every furrowed field uplifts its head,
In quivering corn-fields glistens, in garden grows,
In orchard-blossoms fair and red-ripe glows,
In the meadow saucily waves a dainty head
To be kissed at will by any wanton bee.
Life teams in the barnyard, and roams on pasture field,
It peeps from hidden burrow and tiniest cell,
By slanting sun to rest or play 'tis called,
And summer twilight hears its whispered joy.

On the weary, parched ways of less favored lands,
Thy sons recall how in many a shady nook
The way-worn traveller's unexpected eye
Is gladly greeted by a gushing flow,
Straight from thy heart, to refresh both man and beast,
And thence through grateful fields with life-filled depths

Its surface shattered oft by leaping bass,
To bear thy tribute to the ocean's wealth.
Thrice happy he whose barefoot boyhood days
Appear in after memory aureoled
With thy rare beauty and abounding joys.

A stalwart people thine, and prosperous;
Substantial homes, and well filled barns and fields
Clean-kept, well-fenced, staunch stone and sturdy
hedge,

Evincing yet their fathers' care, all speak
Their worth, and thy response to labor spent.
In war e'er ready to defend their land,
From ruin spring, with Antaeus vigor nerved,
And war-swept fields with waving grain are filled,
The hills that erst did ring with deadly strife
Now echoing once more the peaceful din
Of wagons on the road by caisson worn.
Beneath the even continuity
Of the Alleghanies now thou mayest rest,
Well bulwarked by the serrated Blue Ridge
From Loudon Heights to White Tip's lofty head,
By Massanutton sentinelled for aye.

The wavering soul with thee may drink his fill
Of faith that springs from flowing fountains deep,
The cynic finds that man hath here a friend,
And God a worshipper, disdains his sneer,
And shines his steady brilliant worth undimmed.
Oh, land thus blessed with God's unmeasured grace,
Oh, sons and daughters of a sturdy race,
Oh, happy home with tender memories filled,
May God e'er bless thee, is the prayer we raise,
And blessed be the Lord, our word of praise,
As we think of our Valley of Virginia.

HUGH W. WHITE.

Hsuehoufu, Kiangsee Province, China.

The Independence and Spirituality of the Church Historically Considered.

By THE REV. W. M. MCPHEETERS, D. D.

V. THE YEAR 1859—DR. THORNWELL'S SPEECH ON AFRICAN COLONIZATION.—DR. CHARLES HODGE'S CRITICISM OF THE SAME.—DR. STUART ROBINSON'S LECTURE BEFORE THE MARYLAND INSTITUTE.

The year 1859 is memorable in the history of the doctrine of the Independence and Spirituality of the Church for at least three detailed expressions of opinion upon the subject. One of these was Dr. James H. Thornwell's now famous speech in the Indianapolis Assembly on African Colonization. Less generally known, but equally important for our discussion, are Dr. Charles Hodge's review and criticism of Dr. Thornwell's speech, and a lecture, already referred to in the earlier numbers of this series, by Dr. Stuart Robinson. It will be well to note the date of this lecture. It was delivered on February 1, 1859, before the Maryland Institute. Hence it antedates Dr. Thornwell's speech by several months. Both it and the speech of Dr. Thornwell, it will be observed, antedated the outbreak of the war between the States by two years. Neither originated in, or was occasioned by, any sectional issue. Another fact should not escape attention. It is this: A motion made by Dr. Thornwell to lay on the table the report of the Committee on

Bills and Overtures, which recommended that the Assembly endorse the work of the African Colonization Society, was carried by a vote of sixty-four to fifty-four. True, the whole debate over the matter occurred at the very close of the sessions of the Assembly. True, also, that a paper proposed by Dr. Thornwell was, on the motion of Dr. B. M. Smith, also laid on the table. But all of this simply goes to show the more clearly how little ground there is in fact to associate the doctrine of the Independence and Spirituality of the Church, advocated by Dr. Thornwell, with the passions of the war. Those who do so simply reveal their own ignorance.

The following is so much of Dr. Thornwell's speech as concerns the matter in hand:

"It is with great reluctance that I rise to say a word upon this subject. If it were not that a principle that I deem to be of vital importance is at stake, I would not venture to open my lips. My reluctance is increased when I reflect how easily my motives may be misconstrued, and an opposition which really proceeds on one ground may be, wilfully in some cases, unintentionally in others, attributed to another ground. Let me, therefore, say that my opinions on this subject have not proceeded from any hostility to the Colonization enterprise or to the objects which it proposes to accomplish. Whether I approve it or not, is altogether impertinent to the issue in hand. My proposition is that it lies wholly beyond our sphere. What are you? A court of the Lord Jesus Christ. What is your legitimate business here? The work which belongs to his kingdom.

"1. There is a distinction between the Assembly as a body of Christian gentlemen, a meeting of good Christian citizens, and this Assembly organized as a court of Jesus Christ. This distinction is often lost sight of. Now the question of colonization is very proper for such a convention of Christian gentlemen; but as a court we are assembled in the name of Christ, and act by his authority, and in this sense our power in relation to questions like this is purely declarative. Now, what have we to declare? The Word of the Lord. We have a faith and not opinions; and we speak in the language of authority. We can only declare what God has taught or enjoined in the Word. Are we prepared to say that it is part of Christian obedience to encourage or favor this institution, that our allegiance to Christ demands it, that we forfeit our Christian character by not yielding it? The thing is either a duty in itself, or a matter of Christian liberty. If a matter of Christian liberty, we cannot make it anything else. Our whole duty is exhausted when we say so.

"The church is exclusively a spiritual organization, and possesses none but spiritual power. It is her mission to promote the glory of God and the salvation of men from the curse of the law. She has nothing to do with the voluntary associations of men for various social and civil purposes, that are outside of her pale. Ever since I have been a member of the church I have believed this, and contended for this, and have steadily resisted associating this church with outside organizations. The Lord Jesus Christ has never given his church a commission to be identified with them. It is the great aim of the church to deliver men from sin, death and hell. She has no mission to care for the things and to become entangled with the kingdoms and policy of this world. The question of colonization is a question of worldly policy. It is a question on the merits of which I wish not to speak. But no man will say that Jesus Christ has given to his ministry a commission to attend to the colonization of races, or to the arrest of the slave trade, or to the mere physical comforts of man. It is not the business of the church to build asylums for the insane and the blind. The church deals with men as men, as fallen sinners standing in need of salvation; not as citizens of the commonwealth, or philanthropists, or members of society. Her mission is to bring men to the cross, to reconcile them to God through the blood of the Lamb, to imbue them with the spirit of the divine Master, and then send them forth to perform their social duties, to manage society, and perform the functions that pertain to their social and civil relations. The church has no right, no authority, to league herself with any of the institutions of the State, or such as have for their object mere secular enterprises. 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's'; but let the church of Christ lend her energies directly to the accomplishment of her own high and glorious mission. She deals with the great interests of immortality. The blessing she sheds upon the earth and upon the temporal interests of men are incidental, and although incalculable, are subsidiary to the higher aims she seeks. I am willing that church members should co-operate with this Colonization Society, and other societies for philanthropic objects, if they see proper to do so. I am willing that they should try to do good through any agencies that their consciences may approve. But I wish the church, as such, to keep herself to her specific work. As a church of

Jesus Christ I desire her to know neither rich nor poor, high nor low, East nor West, North nor South. 'Follow me, and let the dead bury their dead,' was the mandate of her Lord to the church; and the very moment you undertake to implicate this church with any of the powers of the earth, you endanger her efficiency. At this very General Assembly we have declined identifying ourselves even with the American Presbyterian Historical Society—we have voted it out. We have voted out the Temperance Societies; and I would have the Assembly vote out all the societies of this world, and keep to her proper sphere, and let the societies keep to theirs, and do good in their own way, without asking the church's co-operation. It is this principle that I deem absolutely indispensable to the success of the church in her peculiar mission.

"4. The moral power of opinion is not the kind of power which the church exercises. Hers is the spiritual power of the Word of God—the testimony of Jesus.

"5. The real sphere of the church, in reference to these institutions, is to condemn them when their principles contravene the command of God, and, in reference to the State, to petition when it makes wrong laws; and when they are right, her influence is that of a sanction in the impulses of a new life which, in her proper sphere, she produces. The church, as such, is spiritual, but this spiritual life enters into all the relations of man, and Christianizes all his institutions. Hospitals and lunatic asylums, for example, partake of its moulding influence. She gives the life; concrete forms in which that life appears she leaves to the providence of God to determine. Things indifferent are not to be indifferently done.

"6. It may be supposed that opposition to Abolitionism has produced these views. This is a great mistake. They have been formed entirely in regard to other matters. I do not exclude slavery wholly and entirely from the sphere of the church. It has religious aspects. What I exclude is the question touching the manner in which society shall be organized. The relation of its classes and races, their respective rights and privileges, the position of woman, the equality or inequality of citizens—these are questions which belong to the State; and when the State does not violate the law of God, the church has nothing to do but to accept society as given, and labor to make all its parts work harmoniously."—*Thornwell's Collected Writings*, Vol. III., pp. 471ff.

I quote thus at length in justice both to Dr. Thornwell himself and to the reader. It has been alleged that there are inconsistencies in Dr. Thornwell's statement of his position. If there be such—and, personally, I am disposed to think there is at least a show of reason for the charge—the reader is entitled to know the fact, and certainly this writer would feel culpable in a high degree, if he made any attempt to conceal it.

Before passing on, let us pause and try to sum the principles which Dr. Thornwell has enunciated in the foregoing paragraphs from his memorable speech. He himself has condensed them into the following brief, if somewhat technical statement:

"I think it will hardly be denied that, first, the church is a kingdom not of this world; secondly, her authority is only ministerial and declarative; thirdly, the power which is given to her is to be exercised only for spiritual ends. If the church will keep within her bounds she will be an agency that will purify and bless the world; but if she goes beyond her proper sphere, she will not only fail to accomplish her mission, but will do mischief."—*Ibid.*, p. 477.

For the reader familiar with the technical terms of ecclesiology this statement of the principles involved, even though somewhat compact, and very concise, may be sufficient. I trust, however, that I shall not be regarded as presumptuous, if I attempt a restatement of them for readers of another class. They may be reduced to six, as follows:

1. A court of Christ's church is something radically different from a convention of Christian men. The former is a body originating in the will of Christ, and designed by him to be his special investment for the accomplishment of certain specific purposes of his own wise and holy will; the latter is a body originating in the will of those composing it, or of those who chose them as their representatives, and its powers and duties are defined for it according to the will and wisdom of those who gave it its being. While the latter, therefore, may determine for itself the ends that it will seek, and the means by which it will seek them, the church court must take both the ends at which it is to aim and the means by which it is to attain them, solely from the lips of Christ.

2. Church power is declarative. In other words, the church is not authorized to invent, frame, ordain, or prescribe doctrines for the shaping of faith and practice, but simply to ascertain and to declare what truths Christ has given to regulate faith and manners. Where Christ has spoken, the church not only may, but must speak. Where Christ has been silent, she also must be silent. Where Christ has been specific, she also

must be specific. Where Christ has laid down only a general principle and left the specific applications of it to the individual conscience, she must be content to state only the general principle and leave it to the individual conscience to make the application of it to concrete cases. She must declare the whole counsel of God; but, like Balaam, she dare not "go beyond the word of the Lord" to speak "either good or bad of" her "own mind."

3. From what has just been said, it follows that, when the church confines herself within the bounds set for her by Christ, her word *must always be with authority*. She delivers not an opinion, or judgment of her own; but a message from her Lord. The only question that those to whom her word comes are entitled to ask is, Does the voice of the church here truly represent the mind of Christ? If the answer be a negative, it means, of course, that the church has shown herself either a heedless or a treacherous and a presumptuous messenger.

4. Voluntary societies, one and all, from the very nature of the case, fall within the sphere of Christian liberty. If one were bound to join them, they would cease to be voluntary organizations. They are organizations regarding which Christ has made no definite expression of his will. Whether or not his glory in the individual or in the world will be advanced by church members joining them, are questions upon which church courts cannot speak definitely, because Christ has not spoken definitely. The most that the church court can do in such cases is to declare the general principles applicable to their decision. If she goes beyond this, and essays to either enjoin or to forbid, to encourage or to discourage connection with such organizations, it simply invades a sphere sacred to the individual conscience, and becomes guilty of an act of usurpation and tyranny.

5. The church has had assigned her by Christ a perfectly definite mission, which is "to bring men to the cross, to reconcile them to God through the blood of the Lamb, to imbue them with the spirit of their divine Master," and so to enable them to glorify God in their bodies and their spirits, in their characters and in their conduct. For this she is not at liberty to substitute any other end, nor is she at liberty to associate with it any other end; nor is she at liberty to seek the attainment of this end in the use of any means other than those appointed to her by Christ.

6. The Church, as such, while designed to be the source of men of innumerable and incalculable moral and ethico-economic blessings, is not authorized to address herself directly to the securing of these benefits for them. Indeed, great and intrinsically valuable and important as are these moral and ethico-economic benefits, it is part of the church's business to keep it constantly before the minds of men that they are, after all, but subordinate and consequential blessings. In other words, that while they naturally follow upon right relation to God, they do not necessarily issue in right relation to him, nor are they any substitute for such right relation, or compensation for the lack of it.

7. Finally, when voluntary societies advocate principles that contravene the command of God the church may condemn them (it is not clear whether the "them" here refers to the societies, or merely to their principles); and when the State enacts laws contravening the law of God, the church may petition for their repeal.

Such, I believe, is a fair summary of the principles enunciated by Dr. Thornwell.

Meeting of Executive Commission of Reformed Churches—Western Section.

This Commission met in the First Presbyterian Church, Nashville, Tenn., Wednesday morning, March 29, 1905. After being called to order by the chairman, General R. E. Prime, of New York, and opened with devotional exercises, addresses of welcome were delivered by Dr. William M. Anderson, pastor of the church in which the Commission met, and by Dr. Clarke, of the Cumberland Church, and Dr. Blanton, chairman of the Local Reception Committee; and a suitable response was made by the chairman, General Prime.

Thirty-five members answered to their names at the roll call.

The report of the Executive Committee was submitted by the chairman, Dr. Roberts, and after consideration was approved. Also the report of the Treasurer, with same action.

Dr. Chester made a verbal report on American and European Residents in Foreign Seaports, and at his request the committee was continued, that fuller information may be obtained.

A report on the Inter-church Conference on Marriage and Divorce was received, and read for information.

At the afternoon session the first report was of the

Committee on Co-operation in Foreign Missions, by Dr. Pugh, of the Reformed (German) Church; in this report much valuable information was given, and several recommendations made; information as to the formal organization of the General Assembly of the Presbyterian Church in India was also received, and the salutations of the Western Section were sent to this youngest Presbyterian Church; and it was stated that similar movements were in progress for union among Presbyterians in China and Korea.

The next report was from the Committee on Fraternal Associate Church Membership, by Dr. McNaughton, of the United Presbyterian Church. This report dealt with the fact—and a sad fact—that many church members are found all over our land who are practically "out of the church," though their names are on the roll of "the home church"; and several recommendations were made, viz.: (1) That pastors seek to impress on such members their obligations as Christians; (2) That there be secured regular correspondence between these persons and their churches; (3) That such members be given commendatory letters of introduction; and (4) That our churches have "Strangers' Committees," charged with looking after this class.

Dr. Beattie next made a report from the Committee on Candidates for the Ministry. In this much valuable information had been gathered, and was presented, showing a decided decline, beginning about 1894, in all the churches represented in this Western Section, with perhaps a partial exception in the Church of Canada. A summary of all the churches, except Canada, for the decade, 1894-1904, was as follows:

Candidates in 1894,	2,619
Candidates in 1904,	1,688
Loss,	931
Licentiates in 1894,	524
Licentiates in 1904,	384
Loss,	140
Ordinations in 1894,	439
Ordinations in 1904,	379
Loss,	60

A sad decline all around. The reasons for this decline, as suggested by replies in a large correspondence, were given, and the remedy or remedies for this state of things suggested; these, too, came from letters received.

A report on Revivals of Religion was presented by Dr. W. H. Black, of the Cumberland Church. First, a summary of facts; second, the characteristics. A brief but interesting report. These last (two) reports were made special orders for the next day, and were then discussed in a very interesting way.

Dr. Prugh, of the German Reformed Church, made an interesting and valuable report of the work of his church among the Hungarians in this country. He mentioned also the strange interference of the mother church in Hungary with their work in this country.

SECOND DAY.

