

The Central Presbyterian.

WHOLE NO. 1,251.

RICHMOND, VA., WEDNESDAY, JULY 24, 1889.

VOL. 25--NO. 2

Central Presbyterian.

OFFICE:

No. 1015 Main street, opposite the Post Office.

TERMS OF SUBSCRIPTION:

One year, \$3 00
If paid in advance, (or within three months), 2 50
Ministers of the gospel, 2 00
The date following your name on the direction label informs you to what month and year your subscription is paid. If this date is not changed within two weeks after payment is made, please notify us. Please examine the date, and if in arrears, remit the amount due. When the address of a paper is to be changed be careful to send the old as well as the new address.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance.

NO PAPER STOPPED UNLESS ORDERS ARE GIVEN TO DO SO, AND ALL ARREARAGES PAID. Full post-office address required with the order. Send all remittances by draft, check, P. O. money-order or registered letter.

Advertising rates furnished on application to the office. Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

Entered at the Post-Office at Richmond, Va., as second-class matter.

CORRESPONDENCE.

A Sabbath Day at Northfield.

NORTHFIELD, MASS., July 15, 1889.

Messrs. Editors.—Barely have we spent such an one. As Northfield is unique among places—so this Lord's day was unique among Sabbaths—a day bright and pleasant, a bracing, healthful atmosphere, ideal surroundings and the Connecticut valley at its best in beauty, for the senses; and for the soul, a veritable feast. Mr. Moody had gotten behind-hand. He had promised a half hour from himself each day. The boys compelled him by violence. Such a scene as this had transpired in the earlier part of the Conference; Mr. Speer, of Princeton, who has charge of the missionary department, got the floor one morning, evidently to give a notice, but instead delivered himself after this telling fashion: "We expect to have an answer to that request we sent in that Mr. Moody should give us at least a half an hour each day. [Prolonged applause.] No disparagement is meant to the other speakers, but the English boys say they came here to hear Mr. Moody. [Cries of yes from the English delegation.] The Japanese boys say they came to hear Mr. Moody. [Yell from the Japanese students.] We all came to hear Mr. Moody. [Prolonged cheers.] And we expect to have an answer now. [Renewed cheers.] Mr. Moody confessed he was taken unawares and made the promise. There was a great pressure of other speakers on Saturday, and he said Saturday night, after a good many besides himself had spoken: "I promised you a half hour every day. Now I reckon you'll say I don't keep my word. But I'll begin at six o'clock in the morning and speak twice to-morrow, at six and at nine." How many college boys can he get out at six o'clock on Sunday morning? That inquiry sprang into the writer's mind. But the next morning I realized there was a drawing power, when I heard a fellow-student say very sleepily when induced to get up, "I wouldn't go if it wasn't Mr. Moody." Three hundred or more gathered in Stone Hall at the early hour, including a sprinkling of ladies, who were present at Northfield, specially to attend the Conference; and the meeting was memorable. Mr. Moody spoke on Ex. xxv: 1-8, concerning giving the best we have to God, even though it be contemptible, and having Him use us for His glory. "If you can't bring the gold bring the goat's hair. If God can use the jawbone of an ass He can use you. If He could use an old stick in Moses' hands He can use you." The speaker closed with a thrilling incident from his own experience of his becoming awakened to the importance of soul-winning. And all left the six o'clock service with the most solemn impressions.

At nine o'clock, breakfast intervening, a full audience greeted Mr. Moody in Stone Hall; and a remarkable gathering this is in the history of the aggressive work of the church. There were 475 students in attendance upon the Conference. The representative feature of the gathering is most interesting. Delegates were present from 126 different institutions. The Japanese students were twenty-three in number. The Universities of Glasgow, Dublin, Aberdeen, and Edinburgh sent fifteen representatives across the water. There were students from twenty-five States of the Union, from Indian Territory, Utah, and Canada, from Spain and Turkey and Japan—all bound by the common ties of college life, and all met on the common ground of devotion to Jesus' work. Mr. Moody began his talk at the second meeting by saying he would speak on "Prayer." Ten things, he said, are essential to effectual prayer—adoration, confession, restitution, unity, thanksgiving, forgiveness, faith, perse-

verance, petition and submission. These points were fortified by apt and abundant citations of Scripture, and enforced by remarkable instances of prayers answered and unanswered, taken from the speaker's own experience and observation. Mr. Moody talked for fully an hour, holding the wrapt attention of his audience throughout, and leaving an impression as to the power of prayer that will no doubt tell on many a future life. And herein is a lesson for many of us, that a man without college or seminary training, who frequently errs in grammar and pronunciation, can under the power of the Spirit, with a knowledge of the Divine Book and the human heart, gather around him and attract and instruct, above many far outstripping him in learning, the thoughtful, studious young men of the land. Surely to be full of the Holy Scriptures is good, but to be full of the Holy Scriptures and of the Holy Spirit is better.

