

The Central Presbyterian.

WHOLE NO. 1,266.

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For the Central Presbyterian.

The Ordinance of Giving.

BY REV. DR. C. R. VAUGHAN.

Messrs. Editors,—I trust you will so excuse my solicitude for the fair trial at least of the system of collections adopted by the last Assembly, as to admit one more effort to correct the Evident Misapprehensions

that exist, and to defend the principle upon which the change of schedule was appointed. Believing, as I do, that the ordinance of giving is a regular part of Sabbath worship, ordained by New Testament law, and that it is dangerous to displace any ordinance of divine worship from the position in which the Holy Ghost has placed it, the lack of support given to the recognition of this position officially made by the highest court of the Church, and the positive symptoms of discontent with it exhibited here and there in important centres of influence, have created feelings of serious concern. Familiar as I have been for many years with the working of this system, in more than one church, differing greatly in pecuniary strength, and knowing from that most unequivocal of proofs—a long and varied practical experience—the want of real foundation for the objections which have been made to the plan, it is only natural that I shall be reluctant to see a measure, not only founded in truth, but containing possibilities of boundless good to the interests of the Church, refused even a trial, though presented by the authority of the highest of our courts. It has been assailed in the press. It has been re- spected obedience by three or four of our Presbyteries. It has been ignored by the Committee of Foreign Missions, and construed by it as to actually lessen the opportunities of raising money for its work below what they were under the old arrangement. It has been sustained by our brave Secretary of Home Missions, as, with some defects, the best plan yet devised to secure the advancement of our public work. It has, no doubt, struck hardly on the mistaken reluctance of many, to give more to the great interests of religion. It has doubtless awakened the timidity of some in encountering the difficulties which any effective scheme for weakening the power of selfishness, and in developing the spirit of consecration must excite. It has, no doubt, failed as yet, to satisfy the scruples of some wise and cautious men, who have not studied fully the bearings of the great principle of giving is worship, and the ordinance of regular part of the divinely appointed system of Sabbath service. It has not revealed its entire consistency with proper arrangement for self-support of a certain percentage of the churches. At all this opposition, indifference, or apathy, we both hope and believe, will give way before the progress of time and further investigation. It certainly will give way before the force of experience, and any fair chance is given for experience to make a report.

Objections.

The objections made are chiefly these: It is said to be suitable only to strong churches. It is declared to be too complicated. It is said to involve too many collections. It is said to be inconsistent with the system of self-support adopted by some churches. It is said to be impracticable. It is said to be without binding force—that it is not law—law made by the only source which can give law to conscience. In dealing with these objections we will take up the last mentioned first. If it can be shown to be the law of the New Testament legislation, it is obvious that these objections go down at once, and that an ordinance of worship appointed by the Holy Ghost cannot be discounted as a sacred character, nor displaced from

its position in the series of ordinances, nor divested from its objects without the gravest responsibility.

New Testament Law.

What then is the position assigned to the ordinance of giving in the New Testament law.

1. It is in the first place appointed as an ordinance of worship. As this is admitted by some who oppose the existing plan of the Assembly, we need not dwell on the evidence at length. It was evidently transferred as ordinance of worship from the Old Dispensation, just as prayer and other ordinances essential to the administration of the covenant of grace were transferred. This point bearing strongly on the issue in hand, may be accepted as settled.

2. It was ordained not only as ordinance of worship, but as a means of grace. The two notions are not necessarily combined in the same act. A means of grace is an instituted act appointed for the purpose to the right use of which a promise of blessing is attached by positive appointment. It pledges something more than the natural influence of a moral or a prescribed act. An ordinance of worship may be ordained for creatures who have no need of grace as that term is applied to sinful beings. But all the ordinances of the gospel covenant are also means of grace. The designed effect of the right use of this means is called "a grace." "See that ye abound in this grace also." If giving is a means of grace, it is not only a dishonor to God, but an irreparable injury to man to interfere with the use of this means, in the very way in which it was ordained to be employed.

3. It was ordained to be employed as a regular part of Sabbath worship. It is so recognized in the standards of our Church, as interpreted by the recent and improved usage of the Church. Its value as a means of grace is dependent on frequent and systematic employment, on this same principle that the use of prayer, reading Scripture, and attending on the preaching of the word is required to be frequent and systematic. The command is given positively to make regular Sabbath work of providing the means for the use of this ordinance. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." The handling of money on the sacred day is not lawful as business, unless it be for a work of necessity or mercy. But that this prescribed estimate and handling of it made obligatory on every one, had no reference to works of necessity or mercy, is clear from the fact, that the demand for such works on the Sabbath day is altogether fortuitous and uncertain: the requisition for the relief of necessity or showing mercy may not happen on one of a dozen Sabbaths. The command to do it on the first day of the week—laid indiscriminately on every one, and as a regular first day usage, points irresistibly to the act as related to the worship of the Sabbath. This evidence is in itself conclusive.

Dr. Dabney's Views.

But there is yet another proof that giving was an ordinance of regular Sabbath worship. As this has been so happily and strongly shown by Dr. Dabney in a recent letter to the writer, I shall beg leave to support my failing credit by citing his statement. He says:

"I managed to get your piece, on giving, read to me since getting here. I always held your sentiments in the main—I am glad they receive your support. There is a text—Acts ii: 42, which properly translated, gives you strong support. Our English version presents it thus: 'And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.' I suppose that common readers—by the words 'doctrine and fellowship' understand one predication only; and the idea they get out of it is but this that believers frequented the apostle's preaching and company. But when we go to the original, we find wholly another matter. The English version has licentiously overlooked the Greek articles, and the proper punctuation of the clauses. What the historian really tells us, is this: 'They continued in the apostle's doctrine—official preaching—and in their koinonia, and in breaking of bread, that is the sacrament, and in their prayers.' The author is here giving us, in compendious form, at the very outset of the new dispensation, the four pure divine parts of the Christian cultus. They are, first, official preaching of the word; second, koinonia; third, the sacraments; fourth, public prayer and praise. Now what is this second member—the koinonia? Unquestionably, the contributions. Compare the use of the word in the New Testament, and the facts of the context. Thus we see that while the typical parts of the Old Testament cultus fall off, all the moral and spiritual parts remain—of which the contribution is one, as enjoined in Deuteronomy and Exodus. 'And none shall appear before me empty.'"

Dr. Geikie's Testimony.

To this may be added Geikie's testimony to the synagogue worship, showing that this command was accepted as determining not only the worship of Israel on the three great festivals of the year, but the regular worship from Sabbath to Sabbath. (Geikie's Life of Christ, Vol. 1, p. 195.) There is no room to doubt that the worship of the New Testament Church, not only required the laying by in store on the first day of the week—which consecration was the essence of the worship, but that these consecrated offerings were actually passed into the sacred treasury at the hour of regular Sabbath worship. Now, if the koinonia was a regular part of the Christian cultus, and every one was required to provide for the use of this ordinance on the first day of the week, all the apparently formidable and confidently made objections to the Assembly's plan fall to the ground.

Revenues of the Kingdom.

4. This "laying by in store" or koinonia, is the only revealed method of raising the revenue of the kingdom. Principally devoted to the poor saints, it marked out the method of raising the revenue for all the purposes of the kingdom, by their raising the revenue for one of the principal of those purposes. No other method is suggested, and it is clear that this was intended to regulate all. It followed the leading of the same ordinance of giving under the old dispensation, in which all the support of the priesthood and the temple was first brought before the Lord, and then distributed to all the ends specified in the law. If this is true, it completes the ruin of the objections made, and suggests plainly that all the revenue of the kingdom for all its ends would be raised more completely in accordance with the will of the King, by being raised in the use of the appointed ordinance, and not as a form of mere worldly business.