The first report was from the Committee on Church History, by Dr. Stephens, of the Cumberland Church. In this was given a brief history of the committee and its work in the past, with suggestions as to desirable lines of work, so that historical information as to the various churches may be collected and published for the benefit of all our people.

Next a report on Home Mission work, being a special report upon work among the colored people, was presented by the chairman, Dr. Beattie, of Louisville. In this report there was, first, a brief but admirable summary of the history, present conditions, and prospects of this people; then followed a resumé of what the different churches of the Section had done for the negroes in the United States—especially the work of the Northern Presbyterian Church, our own, the United Presbyterian, the Cumberland, and more recently the Reformed (Dutch) Church, all of which are doing special work among this people; and closed with "a few general inferences or suggestions." This report elicited great interest, and it was ordered that it be printed in full in the minutes of this meeting.

The first report of the afternoon was from the Committee on Sabbath-schools and Young People's Societies, by Dr. Worden. A mass of valuable and interesting information was presented as to plans, conditions, etc., a summary of which, in numbers, is as follows: In 1904 there were in the churches of the Western Section 2,184,414 members in the Sabbath-schools, showing a gain in five years of 226,012. Several things of great encouragement in this work were mentioned, and some of a contrary character; then matters of special and vital importance in the faithful and successful prosecution of the work were pointed out and emphasized, and timely warning against dangers were given. Finally suggestions were made that these churches come into closer fellowship, and that the Boards and

Committees be authorized by the proper judicatories to confer together concerning this subject and work.

The last formal report was of the Committee on Work on the European Continent, by Dr. Good, of the Reformed (German) Presbyterian Church. A good summary of this work was presented, giving information not generally known of the conditions, numbers, etc., of the Reformed Churches in Europe; also of efforts made to have regular preaching services for English-speaking people on the Continent; and making suggestions as to caring for emigrants when they arrive on this side.

Appropriate memorials were adopted of members of the Section who have passed away since the last meeting: Rev. William Caven, D. D., LL. D., of the Canada Church; Rev. C. L. Wells, of the Reformed (Dutch) Church, and Hon. Joseph Martin, LL. D., of our own Church.

After suitable resolutions of thanks to the churches and families of Nashville for their generous hospitality, the Section adjourned to meet in New York, October, 1905.

There was also a public meeting Wednesday evening, where, after a more formal welcome by one of the Cumberland pastors, Dr. Teimon, and response by General Prime, three excellent addresses were delivered—by Dr. Roberts, giving some account of the Alliance, its history, objects, work, etc.; by Dr. Prugh, of the Reformed Church in the United States (or German Reformed), in which besides many other things well said, he told of the dedication of the great Protestant Cathedral at Berlin, built by Emperor William, and to which he, as Moderator of the last Reformed Assembly, had been invited by the Kaiser, as was also a delegate from the Lutheran Church in the United States; and the last by Rev. Dr. Milligan, of Canada, who made a powerful address upon "Some Characteristics of Presbyterianism," which he pointed out in a most interesting, witty, and sometimes unexpected way. All were good, and were listened to with unabated interest to the very end. L.

Missionary Unions.

East Hanover Presbytery.

The Woman's Foreign Missionary Union of East Hanover Presbytery, in response to a most cordial invitation from the good people of Fredericksburg, held its seventeenth annual meeting in the chapel of the Presbyterian Church of that place, Tuesday and Wednesday, April 4th and 5th. The walls of this beautiful little memorial building were adorned with maps and charts, giving interesting information concerning the missionary fields. There was also an attractive display of books and leaflets on the same topics, kindly furnished by our Publication Committee. Dr. Rosebro conducted the opening devotional exercises. In the gracious welcome extended us by Mrs. Rosebro, she spoke of the peculiar fitness of our meeting there at this time, as it was the centennial year of the introduction of Presbyterianism into the place, which then contained only two adherents to our creed. Our President, Mrs. James P. Smith, made response on behalf of the Union. The fact that twenty-four out of the thirty-two delegates appointed to attend were present at the calling of roll, manifested the interest felt in this meeting. The reports of the Secretary and Treasurer of the Union, as well as those from the various churches, yielded the encouraging news of the increase of interest everywhere, and showed that the work had been carried on with more than usual zeal and activity during the past year. The total sum of contributions was \$3,448, a gain of \$480 over the previous year.

Mrs. Calvin Stewart, chairman of the Committee on Synodical Union, spoke of the growing influence of our Union, stating as proof, that even in the few months intervening since our last quarterly meeting, three new Unions had been formed, viz.: West Hanover, Lexington, and Maryland, and now every Presbytery, but four, out of the twelve in the Synod, had its own Union. She said, furthermore, that although East Hanover Union was the second one formed in the Southern Church, it had taken precedence in Synodical Unions, and was the first to effect organization. In view of this fact, Mrs. Stewart urged as many of the members as possible to attend the meeting to be held in Roanoke, April 11th and 12th, in the interest of this matter. The movement having originated in our Union, we would naturally be expected to give it our hearty support. The delegates appointed for our representation were, Mrs. Campbell, of Burkeville; Miss Rutherford, of Richmond, and Miss Bessie Cook, of Bon Air. The meeting then adjourned to the church parlor, where a tempting luncheon was served.

The afternoon session, which opened promptly at three o'clock, was devoted to the enjoyment of several impressive and instructive papers upon the following subjects: "Missionary Heroines of the Southern Presbyterian Church," by Mrs. Magill; "Home Life of a Missionary in Brazil," by Mrs. Thompson, whose im-

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No. 16.

This Week

The Trailing Arbutus.

SPIRITUALITY OF THE CHURCH.

STARTING OUT FOR CHRIST.

THE STANDING POSTURE IN PRAYER.

AMERICAN TRACT SOCIETY.

THE FEET WASHING.

PACKING THE ASSEMBLY.

PRESBYTERIAN DIVISIONS.

THE PRAYER MEETING.

OUR box of arbutus came, not by our seeking in the shaded forest, but by postman. It was neatly packed on a bed of damp moss, and is still fresh and fragrant; and we are ever so grateful to our unknown friend. From some secluded nook, under the trees, or among the rocks, peeping from under brown leaves, nothing could be more coy and modest than the arbutus. Sometimes it is called the May flower, but we find it in the bleak March or the showering April.

"Creeps the trailing arbutus o'er hillock and hollow,
Through leafage whose greenness and glory are dead."

Some of the best things in the world are as lowly and unassuming as "the trailing arbutus." It is the peculiar attraction of the violet, and the white bells of the lily of the valley, that they are so modest. They come from under the green leaves, very near to the ground, and are satisfied. They have no vanity and no ambitious climbing into high places. But they have their lessons of humility and patience for us.

"To me the meanest flower that blooms can give
Thoughts that do often lie too deep for tears."

There is no happiness so great as that of the quiet home, where love dwells and rules, where is purity and simplicity. There come patience and contentment and peace, "not as the world giveth." It is the meek who are blessed of the Lord. And it is the meek who "shall inherit the earth." They have not sought it, nor been covetous for it. They have not shed blood, nor fought battles, nor robbed their fellows. But unto them is given the victory, and the reward and the inheritance. One day they will "rule with him."

Never was any human spirit so "meek and lowly" as the blessed Lord himself. Never did any one give himself to such condescension and humiliation as the Son of God. He was "rich, yet for our sakes became poor." He "humbled himself and took upon him the form of a servant." He lived on earth as one "despised and rejected of men." Of the everlasting glory, in some way, "he emptied himself," that he might descend to the depths of human condition and want, and lift us up to the love and glory of the Father. When we find him, he is always as the lily of the valley, the one "altogether lovely."

LAST week the press dispatches reported that the royal commission which has been examining into the case of the Scotch churches, had recommended that the property of all kinds given by the British Court of Law Lords to the small Free Church, should be restored to the United Free Church, in so far as it could not be used

by the Free Church. This recommendation, we suppose, will meet with general approval. It can only be made effective by legislation of Parliament. It will be a good day for the churches of Scotland, and all of the extensive work they have in hand, when the matter is equitably settled and peace established.

THE folly of the theosophists, the people who have attempted to establish the Buddhist religion in this country, Madame Blavatsky, Mrs. Besant and Col. Olcott, has been exposed by the results of the British expedition to Thibet. Col. Younghusband, the commander of the force, in a lecture in London, said that the form of Buddhism which he found in Lhasa, was not the purest, but the most corrupt form in the world. He described the monks of that country as the most ignorant, superstitious—not to say, vermin-infested—he had met with anywhere.

AFTER his evangelistic campaign in New England, the Rev. W. J. Dawson, the Congregational evangelist from London, spent two days in Philadelphia, and a week in New York, preaching twice daily in the new Broadway Tabernacle. He was in Baltimore last week; in each of these cities the Presbyterians heartily united with others in support of his meetings. A great union evangelistic movement is in progress in Brooklyn under the direction of a committee of which Dr. Carson, of the Central Presbyterian Church, is chairman.

IT is requested by the Sunday League of America that all churches and Christian people in this country observe the week from April 30th to May 7th as a season of prayer for the better honoring of the Lord's Day.

This appeal follows a resolution adopted at the Sunday Rest Congress, held at the World's Fair, at St. Louis, in October last. It is suggested that the week shall be further observed with sermons on the sanctity of the Lord's Day, and with the distribution of literature on Sabbath observance in homes and business places. Such literature may be obtained by addressing the League, either at Box 390, Chicago, or 1109 Chemical Building, St. Louis.

SIXTEEN or seventeen General Assemblies of Presbyterian churches will be in session this summer around the world. Six or eight of them will be in the United States, and one in Canada. If you are to travel you can attend two in Scotland, and one in Ireland, and one in Wales, and then go over to the Assemblies in Switzerland and Italy and Holland. If these are not far enough, you can attend the General Assembly of South Africa, in Pietermaritzburg, or that which meets in Melbourne, Australia, or that which meets in Auckland, New Zealand. You can attend a Presbyterian Synod in Mexico and Brazil, in Persia, and in Japan and China, and the New Hebrides and in Formosa. If any of our readers attend these church Assemblies, we beg them to bear the greetings of the CENTRAL, and send back letters for the CENTRAL'S columns.

IF the people of Virginia are not stirred up on the subject of education and the public schools, it will not be the fault of the Co-operative Education Commission of Virginia. Dur-

ing the month of May, in many of the counties, public all-day meetings will be held at the courthouses, which will be addressed by able and earnest men. It is hoped that the people will turn out in large numbers. The problems of public school education will be discussed, and plans for improvement will be explained. The Education Commission has issued a timely pamphlet, called "Universal Education," which is full of valuable reading. It is for universal circulation, and will be sent, without charge, on application to Prof. Robert Frazer, 611 East Franklin Street, Richmond, Va.

THE REV. DR. J. M. HULBERT, Stated Clerk of the General Assembly of the Cumberland Presbyterian Church, writes us, April 14, 1905, of the state of the vote of the Cumberland Presbyteries on union with the Presbyterian Church, North. He says:

"Fifty-nine of our one hundred and fourteen Presbyteries have already voted affirmatively; forty-six have voted in the negative; one (a weak Presbytery in Florida) will have no meeting; one Presbytery tabled the matter without recording a vote. This leaves seven Presbyteries yet to hear from."

THE following is an Associated Press dispatch from London, dated April 14th:

"The report of the royal commission appointed to inquire into the Scottish churches' dispute, recommends that the Free Church should hand over to the United Free Church all the property it cannot itself adequately administer. As it is admitted that the former can only utilize a small proportion of the church's manse and money handed over by the recent decision of the courts, the recommendation, if accepted by the government, will mean the restoration of a large part of the property to the United Free Church. Legislation will be necessary to give effect to the recommendation, but little, if any, opposition is expected to it."

A CORRESPONDENT of the *Interior* writes a striking paper on the rather surprising subject, "The Growing Unpopularity of Evil." In a world full of sinful men, with hearts that love evil rather than good, it is rather startling, and decidedly optimistic, to say that evil is growing in unpopularity in this country. It is meant that under the teachings of our Christianity the moral sense is rising in power. The country is "alarmed," for example, by public corruption, frauds in city governments, breaches of trust. The press is alive to such evils, and public sentiment is awakened. Popularity, as judged by the voting strength of our citizenship, is absolutely against the man who has been suspected of tampering with sacred trusts and prostituting them to his own selfish ends. The liquor traffic has an increasing condemnation, not by politicians and office seekers, but by the body of the people. There is a growing unpopularity felt and expressed toward war. "Not only the religious men, but the more thoughtful men of all civilized nations, are becoming more and more outspoken as to the wickedness of war between nations. Among the more intelligent of the artisan class, not only in Europe and America, but in semi-civilized Asia, there is a strong protest raised against the settlement of international difficulties by resort to arms."

Is this the power of the truth which the people have been learning from the open Bible? Is this the progress of the kingdom? Is the gospel lifting up the people out of evil, and giving them the higher and larger "righteousness which exalteth a nation"?

Thy Will Be Done.

BY THE HON. JOHN HAY, Secretary of State.
Not in dumb resignation, we lift our hands on high;
Not like the nerveless raptist, content to do and die.
Our faith springs, like the eagle's, who soars to meet
the sun,
And cries exulting unto thee, "O! Lord, thy will be
done."

When tyrant feet are trampling upon the common
weal,
Thou dost not bid us bend and writhe beneath the iron
heel.
In thy name we assert our right by sword or tongue
or pen,
And even the headsman's axe may flash thy message
unto men.

Thy will! It bids the weak be strong; it bids the
strong be just;
No lips to lawn, no hand to beg, no brow to seek the
dust.

Whenever man oppresses men beneath the liberal sun,
O! Lord, be there; thine arm made bare, thy right-
eous will be done.

The Independence and Spirituality of the Church Historically Considered.

BY THE REV. W. M. MCPHEETERS, D. D.

VI. DR. McMASTERS AND DR. HODGE REVIEW DR.
THORNWELL.

Whereas Dr. Thornwell's paper in the Assembly of 1848 seems to have failed to produce the slightest impression upon the mind of the church, the speech which we have just been considering created, as we noticed in a previous paper, a profound and general sensation. We learn through Dr. Hodge that it was regarded as setting forth not only a "new," but a "revolutionary doctrine" "concerning the right and duty of the church" in the matters with which it dealt. (*Princeton Review*, July, 1869, p. 541.) Dr. William L. Breckinridge says of it: "I think that it has been justly described as setting forth a 'new and startling doctrine.'" (See letter cited in *Princeton Review*, *ut sup.*, p. 544.) In the Assembly of 1859 itself, Dr. Thornwell's views had drawn forth from the venerable and able Dr. A. S. MacMaster a vigorous protest. As summarized by Dr. Hodge,

"Dr. MacMaster said he felt disposed to meet the question on its merits, and could not let this overture pass in its present shape without comment. If the Colonization Society be a good thing or a bad thing, let us say the one or the other. He considered the plea, that had been so eloquently made, that the church should never commend anything good because it is not strictly spiritual or ecclesiastical, as both preposterous and restrictive of the church's legitimate duties. He referred to the fact that for fourscore years the Presbyterian Church had always borne testimony in favor of good enterprises, even when not strictly spiritual. He alluded to the part borne by our church in the Revolutionary struggle of our country, and to her frequent testimonies in favor of the liberties and independence of our country. He cited cases to prove that it had been the uniform practice of the church to commend philanthropic enterprises; and contended that one so strictly missionary as this was peculiarly entitled to her sympathy and encouragement."—*Ibid.*, July, 1859, p. 510f.

I quote this language to show that Dr. Thornwell had struck a note regarding the province of the church in relation to secular societies, and non-spiritual and non-ecclesiastical pronouncements of church courts that was recognized at once as new, and by not a few was reckoned to be "revolutionary," if not "preposterous." Dr. MacMaster could appeal with confidence to precedents to the contrary extending back over a period of "fourscore years." And Dr. MacMaster, it seems, was content to rest his case wholly upon precedent.

Not so, however, Dr. Hodge. In his annual review of the Assembly he devotes no less than eight pages to animadverting upon Dr. Thornwell's views. First of all he is careful to show that although Dr. Thornwell's motion to lay on the table the report of the Committee of Bills and Overtures prevailed, this does not mean that those who voted for Dr. Thornwell's motion would have endorsed the view elaborated by the latter in his speech. And still less, he reminds us, could the sixty-four votes by which the report endorsing the Colonization Society was tabled be regarded as representing the opinions of an Assembly "counting some three hundred members."