The next meeting on this Sabbath day was the regular eleven o'clock service at the village church. This building has just been erected, and for neatness and convenience in structure does credit to the congregation which worships there. The seating capacity is 1,200, and on this morning the church was about full. Mr. Moody conducted the services. During the preliminary exercises Mr. Spurgeon led in prayer, a feeling, earnest, eloquent prayer, and Mr. Sankey sang very touchingly, "Jesus, Saviour, hide thou me." Mr. Moody, in making the announcements, said Mr. C. H. Spurgeon, Jr., would speak in the afternoon, and he wanted all to come. His father, he considered, the greatest preacher of his day. This remark elicited some applause, which Mr. Moody promptly suppressed with saying, "Let us have no applause on the Sabbath day."

Rev. Moses D. Hoge, D. D., of Richmond, was introduced as the speaker for the morning, and to have many words of introduction from Mr. Moody is something rare. But he had kind things to say of Dr. Hoge's long pastorate and wide influence in the city of Richmond. Dr. Hoge took for his text Mark x: 42-44. The theme was "Greatness, that comes from disinterested, loving, loyal service." "These words have given a new ideal to the world, a new form of beauty." Christ's most eminent saints in all ages, Moses, Elijah, Daniel, Paul, were called servants or slaves of God. Christ himself is the great exemplar of service. "He needed but one new glory, and that the glory of service; he had all crowns but one, and that was the crown of thorns." The tenor of the public prayers later, showed that many were stimulated and helped by this sermon.

At three o'clock in the afternoon a large crowd gathered in Stone Hall to hear Mr. Spurgeon. With a large cross before him which had a magnet at the base, and with nails of various sizes and shapes to illustrate, he took as his theme "Nails." This sermon he said had been often blessed in the conversion of souls. It followed, in the line of his father's famous sermon on "Candles." During the discourse he presented a nail that, he said, reminded him of his father, and he alluded to his father as the "brightest and best exponent" in England to-day of the simple truth of the gospel, which they are having a hard struggle to maintain. This sermon is published in full in the *Springfield Union*, the special Northfield edition of which, by the way, is well worth sending five cents for.

After the closing of the afternoon services, Dr. J. D. Driver, of Oregon, answered questions for half an hour. He has been a prominent figure in the Convention, and is a man of no mean stature physically, intellectually and logically. He had a discussion with Ingersoll on one occasion, and the great infidel had to acknowledge himself beaten, and cursed Dr. Driver and left the stage.

There was no other meeting then until after tea, at ten minutes to seven, when there was a missionary meeting on the hill back of Mr. Moody's house. This shady, grassy knoll is a memorable spot. As the White Sulphur Springs is said to be the place where yearly momentous political issues are discussed and decided, so this open air resort is the scene of the conception and yearly convocation of that noble, remarkable organization in the history of God's Church, the student volunteer movement. On this evening three hundred probably, or more, gathered on this hill-side, mostly sitting or reclining upon the grass, the shape of the ground at this place affording the best of audience-rooms. Mr. R. E. Speer, who takes up the work among the colleges the coming year, led the meeting. Three phases of the missionary work, the medical, the teaching and the evangelistic, were presented respectively by men who are going out in each capacity, one from New York Medical College, one from Yale, and one from Union Theological Seminary, Virginia. Mr. Wilder then spoke of the great need of laborers of every kind and capacity. These meetings never "drag," but are rather of intensest interest. The convention started with 67 volunteers for foreign work, and closed with 57 additional—124 in all.

Those who attended this meeting went direct after it close to Stone Hall for the night session. Mr. Moody varied this by having a number of five minute speeches in place of a sermon. First, several Japanese students and a young missionary from Japan made short, stirring addresses. Mr. Ober had previously arranged to have the floor a few minutes at this juncture, and said that many had felt that it was proper that a greeting be sent to the Japanese students in convention, 500 strong, in Japan, adopting the same time and working with the same purposes as Mr. Moody's "Northfield." So Mr. Ober moved that a greeting be cabled Monday morning. Several seconded. Discussion was asked for, when Mr. Moody sprang to his feet and said, "I want to discuss that motion. I never did believe in resolutions, but if you will pass around the hat first, then I'll vote for that one with both hands. One of the Japanese native pastors here with us, came to this country to get \$15,000 to build an institution, and he has been too modest to ask us for anything." Mr. Moody volunteered his felt hat, and some one captured Dr. Driver's silk hat, which was handy, and these and other hats of different varieties were passed through the audience. The collection was \$400. Mr. Moody, Mr. Sankey and four other gentlemen each gave a hundred besides. In fifteen minutes \$1,000 had been raised for Japan, the resolution of Christian greeting and sympathy went through like a whirlwind, and the congregation sprang to their feet and sang with strength, "Praise God from whom all blessings flow."

The other short speeches of the evening were very interesting, including one from Mr. J. G. Wooley, who has been recovered by the power of Christ from the life of a drunkard, and he tells his story in a simple, touching and eloquent way. He reminds one of Jerry McAuley.

The Mount Hermon quartette, which is composed of boys, quite young, and has captivated the Conference, rendered one of its sweetest selections; and after giving thanks and the benediction, the Sabbath services closed. The fourth petition of the morning prayer had a full answer that day: "Give us this day our daily bread." U. T. S.