Under the lights thrown by these ascertained facts, let us examine more closely the objections in hand. It is ascertained that giving is, first, an ordinance of worship; second, that it is a means of grace; third, that it is a regular part of Sabbath service; and fourth, that it is the only revealed and authoritative method of raising the revenue of the kingdom.

Strong and Weak Churches

5. Take the objection that the plan is only suitable to strong churches. If this were true it would be a fatal exception taken. But so far from its being true it is the only plan by which poor churches can do any material service in the spread of the kingdom. But before we turn to the practical proof of this assertion, apply the principles just ascertained. Are the ordinances of worship only applicable to strong churches and not to weak ones? If the most of the series are as needful to a poor church as a strong one, is there any authority for discounting one of them—the ordinance of giving—as inapplicable to a poor church? Is there no love of money, no root of all evil, to be purged away in a poor church? Are means of grace only applicable to the wealthy churches? Is the regular system of Sabbath worship only applicable to such bodies, and not to the poor? Are the rich churches only responsible for raising the revenue of the kingdom? Are the poor churches only responsible for their own support, and exempt from taking a part in the general work of the Church? If every one is required to lay by in store on the first day of the week, are poor churches, and poor individual members exempt from this Sabbath duty? These questions answer themselves, and they annihilate the objection that the plan of the Assembly is unsuitable to poor churches.

It is also refuted by the fact that so far from being unsuitable to the poor, it is the only plan by which they can do material service at the least possible sacrifice of convenience. This is proved by the nature of the case, and by the testimony of facts. The last quarter of a century has been marked by special efforts to illustrate the power of "littles." The religious press has been full of it in relation to this very subject. To a poor man it might prove a serious inconvenience to give a dollar at a time, when he can well spare a nickel a week for twenty weeks in succession. If the pastor's salary is raised by the weekly contribution it can be raised with great increase of convenience, not only to the poor, but to many in moderate circumstances. Suppose a pew rent or a subscription of \$40 is to be paid quarterly, and at the time of a quarter's payment a blacksmith's bill for nearly the amount is presented. The payer has only \$10 in hand. He can only pay one of the claims and will necessarily be subject to some mortification, pay which of the two he will. But, now, if he knows his pew-rent is payable every Sabbath in small sums, he can settle his account with the mechanic and still feel easy about his church dues. He will pay off his full responsibilities for his church by the end of the year and scarcely feel it because it has been paid by small amounts, systematically paid every Sabbath. Moreover the amounts given to

the general work of the Church by even its poorest members, can be greatly enlarged in the aggregate by this system, and without any oppression. Facts bear out this conclusion. Just after the surrender of Gen. Lee, the intelligent, and once wealthy little church of Roanoke, in the county of Charlotte, found itself, like every other community in the South, almost completely moneyless. No funds could be obtained until a crop could be put into market. Almost every one had a little specie carefully husbanded during the flush times of Confederate scrip. On consultation among themselves the noble little church resolved it would take its place in the support of all the enterprises of the Church as soon as the work was started. They adopted this system of regular Sabbath collections. The sums given were small, but the aggregate was such, that I heard one of the financial officers say after many months' trial, "I am surprised at the result of this system; we are actually doing more than we did before the war." One such fact as this is worth any amount of mere speculation; it blows to atoms the theory that the Assembly's plan is not suitable for churches with narrow means. Let them try the power of small things systematically aggregated and then report the result.

Self Support.

6. It is objected again that the plan of the Assembly is inconsistent with the system of self-support in some churches. The Sabbath collections are used for their own support. This exception is set aside by more than one consideration.

In the first place it is not true in point of fact. More than one plan can be easily adopted by which aid can be given regularly from Sabbath to Sabbath to all the enterprises of the Church and to special objects of the contributing church as well as to its own support. The wealthy Central church of Atlanta, some years ago, while I was in temporary charge of it, took up a collection in mass, every Sabbath, for all purposes. The salary of pastor was taken out, and the surplus was divided under the orders of the Session, at regular intervals, to all such objects as they thought best. This plan is by no means the best; but it did admit of regular Sabbath contributions to the whole work of the Church as well as to the support of the contributing church itself, and proved them to be entirely compatible, in spite of the objection we are canvassing.

The same thing is absolutely proved by the envelope system, which makes it entirely practicable to contribute to several different objects at the same time. All that is needed is system on the part of the giver—deliberate thoughtfulness about this part of his worship—both of which will be gained by obedience to the command, "Let every one of you lay by in store on the first day of the week, as the Lord has prospered him." We have already said that any private system for its own support which disables any individual church from taking its full share in the work of the Church at large, is a system radically vicious. We also repeat the conviction that no system for its own support is essentially incompatible with that important and absolute duty. If we have interpreted the New Testament law of revenue aright, it is not only practicable but best for the spiritual effects which are sought, that the revenue for all objects of church expenditure should be raised in the worship of the Church. All given to the Lord's service should at some period in the giving be offered before Him.

[To be continued.]

NEWS OF THE WEEK.

On last Wednesday morning a passenger and freight train on the Norfolk and Western railroad collided, killing three men and wounding four. Killed—Lee Jones, of Bedford county, fireman on freight; Joseph Gwinn, colored, Lynchburg, brakeman on freight; Sonny McDaniels, tramp, beating his way to his home at Lynchburg. Wounded—L. Wilkeson, Halifax county, freight conductor, leg crushed and amputated; Jacob R. Bower, fireman on freight, leg broken; William Steffey, Roanoke, freight engineer, out and bruised about the head; A. S. Francis, Wytheville, postal clerk, badly cut and bruised. The collision was caused by the freight men mistaking the figures 1:20 o'clock for 1:40 on their orders.

The Steamship Cleopatra, of the Old Dominion Line, and the steamship Crystal Wave, owned by E. S. Randall, of Washington, D. C., were sunk in collision before daylight Tuesday morning, October 29th, off the Delaware capes. The crews were taken aboard by the steamship Kanawha and landed at New York. The Crystal Wave was valued at \$45,000 and the Cleopatra at \$20,000 to 25,000. Neither was insured.

LONDON, Oct. 30.—Advices from Brisbane states that the natives of Southwest New Guinea have massacred Rev. Mr. Savage, who was sent out by the London Missionary Society, a number of native teachers and the crew of the cutter Mary, belonging to the society. The steamer Albatross, belonging to the Queensland government, has been dispatched to the scene of the murders.

The will of Henry J. Steere, one of the wealthiest men in Providence, R. I., who died recently, gives away directly and in trust, the sum of \$1,139,000. Among the bequests was one of \$25,000 to Roanoke College, Salem, Va.

Rev. Sam Jones closed his series of meetings at Lynchburg, Va., October 28th. Seven or eight hundred persons professed conversion, besides which \$8,000 was raised to liquidate the debt on the Young Men's Christian Association and over \$2,500 for the Woman's Training School. Mr. Jones and his co-laborers were presented with a purse of \$2,000.

A big fight is to be made over the will of the late A. S. Barnes, the New York publisher. His daughter, Mrs. Sarah F. Blake, thinks that her brothers are not dividing the \$1,850,000, at which the estate is estimated, fairly with her. The contest involves the good-will of the great school-book firm of which he deceased was the head.

An Association has been formed in Fredericksburg, Va., for the purpose of aiding a movement, becoming general throughout the country, for rebuilding and preserving a monument to the mother of Washington. President, James Power Smith, treasurer National Bank of Fredericksburg.