Dr. Hodge next proceeds to intimate, not obscurely, that the doctrine of Dr. Thornwell's speech was, after all, merely a doctrine *de conveniencie*. His language is: "Ideas govern the world. . . . They often lie dormant, as it were in the public mind, until some practical measure, some foregone conclusion or purpose as to

a definite mode of action, calls them into notice. If they suit the occasion, if they answer a cherished purpose, and give to the intellect a satisfactory reason for what the will has determined upon, they are adopted with avidity." (*Ibid.*, p. 611, bottom.) Again at a later stage in his discussion, recurring to the same thought, in something of a monitory way, he says, "There is a great temptation to adopt theories which free us from painful responsibilities," etc.—*Ibid.* p. 616.

After a somewhat lengthy digression, the exact purpose of which I have not been able clearly to define to my own mind, but which seems intended to imply rather than to exhibit a connection between the positions laid down by Dr. Thornwell and the view that the visible church is "a purely spiritual body, consisting of the regenerated, united by special covenant for the worship of God, and for mutual watch and care," Dr. Hodge proceeds to lay down his own views as to the province of the church. Omitting a good deal that is of the nature of mere rhetorical amplification, and iteration, or that is introduced for illustration, the gist of the views laid down by Dr. Hodge, and of his own exposition of them is as follows, viz.:

"To the church in this sense, is committed not merely the work of public worship and exercising discipline, not simply or exclusively to exhort men to repentance and faith, but to assert, maintain and propagate the truth. And by the truth, is to be understood the Word of God, and all that it contains, as the rule of faith and practice. This is the great prerogative and duty of the church. Her divine commission is, 'Go teach all nations.' From this it follows: 1. That she has the right to preach the gospel. This is the first, most important, and pressing of her duties; . . . hence your Boards of Foreign and Domestic Missions, and of Church Extension. 2. She has the right to administer discipline, which is one of the divinely appointed means of preserving the truth. 3. The right to educate. . . . Hence your schools, colleges, theological seminaries, etc. 4. It follows from the great commission of the church, that it is her prerogative and duty to testify for the truth and law of God, wherever she can make her voice heard; not only to her own people, but to kings and rulers, to Jews and Gentiles. It is her duty not only to announce the truth, but to apply it to particular cases and persons; that is, she is bound to instruct, rebuke, exhort, with all long-suffering. She is called of God to set forth and enjoin upon the consciences of men the relative duties of parents and children, of magistrates and people, of masters and slaves. If parents neglect their duties, she is called upon by her divine commission to instruct and exhort them. If magistrates transcend the limits of their authority, and trespass on the divine law, she is bound to raise her voice in remonstrance and warning. She has nothing to do with the State in the exercise of its discretion within its own sphere; and therefore has no right to meddle with questions of policy, foreign or domestic. She has nothing to do with tariffs, or banks, or internal improvements. We say, with Dr. Thornwell, 'Let the dead bury the dead.' Let Cæsar attend to his own affairs. But if Cæsar undertakes to meddle with the affairs of God; if the state pass any laws contrary to the law of God, then it is the duty of the church, to whom God has committed the great work of asserting and maintaining his truth and will, to protest and remonstrate. If the State not only violates the Sabbath, but makes it a condition to holding office, that others should violate it; or if it legalizes piracy, or concubinage, or polygamy; if it prohibits the worship of God, or the free use of the means of salvation; if, in short, it does anything directly contrary to the law of God, the church is bound to make that law known and set it home upon the conscience of all concerned.

"The principle which defines and limits the prerogative of the church in all such cases, seems to us perfectly plain. She has nothing to do as a church with secular affairs, with questions of politics or of State policy. Her duty is to announce and enforce by moral means the law of God. If at any time, as may well happen, a question assumes both a moral and political bearing, as for example, the slave trade, then the duty of the church is limited to setting forth the law of God on the subject. It is not her office to argue the question in its bearing upon the secular or civil interests of the community, but simply to declare in her official capacity what God has said on the subject. To adopt any theory which would stop the mouth of the church, and prevent her bearing her testimony to kings and rulers, magistrates and people, in behalf of the truth and law of God, is like administering chloroform to a man to prevent his doing mischief. We pray God that this poison may be dashed away, before it has reduced the church to a state of inanition, and delivered her, bound hand and foot, into the power of the world. . . . The whole history of the Presbyterian Church is instinct with this spirit. The Presbyterians of Scotland told the government that it had no right to establish prelacy or popery, and that they would not

submit to it. Our fathers of the Revolution took sides with the country in the struggle of independence, and protested against the acts of the British government tending to the introduction of Episcopacy. Before the Revolution the old Synod remonstrated with the authorities in Virginia for their persecuting laws, etc. . . . It has never been afraid to denounce what God forbids, or to proclaim in all ears what God commands. This is her prerogative, and this is her duty. With the Colonization Society, as a commercial enterprise, or as a mere benevolent institution, she has nothing to do, but as a means designed and adapted to promote the progress of the gospel in Africa, she has over and over commended it to the favor of the people. It is only on the assumption that Presbyterians, neither in this country nor in Europe, have ever understood their own system, that the principle advocated by Dr. Thornwell can be admitted. Presbyterians have always held that the church is bound to hold forth in the face of all men the truth and law of God, to testify against all infractions of that law by rulers or people, to lend her countenance and support to all means, within and without her jurisdiction, which she believes to be designed and wisely adapted to promote the glory and kingdom of the Lord Jesus Christ. This our church has always done, and we pray God, she may continue to do even to the end."—*Id.* pp. 614-618.

For popular purposes, Dr. Hodge could hardly have made a more effective presentation of his position. By subtle suggestion he seems to place the brand of time-serving, and of moral cowardice upon the position which he is opposing. With equal skill he enlists for his own view his readers' veneration for the past of the Presbyterian Church. This last, of course, is all very well, provided only the veneration is not of the blind kind. It must be confessed, however, that had his statement been rather more precise and antithetical, it would have materially assisted us to get its salient features distinctly before our minds. Perhaps these may be summed up as follows, viz.:

1. That it is the prerogative and duty of the church, as such, to lend her countenance and support not only to all means devised and ordained by Christ, but to all means by whomsoever devised, which she believes, not merely upon the testimony of God's Word, but in the light of her own best judgment, to be designed and wisely adapted either directly or indirectly, either immediately or ultimately and remotely, either *per se* or incidentally, to promote the glory and kingdom of the Lord Jesus Christ.

2. That it is accordingly, the prerogative and duty of the church, as such, that is, as the representative of her Master and clothed with his authority, to determine not only for those who acknowledge her jurisdiction, but for all men everywhere, what societies and enterprises are designed and wisely adapted thus directly *per se* or incidentally, proximately or remotely to promote the glory and kingdom of the Lord Jesus Christ.

3. That it is the prerogative and duty of the church not merely to hold forth in the face of all men the truth and law of God as given in God's Word, but to bring to the test of that law the character and conduct of all the particular persons coming within the purview of her knowledge, that she may testify against all infractions of it, whether by individuals, as such, or by rulers in their official character, or even by governments in their corporate capacity.

4. It is, accordingly, the duty and prerogative of the church, as such, that is, as the representative of the Lord Jesus Christ, and clothed with his authority, to determine in regard to all the particular acts of private individuals, rulers and governments, so far as these come within the purview of her knowledge, whether or not they are infractions of the law of God.

5. It is the duty and prerogative of the church, as such, not only to testify against all infractions of God's law by private persons, rulers, and governments, but to instruct these several classes as to the course of conduct required of them by that law in all the particular cases that may emerge in their experience, so far as she can foresee or forecast what these will be.

6. The grant of this vast, comprehensive, all-pervasive and largely discretionary power is made in the words, "Go teach all nations."

7. The church, as such, has nothing to do with secular affairs, or with questions of politics and of state policy, unless these rise into the sphere of morals; and in this latter event her duty is exhausted in announcing what relation the particular case before her sustains to the law of God, that is, whether it is or is not an infraction of that law, and in the use of moral means to enforce her judgment in the premises upon the consciences of private persons rulers, and governments.

Such I believe to be a fair explication of the assertions and implications of Dr. Hodge's historic protest against the positions laid down by Dr. Thornwell in his paper and speech addressed to the General Assembly that met in Indianapolis, May 19, 1859.

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No. 17.

This Week

What the Spring Teaches.

SPIRITUALITY OF THE CHURCH.

EXECUTIVE COMMITTEES.

THE ROANOKE MEETING.

MISSIONARY UNIONS.

THE VINE AND ITS BRANCHES.

HAMPDEN-SIDNEY AGAIN.

COMMISSIONERS TO THE ASSEMBLY.

UNION SEMINARY COMMENCEMENT.

WE never weary of the sweetness and beauty of the Spring. The cold and dreary winter makes the Spring when it comes the more welcome. We are glad to get out of doors, and all the senses are filled with delight; the song of the birds, the greenery of lawn and trees, and the flowers, with all their various colors, and the perfumes that scent the morning air. We have found another world. Nature has made a new paradise for us. And it comes back again every year, as if to tell us that the world is not forsaken, and death and winter shall not reign. It has the promise and hope of the paradise that shall not fail forever.

Does it come up out of the ground? So it appears at first. It is the life that was safely hidden away in the ground all the winter long. Roots and seeds innumerable had their safe refuge deep in the breast of the earth. But is it not true that the Spring really comes from above? Is it not the sun, returning from the South, that has awakened the hidden things of life? Is it not the showers of April that from the clouds have sought them and quickened them? What would be the hope of seeds and bulbs but for the Spring that comes out of the skies and calls them into a new life? The power surely is not in the earth, but in the heaven above.

The Spring tells of revival, the revival which the churches need, and every Christian heart. Whatever of life there is in the church, how often it is hidden, without flowers or fruit or any growth! There is no power in that hidden life to revive itself, or come up into any green leaf or fair and fragrant flower. It is when the Sun of Righteousness returns, when the clouds of heaven pour out their rain, that the hidden life is revived. We are taught to look up and pray, as the fields look up to the skies. We want the light and power of the divine Redeemer, and the outpouring of the Spirit's grace. Then comes into our lives and into our churches the more beautiful spring; "the winter is past, the flowers appear on the earth, the time of the singing of birds is come, and the vines with the tender grape give a good smell."

Of the Resurrection, also, the Spring comes to give us promise and hope. Winter, with its white pall, its cold and its hidden life, is nature's picture of death. How certain is the uprising of all the life beneath the sod! How inevitable is the coming up, in robes of light and beauty! Not less sure is the resurrection of the dead in Christ. When at last there comes the promised Day of Life, when the Lord himself returns, the dead shall hear his voice. Those that were planted in his likeness shall hear his voice, and spring up to bloom, fresh and fair, in the paradise of God. Sweet and full of every delight as was the spring morning, what shall that be to the morning when we

awake in his likeness, and find the garden of the Lord, where the leaf and the flower shall never fail.

ON next Sunday, April the 30th, at 8 P. M., the ninety-second annual meeting of the Bible Society of Virginia will be held in the First Baptist Church of Richmond. The report of the year's work will be presented, officers will be elected for the ensuing year, and other matters of interest to the work will be considered. The Rev. M. Ashby Jones will deliver the annual address.

IN a Conference of the Southern Methodist Church at St. Louis, the appointment of a brother who was fifty-five years of age was objected to, on the ground of his age, and because he had ten children. But one of the members declared that the brother was fit for twenty years more of active service in the pulpit, and that the Osler theory was nonsensical. The objection was overruled, and the good brother sent on his way to preach the Word to the end of his days.

PORTO RICO is now a dependency of the United States of America. The responsibility upon the church of Christ in our land to evangelize the people is evident and strong. Lately great blessings have come to Protestant missions in the island. Five years ago there was but one Protestant church on the island, with its million of population. Now the Presbyterians alone have over fifty preaching stations, splendid schools, a fine hospital, and a medical missionary work, all of which are making progress for Christ and his kingdom.

SECRETARY MAGILL, of the Presbyterian Publication Committee, has issued a very neat little paper docket of the General Assembly to meet in Fort Worth, May 18, 1905. A copy will be sent to each commissioner to the General Assembly, as fast as names and addresses are secured. If any commissioner does not receive one soon after his appointment, he should apply to the Presbyterian Committee of Publication, Richmond, Va. It contains much information that will be found valuable, with blank pages for committees, orders of the day, and other memoranda.

SOME of the Hebrew rabbis in this country, including Rabbi Calisch, of Richmond, have earnestly recommended that the Jewish people observe Sunday as the Sabbath, yielding to conditions in America which they have not been able to resist. But a sect of Christians, the Seventh-Day Baptists, adopting Saturday as the Sabbath, are vigorously resisting the observance of the first day or Sunday. Their energy as a religious body seems especially devoted to obstructing the observance of Sunday as the public Day of Rest. They protest against the Sunday laws of the States, and against any recognition of the day, such as the suspension of the public schools. It is not to their credit, and the Hebrews are putting them to shame.

A WRITER in the *United Presbyterian* urges that the time has come when the churches should not appeal for volunteers for work in the foreign field, but select the men who are best fitted for the work, and order them to go. The

church at Jerusalem did its own work of selection, and "separated Paul and Barnabas" to their work. The church would say the field needs you, and the door is open, and we call you. And not often would one be found who would refuse to go. The fact that he has been matured and disciplined by several years of work at home would make him the better fitted, and his call a wise one, which God will approve.

THE Cumberland Presbyteries have now voted by a majority in favor of the union of their church with the Presbyterian Church, North. It is probable, as some of their papers suggest, that there will be no haste in consummating the union; that time will be taken for the harmonizing, if possible, their own body, and for the preparation of details, as to property, institutions and mission work. Some of the Cumberland ministers have complained that the opposition of the Southern Church to this union has injured the cause and was unwarranted. To this the *Southwestern Presbyterian* replies:

THE celebration of the four hundredth anniversary of the birth of John Knox, the Scottish Reformer, 1505, will be remembered and participated in by all English-speaking Presbyterians around the world. The Council of the Alliance of the Reformed and Presbyterian churches suggests Sunday, May 21st, as the time. Princeton has already had its celebration, with a notable address by the Rev. Dr. B. B. Warfield, of Lafayette College. The commemoration will review the stirring history of reformation times, and bring the great reformer, to whom the whole Christian world, and especially America, is so greatly indebted, distinctly into view. It ought to bring a revival of interest and faith in the great principles and doctrines of the Reformation.

WE feel very deeply grateful to the brethren of Norfolk Presbytery for their strong commendation of the *CENTRAL* which we published last week. It was unsolicited and unsuggested by us, and entirely a spontaneous action on the part of the Presbytery. Aside from its commendation of the present editorial conduct of our paper, it is not improper for us to say that the ground taken is one to which more attention should be given. The weekly religious paper must be of great importance to the intelligence and character of the churches. And the paper which is especially prepared for any section of the church must be the paper which can best aid the ministry in their work. Occasionally we hear of a pastor who cares nothing for the circulation of a church paper; and we can only wait until his eyes are opened. It cannot be true that any paper will do, edited in New York or Chicago, or somewhere else. The paper which is local in its outlook, its gathering of church news, and its preparation of reading matter, must be the best suited to do the largest good. Moreover, ministers and church members should remember that their church paper needs their support. This is especially true just now, when the cost of paper and of printing is higher than it has been for years. When the cost of material rises in other things, the prices rise promptly. But the church papers have not raised their prices, and the margin between income and outgo is made seriously less.

A Prayer for Sad Pilgrims.

Lord God, I have not over-vexed thine ears
With meek requirements nor with wild, weak tears;
I have not beat upon thy listening gates
To save mine argosies with precious freights;
Nay, surely, my petitions have not stirred
Upon thy patient lips one weary word.

The trivial thorns that sting my naked feet,
The pool of Marah that I dreamed was sweet,
The golden day I touched, and touching lost,
Lord God, it were not meet that thou the cost
Of these my sorrows recompense again—
I would not burden thee with prayers of pain.

Strange, then, my scanty confidence to-day;
I kneel beside this dreary, dusty way
To ask not where my troublous paths do trend,
Nor when my sorry pilgrimages end;
Grant but such wayside happiness to find,
Lord God, as I discern in mine own kind.

—Emery Pottle, in the *May Century*.

The Independence and Spirituality of the Church Historically Considered.

BY THE REV. W. M. MCPHEETERS, D. D.