Re dedication at Alexandria, Va.

Messrs. Editors.—The commemorative services at the re-opening of the Second Presbyterian church, Alexandria, Va., yesterday, July 14th, were not only impressive and enjoyable, but highly instructive.

After the voluntary, "O be joyful," which was beautifully rendered by the combined choirs of the First and Second churches, the Rev. W. W. Moore, D. D., of Union Theological Seminary, invoked the divine blessing. The hymn, "Oh bow thine ear, Eternal One," was then sung by the choir and congregation standing, after which, the Rev. J. M. Nourse, of the First church, read the 84th Psalm. This was followed by the doxology, "Praise God &c.," the entire congregation uniting their voices in sweet and solemn tones to the music of the organ.

The re-dedication prayer was then offered by the pastor, the Rev. James I. Vance, and was followed by the reading of the History of the Church. This is a most interesting document to the Presbyterians of Alexandria. It goes back to the year 1780 when the Rev. Mr. Keith, of New Jersey, then pastor of the First church, in connection with others, under the direction of the Synod of New York and Philadelphia, formed the Presbytery of Baltimore.

The year 1789 found the Rev. James Muir pastor. At that time the Alexandria church was a member of the Philadelphia Synod.

The Second church was an off-shoot of the First, the disruption taking place because the people could not agree upon the calling of an assistant to the Rev. James Muir; the majority wanted the Rev. Daniel Baker and the minority a Mr. E. B. Harrison, a licentiate. Strangers relate the majority withdrew and organized a new church, calling it the "Second Presbyterian church of Alexandria, Va." This occurred on the 9th day of June, 1817. Not having a building of their own they worshipped in St. Paul's church, a structure at that period located on South Fairfax street. In July they placed themselves under the Synod of Virginia and gave a call, which was afterwards accepted, to the Rev. Wells Andrews, who was ordained and installed by the Presbytery of Winchester on the 9th of January, 1818.

During the same year by the issue of stock, which was taken up among the congregation, they purchased the St. Paul's church building for the sum of \$4,500, and thereafter worshipped under their own church-roof.

The Bible used in the services yesterday was the one presented the church by Mr. Harper, Jr., when it first became an organized body. On the fly leaf is written in pencil these words, "September 21-28, the first revival in the Second Presbyterian church commenced, and there was no mistake, it was God's work."

Mr. Patterson, of Philadelphia, Mr. Post, of Washington, and Mr. Danforth did the preaching. Mr. Walton, our pastor, and the Holy Ghost presided.

About the years 1835-36, the large brick edifice, on the spot where the rededicated building now stands, was erected.

The Rev. Mr. Vance who read the history closed with thanks to the able architect, Mr. Glenn Brown, a member of the congregation, who gave his labor as a free offering and token of affection for his old church-home, and to the building committee whose faithful and pains-taking services have brought so pleasing and successful an end.

I quote one of his closing remarks: "Then, my brethren, we pass from the old to the new, and yet not so much to the new as to the old made over, for every sacred memory embalmed in the old slumbers on undisturbed in the new. It's the same spot with the old bricks builded into the new walls. The same sanctuary filled by the same Holy Ghost." Much more could be profitably quoted from the interesting papers, but space forbids.

After singing the hymn, "Zion stands with hills surrounded," and the offertory, "Nearer my God to Thee," the Rev. W. W. Moore preached a most appropriate sermon from the text, "Glorious things are spoken of thee, O city of God." Psalm 87: 3. Words fail to express the mighty impression made upon the hearts of the large congregation, as the speaker, enthused with his subject, held them spell-bound. It was a brilliant effort and it is with much thankfulness that our people know we are to have this man of God with us the remainder of the week.

After the sermon, prayer, then the hymn, "Glorious things of Thee are spoken," the congregation was dismissed.

Every one was delighted with the preacher, the church, and not last the singing, and it is the hope and sincere prayer of pastor and people that a rich blessing is in store for us all during the sojourn with us of our beloved brother.

The cost of remodeling the church building was seven thousand five hundred dollars, and the most happy part in connection with it, that it is all paid for. Those of the congregation who have assisted by their means and labor, and there is hardly a man, woman or child who has not done something, certainly deserve great credit. It is a poor people as to this world's goods, not one wealthy person among them, but the Spirit of God has put it into their hearts to give out of their poverty to build a house unto their Lord, and right cheerfully and nobly have they responded.

The women, especially, are to be commended for their loving labor and tireless endeavor. The building has been raised, the front and east side walls rebuilt, beautifully frescoed within, the floors of main auditorium and adjunct covered with a handsome carpet, and an entire set of new, hard-wood finished pews placed therein. The most beautiful part of the furniture belongs to the pulpit. It was a gift from one of our prominent lady members, and is of old mahogany, hand made, and modern in style. ELDER.

A Trip to Madison C. H., Va.

The Old Lutheran Church—Our Little Presbyterian Flock.