Captain George A. Ainslie, one of the most prominent citizens of this city, died last Monday morning. He was ex-president of the Chamber of Commerce, ex-grand commander of Knights Templar of Virginia, and president of the Mechanics' Institute.

A company has been organized in Norfolk, Va., of which W. W. Tunis, of Baltimore, is president and ex Mayor Barlow Meyers, vice-president, to start a large cotton factory opposite the navy yard, which will give employment to a large portion of the population of Berkeley.

Remarkable beds of coal have just been opened up on the new branch of the Chesapeake and Ohio Railroad on Paint Creek, Kanawha county, W. Va. The coal seams just exposed show nine and thirteen feet in thickness of the finest splint gas and coking coals.

Sheriff Reynolds, W. A. Holmes and Eugene Middleton, while taking eight Apache Indians and one Mexican to Yuma penitentiary, last Saturday morning, were killed by their prisoners four miles from Riverside, Arizona.

Engineer Seth Twombly and Conductor Charles Buford were indicted in Chicago last Saturday, charged with the murder of the seven victims of the Rock Island Railroad disaster at Englewood, Ill.

Nearly 100,000 tons of Southwestern Virginia coal were shipped from Norfolk, Va., during the month of October. This traffic is increasing at this point, the bad weather along the coast only retarding it.

The Westinghouse Electric Light Company of Pittsburgh, Pa., has just secured the contract to erect a central station for a very large electric light plant in Pekin, China. The town is to be lit up throughout with incandescent lamps.

A large vein of white marble has been discovered at Big Spring, Montgomery county, Va. It has been found 600 to 800 feet in length, and runs under Roanoke river on the south, and into the mountain on the north.

On October 29th a treasury warrant for \$293 was issued to Honore Levernier, Company B, First Wisconsin Cavalry, now residing in Chicago, due him as his portion of the reward offered for the capture of Jefferson Davis.

LONDON, Nov. 1.—The affidavit of Mrs. Maybrick in a libel action was taken in Woking prison to-day. Mrs. Maybrick is in fine health and spirits, and is entirely satisfied with her treatment in jail.

The grand total of the receipts up to last Saturday night of the New York world's fair \$5,000,000 guarantee fund was \$2,200,000. A one dollar subscription fund is suggested.

The wall of an unfinished building fell upon a carpet factory at Glasgow, Scotland, November 1st, and fifty women and girls were buried in the ruins, thirty of whom were killed.

Prof. M. H. Kellogg, the founder and president of College Temple at Newnan, Ga., died November 1st. He was one of the oldest and best educators in the South.

Several of the leading capitalists of Roanoke, Va., have formed a land improvement company and purchased the McClanahan tract, 1,100 acres of land, south of that city.

BERLIN, GERMANY, Oct. 29.—Emperor William has offered the municipality the sum of 5,000,000 marks for a monument in honor of his grandfather, Emperor William I, provided it be erected near the castle.

The Rev. Dr. Talmage and his wife sailed last Wednesday for Palestine on the City of Paris. A handsome church, made of flowers, was sent to his stateroom.

The Maryland and Virginia commissioners could not agree as to the location of the boundary line between the two States in the Potomac river, near Hog Island.

Mr. Andrew Carnegie proposes to erect at his own cost, a building for a free public library in Pittsburgh, Pa., and will give for the purpose \$750,000.

The Swiss government has prohibited the holding of meetings by the Salvation Army and has closed the halls occupied by the Salvationists.

Slight shocks of earthquake were felt early last Saturday morning at St. Louis Mo., Cairo, Ill., and Jacksonville, Ill.

The President of Guatemala telegraphs that there is no truth in the reports of revolution in that country.

The President has issued proclamations admitting North and South Dakota as States of the Union.

Ex Mayor Seth Low, of Brooklyn, N. York, has decided to accept the presidency of Columbia College.

A Long Island hospital surgeon has undertaken to make a new nose for a woman with a live chicken's breast bone.

In the British colony of Victoria the eight-hour system of labor has been established, and is satisfactory both to employers and employes.

Gov. Lee estimates that a hundred millions of dollars of outside capital have been invested in Virginia during the term of his administration.

A large party of Northern capitalists passed through Lynchburg, Va., on October 29th, en route to Buena Vista, Va.

Rowland Ferguson, of Roanoke county, Va., sold his apple crop for \$1,000, the purchaser agreeing to gather the fruit.

Queen Victoria will open the coming session of Parliament in person.

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CORRESPONDENCE.

Letter from Linares, Mexico.

NOVEMBER 1st, 1889.

Messrs. Editors.—The whistle of the engine is almost in hearing of Linares, on the great Monterey and Gulf railroad, terminating on the coast near Tampico. Linares will perhaps be the principal city between these two points. A New York company has just bought the San Carlos Gold Mine, forty miles distant, but will put their mills at Linares, I hear, on account of abundance of water power, and will build a railroad to their mines. New sugar mills are to be put up, for this is a fine, well-watered, sugar region. An English company is erecting a large factory for the manufacture of different texture of cloth. Population is increasing.

Our Church was opportune in establishing our mission here two years ago. We are the first to occupy this important field, notwithstanding the persecution we have suffered, the stoning of our congregation in the beginning, in which persons were frequently struck, and the feet protected only by the closing of the doors. Mrs. Graybill, I, and Douglass, were stoned three times on the street, our private dwelling assaulted repeatedly with all sorts of missiles, and the natives, who came to hear the word, threatened and strangled, yet by the blessing of the gracious Spirit and providence of our Saviour, who will have all men come to the knowledge of the truth, the open persecution has ceased, twenty members have been received, in the city, on profession of their faith, and the mission recognized as an institution that has come to stay, and that must be respected.

For several months I could get no access to the ranches and haciendas. Finally the Lord heard our prayer, and a man, a doctor, from a ranch, twelve or fifteen miles off, came to Linares to invite me to preach in his house. He had heard the gospel in our mission in Brownsville several years before, had distributed tracts and talked to his neighbors about the gospel. Being a man of influence, he not only introduced me to his own ranch, but got permission for me to preach in six others. In three of these I have from forty to fifty hearers; in the rest, from five to fifteen. In my last visit I baptized in his ranch six persons on profession of their faith. I ought to have an American assistant, for I have pressing calls to go to an extensive region beyond up in the Sierrita Madre, which, with the help of my student, I have been able to visit but twice.

This work could not have been established here but for the presence and help of Mrs. Graybill. She accompanied me to these homes that I could not have access to but for her. It was she that won the women and the children to the service and the Sunday school, and her fluent and correct Spanish, instructed and delighted them by her teaching and singing. It was she, especially by her presence and calmness in the midst of the stoning of the congregation, that encouraged them to face persecution for Christ's sake. She lived only to help this little gospel bark through the tempest and perilous breakers, but as soon as it emerged and entered into the peaceful waters, her Lord called her home to her reward, and Douglass has come to Marlin, Texas, to live with "aunt Mary" who "looks like mamma."

The Church at home must not let these influences that she has set in motion die. The cause here needs a church building to preserve and propagate them. I have bought a splendid lot on one of the principal plazas of the city. I was fortunate in getting it at a low price, through the influence of one of our members, \$175. The

churches of Corpus Christi and Victoria, Texas, have paid nearly that amount. The church will be built of stone blocks, eighteen inch cubes (Sillares), which is the best building material here. Each stone block will cost about thirty-five cents, put into the building. We need fifteen hundred blocks. Perhaps those children in Texas, her loved State, "The Calicos" and "Card Gatherers" who helped her in her work, will want now to put some stones into this church which will be a "memorial" to her, "for she hath bathed done what she could."