VII. DR. HODGE'S EXPOSITION AND APPLICATION OF HIS DOCTRINE: ASSEMBLIES OF 1862, 1864.

It will be best to defer for the present the consideration of the principles enunciated by Dr. Stuart Robinson, in his lecture before the Maryland Institute, referred to in my article of April 12th. It is important that the reader should have cleared up for him certain positions laid down by Dr. Hodge in his review of Dr. Thornwell's speech on African Colonization. Fortunately we are in a position to let Dr. Hodge himself do this for the reader. As will be remembered, doubtless, Dr. Hodge summed up the gist of his teaching, as against Dr. Thornwell, in the following sentence: "It follows from the great commission of the church, that it is her prerogative and duty to testify for the truth and law of God, wherever she can make her voice heard; not only to her own people, but to kings and rulers, to Jews and Gentiles. It is her duty not only to announce the truth, but to apply it to particular cases and persons; that is, she is bound to instruct, rebuke, and exhort with all long-suffering." (*Princeton Review*, July 1859, p. 615.) Dr. Hodge seems here to affirm that it is not enough for the church to announce general principles, and leave it to the thus enlightened conscience of the individual, be he church member, or non-church member, private person or ruler, to apply these principles to the enumerable particular cases that emerge. She must go further. She must herself apply these principles to particular cases and persons. She must instruct not only private persons but rulers, not only as to their duties as private persons, but also as to their duties as rulers, and as to their duties under all the varying circumstances in which they may find themselves. She is called upon not only to instruct and rebuke individuals, but also governments. But the question may arise in some mind, Is this really what Dr. Hodge intended to teach? He shall himself resolve the doubt.

In May, 1862, the General Assembly met in Columbus, Ohio. Among other papers put before it was one by Dr. Robert J. Breckinridge, on "The State of the Church and of the Country." The preamble of this document is so solemn, impressive and significant that I give it in full. Before doing so, I must be permitted to add in all sincerity that the characterization of this preamble just given is not intended to be taken as in any sense ironical. For whatever may be thought of the matter or wording of some of the propositions of the paper prefaced by it, no fair-minded person will, I think, permit his irritation over these, however justifiable, to hide from his eyes the fact that in the intention of its distinguished author the whole document was, as he himself declared it to be, "a solemnly religious paper." It runs as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Columbus, in the State of Ohio: Considering the unhappy condition of the country, in the midst of a bloody civil war, and of the church agitated everywhere, divided in sentiment in many places, and openly assailed by schism in a large section of it; considering, also, the duty which this chief tribunal, met in the name and by the authority of the glorified Saviour of sinners, who is also the Sovereign Ruler of all things, owes to him as our Head and Lord, and to his flock committed to our charge, and to the people whom we are commissioned to evangelize, and to the civil authorities who exist by his appointment, do hereby, in this Deliverance, give utterance to our solemn convictions and our deliberate judgment, touching the matters herein set forth, that they may serve for the guidance of all over whom the Lord Jesus Christ

has given us any office of instruction, and any power of government."

Such is the preamble to this famous paper. It is cited here as showing the occasion and purpose of the paper itself, and the sanctions that it claims for its contents. With these before us, it would be highly instructive to pass in review the entire deliverance. But it is much too long for that. Nor is it necessary for present purposes that we should have it before us in its entirety. A few comparatively brief extracts will suffice. The following, then, will serve as fair samples of the points upon which, and the persons to whom it undertakes to give instruction, and also the nature of the instruction given:

"Peace has been wickedly superseded by war throughout the whole land; and public order has been wickedly superseded by rebellion, anarchy, and violence, in the whole Southern portion of the Union. All this has been brought to pass in a disloyal and traitorous attempt to overthrow the national government by military force. . . . This whole treason, rebellion, anarchy, fraud, and violence, is utterly contrary to the dictates of natural religion and morality, and is plainly condemned by the revealed will of God. It is the clear and solemn duty of the national government to preserve at whatever cost, the national Union and Constitution, to maintain the laws in their supremacy, to crush force by force. . . . And it is the bounden duty of the people who compose this great nation, each one in his several place and degree, to uphold the Federal government, and every State government, and all persons in authority, whether civil or military, in all their lawful and proper acts, unto the end herein before set forth." Other details follow, with which it is not necessary to pain the reader.

Now, just one word before we proceed. It is much to be feared that some readers will permit their minds to be so wholly absorbed by what they conceive, and no doubt rightly, to be the wholesale injustice and cruel severity of this indictment, as to have their thoughts distracted from the only purpose for which this deliverance is here cited. But surely THE PRINCIPLE INVOLVED IN THIS DELIVERANCE IS A MATTER OF MUCH MORE REAL AND VITAL IMPORTANCE THAN IS THE MERE LANGUAGE IN WHICH THAT PRINCIPLE IS HERE ASSERTED. We are not required to profess either insensibility or indifference to the injustice and severity of this language, but neither should it demand any great magnanimity to retain one's composure of mind in the presence of it, or to judge justly those who used it. In a time of the profoundest excitement, they were trying to acquit themselves of what they conceived to be a most urgent and solemn duty. A great moral problem had been sprung upon the nation, and they were seeking, as a court of Christ's kingdom, to make plain to people and rulers the path of right and duty. A great crisis had arisen, and they were simply anxious that the church should "lend her countenance and support to all means, within and without her jurisdiction, which she believes to be designed and wisely adapted to promote the glory and kingdom of the Lord Jesus Christ." In other words, they were merely consistently carrying out Dr. Hodge's theory of the province of the church.

That this last is no unwarranted statement will sufficiently appear from the following extracts from his own review of the action of the Assembly of 1862, and this comments upon this paper in his review of the action of the Assembly of 1862 (*Princeton Review*, July, 1862, pp. 515ff): ". . . So far as we can see," he says, "there is no solid objection, on the score of principle, to the adoption of Dr. Breckinridge's paper. It was competent to this Assembly, as an ecclesiastical court, to adopt it. It would not have been competent to the last Assembly" (i. e., of course, the Assembly of 1861) "to make any such deliverance. The reason for this difference is obvious. The last Assembly represented the whole Church North and South; this Assembly represented only the non-seceding States. We remarked on the floor of the last Assembly that we would cheerfully vote for Dr. Hodge's resolutions, if introduced into the Synod of New Jersey, although constrained to vote against them as the decisions of the Assembly. . . . It is a simple application of one of the laws of God to a plain case. Loyalty is a duty which all the Presbyterians represented in the . . . Assembly" (i. e., the Columbus Assembly) "owe to the general government, on any possible interpretation of the American Constitution." Dr. Hodge, not content with defending the right of the Columbus Assembly to determine for every Presbyterian in the non-seceding States his duty in the great conflict then waging in one part of the country and agitating all of it, proceeds to defend in terms the right of that Assembly to determine for "the national government" also its duty "to preserve at whatever cost, the national Union and Constitution, to maintain the laws in their supremacy, to crush force by force," etc. Such, then is Dr. Hodge's own exposition and application of his theory of the province of the church to a concrete case. It will somewhat further examination. It is only fair to myself, to the reader, and to

Dr. Hodge, to call attention to the fact—and it is a strange enough one, and one that may well cause the clearest-headed man to look carefully to his thinking.

In Dr. Breckinridge's paper, it will be observed, the General Assembly, met in the name and claiming for its utterances the authority of the Lord Jesus Christ, passes definitely upon the following points: (1) The moral character of the struggle then being maintained by the Confederate States against the Federal government. It declares it to be not only "treason, rebellion, anarchy," but "fraud," and further affirms that it "is utterly contrary to the dictates of natural religion, and is plainly condemned by the revealed will of God." (2) The duty of "all over whom the Lord Jesus Christ had given the Assembly any office of instruction, or any power of government" towards the struggle then in progress. It declares that it to be their duty "to uphold the Federal government, and every State government, and all persons in authority, whether civil or military, in all their lawful and proper efforts" to preserve the national Union and Constitution, as previously construed by the Assembly. (3) The duty of the Federal government itself towards the seceding States; and not only the duty of the Federal government, but the specific means by which that duty was to be performed—their duty being "to preserve, at whatever cost, the national Union and Constitution," and more specifically "to crush force by force." In other words, the General Assembly felt it to be not only its prerogative, but its duty to assume the functions of a "party whip," and bring in to the support of the administration then in power in Washington the entire membership of the Presbyterian Church in the non-seceding States. The lash that it used was nothing less than the name and authority of the Lord Jesus Christ. This last it applied to the individual conscience, denying to it, *quoad hoc*, any right of private judgment; requiring it to accept the Assembly's definition of duty in connection with the moral issues involved, upon peril of finding itself defying the authority of its Lord and Master. Finally, the Assembly brought the same name and authority to bear upon the Federal government itself, to induce it, among other things, "to crush force by force." Now, it is of this paper that Dr. Hodge affirms that he "can see no solid objection to it on the score of principle." He distinctly declares that it was competent to the Assembly to adopt such a deliverance. He affirms that "it is simply the application of one of the laws of God to a plain case."

It is not necessary that I should stop upon the distinction which Dr. Hodge attempts to draw between the paper of Dr. Gardner Spring, presented to and passed by the Assembly of 1861, and that of Dr. Breckinridge, passed by the Assembly of 1862. The distinction, even if valid, would not at all alter the significance of Dr. Hodge's endorsement of the latter paper. It is, however, only justice to myself, my readers, and Dr. Hodge, that I call attention to the fact that in closing his review of Dr. Breckinridge's resolutions, Dr. Hodge says explicitly, that questions of duty which depend upon the solutions of political questions "are all without the sphere of the church's authority." Whether this statement can be at all brought into consistency with Dr. Hodge's doctrine of the province of the church, and his own detailed defence of that doctrine as applied in the paper of Dr. Breckinridge, the reader may decide for himself.

Let us notice next a deliverance of the Assembly of 1864. It was in the form of a "Report upon Slavery." Among other remarkable things, this paper says: "It is our judgment that the recent events of our history, and the present condition of our church and country, furnish manifest tokens that the time has at length come, in the providence of God, when it is his will that every vestige of human slavery among us should be effaced, and that every Christian man should address himself with industry and earnestness to his appropriate part in the performance of this great duty." (*Princeton Review*, July, 1864, p. 541.) "What, then," asked Dr. Henry J. Van Dyke, in his speech delivered before the Synod of New York, October 18, 1864, "are these 'manifest tokens?'" And following and quoting from the report under consideration, he proceeds to show that they are these: (1) "The President's declared policy not to consent to the reorganization of civil government in the seceded States, except upon a basis of emancipation"; (2) the President's "proclamation abolishing slavery, and decreeing its extinction by military force"; (3) "the measures of emancipation," which are said to be set on foot and near their consummation in the loyal States; (4) "the proposition for the amendment of the Federal Constitution, prohibiting slavery in all the States and Territories." "These," says Dr. Van Dyke, "are among 'the manifest tokens' of the will of God; and they are political party measures, every one of them." [Speech at sup. p. 17.]

It is not necessary, I think, to stop for further analysis of this "Report." As a deliverance of the Assembly it was obviously designed to deal with a great moral issue, and to furnish the Presbyterian

people of God, under the care of that Assembly, and, indeed, the people of the country at large, with an official determination of the question of personal duty that it involved. Now what has Dr. Hodge to say of this action? For one thing, he says, "We regard the adoption of such a paper as a matter of great public importance. It is a revelation of the spirit of loyalty, and of devotion to the great cause for which the nation is now contending as for its life. In this view, it is matter for gratitude and encouragement." (*Princeton Review*, July, 1864, p. 545.) I hope that it need scarcely be said that neither this language of Dr. Hodge nor that quoted from the "Report on Slavery," has been quoted on account of the political animus revealed by it. That animus has absolutely nothing in the world to do with the matter under consideration. The single point to which attention is desired, is that the Assembly action was, and was intended to be, an official decision of a question of personal duty, in reference to a matter belonging to the sphere of Christian liberty, which decision was enforced upon the consciences of all to whom the Assembly's action came in the name and by the authority of the Lord Jesus Christ, and that this proceeding was deliberately, formally, and expressly sanctioned by Dr. Hodge. And this again is done simply to make clear the true character of Dr. Hodge's doctrine as to the province of the church. I might quote further from Dr. Hodge's elaborate discussion and defence of this paper, but just one more sentence must suffice: "It is only," says he, "upon the assumption that patriotism is not a moral virtue, that the patriotic declarations of this Assembly can be condemned as unbecoming a religious body." (*Princeton Review*, *ut sup.*, p. 551.) One who really desires to be informed as to the vast sweep, and comprehensive potentialities of Dr. Hodge's doctrine can well afford to mediate somewhat upon this last citation.

The Roanoke Meeting.

"The Lord giveth the word. The women that publish the tidings are a great host."

This text headed the programme of the Conference in Roanoke at which, on the 12th day of April, 1905, was organized the Woman's Missionary Union of the Synod of Virginia. The twenty-eight delegates from ten of the twelve Presbyteries comprising the Synod, and a goodly number of mission-spirited women from the congregation of the First and Second Presbyterian Churches of Roanoke, did not constitute literally "a great host," perhaps, but the spirit of zeal and earnestness which so markedly characterized the meeting, indicated a power in their hearts which may speedily increase their number to verily a great host of messengers eager to publish everywhere, by word and deed, the glad tidings of salvation.

The cordial, gracious welcome—perfect as to details—which the ladies of the two congregations had so freely prepared for the favored delegates; the inspiring banners and charts, which, together with a most interesting collection of mission curios, brightened and gave the mission atmosphere to the attractive interior of the First Church, helped much; while the glorious brightness of the skies and the blossom-scented air—giving to thriving, optimistic Roanoke a real gala aspect—doubtless lent their aid to the notable success of the meeting.

But its real success was founded on deeper, higher things, than even Christian hospitality, and courteous, loving forethought. For if one who came with somewhat absent-minded and insufficiently prepared heart, felt, within an hour of its first assembling, that the Spirit of God was in truth with us, that every woman who talked or read, or prayed was forgetting self in her heart-felt desire to be God's agent, that all who listened (at each session a good audience) were self-forgetting, too, in a genuine desire for wider knowledge, and truer inspiration, and better fitness to be co-workers with Jesus—surely the Spirit was manifest, and each waiting one found a blessing from God.

At the first informal reception held in the manse of the First Church, Monday evening, the spirit of the meeting was evident. There was a quiet earnestness, a striking absence of glib excuses, and the old "I could never do anything in public, even before an audience of women," one hears so frequently on similar occasions. Instead, there was that prompt, yet often anxious, assent of those whose hearts are in the work to each request for service made by the leaders. And also a sense of Christian fellowship that was heart warming.

Dr. Campbell opened the Tuesday session with devotional exercises, a choir of dear girls leading the fitly chosen hymns, then and throughout the two days' session, with sweet, sure voices all could follow.

Mrs. Stephenson, of Roanoke, took the chair as President *pro tem.*, Miss Jane Rutherford, of Richmond, as Secretary, and the carefully prearranged programme for the first morning was then fully and successfully carried out. Mrs. Burnett, of Roanoke, gave the graceful address of welcome. Miss Jane

Rutherford, of Richmond, responding fitly. To the roll call of delegates those from nine Presbyteries made reports from Presbyterian Unions recently or very soon to be organized. Papers and addresses were given by Mrs. J. C. Stewart, Richmond, "Object of Meeting;" Mrs. John R. Sampson, Pantops, "Outlook, Inlook, Uplook;" Miss Vaughn, Roanoke, "Prayer and Missions." Each was to the point, vigorous, earnest, and considering the newness of most of these ladies to the work, spoken or read with remarkable distinctness.

During the recess each day, from 1 to 3 P. M., a lunch was served—on the first day by the ladies of the First Church, and on the second day by the ladies of the Second Church—delicious in quality and variety, and prepared evidently by housewifely and loving hands.

Mrs. T. B. Webb of Roanoke, conducted the devotional exercises in the afternoon. Mrs. Elizabeth P. Allan, of Lexington, being unavoidably absent, Mrs. Bullock, of Baltimore, read for her a moving paper on "The Heathen Woman's Need." The second paper for the afternoon was "Relation of Home and Foreign Missions," being contributed by Mrs. J. E. Booker, of Lexington. Through "Pros and Cons of Foreign Missions" was duly printed as next on the programme, when Mrs. Stewart arose in her place and began to state her difficulties as those of an orphan whose mother had raised her to love and honor "Foreign Missions," but whose death left her to the care of an aunt disliking everything connected with mission work. So naturally and eloquently did she do it, that to one dear sister's eyes rushed a sudden gush of sympathetic tears.

Question Box, Discussions, Hymn and Prayer ended the first day's meeting, leaving in many hearts a glow as having tasted the earthly joy that is nearest the heavenly—that of Christian communion.

The address by Rev. J. E. Booker, Tuesday evening, on "Our Own Land for Christ," was a most forcible summing up an eloquent presentation of the needs of our Home Mission field and the distressingly inadequacy of our means.