Messrs. Editors.—The University closed this year on the 25th of June, and on the 28th I started across the country to Madison C. H. The eleven members of our church who live there had never heard of me, nor of my appointment to be evangelist of West Hanover Presbytery; but a letter of introduction from Mr. Blakey, who was once a ruling elder of their church, secured me a cordial welcome. Beginning Sunday morning we had worship twice a day for a week, and our services, slimly attended at first, grew in interest to the end. The little flock seemed much revived and cheered, and one young lady joined them on profession of faith.

In the general depression of agricultural interests, and the depreciation of land in most parts of our State, it was pleasant to find farms still bringing good prices. Two were shown me which sold a year or two ago, the one for \$72 per acre, and the other for about \$50. These lands lay upon the Robertson river; and their high value at such a distance from railroads is due not so much to their absolute worth, as to the home-loving character of the German Lutherans.

Rev. Mr. Brown, the pastor of the Lutheran congregation, kindly took me to see his church, which is of much interest on account of its age. An inscription states that the church was erected on its present site in 1740. The organ, a good instrument which would be prized by any village church, was a present from the King of Sweden more than a century ago. And an inscription on their handsome communion service shows that part of it was presented by Thomas Giffen, of London, as early as 1727.

Madison Court-House can scarcely be called destitute of religious privileges, as four preachers live in the village, and,

one night, five ministers were present at my preaching. Yet the few Christians belonging to our church feel destitute, because of the affection and yearning they have for the services of their own church. Ought we not to sympathize with them and help them? We have a nice brick building, the floor of which is giving way; perhaps some of your readers would like to help them repair it. If so, send something to Rev. J. C. Painter at Rapidan, or to Mrs. J. W. Taylor at Madison C. H. Yours truly, JAS. M. RAWLINGS.

Services Go On, Though the Preacher has Gone Away.

Messrs. Editors.—Old Appomattox church is situated some six miles west of this place (Farmville, Va.) in the county of Prince Edward, and during the sessions of Union Seminary Dr. Alexander occupies the pulpit twice a month, and I need not add preaches most acceptably. But when the "Summer time comes," and the good Doctor goes in search of rest and recreation, the good people of that church do not close its doors, and simply wait for the return of the teaching Elder. On the contrary, they go to church every Sunday morning, and one hour earlier than when preaching is expected, and when there, a ruling elder conducts a large and interesting Bible class, and when the lesson is over a short talk on the subjects of the lesson follow, and then they all practice singing for some time, fully an hour. Mr. Grubbs, the elder, who has undertaken to lead in this matter, does not pretend to be gifted as a public speaker, or to be learned in the wisdom of this world, but he is a consecrated man, and is not afraid to give back to the Master just such gifts as the Master has given him.

If the doors of Appomattox church do not close simply because the preacher doesn't come, I think it was about time we were hearing less on the subject of vacant churches. There is not a congregation in all Virginia so poor in mental material, and let us hope nor in spiritual, in which some man or some woman cannot be found who can, at least, teach a Bible class, a big Bible class, acceptably and profitably. R. B. B.

FOREIGN CHURCH NEWS.

—DISESTABLISHMENT IN WALES.—Mr. Tiltson, secretary to the North Wales Liberal Federation, having sent a copy of the resolutions passed by the executive committee on the subject of Disestablishment to members of Parliament and others, has received, among other replies, one from Sir George Trevelyan, who says:—"I can add nothing to the fulness and clearness of the statements I have made in Wales, and in England and Scotland, in Parliament, and on the platform, and by letter, that the disestablishment of the Church in Wales is a pressing and imperative duty to the Liberal party, if it has any claim to be a party of progress, justice, and equality." Mr. A. J. Mundella writes: "I am entirely in sympathy with the Disestablishment."

—Dr. Gloag, in his closing address as Moderator, told the Assembly of the Scottish Kirk that, in view of the great progress of the present century, what was most needed is a great theologian to give a full view of Gospel truth, to grasp it in its entirety, embracing all the three phases of Christianity, and promulgating a theology more rational than that of Catholicism, more human than that of Calvinism, and more divine than that of Arminianism; one who, like Luther, would embody in his person the spirit of the age, and, like him, bring forth some regenerating truth from the obscurity in which it has lain buried for ages, wield that truth by the overpowering force of eloquence, combined with the mighty rushing wind of the Spirit, and carry all before him.

—A meeting of the London City Mission was held May 29th, at which Earl Compton, M. P., presided. According to reports presented an immense amount of work has been performed by the agents of this unsectarian society. Nearly three and a half million visits were made by the missionaries, and 37,000 visits were made on the sick. More than 311,000 persons in factories were conversed with and 5,000,000 tracts distributed; 8,650 out-door meetings were held; 1,909 drunkards reclaimed and upward of 2,000 communicants were added to the membership of various churches; 5,300 persons were induced to attend church, and 896 families induced to commence family prayer.

—THE QUEEN AND THE WESLEYANS. The London correspondent of the *Manchester Guardian* hears that her Majesty has just shown her appreciation of the work which the Wesleyan Methodists are doing in the immediate vicinity of the Royal Palace at Osborne by sending a check for £15 towards the enlargement of the school premises at East Cowes.