I want to remind those who send money, that there is no post-office order arrangement in Mexico. They can either send to Rev. D. C. Rankin, box 324, Nashville, Tenn., or to my associate, Rev. J. G. Hall, Brownsville, Texas, designating Memorial church, and it will come direct from them to me, or New York check direct to me. I wish also to state that letters to me need only a two cent stamp.

Yours fraternally,

A. T. GRAYBILL.

For the Central Presbyterian.

The Fifth Professorship at Union Theological Seminary.

At the recent meeting of the Synod of Virginia, as chairman of the committee on the seminary, it became my duty to formulate resolutions for the adoption of Synod. The agency of Rev. S. Taylor Martin has expired, and it was stated by one of the Board, that about fifteen thousand dollars would complete the endowment; and this would naturally fall to the lot of Virginia and North Carolina, as joint owners of the seminary. It was also stated by Mr. Martin, that besides thirty-five thousand in hand, and seven thousand dollars subscribed, but not available, one gentleman had subscribed thirty thousand dollars, and would pay this amount as soon as he could change his investments. As an additional resolution to those offered by the committee, and adopted by Synod, Rev. Dr. Preston offered a resolution, which was adopted, calling upon the Presbyteries at their next sessions, to decide what amount of additional endowment they would each attempt to raise, and appoint some one to undertake the work.

Believing that this is feasible and right, there is a scheme, which to my mind, can easily accomplish the whole purpose. There are in the Synod of North Carolina 23,926 communicants, and in the Synod of Virginia 31,486—in all 55,412. The interest on \$15,000 of needed endowment, at 6 per cent., would be \$900. To raise this sum annually, for one, or two, or more years, would not require as much as two cents per member of these two Synods. But to obtain a margin, which is always desirable in such cases, we ought to place the amount at that per cent.

In all our Presbyteries, we have what is known as a Presbyterian assessment fund, divided out *pro rata*, among our churches. In my own Presbytery, Montgomery, that assessment is ten cents per member. The plan proposed would be simply this: Let each Presbytery direct the treasurer of Presbytery, to add to the Presbyterian assessment of each church in his Presbytery, two cents per member, to be known as a supplemental annual income for the Fifth Professorship. Let this be paid to the treasurer of Union Theological Seminary, until the chair is fully endowed, and then this annual supplement shall cease.

T. W. H.

The Synod of South Carolina.

This court of our Church met at Spartanburg, Friday evening, October 25th, and adjourned the following Tuesday at 2 P. M. There were present during the sessions sixty-seven ministers and ninety elders—157 in all. The Rev. T. R. English, of Yorkville, was elected Moderator, and the Rev. E. C. Murray, of Summerville, assistant clerk.

The Rev. Dr. Hazen, Secretary of Publication, was present, and was heard at length in regard to the Assembly's work of Publication and Colportage; and also the Rev. Dr. Richardson, Secretary of Education, in relation to that cause. The Rev. Dr. Shearer, of Davidson College, came too as the bearer of the resolution of the North Carolina Synod, proposing the appointment by this Synod of three commissioners, to meet with others from the Synods of North Carolina, Georgia, and South Georgia and Florida, to consider the interests of Christian education. The Synod accorded Dr. Shearer a full hearing, allowing him Saturday evening; and his scheme was approved. Rev. W. J. McKay, Rev. J. S. White, and Prof. J. R. Blake being appointed commissioners on the part of this Synod.

Foreign Missions were duly considered in a conference Monday evening, when earnest addresses on the subject were made by the Rev. Dr. J. Lowrie Wilson, Rev. W. W. Mills, Prof. J. W. Flinn, and the Hon. J. S. Cottrill, and a collection of \$54.17 was taken up.

Home Missions also received a good share of attention. Reports of a very encouraging character were received from

the several Presbyteries of the active and successful prosecution of the work in their own bounds, and at a conference, held Saturday, stimulating and stirring addresses were delivered by Rev. Messrs S. L. Morris, J. M. Rose, and J. G. Richards. It is evident that our Church in this State is now alive to the interests of home evangelization, and is pressing it all along the line. An overture was sent up by Enoree Presbytery, proposing the appointment of one or more Synodical evangelists; but the matter was referred to a special committee to consider and report next year. Rev. Messrs W. P. Jacobs, J. G. Richards, and J. G. Law, and elders A. S. Bedon and J. E. Boggs, compose this committee.

In compliance with an overture from Harmony Presbytery, which was earnestly and vigorously pressed by members of that Presbytery, it was divided and a new Presbytery formed of the territory lying east of Lynch's River and north of Pee Dee River. This new Presbytery to be called Pee Dee, is to be organized the first Wednesday in December next, at Darlington, where a meeting for the purpose is appointed for 11 A. M., Rev. E. G. Smith to preside until a Moderator shall be elected. The overture of South Carolina Presbytery sent up last year, looking to the organization of a Presbytery with Columbia as its centre, was referred to a special committee to consider and report next year. Rev. Drs. J. S. Cozby, N. W. Edmunds, and D. E. Jordan, with elders J. W. Kennedy and D. S. Henderson, compose this committee.

No action whatever was taken on the Minutes of the Assembly. Three papers were presented, but all were laid on the table without discussion.

In regard to the Theological Seminary, the following report was adopted:

"The Committee on Theological Seminary report:

"1. That, according to the statements of the Board of Directors presented at this meeting, the work of this institution went on during the past year, and the regular exercises of this session, which opened September 16th, 1889, are now progressing with four professors and twenty-two students. The Senior class has 13, the Middle 4, and the Junior 5. The finances are in good condition, but not sufficient to support a professor in the chair of Pastoral Theology and Sacred Rhetoric. That department is supplied by other professors.

"2. We find nothing in the minutes, or report, of the Board which requires special action on the part of Synod, but we feel constrained to express the wish that a brighter and happier day may soon come for this beloved Seminary.

"3. The Synod of Georgia having officially notified us of the adoption of the Revised Constitution (with amendments) by that body, we recommend that this be received as information, and that a special committee be appointed to report on this subject at our next meeting. Also, that the overture of the Rev. H. C. Dr. Bose in regard to English Bible study in the Seminary be referred to the Board of Directors for their consideration and suggestions.

"4. The terms of two members of the Board from this Synod, Rev. J. G. Law and Prof. H. E. Shepherd have expired; we recommend an election to fill these vacancies."

J. S. WHITE,
D. E. FRIERSON,
JAMES McDOWELL,
D. S. HENDERSON.

A motion was made to amend the second section by adding the following:

"When all of us can love and cherish and support it as we have done in the past, and which we cannot do under existing circumstances. In this connection and looking to this result, we reiterate the action of last Synod touching the prohibiting of students from attending the scientific lectures of Dr. Woodrow, who is an authorized minister, and of good standing in our Church, and her-by call this matter to the attention of the Board and the controlling Synods."

Before discussion a motion was made and carried to lay it on the table, which motion was sustained by 78 ayes against 62 noes.

The Rev. W. W. Mills and elder R. L. McCaughn were elected Directors for three years in the place of Rev. John G. Law and Dr. H. E. Shepherd, whose term of office expired at this meeting. The committee on the Revised Constitution consists of Rev. Messrs. John M. Rose, W. W. Mills, J. E. Fogartie, and elders A. White and James Hemphill.

Prof. McPeeters, election was confirmed without objection. But in regard to Prof. Beattie, while there was nothing but kind and appreciative views expressed of him personally, many stated that difficulty stood in the way of their voting for his confirmation, specially because of the violation of the alien contract labor law which they regarded as violated in his election. For this reason specially, many recorded their votes against the confirmation of his election, which, however, was carried.