Wednesday morning Rev. Arthur Rowbotham, of the Second Church, conducted devotional exercises. Wednesday's papers, talks, songs and petitions were as full of interest, and as marked by earnestness as those of Tuesday, and were listened to by still larger audiences, who gave that eager, unflagging attention noticeable from the first. There is not space to mention each number on the programme, but I cannot forbear a word of comment on the talk given by Mrs. Webb, in native costume, on "The Women of China," during which she related several touching life stories which came under her personal experience while working in that field. Nor reference to the interesting exercise led by Mrs. W. C. Campbell, "Bible Answers to Missionary Questions," the responses to which were made by fifty girls from the two congregations.

By acclamation Mrs. J. C. Stewart was made President of the Union till its meeting in Richmond next October. The Presidents of the Presbyterian Unions were named *ex-officio* Vice-Presidents; Miss Jane Rutherford and Miss L. McCohen, of Richmond, Secretaries, and Mrs. Webb, of Roanoke, Treasurer.

The vote of thanks to the W. F. M. Union of Montgomery, tendered by Mrs. J. C. Summerell, of Norfolk, was warmly seconded in the hearts and on the faces of each delegate. One of the several pleasing incidents of that last afternoon was the "dropping in" of Mr. Williams, our *Missionary* editor from Nashville, who has been made special representative from our Board to confer with and attend the meetings of the Woman's Synodical Union. Mr. Williams gave us a word of cheer and greeting, to which the Union responded by a rising vote of thanks for his earnest efforts in behalf of the work, and his unfailing helpfulness to the missionary work of the women and children. Mr. Williams' missionary address that evening was full of interest and of inspiring thoughts.

Though I have been asked not to record it, I feel but just justice to the delegates to note the fact that unanimously and most spontaneously rising votes of thanks were tendered both to Mrs. Stewart and Mrs. Sampson for their energetic, unselfish work for the organization of a Union.

Thus, under the most favorable possible auspices, under smiling spring skies, in the hopeful, wholesome mountain city of Virginia, surrounded by loving, eager faces, and the most heartfelt good wishes, was born the "Woman's Missionary Union of the Synod of Virginia." But better far better, it came into being with the blessing of God upon its head, and with the Holy Spirit, we humbly trust, in its heart. Earnestly, prayerfully, we believe, it is to do the work of God in the world, in the spirit of love of Jesus Christ, "his only Son, our Lord," who came into the world that none might perish, but that all men everywhere should know eternal life.

This report is not finished, however, until mention is made of the closing social event of the meeting, so much enjoyed by all, namely, a trolley ride given the

delegates and their hostesses Thursday morning by the Second Church. This afforded a last opportunity for that friendly intercourse and Christian good fellowship which, next to the spiritual uplift, had been the chief good of the gathering to all privileged to take part in it.

Executive Committees.

The Presbytery of East Hanover will send up to the General Assembly an overture touching the organization of the Executive Committees of our church. The overture proposes that, as a uniform method—

(1) The Executive Committees shall consist of twelve members each, exclusive of the secretary or secretaries, divided into three classes of four members each, and that one of these classes shall be elected each year to serve for a period of three years, and shall be eligible to re-election at the pleasure of the Assembly.

(2) That the secretary shall be a member of the Committee, but elected by the Committee itself from the whole body of the church; and

(3) That seven members shall constitute a quorum for the transaction of business.

It is much to be desired that the Assembly will earnestly consider this matter, and will adopt this or some similar plan in the interest of a more stable and satisfactory administration of our affairs. As our Assembly is at present constituted, it is often a revolutionary body, and it is impossible to predict, from year to year, what radical and dangerous changes may be made in the administrative work of the church. The only member of our Assembly who is also a member of the succeeding Assembly is the retiring Moderator, a large majority of the other members have never, or but rarely sat in an Assembly before, most of them have never served upon an Executive Committee, and as a consequence, they have little acquaintance with the practical affairs of administration in the various departments of church work. How is it possible for the temporary committees of such a body, sitting for only a week and rushed with business, to intelligently consider questions of administration as they should be considered?

The benevolent work of our church has increased enormously, and we now receive and distribute annually through our Executive Committees approximately half a million of dollars. Years ago, when the contributions of our people amounted to only a few thousand dollars, they could be handled without serious embarrassment, but we now have to face a different state of affairs, and if we are to secure both efficiency and safety, we will have to adopt a more stable method of procedure. It is impossible to project and maintain any settled policy. Our Executive Committees are in a perpetual state of unrest. Like the patriarchs, "they have here no continuing city." Every one of them, since the organization of the church a little more than forty years ago, with the single exception of Publication, which has doubtless been tied down by its ownership of property, has been moved by the Assembly from one to three times. Some six years ago the Assembly appointed an *ad interim* committee to consider the Invalid Fund. At the end of one year the committee was continued with the addition of five or six new members, and instructed to thoroughly study the whole subject and report a plan of operation to the Assembly. The committee did its work well, and made an able and elaborate report, recommending the separation of this cause from that of Home Missions, and the election of an independent committee, to be called the Committee of Ministerial Relief. This report was adopted, the committee was appointed, and the Assembly entered upon what was supposed to be a definite, well considered policy of Ministerial Relief, a cause which has been sadly neglected in our church. The committee went vigorously to work in the effort both to establish an Endowment Fund and to provide an Annual Fund for the relief of aged ministers and for the widows and orphans of deceased ministers. As the annual reports show, the work was making encouraging progress, and received the approval of the Assembly from year to year. But suddenly, after three years, without warning, without reasonable consideration, the policy was abandoned by the last Assembly, the Committee was abruptly dismissed, the secretary was removed, the location of the Committee was changed, it was combined with the cause of Education, and the whole was placed in other hands. This is perhaps the most flagrant instance of the revolutionary measures which any one of our Assemblies may adopt, but it shows how impossible it is, under the present system, to project and carry out any well-defined and wisely-matured policy in the administration of the benevolent causes of the church.

The overture from East Hanover Presbytery proposes a remedy for this unstable state of affairs. It is not a radical remedy, but one which looks in the right direction, and, it is believed, will ultimately result in the adoption of a saner policy by our church in

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This Week

The Mountain and the River.

JOHN KNOX—A LIFE STORY OF PROVIDENCE.
INDEPENDENCE AND SPIRITUALITY OF THE CHURCH
ATTACKS ON THE CHURCHES.
THE GWYNN AMENDMENT.
JESUS PRAYS FOR HIS DISCIPLES.
NEW VARIETIES OF SIN.
WHAT KNOX GAVE TO AMERICA.
FOREIGN MISSIONS IN MAY.

WE do not know any more beautiful valley than that of the James River. All day Saturday we went up beside the gleaming river, up through the Blue Ridge, at Balcony Falls, and on among the high, green hills; and all day Monday we came down again. You must get the accommodating porter to give you a camp-stool and sit on the rear platform, and as the train whirls along, and winds about the foot of the hills, you will see an ever-changing panorama of river and plain and far-sloping hills. You can make your own choice, between the wider valley of the low country and the narrow, rocky defile and the lofty mountains which continually receive you and shut you in. You must not weary your eyes with books and papers, but use your opportunity in one of nature's finest picture galleries.

The river and the hills are old companions, and long before the first white settlers went up the valley and built their log cabins and then their schools and churches, and before the red Indians hunted over these hills and fished in these waters, the mountains stood firm on their foundations, and looked down upon the restless river which by day and by night whispered and sang to the hills as it swept by. In the lower country, where men dwell in cities, the river is yellow and soiled. But among the mountains, where men dwell apart in scattered homes of white and green and apple blossoms, the water is clear and bright, sparkling with a thousand brilliants over the fretting rocks. The farther you go up from the city the purer and sweeter the water. Is that so of the people who dwell there? One expects them to be better and happier than those that dwell in the dusty and busy town, with all its sins and troubles.

What was the most beautiful thing—the river in its haste or the mountain in its steadfastness and peace and aspiration toward the skies? Perhaps it was not either one, but both of them, each one finding its friendship in the other, unlike as they are; each one the foil of the other. We think it was the combination of beauty in the reflections of the hills on the placid surface of the water. Sometimes, as for a long stretch above Lynchburg, the river stays its speed to quiet its waters into a mirror and give us the picture on its bosom of its old friend. It is not the shadow thrown on the water, but the reflection of all that lies opposite the sun, the form and shades of every green thing, the white dog-wood and haw, and many a scarlet flower. Not the forms only, but all the coloring is reproduced, and like a Claude Lorraine glass, the picture is more picturesque. No artist can make a picture so exquisite.

It set us to wondering as to what we call our reflections, our continued meditation upon

thoughts previously entertained, our pausing to consider quietly and patiently the things we have heard. It is said that such reflection increases wisdom. Is it like the river, tarrying to get the picture complete of the things about us and above us? Is it the tranquillizing our thoughts until there is, as in a mirror, the perfect reproduction of things near, and then of things far up and lofty as the mountains, and then of the far-bending blue of the sky overhead, or the radiant stars at night. That kind of reflection is something we greatly need. It brings high things down to be pictured on our own hearts. It stays in the presence of God, until the image is not only reflected, but caught and impressed, an everlasting possession, the image of God restored in his child.

THE Presbytery of Central Mississippi, sends an overture to the General Assembly, "expressing disapproval of the Plan of Federation, and asking that the whole matter be dropped."

THE McCormick Theological Seminary, Chicago, has its commencement exercises in the Church of the Covenant, on Thursday, May 4th. An event of importance to the Seminary is the retirement of the Rev. Dr. Herrick Johnson, professor of Sacred Rhetoric and Pastoral Theology. Dr. Johnson is, we believe, about seventy-three years of age. No doubt it will be a relief to him to be free of the class-room, and devote himself to his pen and the literary work for which he is eminently fitted.

THE Presbyterian Board of Publication, Philadelphia, after three elections, has not succeeded in electing a secretary to succeed the late Dr. Craven. Dr. Jennings, of Detroit, Dr. Hill, of Portland, and Dr. Stewart, of Auburn, have declined the office. May we make a suggestion, and tell the Philadelphia Board that the Southern Committee of Publication was eminently successful in calling a layman, a Christian business man of ability and experience. But the Philadelphia Board need not be looking after Mr. Magill.

EDUCATION in temperance in the schools of many States of this country has been secured with some difficulty. There has been some opposition, and some discussion of the text-books used. But it is stated that fifteen thousand physicians in England, Scotland, Ireland and Wales have signed a petition for the compulsory study of hygiene and temperance in the schools of Great Britain. A committee of thirty-one physicians has sent out a system of graded lessons to every school board, recommending its immediate adoption.

THE Czar of Russia, against much opposition from his advisers among the bureau officials of the empire, has issued a proclamation granting a measure of religious liberty throughout his vast empire. It is said to be the greatest concession to individual liberty since the liberation of the serfs. The chief beneficiaries will be the old believers, who, in face of oppression and repression, have increased until it is now estimated they number 30,000,000. They do not drink intoxicating liquors and do not smoke. They are frugal and industrious, and have pros-

pered exceedingly, attaining a higher level of material prosperity than the orthodox vodka drinking peasants. In many cases they have accumulated great wealth.

THE inauguration of President W. W. Moore at Union Theological Seminary will be in the Watts Chapel of the Seminary, at 8 p. m., May 9th. The charge to the President-elect will be delivered by the Rev. Dr. E. W. Smith, of Greensboro, after which Dr. Moore will deliver an inaugural address. The greetings of the theological seminaries of the Presbyterian Church in the United States will be presented by the Rev. Dr. C. R. Hemphill, of Louisville, and the greetings of the theological seminaries of the Presbyterian Church of the United States of America will be presented by the Rev. Dr. Robert Dick Wilson, of Princeton.

ONE of the visitors to the United States for a month past has been Dr. Grenfel, an English medical missionary on the coasts of Labrador. His work of Christian beneficence to the toilers in the sea in that cold and desolate land has made a deep impression in the American cities, where he has been heard by mission meetings, medical and geographical societies. He sails on May 21st, on his return for the summer service along the shores of Labrador. An organization has been effected, with Dr. Henry Van Dyke as chairman, which will support the Battle Harbor Hospital, and enlarge and improve its operations.

THERE has been some agitation in Washington city lately of the question of restoring the Bible and some form of religious instruction to the public schools. The pastors of the Methodist Church, South, have united in an extended and vigorous petition against the movement. Their petition, which we give in part, is worthy of thoughtful consideration:

"We, the undersigned preachers, representing the Methodist Episcopal Church, South, in the District of Columbia, deplore the present unseemly agitation over the question of the proposed introduction of religious instruction into the public schools of the District, and respectfully submit our protest against the measure on the following grounds:

"We recognize the moral and religious crisis now imperiling the country, and are ready to co-operate in all legitimate efforts to uphold law and order, stay crime, and improve morals and religion, through education or otherwise, on the basis of the 'Golden Rule' and the guarantee of civil and religious freedom to all alike. We heartily sympathize with the laudable aim, but question seriously the means suggested in the proposed action. It would be a step backward, not forward; and, by arousing sectarian prejudices and animosities, would defeat the very end sought, impair the confidence of the people in the schools, and ultimately destroy the American common school, or lead to an established religion and the reunion of Church and State, a result that will be relentlessly opposed by every loyal American citizen.

"The proposed legislation proceeds upon these false premises: First, that the home and the church, set for the very work of imparting moral and religious instruction, recognized by all as necessary for American citizenship, have acknowledged failure; secondly, that since the regular agencies have failed, the State, in self-defence, is justified in assuming and in duty bound to assume the burden of the moral and religious instruction of her future citizens. In fact, the church and the home have not failed, nor has the American State any legal or moral right, under any circumstances whatever, to impart religious instruction in the slightest degree."

An Ode to Christ.

BY REV. J. A. WADDELL, D. D.

I need no more, if thou art mine;
Thy mercy is a boundless store;
'Tis heaven, where thy perfections shine;
'Tis bliss, to see thee and adore.

Vainly we search creation round,
For aught to satisfy the heart;
True happiness is only found
In knowing who and what thou art.

We are most free, when not our own;
Exalted most, when low we lie;
Most glad when thou art on the throne,
And live most truly when we die.

Words cannot worthy praise proclaim
For glory, such as we adore;
But song shall still repeat thy name
From pole to pole, and shore to shore.

We would, with endless thanks, embrace
The mighty change redemption brings,
When worms shall reign, by matchless grace
In union with the King of kings.

Leaving, Va.

John Knox—A Life Story of Providence.

BY REV. R. L. BENN.

Again and again the student of the Bible and of human history is seriously impressed with the operations of divine Providence. The thought of an eye which is all-seeing, and of a hand which turns all the wheels in the universe, deeply imbues the reverent mind. The presence and efficiency of that Hand in the affairs of men, and entire nations, in shifting the scenes, defending the good in their goodness, overturning the wicked in their wickedness, selecting, training and directing the development of human character, is manifest on every hand. But it is especially apparent in the lives of some, more than others, for one can well trace the providence which gradually, but surely, qualifies, and eventually, but inevitably, sets them in the center of vast influences, charged with the performance of a distinctive work.

JOHN KNOX.

At one time it is Abraham in whom God separates the church from the idolatrous world, and then Moses, through whom he superintends the exodus. At one time it is Cyprian by whom he issues the decree for the restoration of Israel, and then Paul whom he employs to bear the message of salvation to the Gentile world. At one time it is Luther through whom he gives impetus and direction to the Reformation in Germany, and then John Knox who becomes his chosen instrument of the Reformation in Scotland. Each of these examples certainly discloses the workings of the divine providence; and while they may greatly differ in respect of importance, there is yet peculiar and practical instruction in the study of the long and arduous life of the Scottish reformer.

CONVERSION TO PROTESTANTISM.