—The results of the Welsh religious census, taken some time ago, have been made public. By the census of 1851 it appeared that there were four Nonconformists to one Churchman in the principality. The present numbers are considered to be still more favorable to Nonconformists.

—The "Pilgrim's Progress" has just been printed in the Amoy colloquial in Romanized characters, making the eighty-third language in which John Bunyan's book has been issued.

The Free Church of Italy has 1,522 communicants gathered in thirty-two churches. It has forty-five out stations.

—Dr. Dollinger, by far the greatest of Old Catholics, has just completed his ninetieth year.

—Of the ministers who came out from the Church of Scotland to form the Free Church in 1843, sixty-four are still living.

Central Presbyterian.

WEDNESDAY, July 24 1889.

Eternal Life.

Naught from Christ the soul can sever!
Such the hope the Gospel brings;
Life at once, and life for ever!
Thus the dying Christian sings.

Life in Christ is life for ever!
While on Jesus we rely,
Vain the foeman's worst endeavor;
One with Christ, we cannot die.

"Life at once, and life for ever"
Drives all darkness from the grave;
"Mine they are, to perish never!"—
Blest assurance Jesus gave.

Life with Christ, with Christ for ever!
"There shall all my servants be;
With Me always, wheresoever,
Through a blest eternity."

Naught from Christ the soul can sever!
Such the hope the Gospel brings;
Life at once, and life for ever!
Thus the dying Christian sings.

Newman Hall.

For the Central Presbyterian.

A Frequently Violated Law.

Many of our church Sessions and private members seem to disregard utterly, at least one law laid down in our Book of Church Order. Chap. XV, sec. 2, par. 277, reads as follows: When a member or officer shall remove his residence beyond the bounds of the court to whose jurisdiction he belongs into the bounds of another, if he shall neglect for twelve months, without satisfactory reasons given to both these courts, to transfer his ecclesiastical relations, the court whose bounds he has left shall be required to transfer them. And should that court neglect this duty, the one into whose bounds he has removed shall assume jurisdiction, giving due notice to the other body.

There are, no doubt, many private members and perhaps some church Sessions who do not know that there is such a law in existence. But there can be no excuse for such ignorance, particularly upon the part of church Sessions. The failure to comply with this law has been the cause of much embarrassment, and sometimes productive of much evil. There are numbers of instances which might be cited in which members of the church have been for several years residing out of the bounds of their churches and have never united with the churches into whose bounds they have removed.

According to the law, it is plainly the duty of a member leaving the bounds of his church to make application for his certificate of dismission. But should he neglect to do this, then it becomes the duty of the church Session, after the expiration of twelve months, to make such transfer.

True it is, the duty is not a pleasant one upon the part of the Session, but it is the law and should be obeyed. It is not proper for Christian people to take up their residence in a community where there are churches of their own faith and still hold their membership in churches which they cannot attend and which can be of no service to them. The neglect of this duty may be due to various causes. But there can be no good reason why a member in good standing in one church may not unite with the church into whose bounds he has removed.

It is not unfrequently the case that the failure to comply with the law is due to mere sentiment, and to a very foolish sentiment. This sentiment is often simply an indisposition to sever old and pleasant relations with the mother church. But this, of all excuses, is the flimsiest.

Whatever may be the cause, it is all wrong and wicked. Neither is it proper for a member removing into the bounds of another church, to wait to be invited to unite with the church. It is too often the case that strangers wait to be sought out and invited by the pastor, before they feel at liberty to attend the church, and then they must be courted and caressed before they can be prevailed upon to unite with the church. It is true that pastors and private members should be attentive and courteous to strangers moving into their midst, but should these fail in their duty, it is not right for the strangers to keep themselves aloof from the church and church privileges. They should search out the church and signify their desire to become identified with it. It is very embarrassing for the pastor or members to make all the advances; nor should it be expected of them. All this drumming and canvassing, frequently done by pastors and members to swell the roll of church membership, is all wrong, and often results in injury to the cause. It would be far better for ministers, officers and members to go in search for those who are out of Christ and bring them under the influences of the gospel.

If Christians generally had a higher appreciation of church privileges and a higher conception of their duty, they would never wait to be sought after and invited, but would hasten to avail themselves of church privileges. The true Christian cannot afford to live out of the church.

Let the law as laid down in our Book of Church Order be strictly observed, and much trouble and embarrassment will be avoided.

A. R. H.

For the Central Presbyterian.

Church Revenues.

Giving an Ordinance of Worship.

DR. VAUGHAN'S OVERTURE.