On Monday a conference was held on the object of Christian benevolence, when excellent addresses were made by Rev. Messrs. J. S. White and G. A. Blackburn. The Committee on Devotional Exercises endeavored to get in also a conference on the Bible cause, but this was crowded out, and all that was done with regard to that matter was the appointment of a committee, consisting of Rev. Dr. S. M. Smith, Rev. J. W. Flinn, and W. A. Clark, Esq., to consider and report next year to Synod on its relation and duty to the work of Bible distribution.

The next meeting of Synod is to be held

at Yorkville, Tuesday before the 4th Sabbath (21st day) of October, 1890.
THOS. H. LAW, Stated Clerk.

For the Central Presbyterian.

Synod of Virginia—Reporter's Corrections.

Dr. Quarles did not say: All causes need money, but that Education is the basis of all, because all need men.

Among the historical papers which Synod ordered to be published, there was a sketch of Union Theological Seminary. This was omitted in the report.

Committee on the Work of the Church—Appointed in Synod at Winchester, Va., October 26th, 1889.

Home Missions.—A. R. Cocke, L. B. Johnston, Wm. Withrow.

Foreign Missions.—Wm. L. Lacy, C. D. Price, Wm. D. Reynolds.

Education.—C. W. Hollis, J. H. Moore, George Glan.

Publication.—A. H. Hamilton, J. W. Lafferty, Prof. J. J. White.

Work Among the Colored People.—Wm. C. Campbell, Alfred Jones, James B. Painter.

Sunday-Schools.—R. H. Fleming, E. B. Washburn, Tazewell McCorkle.

Systematic Benevolence.—J. McCutchan, J. D. Thomas, D. A. St. Clair.

Special Committee on Evangelization.—J. W. Rosebro, W. C. Campbell, R. B. Moorman.

Committee of Arrangements for Next Meeting.—D. K. McFarland, H. H. Hawes, Davis Keyser.

THE MISSION FIELD.

—INCREASE OF MISSIONARY INTEREST. During the last three years the United Presbyterian Church has had a thorough-going revival in its interest in its Foreign Missions. The growth and increased needs of its missions in Egypt and in the Punjab in India have called forth many volunteer missionaries and liberal contributions from the Church at home. Last year our Seminary in this place in conjunction with Grove City, Westminster and Muskingum Colleges, sent out the Rev. J. H. Martin and his wife to India agreeing to support them for ten years. This year our Seminary in Xenia, Ohio, united with other colleges in sending out a missionary to Egypt.

The flood tide of missionary zeal seemed to be reached this year when the whole class of '89 in the Allegheny United Presbyterian Theological Seminary, numbering fourteen men, offered to go as foreign missionaries.

But this zeal was not confined to the students of the Seminary. The First, Second and Fourth United Presbyterian churches of Allegheny, and the Third United Presbyterian church of Pittsburgh, feeling that they were able to increase their contributions, each offered to support a missionary in the foreign field, in addition to their other regular contributions. The Sabbath-schools of these congregations also asked to have a part in this work. At the same time single individuals came forward and generously made the same offer, one gentleman even offering to support two foreign missionaries for ten years.

The action of these individuals and congregations is likely to find many imitators. Other individuals are already making the same generous offer, and other congregations are preparing to carry on the good work and send out more missionaries in the same way. In some Presbyteries, the smaller congregations are trying to unite in similar action and a great increase in our foreign missionary force is confidently expected, as well as a deeper and more intelligent interest in our foreign missions.

This new movement has many advantages. The whole congregation is brought into close personal relations with the foreign field through the missionary they sent out. They choose him. They support him. They are all acquainted with him. He is "their" missionary. They have a deep interest in his work because it is their work. They are led to inform themselves of the field and all its needy conditions and so give more liberally and labor and pray more earnestly for the success of the missionaries. Most excellent results are expected both in the foreign field and at home.—Independent

—INDIA.—"Bombay," writes a missionary to the *Missionary Review*, "is a perpetual wonderland. Whence came the 800,000 inhabitants? Last week a Greenlander called, seeking work. Two days after a man from Australia wrote me, asking a favor. A few weeks ago a West Indian came to attend to repairs on my house. Last Sunday night I preached to a congregation in which sat side by side a Russian from the Baltic and an Armenian from the foot of Mount Ararat. Among my parishioners is an Abyssinian, Turks from the Dardanelles, Greeks, from the Adriatic, Sidhee boys from Zanzibar. Norwegians and South Africans live, do business and die in this human hive. Is it not a wonderland? God is working in this city. I found the Greenlander trusting Him; the Abyssinian wept as he talked of Him, and the Sidhee boy from Zanzibar needed Him."

NEWS OF THE WEEK.

A desperate attempt was made in Halifax county, Va., on Tuesday night, November 5th, to assassinate Hon. R. R. Noblin, R. W. Terry, Julian Chappell, Henry Howard, E. N. Haddy and W. D. Wilkinson. These gentlemen were fired at from ambush at about 8 o'clock, and Messrs. Noblin and Chappell were wounded. The former was struck in the right eye and the latter in the neck and thigh. The doctor says Mr. Noblin will lose the sight of the right eye, and pronounces Mr. Chappell's wounds very dangerous. Four negroes implicated in the assassination have been arrested.

A fire at Petersburg, Va., early last Thursday morning, destroyed the best business block in the city and a number of other buildings. The loss is estimated at \$500,000. The origin of the fire is unknown, but it is supposed to have been caused by a defective flue. Lieutenant Crichton, of the police, was caught under a falling wall and killed.

President Harrison formally opened the Southern exposition at Montgomery, Ala., November 5th, by touching the key of a telegraph wire at the White House connected with the exposition building, and thereby starting the machinery in machinery hall.

The proclamation admitting Montana to the Union has been issued.

Sir Henry James, speaking in behalf of the London Times before the Parnell commission, quoted speeches by Parnell and others advocating boycotting, and contended that the speakers were responsible for the crimes in Ireland following the delivery of the speeches.

Miss Kate Drexel, eldest daughter of the late Francis A. Drexel, the millionaire banker, of Philadelphia, was admitted to the novitiate of the order of Sisters of Mercy of the Roman Catholic Church, Pittsburgh, Pa., last Thursday morning. Miss Drexel is said to be the heiress of \$6,000,000.

Elections were held in ten States of the Union on Tuesday, November 5th, the Democrats electing their State ticket in seven—New York, New Jersey, Ohio, Iowa, Maryland, Virginia, and Mississippi; and the Republicans in three—Massachusetts, Pennsylvania, and Nebraska.

About ten millions and a half of eggs were cooked in Chicago, Monday night, November 4th, by the burning of the upper floors of the Western Refrigerating Company's cold storage warehouse. Loss \$75,000.

The vestry of Calvary Protestant Episcopal Church, Philadelphia, will return to the Tradesmen's Bank of that city over \$700 given by the defaulting cashier of the bank to the building fund of the church.

The time of the passage of the Inman Line steamer City of Paris, which arrived at Queens-town, Tuesday, November 5th, from New York, was 5 days 22 hours and 57 minutes. Her daily runs were 440 knots, 444, 451, 460, 454, 435, 73, a total of 2,757.

Mr. L. C. Irving, of Farmville, Va., died Tuesday, November 5th, of consumption. He was ex-editor of the *Journal*, and for years past has been superintendent of schools for Prince Edward county.

Dr. A. H. Weir, second assistant physician at the Western Lunatic Asylum, at Staunton, whose health had been declining for six months, died at his home in Rockbridge county on Tuesday, November 5th.

The Emin relief committee of Germany has received dispatches confirming the report from Zanzibar that Dr. Peters, the German explorer, and his whole party, with two exceptions, were massacred by the Somalis.