The conversion of Knox to the Protestant faith quite interestingly portrays the nurturings of providence. It was not a sudden, radical change, but rather a development according to the increase of light—"first the blade, then the ear, and then the full corn in the ear." The truth was given ample time to thoroughly apprehend and possess him. Born probably in 1505, he lived for nearly forty years within the Roman communion. Whether he practically served in the capacity of a priest is not absolutely known, but he did serve as a teacher, and while thus employed he was brought under the influence of the truth. While teaching in the family of Hugh Douglas, and having under his tuition the son of John Cockburn—men who were strongly inclined to the doctrines of the Protestant Reformation—Knox was no little influenced by their discussions, which prepared the way for John Guillaume, who gave him a "real taste of the truth." From early life he had devoutly studied Augustine and Jerome, so that he was unknowingly made ready to distinguish the fitness of things; and with the warm friendship which providentially sprang up between him and George Wishart, a learned and saintly man, who, after a period of banishment, returned only to perish at the stake, a victim of Cardinal Beaton, his conversion was henceforth decisive. For Wishart he sustained the fondest attachment, exhibited remarkable enthusiasm, followed him everywhere, even made himself the body-guard of the man whose doctrines had so wonderfully captivated him, and not until the sad night of Wishart's martyrdom, in which Knox barely escaped sharing his captivity, and certainly his cruel fate, after much earnest persuasion, did he consent to leave him. Knowing full well the inevitableness of the calamity, Wishart bade him return to his duties, for one was sufficient for the arbitrary sacrifice. Wishart suffered martyrdom, but

Knox lived. The truth which the fallen hero so diligently taught found lodgment in the heart of Knox, who at once began to bear witness of its power. Though the workers are suffered to be persecuted and slain and buried, God irresistibly carries on his work.

A SINGULAR PROVIDENCE.

Following the death of Wishart, Knox entered upon the duties of a Protestant minister as the pastor of the church at St. Andrews, a picturesque city, but more celebrated in subsequent times because of its rich ecclesiastical traditions from the Culdee period, which are especially interesting to Presbyterians. The termination of the dastardly intolerance of Cardinal Beaton in 1546 by the hands of assassins, which seem impelled by a growing resentment of private injuries and by a strong desire to deliver the country from his unmitigated cruelties, occasioned fresh troubles. Those who had conspired against Beaton were forced to flee for refuge to the castle of St. Andrews; and, as one who acquiesced in the assassination so far as it was providential, and as one who deeply sympathized with the refugees, Knox joined them, and at their solicitation preached to them. It was a stirring and stormy time, fraught with many heart-shaking calamities. It was not long until the castle became the scene of disturbance and agitation, for it suffered capitulation at the hands of the French, and Knox, along with others, was carried into imprisonment in the French galleys. Strange indeed that providence permitted the imprisonment of this man at a time when his presence and counsel was most required to successfully aid the Protestant movement. The incarceration of John Bunyan in a subsequent age, no doubt, seemed equally inexplicable both to himself and his friends. The thoughts and ways of God for us are transcendently different, and nobler and higher, than our most elevated thoughts or wisest decisions.

For nineteen months Knox suffered the hardships and miseries of confinement in the French galleys. But what he endured we shall never know. He has not told us. Even that most lucid of writers among the French, under whose intense and luminous understanding the reader is apprised of the cruelties inflicted upon the galley prisoner in the personage of Jean Valjean, who was subjugated for nineteen years, leaves much for the reader to surmise. In the time of Knox it was cruelty, misnamed justice, inflicted upon real and imaginary offenders, and the falsely accused. It was an age of intolerant severity untempered by the spirit of mercy. What torments were imposed upon him, what heartaches he sustained, what bitter cups he drained, God alone knows. And yet, during the entire period the star of hope never perished out of his sky. He never ceased to hope that he should one day be permitted to return to his native land. Amid the terrible and gloomy aspects of sickness this hope buoyed up his dejected spirit, and though separated by distance and perils which seemed insurmountable, in imagination his planet-like spirit clearly beheld the steeples of the place where God first opened his eyes to the divine glory, which revived his confidence that he would not depart his life until his tongue should again glorify God's name in that memorable place. Why providence permitted his servant to pass through the fires of such affliction is a repeated question. Probably God was testing the iron in his faith and character. Probably God was putting the iron in his faith and character. Probably he was refining the pure gold. The times demanded men—men of iron, men of faith, men of unflinching nerve, men capable of almost superhuman endurance, men who could not be driven into a timid silence, either from the threats of the enemy or from apprehensions of personal well-being. Thus, carried away into captivity, subjected to the fires of the furnace, sustained by the grace of hope, providence prepared a man by developing traits of character which were necessary for the future success and realization of God's purpose in his calling and election. How forcibly illustrated in John Knox that—

"None the place ordained refuseth;
They are one, and they are all
Living stones the Builder chooseth
For the courses of His wall."

THE SCHOOL OF PROVIDENCE.

Sometime in 1549 relief came. He was released from the galleys. Weak and worn he at once returned to Scotland, but conditions were such that it was impossible for him to render any service for some time; and feeling directed by that unseen Hand, Knox submitted to voluntary exile for nearly ten years. These years were usefully employed. For five years he gave himself to ministerial labors in England in the English Church, which was then in a state of transition, for many features subsequently objectionable to dissenters were held in abeyance, while unusual freedom was allowed officiating clergymen. Knox rose to such efficiency and esteem that he was tendered the bishopric of Rochester, but he declined for those conscientious reasons which afterwards actuated him in his strenu-

ous opposition to the English Church in Scotland. With the death of Edward VI. he repaired to the continent, and for a long time travelled from place to place in a state of uncertainty, with no fixed purpose, until 1554, when he reached Geneva, where he met Calvin and Farel. For a short time he preached in the English Church at Frankfurt, but soon returned to Geneva, where he preached to the English, and daily employed himself with a course of discipline, for what purpose he could not tell, by thoroughly studying the Protestant theology and mastering the Greek and Hebrew languages. But during this period, amid the complications of exile and meagre subsistence, God was schooling him and especially equipping him with a species of knowledge which would enable him to realize his highest ideals for his own, his native Scotland.

"All is best, tho' we oft doubt
What the unsearchable dispose
Of highest wisdom brings about,
And ever best found in the close."

While some place emphasis upon the self-made man, and others magnify the college-made man, it is the God-made man after all that is worth while. "God's first pen," as Lord Bacon calls Moses, who was rich in the lore of Egypt, was certainly God-made. He was trained and disciplined by that providence which uses trained men, and which invariably has in readiness the right man for the right place which occasion and emergency create. Why any one should lightly esteem learning, slight thorough preparation in theology, fail to cultivate familiarity with science and philosophy, language and literature, is a mystery. The very history of the Reformation proclaims in thrilling story the signal effect the weapon of sanctified learning wielded. In the estimation of Melancthon and Calvin and others, "an unlearned theology is an Iliad of evils."

(To be Concluded.)

The Independence and Spirituality of the Church Historically Considered.

DR. STUART ROBINSON'S LECTURE BEFORE THE MARYLAND INSTITUTE, FEBRUARY 1, 1859.

BY REV. W. M. MCPHEETERS, D. D.

We must now recur to Dr. Stuart Robinson's lecture before the Maryland Institute. It was delivered February 1, 1859. The lecturer's theme was "The Relations of the Secular and the Spiritual Power." From this it will be seen that it deals rather with the independence than with the spirituality of the church. This fact, together with some others that need not be elaborated, determines its true place in the present discussion to be after rather than before the consideration of Dr. Thornwell's speech on African Colonization, and Dr. Hodge's strictures on the same. For, little as the fact has been recognized, it is still a fact, that a sound doctrine of the independence of the Church from the State has for its only solid, if not, indeed, its only possible, foundation, a sound doctrine of the spirituality of the church. Hence it seemed better to reserve the consideration of the positions laid down by Dr. Robinson upon the subject until the reader had before him those of Dr. Thornwell and the criticism of them by Dr. Hodge, on the latter. The serious student of our subject in considering Dr. Robinson's summary statement of the essential elements in what he calls—and not very happily—"The American theory of Church and State," should not fail to notice that this theory derives all of its vitality from a doctrine of the spirituality of the church every whit as high as that of Dr. Thornwell's speech on African Colonization. Without at this stage offering arguments in support of Dr. Robinson's contentions, it is safe to say that it is obliged to raise before thoughtful minds such grave questions as these: Can any doctrine be framed that will guarantee the church from the intermeddling of the State with its affairs, that does not at the same time guarantee the State from the intermeddling of the church with its affairs? And can any doctrine be framed that will guarantee each of these institutions from officious and injurious intermeddling at the hands of the other that will not involve, as Dr. Robinson's confessedly does, the essential features of Dr. Thornwell's doctrine of the spirituality of the church? Whatever one's answer to these questions, he ought not to fail to have the questions themselves before his mind as he reads Dr. Robinson's exposition of what he calls "the American theory of Church and State." I say again, "what he calls the American theory," for, however true and important his theory may be, it is certainly a mistake to call it "the American theory," if by that title it is meant that the theory is embraced by even the larger part of either the churches or the people of our country as a whole. Here it is:

"1. That in addition to the family organization, which is the germ, there are two great governmental

organizations divinely appointed among men—the Church and the State—distinct in their nature.

"2. That this distinction is radical, nor can the two ever be blended together without injury to both.

"3. That this distinction relates to these six particulars:

"First. That though both are of divine appointment, they differ in the source of the power wielded by them respectively. The power of the State is from God, the Creator, to man, the creature, and delegated for the preservation of the race as mortal beings. The power of the church is from Jesus Christ—God the Saviour, to man, the sinner, delegated for the edification of his peculiar people—his Mediatorial body.

"Second. The rule to direct in the exercise of civil power is the light of Nature and Reason. The rule to direct the exercise of spiritual power is the revealed statute-book of the Mediatorial King. The revelation may, and ought to be used in interpreting the light of Nature, just as *vice versa*, the light of Nature and of Reason may and ought to be made use of in interpreting the revelation. But neither is the light of Nature the first authority in church government, nor the Bible in civil government.

"Third. The civil government is a government of force; its symbol the sword. The ecclesiastical, a government of moral power only; its symbol the keys, ministerially to open, shut, and take care of a house already constructed.

"Fourth. The scope and aim of the civil power is only things temporal; of the ecclesiastical power, only things spiritual. *Religious* is a term not predicable of the acts of the State. Political and civil not predicable of the acts of the church.

"Fifth. The governmental agencies of the State, though divinely appointed, as to their being, for the powers that be are ordained of God—yet the form of these agencies is left to men guided by reason and expediency. But the governmental agencies of the church have been appointed to the church by the Mediatorial King, both in substance and in form. And as, therefore, the church may not employ any other form of agency than those divinely appointed for her spiritual end; so, conversely, divine forms of agency may not be used for any other than these spiritual purposes. The church has no right to decree touching civil affairs, nor to teach politics.

"Sixth. It follows, of course, that the State cannot rightfully know the officers of the church, as such, nor can the church, as a government, recognize the officers of the State as such, except as church-members. Hence the idea of incorporating the clergy of any church, as Hanover Presbytery argued in '84, is a direct violation of the fundamental principle of religious freedom. The State can only incorporate some of its citizens, as citizens, to constitute a Board of Trustees to hold property for religious purposes.

"So, also, the provisions in the several State Constitutions, undertaking to recognize as a distinct class ministers of the gospel, in providing that they shall not be eligible to office as other citizens, is directly in the face of the American doctrine. Beyond all doubt, ministers of Christ ought not to become candidates for office; but then this being a sin against the church, not against the State, it is not the province of the State to forbid it, or to undertake to regulate the mode in which officers of Christ's kingdom shall do their duty." (*Lecture, ut sup.*, p. 20f.)

Worthy of a place beside this discussion of Dr. Robinson, is the treatment of the same subject from the pen of Dr. Thornwell as found in the "Address to All the Churches of Christ," issued by the Augusta Assembly. The former, however, though produced more than two years earlier than the latter, still ranks as the completest, clearest, most self-consistent presentation of a doctrine which in its essentials was held in common by these two great minds.

Examination will show that this whole statement pivots around the idea that the church is, and that not merely as a convenient figure of speech, but in reality and truth, a "governmental organization"; that it is just as truly, as properly, and as strictly a government as is the State. This "governmental organization" exists, moreover, for a specific end, namely, for "the gathering and perfecting of the saints." Its "statute-book" and constitution have been given it by its King, and are found in the Bible. The "governmental agencies" to be employed by the church in the execution of her mission have been prescribed in this "statute-book," and that both as to their substance and as to their form. To them the church is limited. Nor is she at liberty to employ these agencies for the accomplishment of any other than her one specific prescribed end. The power vested in the church is therefore literally "ministerial." So that while she may use "the light of nature and reason" in interpreting her "statute-book," she may not use either the one or the other, either in devising new ends to the accomplishment of which her power and her prescribed agencies may be profitably directed, nor in devising new agencies for the accomplishment of her prescribed specific end. Finally the spheres of the church and of

the State are so truly and so absolutely separate and distinct, the one from the other, that neither can know the other, any more than a man could know how a rose looks by applying it to his palate.

That the doctrine here laid down by Dr. Robinson is in its fundamental principles identical with that laid down by Dr. Thornwell, is obvious. That their respective statements are mutually supplementary one of the other, is also obvious. And finally, it is equally obvious that their common position is the contradictory opposite of that laid down by Dr. Hodge. I do not now allege that the position of Drs. Thornwell and Robinson is sound and scriptural, nor that that of Dr. Hodge is unsound and unscriptural. I am simply desirous of securing attention to a fact which, unless I am mistaken, has heretofore, curiously enough, been overlooked. That fact is this: Two years before the war between the States, and without reference to any of the issues culminating in that event, and without either party's for a moment shaping his position to meet such a contingency as that, Drs. Thornwell and Robinson, on the one hand, and Dr. Charles Hodge, on the other, had defined their respective positions as to the province of the church, their positions as to what constitutes a sound and scriptural doctrine of the Independence and Spirituality of the Church, and these positions are clearly and diametrically opposite the one to the other, and mutually destructive the one of the other. Further, I desire attention to the fact, also much overlooked, that the fundamental questions in issue between Drs. Thornwell and Robinson, on the one side, and Dr. Hodge on the other, were questions which, as a matter of fact, never did, and from the nature of the case never could have any political significance, or any sectional complexion whatever. They were these:

1. Is the church invested with any discretionary power as to what ends she will pursue, or by what agencies she will seek to attain them? Drs. Thornwell and Robinson denied to her all discretionary power in either of these matters; Dr. Hodge claimed for her, if not a discretionary power as to the ends she would pursue, certainly a very large discretionary power as to the agencies by which she would seek their accomplishment.

2. Is the church commissioned and qualified to settle all concrete moral issues to whatever sphere pertaining, and between whatever persons emerging, not only between those within her own pale, not only between all individuals in their private character, but between individuals and their respective governments, between men organized into different parties, and even between governments? To this question Dr. Hodge returned an earnest and an emphatic affirmative; Drs. Thornwell and Robinson an equally earnest and emphatic negative. The latter declared that to answer it in the affirmative would result in stripping the individual of his Christian liberty.

3. Is the church commissioned to advise, direct, and assist rulers and governments, as such, whenever the latter in the discharge of their proper functions are called upon to determine questions, or to perform acts that have a moral character or significance? To this question Drs. Thornwell and Robinson returned an unhesitating, unequivocal, and unqualified negative. Dr. Hodge answered it in the affirmative.

4. Is the church commissioned, in the first instance, with a message to individuals only, and to them only as sinners, or is it also directly commissioned with a message to rulers in their official character, and to governments in their corporate capacity? To this question Drs. Thornwell and Robinson replied that, while the church does, must, and was designed to exert an extensive and powerful moulding influence upon men in all the positions, relations and combinations in which she finds them, this influence was designed to be, while an intended and an inevitable, yet a purely incidental result of her dealing with them as individuals and as sinners, yet her solely primary concern with them is as individuals and as sinners. Dr. Hodge, on the contrary, held that the church is commissioned to deal directly and immediately with rulers and governments and other bodies corporate into which men combine for this purpose or that, and to deal with them in their official or organized character.

These were the principal questions of fact that were in issue between Drs. Thornwell and Robinson, on the one hand, and Dr. Hodge on the other. It will repay us also to glance for a moment at some of the questions or matters of opinion that were in issue between them. Some of the principal were these:

When the church makes the betterment of the morals of men, or the improvement of the material conditions surrounding them a primary or direct end, is she or is she not herself so far losing sight of the real business committed to her by Christ, and, so far, also obscuring from the eyes of men generally the nature of her real business? Drs. Thornwell and Robinson, answered these questions in the affirmative. Dr. Hodge in the negative.

When the church issues an injunction or even a recommendation to her members to lend their counte-

nance to this or that society or measure for moral reform, or for the amelioration of the social and civic conditions obtaining among this or that class, or in this or that community, is she, or is she not invading the Christian liberty of her members, and undertaking so far tyrannize over their consciences? To these questions also Drs. Thornwell and Robinson returned an affirmative, and Dr. Hodge a negative answer.

Does the church best promote the moral and material interests of mankind by devoting her energies exclusively to bringing men to a saving knowledge of Christ, or by more or less dividing her energies between this end, and efforts directly to advance the moral and material interests of this or that class, or of this or that community? Dr. Thornwell and Robinson maintained the former, and Dr. Hodge the latter of these alternatives.