Messrs. Editors.—From some of the comments made upon the system of collections recently adopted by the General Assembly, it is evident that misapprehensions exist which may injure the operation of the principles involved, and nullify the ends in view. I hereby send a copy of the overture which was partly adopted by the Chattanooga Assembly, in order that the Church may deliberately consider and comprehend the changes made, and the grounds upon which they were ordered. The whole matter proceeds simply on an admitted maxim of our standards—that giving is an ordinance of worship, like prayer or praise, or reading the Scriptures. If this be true, then the use of a regular and common ordinance of worship should be coincident with the period of regular public worship. Occasionally a regular and common ordinance may be dispensed with, as, for instance, praise, when there is no one to raise the tunes—or the reading of Scripture at a night service. But no one will infer from this that praise and Scripture reading are not regular and binding parts of regular public worship. The general rule of duty in the case is to employ regularly all the ordinances appointed by God for his worship which can be used. Every considerate reader will at once see that the time for using an ordinance of worship is the time of worship; and from this, the anomaly removed by the late Assembly becomes entirely obvious. The law, as now settled, requires every church to worship God with the offering of their wealth, on the same principle with the offering of their prayers and songs of praise, whenever they worship publicly at all. If churches are without a pastor, they are nevertheless bound to assemble for worship in the use of such ordinances as they can secure. If a church meets once a month, they must use the ordinance of giving once a month. If it meets twice a month, use the ordinance twice a month. In a word, the use of the ordinance is to be coincident with the periods of regular public worship; and if any ordinance is dispensed with it must only be on the same principle which would justify the dispensing of any and every other ordinance.

The change ordered by the Assembly at Chattanooga is nothing more than a fair application of a long admitted principle of the Church to the practical control of her policy. It is the revenue law of the King at last allowed a chance to regulate the revenue collections of his kingdom. Fairly carried into effect, it will remove the financial troubles of the Church. Let us confide fully in the legislative wisdom of the King, obey his will, carry out his prescriptions, and the wisdom of his legislation will be speedily and fully vindicated.

C. R. VAUGHAN.

Overture of Rev. C. R. Vaughan, D. D., to the General Assembly at Chattanooga, Tenn., May 16th, 1889.

The attention of the General Assembly is called to the following facts in connection with the financial operations of the Church, and it is requested to consider, and, if possible, to adopt the following plan which is dictated by the financial principles which the Church has already accepted in order to remedy the evils in view.

1. The finances of the Church are, and have been for a long time, insufficient to enable the adequate performance of its work. The executive agencies of the Assembly are frequently embarrassed to meet engagements already contracted, and they are disabled from extending their operations on any scale at all commensurate with the necessities of the case and the importance of their work. When any growth in the amounts of revenue from year to year is disclosed, it is slow and small. Often the revenues seem threatened with a serious falling-off. The expedients adopted to remedy the evil are incompetent, in the views of many persons, injurious, as inducing conflict between the claims of different agencies, and practically, failures. The free-will offerings, the calls for special gifts at special seasons of the year, employed to supplement the incompetent results of the one regular day of revenue collections, are neither approved nor successful in meeting all the emergency requires. The result is embarrassed action, slow progress, and growing discontent. These are the controlling facts in the case.

2. The causes of this state of things are not far to seek. They are:

(1.) The extraordinary number of our churches which take no part whatever in contributing to the revenue.

(2.) The insufficient amounts contributed by the churches which are regularly engaged in contributing.

(3.) This second cause is largely due to the third, which is that the revenues are legally required to be raised on only one day in the year for each branch of our work.

(4.) This third cause is due to the fact that the Church has very imperfectly applied its principles to its policy, and has failed to execute the revenue law of her King.

3. The remedy for the whole evil is to be found in a reversal of the mistake suggested in the last cause of the evil as just stated; namely, in a real and wisely adjusted application by the Church of its principle to its practical operations securing the actual control of the one over

the other. This we hope to make clear by the following considerations:

(1.) The principle of our Church touching the revenues of the kingdom is that giving is one of the established ordinances of divine worship. This principle underlies the worship of God under the old dispensation, and with all its ordinances, which were of moral and spiritual, and therefore of permanent character, was transferred to the worship of the new dispensation. This is the doctrine of our standards.

(2.) All the regular and ordinary ordinances of divine worship are to be employed in all the regular worship of the church, except when so situated as not to be able to secure them. Vacant churches cannot always have the preaching of the gospel; but such ordinances as they can use, they are bound to employ every time they can assemble for public worship.

(3.) From these two rules of action, touching first, the ordinances to be used, and second, the times when they are to be used, it is evident that no vacant church has any right to abandon the use of the ordinance of giving, any more than any other ordinance which they are able to employ, and that the right to abandon any ordinance is the right to abandon all of them, which is tantamount to a right to abolish the worship of God altogether. Apply the principle of your system, and the difficult problem of how to secure the co-operation of your vacant churches is solved.

(4.) From this principle and the rules of action determined by it, will spring the removal of the third cause of our revenue difficulties, namely, the confinement of the time of raising revenue to one Sabbath day in the whole year for each branch of our public work. If giving is an ordinance of regular worship, like prayer or praise, then it ought to be used with some measure of answerable regularity, and the time for revenue raising instead of being confined to from one to six or seven specified Sabbath days, ought to be coincident with the periods of public worship, at least under a measure of answerable regularity and approximate frequency.