Gen. Mahone was arrested in Petersburg, Tuesday night, November 5th, on the charge of shooting Herbert T. Harrison, and released on \$2,500 bail to answer at the Hustling Court. He denies the charge.

News has been received that the fine American ship Chesborough has foundered off the coast of Japan, only four persons out of her crew of 22 having been saved. Among the saved was the son of Prof. L. J. Boech, of Philadelphia.

Last Friday night the steamship Wyanoque landed at Norfolk, Va., one hundred and twenty-five European Mormon proselytes, in charge of several elders of that faith. The party took a special immigrant train for Utah.

Mrs. Caroline Donovan, a wealthy Baltimore county widow, presented the trustees of Johns Hopkins University, through Mayor Latrobe, with \$100,000 to endow a chair of English literature.

On Thursday morning twelve barges of coal, valued at \$55,000, were lost on the Ohio river, at Marietta, by coming into collision with a towboat that was thrown over by the current during a fog.

The St. Petersburg *Svet* says that China is arming her troops on the Russian frontier with repeating rifles, and that the soldiers are being drilled by German officers.

Rev. C. K. Henderson, pastor of the Baptist church at Cedartown, Ga., accidentally shot Mr. Gabe Jones last Monday, killing him instantly. The two men were out hunting in an open field.

Friends of Samuel J. Randall report that though his will power may enable him to attend the opening sessions of Congress, he is a very sick man, and there is no hope of his recovery.

Ex-Secretary Bayard and Miss Mary Willing Clymer were married in Washington last Thursday. Ex-President Cleveland and Mrs. Cleveland were among the guests.

Mr. A. H. Anderson, of Greenbrier county, W. Va., has donated to Randolph-Macon College, Va., the sum of \$2,000 to be used as a loan fund to educate divinity students.

Minister Robert T. Lincoln's son, Abraham, is seriously ill at Versailles, France, from blood poisoning, the result of an accidental cut on the finger.

Chinese in great numbers are arriving at Mazatlan, Mexico, and are making their way to California and Arizona overland.

An explosion occurred November 7th, in a dynamite factory near Bilbao, Spain. Four persons were killed and many were injured.

An exciting lion hunt in a sewer took place in Birmingham, England, lately. The lion had escaped from a circus.

The ex-King of Serbia declares that his wife was "too fond of a row," and that was why he tried to divorce her.

Samuel Edison, father of the inventor, is a jovial man of 86, who lives in a modest house at Fort Gratiot, Mich.

The Sultan of Turkey has presented the Empress of Germany with a jeweled collar valued at \$225,000.

Last week an Englishman and three boys were murdered by natives of the Solomon Islands, who afterwards devoured the bodies.

B. F. Morehead, of Pulaski county, Va., raised this year on a measured acre of land a fraction over 115 bushels of corn.

Prince Louis Napoleon, who was lately an officer of the Italian Reserves, has obtained a commission as major in the Russian army.

ECCLESIASTICAL NOTICES.

Meetings of Synods.

Alabama, First church of Birmingham, Thursday, November 14, 7 P. M.
South Georgia and Florida, Pensacola, Fla., December 11, 7 P. M.

Greenbrier Presbytery.

According to the constitutional provisions I hereby call the Presbytery of Greenbrier to meet in Lewisburg on Friday, November 15, at 11 A. M., to consider the request of the Rev. D. E. Frieron for dismissal to the Presbytery of Louisville.
S. L. Wilson, Moderator.

Central Presbyterian.

WEDNESDAY, - - - November 13 1889.

Angel Heralds of the Christ.

O lovely voices of the sky,
That hymned the Saviour's birth!
Are ye not singing still on high,
Ye that sang "Peace on earth!"
To us yet speaks the strains
Wherewith in days gone by
Ye blessed the Syrian swains,
O voices of the sky!

O clear and shining light, whose beams
A heavenly glory shed
Around the palms, and o'er the streams,
And on the shepherd's head!
Be near through life and death,
As in that holiest night
Of hope, and joy, and faith,
O clear and shining light!

O star which led to Him, whose love
Brought hope and mercy free!
Where art thou? 'Mid the host above
May we still gaze on thee?
In Heaven thou art not set,
The rays earth might not dim;
Send them to guide us yet,
O star which led to him!

Felicita Hemans.

For the Central Presbyterian.

The Ordinance of Giving.

BY REV. DR. C. R. VAUGHAN.

[Continued from last week.]

7. Again it is objected that the new plan is too complicated. We speak from a long experience when we meet this with a pointed denial. The practical working of the arrangement is perfectly simple. The month of May, for example, is devoted to Foreign Missions. On the last Sabbath of April the announcement is made from the pulpits: "The revenue to be raised during the month of May, is for the cause of Foreign Missions." On the first Sabbath of May, when the time for the contribution comes in the course of the service, the announcement is made, "Let us continue the worship of God by making an offering for Foreign Missions." That is all, and it could not be less complicated. On the last Sabbath of May, the object of the revenue for June is similarly announced, and so of them all. So far as any complication in preparing the different sums, when more than one object is to be reached at the same time, it is avoided with perfect ease. I was afraid the elaborate statement of Dr. Craig, in his late sensible and efficient article in defence of the Assembly's plan, might confirm the impression of undue complication in the arrangement. In cities where envelopes can be easily had, all complication in contributing to two or more objects at the same time can be easily avoided. In country churches the same thing can be secured by wrapping the coin or note in a piece of paper, tying it with a string, and writing on it the name of the object for which it is given. Thus, "Pastor's Salary," with the name of the payer on one little package; Foreign Missions, or Publication on the other, would enable a contribution to both to be carried straight to their objects. There is no more complication in the time set by the new system than by the old. It is no more complicated to devote all the Sabbaths of May to Foreign Missions, than to devote one of them.

8. It is objected again, that the plan of the Assembly involves "too many collections." This objection has caused us some painful reflections. It seems to indicate that all sense of the ordinance of giving, as an ordinance of worship and a means of grace, is lost in the conception of it as a mere business transaction, in which the usual considerations of economical management, are supreme. If "covetousness is idolatry," and "the love of money is the root of all evil," it is very plain that too resolute and systematic a warfare cannot be waged upon it by one who tenders his own spiritual well-being. The ordinance of giving has been appointed of God for this very purpose. Frequency and system in the use of it is essential to the effects sought. To complain of "too many collections" is to complain of the ordinance itself or its successful employment. Moreover, whether the monies required to be laid by in store by every one on the first day of the week, are construed as mere preparations for the ordinance, or as actually paid into the treasury at Sabbath worship, makes no conceivable difference as far as the objection is concerned. It is certain the preparations were ordered every Sabbath, and if these preparations were not too many, the actual payment of these would not be subject to such a complaint. For so far as economy is concerned, and the saving of the money, there is as much mischief done by withdrawing this consecrated money from common use, and keeping it in one's own custody, as would be by actually transferring it in the worship of the Church. The complaint against "too many collections" lies equally against "too many preparations."