Can the church, as such, address herself to the State, as such, without, in effect either intruding into the sphere of the State, or affirming that there are matters over which the two institutions have joint jurisdiction? Dr. Robinson maintained that the church could not address the State directly and in its official character without being guilty of a palpable intrusion into a sphere where she has no jurisdiction, or of setting up a claim to joint jurisdiction with the State over the particular matters regarding which she addressed it. Dr. Hodge denied both of these propositions. Dr. Thornwell did not speak to them in the discussion immediately under review. But it is only history to add further, that Dr. Thornwell never seems to have completed the working out of his own doctrine of the relation of church and State just at this point. Indeed, in that noble product of his sanctified genius, the "Address to All the Churches of Jesus Christ Throughout the Earth," issued by the Augusta Assembly (1861), and drawn by his pen, Dr. Thornwell distinctly affirms the right of the church, as such, to petition the State, and it is well known that, but for the dissuasion of friends in whose judgment he had confidence he would have introduced into that Assembly a Memorial to the Congress of the Confederate States, praying them, in the Constitution they were about to draw up for the Confederacy, to recognize Jesus Christ as King of nations. These facts, and others that might be mentioned, simply show that even so great a mind as that of Dr. Thornwell may be slow to work out in detail the application of principles which it clearly sees and firmly grasps. Such at any rate was, for substance, the explanation of Dr. Thornwell's proposed Memorial to the Confederate Congress, given the writer by Dr. Thomas E. Peck, one of Dr. Thornwell's most distinguished pupils, and warmest and most intelligent admirers.

Attacks on the Churches.

[At a late meeting of the Free Church Council, representing the Free or non-established Protestant churches of England, there were some inconsiderate reflections upon the churches. This was done by some enthusiastic advocates of certain social reforms and humanitarian schemes. To these attacks a reply of much power and interest was made in *The British Weekly* by Dr. P. T. Forsythe. This letter contains so much important truth about the church and its great office, first unto God and then unto man, that it will be good reading in the CENTRAL.—Ed. C. P.]

To the Editor of *The British Weekly*:

Sir—May I crave space to put on a deeper foundation the grave matter to which I ventured to draw attention last week? It is a matter which I know exercises the minds of many who are very sympathetic with our modern movements, but not quite so satisfied with them as they are often pressed.

I have read several descriptions lately of the true church as *primarily* a working church. I think that is very misleading, and it may carry us into a religion of mere occupation instead of Christian work. It is quite true that if a church is not a working church it will cease to be a church. But it is not primarily a mere society for the propagation of goodness. The church is first of all a *believing* church. It is faith that makes the church. It is the company of the faithful. Then, by consequence, it is a *worshipping* church. Our worship of God takes precedence of any service of man, if ever a question between the two can rise. Then it is a *loving* church within itself. For if there be no special and holy love of the brotherhood of Christ, what is the use of work upon our neighbor man? what attraction can we have for a warring world? What spell can we lay upon it? And what have we to offer it to justify us in saying, "Our way is better than yours"? It is only then that the church becomes a working church, when it has something in its own life which it can give to the world. The great deadweight on the gospel of love is the lack of internal love in the church of the gospel. The church succeeds so slowly because it is forcing on the world a cross of which its own apprehension is so partial and so distorted. As we love the brethren more, we shall

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This Week

Going to Church in the Country.

JOHN KNOX.

SPIRITUALITY OF THE CHURCH.

A VISIT TO DR. CUYLER.

THE ENDOWMENT FUND.

JESUS BEFORE PILATE.

UNION AND COLUMBIA.

COMMENCEMENT AT UNION.

FORT WORTH AND DR. FRENCH.

It is the country church that is most attractive to us just now. With the passing of winter has come the drying up of the roads, and the fine open weather that calls the people out of doors. And on the Sabbath many who have been a long time shut in, and many who are very remote, are found in every kind of conveyance making their way to the churches. Out of the green wood, with its bowers of dogwood and laurel, and its carpet of ferns and wild flowers, they come into the line on public roads, and in the grove around the church on the hill there is a great gathering of neighing horses and cheerful people from all directions. Parents and children, neighbors and some newcomers, brothers from their separated homes, cousins and aunts, and long-time friends, have many greetings and affectionate inquiries. The assembly would be good if it were nothing more than this.

It is not every church in the country, but the number increases, where there has been a loving and skillful care of things external. The churchyard is clean and well kept; the dead tree and the dead leaves have been taken away. The walks are neatly raked of trash, the vines on the wall have been guided and pruned, a few blooming shrubs are in the corners, the place where the beloved dead rest is not a wilderness and a shame. Some must take the lead. In some country churches the young people, invited from the pulpit, come on a Saturday afternoon to do these things for the sanctuary. Some repair the enclosure, and some bring the axe and the rake, some have a paint-pot and brush, and some have brought from the forest the plants and flowers that will make the grounds fair to see, and show to all who pass by that these people love the place where God's name is written.

Now is the opportunity of the minister. There is a readiness for the message of truth; with many there is a real hunger for the bread of life; some have not been here for a long time, and the church is filled to the doors. Not many city churches wait before God with so much desire. The prayer will lead out the yearning after blessing of many hearts, and evoke the deepest and best emotions. The hymn will give expression in joyful song of gratitude and love. The Word will be read and preached to attentive listeners and to open minds and anxious hearts. What a favored hour! What a time of refreshing from the presence of the Lord! "The sower goeth forth to sow." The servant of God goes at his Master's bidding and with his promise. He would be humble and self-forgetting, uplifted and courageous. Shunning not to declare the whole counsel of God, he is yet "speaking the truth in love."

It is the country preacher who has, not only the hardship and the toil and the weariness, but the best opportunity, the best hearing, the best prospect of the largest results. His people have more desire to hear, are less diverted by the world, bear his message longer in mind, and are more deeply impressed by it. The country churches, too, usually think that they have the best preaching, and are most loyal to the Christian minister God has sent them. The preacher casts his seed widecast, indeed, over a large section, and its harvest is in conversions that are deep and characters that are strong, homes that are happy and communities that are peaceful and moral. Pray for the rain upon the fields, and for the better rain upon the country congregations.

THE prayers of all the churches are asked for the meeting of the General Assembly next week. To many important lives there will be a long journey, and the absence from home of several weeks. The great things of the church's care and service to the world, and unto Christ, the Head and Saviour, will require wisdom and courage, and a deep sense of dependence upon God. Let ministers and people pray earnestly that the servants of God in the Assembly be shown what is the will of God concerning the affairs of his kingdom, that they may be enlightened by the Spirit, and know "how to behave themselves in the house of God"; and that the church may be kept in harmony and peace, ever "lengthening its cords and strengthening its stakes."

THE *Covenant Chronicle*, the monthly bulletin of the Church of the Covenant, Baltimore, from which Dr. C. W. Somerville has just retired, publishes the names of the readers of certain books put into circulation by the pastor. Nineteen had read the *Creed of Presbyterians*, eleven had read *William the Baptist*, eight read *Down in a Mine*, four *A Story of Predestination*, five Hodge's *Ruling Elder at Work*, fifteen read *Individual Work for Individuals*, and over twenty had read the Confession of Faith. This is excellent work. It will tell directly upon the intelligence and steadfastness of that people. We commend it as an example to many pastors.

At the closing exercises of McCormick Seminary, Chicago, last week, it was announced that the McCormick family had added a million of dollars to the endowment of the institution. From time to time the members of the McCormick family have given the Seminary large sums of money, but the \$1,000,000 given now is the largest amount ever given at one time. The money is to be used for the general support of the Seminary, and will not be available for scholarships. The Board last week elected the Rev. Dr. James G. K. McClure, President of Lake Forest University, to be the President of the Seminary. Dr. McClure is a native of Albany, N. Y., a graduate of Yale University and of Princeton Seminary. He is now about fifty-seven years of age.

THE managers of the Portland Exposition have succeeded in drawing the churches of that city into what we regard as a compromise much to be regretted. The plan is to have the Ex-

position open on Sunday with certain "sacred features," concerts, conventions and evangelistic preaching. This is just the kind of Sunday opening proposed for Chicago, St. Louis, Buffalo and Charleston, and rejected by Congress. It is refreshing to read the replies of Dr. Asa S. Fiske, a trustee of the Reform Bureau, to the arguments of the Portland promoters for Sunday opening under "sacred" auspices, when they were in vain seeking to get Congress to approve their "unselfish" zeal for religious services just beyond the ticket gates. When Dr. Fiske was asked if he would not be glad to preach in such a fair, he made an answer we commend to all preachers that the Portland management may invite to aid its Sabbath-breaking hypocrisy, "I would just as soon preach to a circus."

CARDINAL GIBBONS, of Baltimore, preached last Sunday on the "Unity of the Church," making the old plea for the Church of Rome. It seems almost incredible that at this late day, in the present condition of religion in the world, and here in free and enlightened America, the Cardinal should be found claiming for the Bishop of Rome that he is the head of the one and only church of Christ on earth. The history of the Church of Rome, and its condition in the Latin countries of Europe and America, are the sufficient answer. The world has had its great experiment of one visible church under one human head. The Cardinal longs for the day when all who profess the Christian name will unite under the same leader, so that the word of Christ may be fulfilled, "There shall be one fold and one shepherd." But the Christian world, rejoicing in its freedom, wants no one human shepherd, knowing the Good Shepherd "who gave his life for the sheep."

LAST year Dr. John Watson, of Liverpool, prophesied "The Next Revival." His paper attracted a good deal of attention. It was to be a "social deliverance." He talked of "the spirit of the age" and "the signs of the times." The old-fashioned revival, when the preacher cried, "Repent and be converted, that your sins may be blotted," was not what was needed in our day. But "social righteousness" and "moral reform" and "uplift of the poor," and such good things. And some Christian people in this country were much taken by the picture. Well, "the next revival" has come, in Wales and Liverpool and London, and it is about as thoroughly old-fashioned and scriptural as the world has ever seen. It has been the outpouring of the Spirit and the lifting up of a crucified Saviour, and multitudes bringing repentance toward God and faith in the Lord Jesus Christ. Moreover, "the social deliverance" has come, not as a preparation, but as a necessary sequel of the preaching of the gospel of God's grace, and the work of the Spirit of God. Family quarrels have been settled; debtors have paid their creditors; dishonest men have made restitution; old sores have been healed, and long-time enemies have become fast friends. There is no power in heaven or earth equal to the gospel of our Lord Jesus Christ for lifting up the degraded and debased out of a state of sin and misery, and into a state of salvation.

Waiting.

BY JOHN BURROUGHS.

Serene I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

John Knox—A Life Story of Providence.

BY THE REV. R. L. BENN.

(Concluded.)

PROVIDENCE USING HIS MAN.

It is clear now why God suffered Knox to go into voluntary exile. It gave him the advantage of a course in theology, also in Hebrew and Greek, which was necessary to qualify him for the position to which he was elevated. Returning to Scotland in 1559, he found the country in a critical condition. Uncertainty, unrest, depression, persecution, apprehension, intrigue describe the state of society. But in Knox appeared a man providentially qualified to grasp the situation and carry it through to a successful issue. The Reformed religion was formally ratified by law in Scotland on the 25th of August, 1560. When the sun rose that morning he witnessed the supremacy of Rome, but when it set in the evening Calvinistic Protestantism, says Burton, was established in its stead. Knox became pastor of a great parish church in Edinburgh, which placed him in the center of vast influences. Although fifty-five years of age, his mind was in its highest vigor, and his spirit was full of life and creative energy, and his heart beat with inexpressible love for the liberty of his country.

Thus he began his labors in establishing the Scottish Reformation, which proved to be a protracted warfare with Roman intrigue and diplomacy and cunning and craftiness. When Queen Mary—one of the most complex of characters, described as "beautiful in person, of graceful and winning manners, quick-witted, accomplished, a boundless fund of energy, but full of conceit and corruption of the French court, imbued with the spirit of Catherine de Medici"—when she returned, determined by every conceivable means to practice her anti-Calvinistic purpose, a bitter and fierce conflict began which waged until 1567, when Parliament confirmed the acts of 1560 for the establishment of Protestantism. During these years Knox strove to keep alive the enthusiasm and strangling hopes of his countrymen who often manifested lukewarmness. He fought against the clandestine methods of Mary and her Catholic consorts, whose every movement aroused suspicion and kept the people in a perpetual feeling of insecurity. More than once he was called into the presence of Mary, who utterly detested him and his principles, and exhibited vehement abhorrence towards the political theory of the Scottish Protestants. More than once he reminds us of Elijah in the presence of the idolatrous sovereign of his day, or of Peter and John standing boldly before the Jewish council, or of Paul avowing his allegiance to Christ in the dazzling court of the Cæsars. Ponder the words of Knox when Mary accused him of being the cause of sedition and slaughter and necromancy: "Madam, it may please your majesty patiently to hear my simple answers. And first, if to teach the truth of God in sincerity, if to rebuke idolatry, and to will a people to worship God according to his Word, be to raise subjects against their princes, then cannot I be excused; for it has pleased God of his mercy to make me one, among many, to disclose unto this realm the vanity of the papistical religion, and the deceit, pride, and tyranny of that Roman Antichrist."

What a lofty self-consciousness? What does it portray? Surely this: In all his endeavors, in all the stress and pressure of his tireless energy, he sought to perform the work for which God's Spirit girded him. Like many an other in other ages, he was not so much distinguished by stupendous acts as by the profound

sensibility, to use the thought of Bushnell, of some mysterious girding of the Almighty upon him, whose behests he was set to fulfill. He was deeply sensible of God in his history; fully assured that the plan of his biography was God's plan; able to scorn feverish despondencies, while cheerfulness and exalted feelings reinvigorated every fading effort with redoubled ardor. With such a lofty self-consciousness, no man, however obscure, ever can yield to the "weight of chance desires," or suffer his earthly existence to be mere "flotsam and jetsam" on the sea of time. While some drift through life, and others shamble through life, and others stagger and fall through life, a man with Knox's self-consciousness relaxes under no circumstances, cowers before no difficulty, shrinks from no trial—he drives right on without fainting, in patience or in hope.

THE SHIELD OF PROVIDENCE.

The life of such a man is not without incident. It must afford striking illustrations of the tender care and loving protection of the divinity which shapes and moulds and directs its being. If the saying of Flavel is true, that "he who observes favorable providences will have favorable providences to observe," the life of Knox is calculated to disabuse the mind of all notions of "chance happenings," and to inspire confidence that, while man may cast the lot into the lap, the "whole disposing thereof is of the Lord; that, while slanderous tongues may prattle, and enemies plot to destroy, the Lord keeps watch over his own and effects their deliverance. It was the custom of Knox to sit in a particular chair in his house at Edinburgh with his back towards a window. One evening he refused to occupy it, and forbade all others to do so. Why he was so disposed, he could not tell. But within an hour a bullet whizzed through the window, evidently designed to kill him. It grazed the chair and made a hole in the candlestick near by. It passed wide of its aim, and fell harmless at the feet of the man who reverently feared God and implicitly trusted his providence, and whose life renders intensely luminous to our understanding the words, "If God be for us, who can be against us." Let a man believe in a most holy, wise, just, gracious providence; let him believe that the "Lord God omnipotent reigneth," and that he orders all his earthly affairs according to the eternal counsel of his will; aye, let him commit himself to living his life and doing his work by divine assistance and divine guidance, and he will not only have the consciousness that he is immortal till his work is complete, but he will be carried along with the bound and buoyancy of genuine satisfaction that his life, his labor is "not in vain in the Lord," and that all things work together for his ultimate good. Such an one can say of the All-Skilful One, "It is the Lord; let him do what seemeth him good."

THE CROWNING OF PROVIDENCE.