(5.) From the removal of this third cause will come the removal of the second, namely, the insufficient amounts raised by regularly contributing churches. It is a well-settled fact that the more regular, constant, and systematically frequent the opportunities for giving are made, the more revenue will be raised. Many churches regularly contributing one day in every two months to the various branches of our work, would contribute in smaller sums each day far more in the course of from eight to ten Sabbaths in weekly succession. This statement is verified by an experience which leaves no room for doubt. The systematic application of the principle of giving as a part of regular worship, would greatly increase the revenue, not only by securing regular aid from vacant churches, but by increasing the amounts raised by regularly contributing churches.

4. This then is the remedy which we hope the Assembly will apply to the chronic troubles of our financial affairs. We therefore beg leave to suggest tentatively the following method of applying it:

Let the present system of taking up collections on the first Sabbaths of certain months be abolished, and instead of creating the hazards attached to so narrow a margin of time, appoint certain months to each branch of the public work, every Sabbath of which shall be devoted to the revenue of each branch. Let these months be so divided and appropriated as to exhaust the year. The following plan which has been worked for years with eminent success, may serve as a model; it may be variously modified, but all modifications should respect the cardinal points of securing several Sabbaths for each cause, and of exhausting the whole twelve months of the year. This plan would abolish the anomaly of which no other body on earth but the Church of God is guilty, conditioning all its revenue for a given part of its regular work on the events of a single day. Let the Assembly appoint every Sabbath in the month of January to Sustentation.

"February" Evangelistic work.
"March" Publication.
"April" Foreign Missions.
"May" Foreign Missions.
"June" Relief Fund.
"July" Evangelistic.
"August" Foreign Missions.
"September" Sustentation.
"October" Foreign Missions.
"November" Education.
"December" Tuscaloosa Institute.

This will give all the Sabbaths of four months of the year to Home Missions, two to the Sustentation and two to the Evangelistic branch of the work. It will give all the Sabbaths of four months to Foreign Missions. It will give all the Sabbaths of one month to Publication, all of another to Relief Fund, all of another to Education, all of another to the Tuscaloosa Institute, and the year will be complete. Under this or a similar arrangement all the public enterprises of the Church will be amply provided for so far as legislation can affect it, and the system will only need to be carried out to extinguish all further trouble about revenue, and give the Church a fair chance to expand.

Your petitioner therefore respectfully overtures the General Assembly convened at Chattanooga to—

1. Abolish the present system of collections, and adopt the plan or one like the plan suggested in this paper.

2 To send out a deliverance to the Church, testifying that the revenue laws of the Christian kingdom have been ordained by the King; that giving is a regular ordinance for the worship of the church from Sabbath to Sabbath; that every church, whether vacant or not, is bound to worship God regularly as it may be in every ordinance capable of being used among them; and that no church has a right to abandon the use of the ordinance of giving, any more than any other ordinance, and for the same reason which would justify the disuse of any other.

3. To enjoin upon all the Presbyteries to see to it that each church under their care does not abandon any ordinance appointed of God for his worship which they are able to employ; and that each Presbytery place an item on its docket of spring business demanding inquiry to be systematically made into this matter; and finally, that all proper diligence be used to see that the worship of the Church be not disfigured or corrupted by the absence of any ordinance appointed by God, which can be secured and used by any church, vacant or otherwise.

Your memorialist will ever pray grace, mercy and peace on your venerable body, on the Church you represent, and on all that you may do for its welfare.

C. R. VAUGHAN,
Pastor of N. Providence church in Va.

For the Central Presbyterian.

Our Imperfection.

At our very best we are far from perfection. Some of us, deluded creatures, may imagine that we are, what has been erroneously called, perfect, which means that we are perfect in righteousness and holy living, or that we have arrived at that condition of Christian life and experience, that we have risen above the power of temptation and sin.

We would not deny that some souls in this world do rise to a high degree of holiness, and that they are nearer perfection than others, but the purest soul on earth is very far from the perfection that the saints enjoy who have been transferred to heaven, because our souls are mysteriously united to a body whose dissolution and corruption are parts of its nature—"the spirit is willing but the flesh is weak." Paul's testimony is, "For what I would, that do I not; but what I hate that do I."

God speaks very plainly and concisely on this matter. If we are perfect we must keep the commandments of God perfectly, and if we fail in the least of these in the slightest degree, that is imperfection, which is sin.

It was a body of men, filled with profound wisdom and godliness, who framed the following answer:

"No man is able, either by himself or by any grace in this life, to perfectly keep the commandments of God; but doth daily break them in thought, word and deed."

The following are some of the reasons they had for making this answer: "In many things we offend all;" "Without me ye can do nothing;" "There is not a just man upon earth that doeth good and sinneth not;" "For there is no man that sinneth not;" "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" "Every man is tempted when he is drawn away of his own lust and enticed."

The Psalmist had the true idea when he said: "Who can understand his errors, cleanse thou me from secret faults." The secret of the great mistake of the perfectionist is, he cannot understand his errors, and because he cannot see in himself what he thinks is error, he thinks he is perfect; but he forgets that his judgment is blinded with sin. Every faculty of the mind has been effected by the fall as well as that of the body.