Furthermore, every ordinance of divine worship is required to be used with an answerable feeling in the worshipper. To bring down the spirit in which the worship of giving is to be rendered to the mere level of an ordinary business transaction, is to profane it. To try and cram it by the ordinary rules of saving money is to empty the spirit of worship

out of it. To use the ordinance aright, as much conscientious and painstaking preparation of the heart is needful as there is to pray or praise, or to use any other ordinance of worship. When the right spirit accompanies the use of it, it is a glad and grateful offering, and under the influence of this spirit the number of the offerings only enhance the delight of the worshipper and strengthen the worshiping spirit in him, instead of disturbing him with the loss of money. If the right spirit animates prayer, the number of prayers is not felt to be oppressive. If the heart glows over the pages of the Bible, the time spent in studying them is not felt to be a grievance. If the proper conception of giving as an ordinance of worship, a full apprehension of it as a means of grace, existed, no complaint of too many opportunities to use it would ever be made. It is abundant with many thanksgivings unto God, and a heart filled with gratitude will never grudge so effective a means of expressing it. This is one of the elements of power in the ordinance. Many a loud expression of intense desire in prayer, and many an ear-piercing exclamation of praise, grows wonderfully mild when asked to express itself in the impressive shape of an offering of money. This objection—too many collections—shows anything but charming in the light of giving as an ordinance of worship and a means of grace.

9. These remarks bring to mind the gracefully expressed and genial objection that this plan of the Assembly, and the hopes formed of it, are merely the dream of a chaste but unfounded fancy. The right placing of a divinely appointed ordinance, and the strenuous inculcation of the manner and spirit in which it is to be used is one thing. To expect that the low spiritual frame of feeling in the Church can at once, or at all, as a general thing, be raised up to the level of the use required, is another and a very different thing. To insist on the one is not fancy, but obvious and imperative duty. To look for the other would be romantic, in spite of the sacred obligations requiring it. But what if this is so—what if many a prayerful and resolute effort shall be needed to bring the spirit of the Church up to the right use of the ordinances, does that at all affect the obligation to place the ordinance aright in the worship of the sanctuary and in relation to its objects, or to inculcate the true spirit of using it? Is this a mere dream of fancy? For the Church to flinch from placing the ordinance aright in relation to the work and worship of the Church would be treason. No faithful teacher of the gospel fails to insist on the universal obligation of prayer, and on the right and obligatory spirit of prayer, although he may know that spirit will not be developed, or only imperfectly developed. To fear the spirit will not be developed is one thing; to hope for it is another; but to give the ordinance away because it is not certain to be properly used would be wicked. It is not fanciful to insist on the obligation of an ordinance to place it right in relation to all the work of the Church, nor to inculcate the right spirit of using it. It would be fanciful to expect more or to expect less of the ordinance of giving than of any other. A very imperfect and mixed result may be expected from all of them; but they must be upheld for all that, as the law directs.

10. It is again objected that it is an impracticable plan. What has been once done, can be done again. This plan has been tried too often and too long under too many conditions to be pronounced impracticable. It is useless to argue against facts. In one sense it is impracticable to secure the universal and proper use of any ordinance in the Church. But what then? Shall they be taken down from the position in which the Lord has placed them, or shall they be upheld and the people patiently taught and exhorted to use them aright?

11. It is objected finally that the position of giving as an ordinance of worship does not logically draw under its regular Sabbath use the general work of the Church. It is used as ordinance for other things, and the obligation to use it may be fully contented by those objects, without drawing the general work of the Church under the regular Sabbath employment of the ordinance. An occasional and unfrequent use of it for the benefit of the general work is all sufficient. This objection has been partially answered by two considerations already advanced. It has been shown that no private system of any individual church for its own support is at all inconsistent with its obligation to do all it can do for the support of the general work of the Church. It has been shown that the revenue law of the kingdom provides for all its ends in the regular Sabbath worship. Whether one end or class of ends should occupy the most of the attention and effort of the Church will depend upon the intrinsic importance of the ends in view. Whether, after providing for its own support, a church has the right to relegate the great work of spreading the gospel at home and abroad to a mere occasional and unfrequent support, and to give a greater proportion of its efforts to private charities of its own, some may admit. But we cannot; such a church, in our judgment, is making a grave mistake. After providing for its own ordinances, the grand duty of every particular church is due to the great work of the Church as a whole. It ought to give its full strength to this. Other less important objects ought to be relegated to the position of an occasional and unfrequent support; but the great work

of the Church in some one of its departments should receive a support, constant, systematic, frequent and whole-hearted—a support defined by the regular worship of the Sabbath day. The grand demand on the kingdom of Christ at this day is the work of spreading the gospel through the whole world. All other parts of her work centre in this as their logical end. It is the great missionary era of the Church. The most imperative demand on the activities of the Church is now for this object, and the means to secure it to the greatest possible degree. In order to do this to the best advantage, no mere administrative means possesses anything like the efficiency as that of bringing the great ordinance of giving in the Sabbath worship of every church to bear on this work. "To allow it to be diverted, to any serious extent, to any other object whatever, is to make a capital blunder. Every thing incompatible with it ought to be made to stand aside. We have been much struck with a profoundly thoughtful article in the Presbyterian Quarterly for October, 1889, by Rev. Dr. D. E. Jordan, of South Carolina, on "The Present Promise of Missionary Work." After showing that the missionary enterprises of the age are cheering on the whole, yet not free from peril, and emphasizing the fact that in all revivals of religion some great truth is used as the principal factor in producing it, and that only when the adherents of that truth are found risking all worldly advantage for it, he thus develops the great truth which is calling for this self-sacrificing adherence in our day.

In this connection, we now ask attention to the fact that every vital doctrine of the plan of salvation has been used to revive the Church, and that the unreturning progress of history has now brought the Church to a point at which it seems reasonable to think that some call of duty will next be used by the Holy Spirit to arouse and stimulate the zeal and devotion of the Lord's people. And this is what seems about to be done. A call seems to be going out to all the Church, and it includes so much and goes so far in asserting the claim of the Lord and our duty, that it is impossible to see how anything but a downright refusal to obey can prevent the early coming of an eager and yet orderly movement that shall carry the gospel to all nations. The call is the old one of the Master, to go into all the world and preach the gospel; and it seems to be as full of power to revive as those that preceded. It is finding response such as we never saw before. Some who are able to do so are going to the heathen and paying their own way. Single churches are undertaking the support of a missionary, and the providence of God is calling for more and yet more. "Bring all the tithes into the store-house." And when the tithes are in, and the heathen are not all reached, and men and women are still offering to go, shall we stop with the tithe? It seems clear to us that we are now called, as never before, to realize our Lord's ownership in us, and His right to use us, and with us all we have, in forwarding His mighty and saving work on the earth; that we are called as never before to settle in our minds that this is why we are here; to impress fully upon ourselves that we cannot, without sin, use our means nor ourselves for any purpose outside our Master's service, and to realize that the wisest provision we can make for ourselves and our families is to secure an interest in the Lord's covenant and the promises thereof. We are called to show a faith that puts more confidence in the Lord and His care, than in stocks or bonds or real estate. When this call of duty comes home to us all, as it seems to be doing, and is met with the answer of faith as it should be, can there be any doubt as to the reviving of the Church? We have no doubt about the call, and no doubt as to the answer of faith, if the Lord will but put into this doctrine of duty the power to revive His people as He has done with those that have gone before. And if the awakening shall come to a church already revived, then, with all the increase of power which may be expected from larger knowledge and greater impression of the truth, and better preparation of the Church, with centres of influence and activity in every continent, what will the revival become?

The drawing closer the bonds of divine law around the raising of the revenues of the Church—reaching the vacant churches as they can be reached by no other principle—stimulating the active churches to more systematic and frequent giving—and coloring all the offerings of God's people more fully with the glad spirit of worship—seems to be but one more symptom of the increasing power of the spirit of evangelization. Should the Church retreat from the position it has taken, it will look like a grave step backward. But, if trusting in the grace of her Lord, she shall go steadily forward to a more perfect establishment of the revenue law of her constitution, and bring it to bear more perfectly on all the great departments of her work of spreading the gospel over the world, we should be without faith in the principles of the kingdom, and in the regard of the King for the honor of his own legislation, to doubt the rich results of such faith and courage.