The life of Knox falls immeasurably short of ideal. It is just such a life as men have always lived. While it reveals the shaping and moulding of the divine providence, it shows the human, the man with his individual traits, his freedom of will, and the relics of human depravity which cling to the noblest, and which ever remind even an Abraham or a Moses, even an Isaiah or a Paul, that he is of the earth, and earthy still. Only one has ever lived a perfectly faultless life. Only one has ever entirely lived in the full approbation of God. That One is the Lord Jesus Christ. All other lives are more or less faulty and ignoble, regardless of the cloak with which charity clothes the dead, or the eulogium which human sympathy passionately enunciates. John Knox is far from being an ideal character. He elicits our respect; he inspires our wonder, as some Elijah facing the apostate king and the apostate people of Israel. But he does not call out our deepest awe, as some Elisha, strong, courageous, sympathetic, without iron-like sternness. And yet Knox was a man raised up by providence to accomplish a distinct work, which he did, and did it nobly and thoroughly, and at the end of which he was gloriously crowned. Through his instrumentality, his indomitable energy, his inflexible will, his unswerving perseverance, Scotland was given a holy Sabbath, a Christian peasantry, a Bible in every home, and a school in every parish. Through the faithful persistence of Knox in sowing the immortal seeds of the Protestant faith, as revealed in the Bible the Scotch have been made to stand for two things: Religion and Education. A reverent fear of God is the Scotch trait, and this has made him a pillar in the church, and a leader the world over. The veneration of scholarship, and the desire to acquire knowledge follows close upon his fear of God; for, says a writer, in any cabin or hut or cottage however humble, there are books, the contents of which are known by the occupants, and to have a scholar in the family is one of the greatest ambitions of the Scotch people. "John Knox took the educational ladder and put one round at the door of the shepherd's cottage and the other at the door of the university." With all of his faults he achieved a worthy purpose; he succeeded in doing a splendid work;

he made the glory of God his chief end; and when he was laid in his grave in the churchyard of St. Giles, the Earl of Morton, the regent of Scotland, in the presence of an immense concourse of people, who had assembled to pay their last tribute of loving esteem, spoke these words: "Here lyeth a man who in his life never feared the face of man, who hath been often threatened with dagge and dagger, but yet hath ended his dayes in peace and honour." God only, God forever, God over all testifies the biography of John Knox.

"Yea, thro' life, thro' death, thro' sorrow, thro' sinning,
Christ shall suffice us, for he hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

The Independence and Spirituality of the Church Historically Considered.

BY THE REV. W. M. MCPHEETERS, D. D.

THE PRESBYTERIAN CHURCH IN THE U. S. A. COMMITTED TO THE POSITION OF DR. HODGE. THE PRESBYTERIAN CHURCH IN THE U. S. COMMITTED TO THAT OF DRS. THORNWELL AND ROBINSON.

The object of the preceding articles of this series, as has been indicated more than once, has been simply information. Perhaps it may seem to some a work of supererogation, if not pure presumption, for this writer to undertake to become a purveyor of information upon this subject to any of his brethren. I trust not. But lest some should be inclined to look at it in that light, I may be permitted to say that personal conversation with some exceptionally intelligent and well-informed brethren was one of the first things to make it plain to me that the essential facts in regard to the actual history of the development of the doctrine of the church's spirituality and independence were by no means either as fully or as generally known as it was eminently desirable that they should be. Hence it occurred to me that, having access to sources of information that were not in the reach of all, especially of my younger brethren, I might perhaps render them a valuable service by laying before them as clearly, briefly, and dispassionately as I could, these essential facts. This I have endeavored to do. Up to this point, this is all that I have aimed at doing. Here I shall arrest the presentation of documents bearing upon the historical development of our doctrine. True, other documents might be cited, dealing some with one, some with another aspect, either of the position taken by Dr. Hodge, on the one hand, or that of Drs. Thornwell and Robinson on the other.

Some of these, it may be added, are papers which certainly deserve to be collected and put in a more permanent and easily accessible form. Such, for instance, are Dr. Henry J. Van Dyke's *Speech on the Spirituality and Independence of the Church*, delivered before the Synod of New York, October 18, 1864; *True Loyalty and the Independence of the Church*, by the beloved and lamented Dr. Robert B. Farris, so lately removed from among us; *An Address to the Presbyterian People of God*, issued June 5, 1866, and signed by such names as those of Drs. J. M. Chaney, James A. Quarles, S. R. Wilson, J. H. Brookes, and others; the venerable Dr. J. J. Bullock's *Address to His Congregation* (Dr. Bullock was at the time pastor of the Franklin Street Presbyterian Church, Baltimore, Md.); *A Correspondence Between Some of the Members of the Pine Street Church* (St. Louis, Mo.) and Its Pastor (1862); *Speeches of Hon. W. T. Wood and Rev. Samuel B. McPheeters, D. D., Sustaining a Complaint Against the Presbytery of St. Louis, Before the General Assembly of the Presbyterian Church, met in Newark, N. J., May, 1864*; *Letter of the Synod of Kentucky to the General Assembly of the Presbyterian Church in the United States, met in Nashville, Tenn., May, 1867*; *The Declaration and Testimony*, signed principally, though not exclusively, by members of the Synods of Missouri and Kentucky, and issued as a solemn protest against the systematic and consistent application of Dr. Hodge's doctrine of the province of the church to the many and complex issues that were thrust upon the Christian conscience by the outbreak and continuance of the civil war.

These are all historical documents of the first importance for a correct understanding of the doctrine we have been considering. They deal with our doctrine not by way of academic discussion and exposition, but in the light of concrete circumstances that reveal the practical significance of the divergent views previously presented. No one can read them without coming to a more intelligent appreciation of the radical and far-reaching difference between the two types of doctrine that have emerged in the American Presbyterian Church in regard to what is meant by and involved in the independence and spirituality of the church. But it is not necessary for my present purpose to cite from any of the documents just mentioned. For all the essentials of the two types of doctrine referred to have come before the reader in the papers al-

ready cited. The one view has had no clearer expounder, nor abler defender, than Dr. Charles Hodge; nor the other, than Drs. Thornwell and Robinson.

In completing this historical review there is but one other point to which it is necessary to ask the reader's attention. The point referred to is not, to be sure, connected with the historical development of our doctrine. Still this review of the history of the doctrine would be incomplete without it. I refer to the fact that the position expounded and defended by Dr. Hodge has been adopted by the Presbyterian Church in the United States of America, and that that expounded and defended by Drs. Thornwell and Robinson has been accepted as its own by the Presbyterian Church in the United States. Further, each of these great churches in taking up their respective positions upon this doctrine did so with deliberation and with a perfectly clear consciousness of what it was doing; for the position of each was reached in the light, and as the result of, prolonged and thorough discussion. Further, the Presbyterian Church in the United States is on record as having entered into "a solemn covenant, with a view, among other things, to the advancement and maintenance of" the doctrines and principles enunciated by Drs. Thornwell and Robinson, as these were subsequently embodied in the Letter of the Synod of Kentucky to its Assembly in Nashville (1867).

It will scarcely be necessary to support the foregoing statements by lengthy extracts. So far as the position of the Presbyterian Church in the United States of America is concerned, it ought surely to be enough to refer to the prolonged debates over the Spring resolutions in the Assembly of 1861; over the paper of Dr. R. J. Breckenridge, in 1862; over the Report on Slavery and the Complaint of Hon. W. T. Wood and Rev. Samuel B. M. McPheeters, D. D., against the Presbytery of St. Louis, in 1864; over the paper on the State of the Country, in 1865, and over the Declaration and Testimony, in 1866. Indeed, it can be safely said that there has scarcely been a year since Dr. Hodge elaborated his views upon the province of the church that the Presbyterian Church in the United States of America has not made them her own, either by making them the basis of important action after discussion, or assuming them as the basis of such action without discussion. And for many years now, the latter has been her uniform practice.

In the case of the Presbyterian Church in the United States, one might cite portions of the *Address to All the Churches of Christ*, issued by its Augusta Assembly in 1861, or the action of its Assembly in 1866, on the Spirituality of the Church and its Relation to the State, or other of its deliverances. But absolutely conclusive of the position upon which she has deliberately and formally planted herself and to the maintenance of which she has solemnly pledged herself, is the following language used in her response to the formal challenge of the Synod of Kentucky in reference to her views upon this very doctrine. The Letter of the Synod of Kentucky is too long to be quoted, though, as said above, it deserves to be carefully read and pondered by every really serious student of this subject. It is perhaps the ablest and most thorough presentation of the position of Drs. Thornwell and Robinson anywhere to be found. It, together with the response of our own Assembly, will be found in the Minutes of the latter for 1867. The response of our Assembly concludes as follows:

"Resolved, 1. That this Assembly expresses its deep sympathy with our brethren in Kentucky in the troubles through which they have been passing during the last seven years, and its admiration for the firm stand which they have taken for the spiritual independence of the Church of Christ.

"2. That this Assembly declines now, as heretofore, to make any utterance concerning the acts of the body against which the Synod protests." (That body was, of course, the Presbyterian Church in the U. S. A.) "Yet the Assembly feels free solemnly to assure the Synod of Kentucky not only of our cordial approval of, and sincere concurrence substantially in the Synod's statement of doctrine and constitutional principles, as contained under the four heads of the third division of their letter, but of our sincere joy to find our brethren of Kentucky so ready to unite with us in solemn covenant, with a view, among other things, to the advancement and maintenance of these doctrines and principles as against the apparent Erastian tendencies of our American Protestantism.

"3. That the letter of the Synod of Kentucky be admitted to record, as they suggest, as a part of the historical acts and monuments of the church, by publishing it in the Appendix to the Minutes of this Assembly."

That Letter is still matter of record. And so is the "solemn covenant," based upon it, entered into by our Assembly with the Synod from which it came.

The turning of the soul Godward, as the meadow daisy turns its face toward the sun, is an act of true worship.

Dr. Cuyler on "The Central Presbyterian" and Union Seminary.

Recently I had a delightful visit to the home, in New York City, of the venerable and greatly beloved Dr. Cuyler. He and his charming wife are blessed in their declining years as many are not, in having about them to brighten their lives, a large circle of their children and grandchildren. Dr. Cuyler has a warm, loving heart, and his greeting is so free and cordial that you feel immediately that you are in the presence of a friend. He eschews, as you know, the word "old" in connection with himself, and when he has occasion to give his age, he speaks of himself as eighty-three years *young*. And, indeed, he is young in spirit, taking a lively interest in all matters of church and State, and his big heart embraces sympathetically the young in their employments as readily as those in advanced life. He converses delightfully of the past—and a rich and full past is his—and then turning to the present, and glancing into the future, he speaks with as much warmth and enthusiasm as the youngest. I told him that his articles in the religious journals were read with a measure of interest in the South that was true of the writings of no one else. He replied, "Do you know that although I am a Northerner, and was a strong, outspoken Union man, yet the most affectionate and appreciative letters I receive are from the South." His work is now under restrictions. He says that it has become necessary to limit himself as to the measure, both of his reading and writing. He has cut out and preserved in scrap-book form his articles for the religious and secular press, and with these he is now filling the seventeenth large volume. I suggested to him that he had done as much good with his pen as in the pulpit, but he shook his head and said, "No, my work has been the founding of Fourth Avenue Church, and I have requested my people to place the simple statement of this fact on my tomb as my only memorial."

But, Mr. Editor, let me tell you what he said of the CENTRAL. "I receive," said he, "a large stock of papers, and one of the first that I draw out is the CENTRAL; and calling my wife, I say, Here, dear, turn to Brother James Smith's Story Corner." Then he remarked, "Truly Brother Smith gathers some very fine stories." Do not infer from this that he reads only the Story Corner, for he avowed, "and the CENTRAL is a capital paper." Now, Mr. Editor, that ought to make you feel good, coming as it does from Dr. Cuyler, who has the range of all the religious papers. But don't let this puff up your fleshly mind and cause you to think that the CENTRAL has passed beyond the Apostle Paul and reached a state of perfection.

He had also some good words for our Seminary at Richmond, and I will give them just as he gave them to me: "I know of no theological institution in our land that is doing better work than the Union Theological Seminary of Richmond, Va. Its atmosphere is thoroughly spiritual and practical; and it is sending the type of men into the ministry that the churches need." Other pleasant things he said about the seminary. Such statements from such a man and in another branch of the great Presbyterian body, should not only cheer the hearts of our professors in their laborious work, but should stir our people to give freely of their money to relieve this great institution of financial straitness and to place it upon a thoroughly solid foundation, so that its work may be carried forward with more freedom and greater success. No investment will bring in a larger revenue.

Just as I was leaving the good Doctor's door, he said: "In the sixth house below this lives Sankey, totally blind and slowly dying. I go in to see him and have worship with him; he is waiting and longing for his release. What great blessing he has brought to the world."

The fragrance of the sweet home of this eminent and saintly servant of God will long abide in my memory. S. K. WINN.

The Endowment Fund.

A THOUGHT AND A SUGGESTION FOR THE GENERAL ASSEMBLY.

In January last our church papers were filled with strong, touching and tender articles from several honored and valued brethren, on various phases of this important subject, and I doubt not that the hearts of all who read what was written, were stirred mightily to a fuller realization of the sacredness and importance of the cause of "Ministerial Relief." It is clear to every mind that our church has failed to come up to the measure of her duty and obligation to the worn out, needy and dependent ones, who have given themselves to the work of Christ and his church, and are no longer able to provide for themselves the necessities of life. The annual collection in July is sadly insufficient to meet the needs of the situation, and the "Endowment Fund" has grown so slowly that, at the rate of the past three years, many of the present and

also the next generation will suffer and die ere it amounts to enough to give proper relief. It is a shame and a disgrace to our church that such a condition of affairs exists in this day of plenty and prosperity in our borders.

As we stand face to face with this condition, the question arises, and will not down, What are we going to do about it? Among the many problems that may come before the next General Assembly, to my mind there is none more vital and important than this, and if that Assembly should solve this problem and put on foot some plan that would accomplish the desired results, in the establishment of a proper and sufficient "Endowment Fund," it would do a grand work for the glory of God and the good of the church.

Let us take a business-like view of the whole matter and see if we can find any reason for past failure as to the "Endowment Fund," and also suggest any practical remedy to meet the needs.

I want to say just here, most emphatically, that what I shall say is not intended in any way to be an unkind criticism of the past or present Secretaries and Committees, who have had this matter in hand. I revere and honor all of them and am sure that they have given freely and lovingly of their time and labors to accomplish what we all so earnestly desire. The failure to achieve the hoped-for results is not their fault, and does not lie at their door.

After three years trial under the present plan, only about \$25,000 have been secured for this fund, and that of itself proves to me that the present plan is not a *workable plan*. It has not succeeded, nor do I believe it will succeed in producing the desired results in any reasonable length of time, if ever. In order for it to do so, the individual churches and the individual members thereof would all have to be enlisted and induced to co-operate regularly for some years. It figures out very nicely on paper what would be the results in so many years if that could be done, but is it practicable to do that? I believe not, and the experience of the past three years confirms my belief. The reason why it cannot be made to work is not hard to find. A large majority of the churches are not rich, and most of them have so many local problems that appeal to them as of vital importance, and the calls for the various other benevolent causes coming each month, make it impracticable to get but a few of them to single out one cause and give regular monthly offerings to that, and also respond to all the others. The sessions may appoint the committees, but there is so little enthusiasm and the work is so up hill, that discouragement easily develops and few of them will stick to it with that regularity essential to success.

If the plan has not worked while it was new and being pressed by an earnest and enthusiastic Committee and Secretary, it is less likely to work after it has become an old song, and not only a "twice," but a many times "told tale." Is there a remedy? Is there any plan that will succeed? I believe there is, and that is why I write this article and make bold to offer a suggestion to the brethren who will compose the next Assembly.

The Endowment Fund *ought* to be raised, *can* be raised, and *must* be raised, or our church will have to blush and confess that those of our members to whom God has given wealth and means are less easily aroused to a proper sense of their duty and privilege than in many of our sister churches, who have done so much more in this line of benevolent work than we have. I do not for a moment believe that our Southern Presbyterian men of means are any less consecrated or liberal than others, and their generous donations to many other lines of church work prove my assertion. The needs of this cause and the privileges of giving to it as a great opportunity for doing good and glorifying God have never yet gripped their hearts and consciences as it ought to do.

This is a day of prosperity and rapidly growing wealth in the South, and it is true that Presbyterian business men, with their brain and brawn, are in the front ranks of the procession in the accumulation of wealth. This is a busy age, in which men grapple with and decide questions of magnitude, and have no time to consider specific questions or subjects unless they are presented to them in such a manner as to arrest their attention, command their thought and induce them to action. If this Endowment Fund is ever raised it will have to be by the gifts of the laymen—the business men of the church—and the great problem, in my judgment, is how to get this matter presented to them *individually* in such a manner as to grip their hearts and consciences and lead them to give of what God has given them for his glory. Then we would see not a few dollars, but hundreds and thousands coming from individuals, and in a few years this fund would be raised. How can this be done? Let the Assembly instruct its Committee to select some man of the proper gifts, whose own heart is full of this cause and its importance, and put him in the field of the whole church, and let him give his whole time to going from city to city, town to town, seeing men in their homes, in their offices, and presenting this