The most righteous and straight course that a soul can follow is curved at best. The curve is in the world through which the soul must travel, and in the vessel that carries the soul. The world is convex in its physical form, and more so in its spiritual nature. One of our poets has most happily and beautifully expressed this thought:

"The faithful helm commands the keel,
From port to port fair breezes blow;
But the ship must sail the curved sea,
Nor may she straighter go.

So, man to man, in fair accord,
On thought and will the winds may wait;
But the world will bend the passing word,
Though its shortest course be straight.

From soul to soul the shortest line
At best will bended be;
The ship that holds the straightest course
Still sails the convex sea."

But there is a sense in which we are perfect on earth, and it is this: we are perfect in Christ. Christ's perfection is counted to the believer—considered his by faith—it is imputed to the believer, and the believer's imperfection is transferred to Christ, which he bears in our stead.

When our souls shall cease to travel on the rounded world, and take up their journey on the sun-lit plains of heaven, then we shall have reached perfection.

W. O. STEPHENS.

It is our wisdom and duty so to manage our religious exercises, as that they may befriend our worldly business; and so to manage our worldly business, as that it may be no enemy to our religious exercises.

"God sees more pollution in our duties than we ever see in our sins."

From The Witness, Belfast.

Reading in Church.

In a recent issue, commenting on an article by Sir Morell Mackenzie, we drew attention to the management of the voice in public speaking and reading. We desire now to say a word to our younger clergy on the important theme, the reading of Holy Scripture in the regular Church service.

And, first of all, is there enough of this in the scattered congregation of our Zion? Is the reading of Scripture in any place minimised and made of no account? If so, the people will be at a great loss. No sermon can make up for the want of Scripture. When clearly and well read, the Scripture will generally explain itself, and by its own rare power its unique spiritual eloquence will make its way to the heart better than anything else. The impression which an eloquent minister recently made on a congregation was not due so much to his discourse as to a touching chapter of the Bible which he touchingly read.

We may take for granted then that a lesson from the Old Testament and another from the New must form part of the regular service in every church.

But what chapters, and how coupled together? This is the point we wish to lay emphasis upon. In the absence of a lectionary, it is unwise and almost unfair to send forth our young ministers from college year by year without any hint or guidance as to the public reading of Scripture lessons. A few instructions on such a matter, given in the sixth year of college training by a competent man, would be of great value.

It is plain that every passage is not alike suited for reading in the congregation; we therefore would suggest something like this—The passages selected should be such as are most edifying, most fully charged with important and moral and spiritual lessons.

The selected passages should give the congregation a general acquaintance with the whole Book, not leaving young persons for example (as in the Prelatic lectionaries) to grow up in ignorance of large parts of the Divine Word. Say that a pastor takes up the Book of Genesis, it is quite practicable to read such selections from the book as will contain all its chief moral and spiritual teachings, and yet avoid those passages that are unsuited to public reading in mixed assemblies.

The two passages (Old Testament and New) should as far as possible be related and mutually elucidating one another. This has a charming effect, and is also highly profitable to the people. Thus if the law is read from the 20th chapter of Exodus, the inspired comment on the place and significance of the law can be taken from the Epistle to the Romans, say chapter iii. If the 1st chapter of Genesis be read with its grand opening, "In the beginning God created the heavens and the earth," it can be accompanied by the 1st chapter of John's Gospel, "In the beginning was the Word." If a passage from Leviticus comes first with its rites and sacrifices, a chapter from the Epistle to the Hebrews will follow suitably expounding and applying it. Sometimes the New Testament lesson can be selected to supplement the Old Testament passage, and give the fuller light of the New Covenant and clearer revelation. A passage from Numbers, describing an experience of the children of Israel, will be delightfully commented on by a passage from Paul to the Corinthians, showing how all these things happened unto them for ensamples or types. These are but a few illustrations of the right way of conducting this part of the service. It will entail some trouble. But the pleasure of making the selections and adjusting the one to the other is a reward in itself, and is a higher exercise than the mere following a rule laid down for the clergy in an official lectionary imposed by authority.

Dr. Bonar somewhere pleads for a still further adjustment; that is, that the two Scripture passages should bear upon the subject of sermon, so that the entire service from beginning to end might tend to make one impression and enforce one lesson on the people. We do not see our way to accept that suggestion. The difficulty for the minister would thereby be immensely increased, the difficulty of selecting two passages each Lord's Day (perhaps twice each day) relating to the theme of discourse. Besides, the effect might sometimes be rather monotonous, or at least give to the whole service a monotone which might not be desirable.

Putting that on one side, and leaving the sermon to follow other rule and reason, it would be well worth while for our younger ministers who are nobly ambitious of doing their work well and acquiring themselves effectively in the pulpit, to arrange for their own use such passages from the Old and New Testaments as will have mutual relation, and help to impress themselves on the worshippers. Desultory reading of Scripture here and there will not be so effective; reading utterly without system will result in too frequent giving of a few favorite passages, leaving large portions of the Word unread; and reading of two passages having no mutual bearing, will result in one obliterating the memory and impression of the other.

In conclusion, we plead earnestly for a better method and management of this part of the service of the sanctuary.

"In the gospel we look into the very heart of God, and see that it is the dwelling place of pity."