The best evidence of integrity is a freedom from the present prevailing corruptions of the times and places in which we live—to swim against the stream when it is strong.

Conference on the Person and Ministry of the Holy Spirit, Held at Mount Vernon Place M. E. Church.

From the Baltimore Baptist.

The Conference on the "Person and Ministry of the Holy Spirit" met in Baltimore, Md., Tuesday, October 29. On Sunday, the 27th, preparatory services were held in many of the churches, and the Rev. George C. Needham preached on that day at Trinity M. E. church, South, Immanuel Baptist Tabernacle, and the Second Presbyterian church. On Monday evening, a general prayer meeting was held. The attendance was unexpectedly large, and the exercises were spontaneous and spiritual. On Tuesday afternoon, the Conference was formally opened at Mt. Vernon Place M. E. church, Mr. Needham presiding, and Bishop A. W. Wilson, of Baltimore, delivering the address of welcome. The first topical address was made by the Rev. T. A. Hoyt, D. D., of Philadelphia, on "The Holy Spirit Personal." The Rev. J. E. Grammar, of Baltimore, then addressed the Conference on "The Endowment of the Spirit." These two able addresses laid the ground-work of thought for the more specific topics which followed. The evening meeting was attended by a large audience, and was addressed by the Rev. George A. Bishop, D. D., of Orange, N. J., on "The Spirit the Revealer of Christ." "The Old Testament," said the speaker, "is the lock; Jesus Christ is the key; the Holy Spirit is the hand upon the key." Wednesday morning a prayer-meeting was held at 9:30, and at 10:30 the Conference listened to the Rev. A. W. Pitzer, D. D., of Washington, on "The Manifest Ministry of the Spirit." This address was nourishing and delightful. It discussed the ministry of the Spirit in relation to the Incarnate Redeemer, to the written word, to the individual believer, to the church, and to the lost world. The speaker was old-fashioned enough, he said, to believe in verbal inspiration. "But inspiration is not mechanical, because Moses and Paul were not machines." In the afternoon, the Rev. D. M. Stearns, of Scranton, spoke on "The Spirit for Worship and Witnessing," and the Rev. W. J. Erdman, of Asheville, N. C., on "The Spirit of Sonship." At night, Bishop W. R. Nicholson, of Philadelphia, read an exhaustive paper upon "The Spirit of Prophecy." "We recognize the evils that are around us; but the Spirit of Prophecy keeps us from pessimism, and, by enabling us to see the end, leads us to the highest optimism."

On Thursday the weather was inclement, but the congregations were large, and the interest was unabated. After the morning prayer-meeting, and some experiences in relation to the work of the Spirit, Mr. Erdman spoke upon the topic: "The Spirit limited by the Word." "We must test the reality of the spirit's working in regard to doctrine, to morals, and to daily guidance. The Word is the test, and preserves us from error."

At the second session, Dr. L. W. Munhall, the evangelist, spoke on "The Heavenly Union." "Endowment is ripening fruit; union, the mellowing force by which the fruit becomes luscious. Endowment gave the disciples knowledge and courage; union gave them kindness, gentleness, patience, love. We must receive the union; we must press on, like Elisha, beyond our Gilgals, our Bethels, our Jerichos until on the other side of the Jordan of a life crucified with Christ, we obtain a double portion of His Spirit. He was followed by Dr. George D. Boardman, of Philadelphia, on "The Spirit's Three-fold Conviction." It is the great office of the Spirit to convince the world of the sin of disbelieving in Jesus Christ. He who, after hearing the gospel "does not have faith in God the Son, does not have God for his eternal Father." At night, the Rev. F. M. Ellis, D. D., of Baltimore, spoke on "The Spirit and the Christian."

The last day of the Conference was opened with a specially gracious prayer-meeting. The morning session began with a stirring address by the Rev. M. D. Babcock, of Baltimore, on "Willingness to be used by the Spirit." At 11 o'clock an address of peculiar interest to Christian ministers was delivered by President Weston, of Crozier Seminary, on "The Spirit and the Preacher." He presented the relation of the Spirit to the Christianity which the preacher proclaims, to the calling of the preacher, and to the peculiar temptations and needs of the preacher. "The so-called 'Christocentric' theology of the day preaches Christ after the flesh. This Christ could do all they say he does, if there never had been a resurrection or a day of Pentecost. The worst enemies of the cross are the men who, sitting under its shadow, deny its power. We must not stop with this popular theology. The Old Testament presents God for us, the gospels present God with us, the Epistles God in us. We must go to the whole length. Christianity is not a way of living, but a life. 'In our peculiar temptations, the Spirit is with us, and He is with us in our preaching. Every sermon should be a revelation, an experience, and a message. God's truth, my truth, your truth.' In the afternoon, the Rev. J. T. Beckley, D. D., spoke on "The Spirit and Jesus," the Rev. James Morrow, D. D., on "Grieving, Tempting, Resisting the Spirit," and at night, in the absence of Dr. J. H. Brooks, D. D., of St. Louis, who was expected to speak on "The Spirit and Inspiration," a general prayer and experi-

ence meeting was held, with special reference to missions. At this meeting, by the rising vote of a vast audience, the Conference affirmed its belief in the glorious person and manifold ministry of God the Holy Ghost, and recommended to preachers and people everywhere to seek His presence and His power. Of the conference as a whole, it may be said that its importance can hardly be overestimated. From first to last, nothing marred the proceedings. The Holy Spirit, thus honored, honored his servants. Simplicity, earnestness, devoutness, brotherly kindness and peace characterized every address and every service. Orthodoxy, not "progressive," but aggressive; the most intelligent evangelical Protestantism; the conspicuous absence of all fanaticism and of all contention; the reign of sanctified spiritualized common sense; implicit reliance upon the written word and the present Spirit, made this meeting remarkable and memorable. It is believed that in Baltimore itself a great revival will grow out of this meeting, naturally and inevitably, and that its influence will be felt all over the country. To follow up results in Baltimore, the committee of arrangements has called the Christians of the city to a day of fasting and prayer to be observed Thursday, Nov. 7th. To preserve the admirable addresses and papers of the Convention, and to secure their circulation throughout the Christian world, the committee proposes to issue them in book form.

Ambitious Preachers

Is there such a thing as sanctified ambition? If so, why may not preachers be ambitious? The former question may be answered "Yes" or "No," and upon the answer given turns the second question. If ambition is wrong, *per se*, no preacher should indulge the passion, and, as to that matter, no other good man. Emulation in the ministry is certainly right, for the apostle advises his brethren to "covet earnestly the best gifts," not the best places.

The aim of a good minister should be to qualify himself for any position to which he may be called by his brethren, but he should be willing to take any place, even the hardest and most difficult, if God has called him to it. Soft places in the ministry do not exist, really, if the minister does his whole duty to his people. A pastorate, either great or small, means work, and plenty of it to fill the hands of any man.

While some ministers may be influenced by ambitious motives, doubtless they are the exception, and not the rule. Men of God work for Jesus at a great sacrifice to themselves, and nothing can turn them aside from their chosen pursuit. They feel, "Woe is me if I preach not the Gospel," and so they press forward to the goal, although men of business may regard them as fanatics who would be all the better for a guardian to look after their secular interests. But, anyway, let us thank God for a good and faithful ministry.—*Christian Index*.

Religious Education.

America is not the only country that is vexed and perplexed by the problem of religious education in public schools. France has been making an experiment in this matter, within the last half-dozen years, that is well worth noting. In 1882, the law was passed completely withdrawing the public schools from the influence of the clergy, and substituting "moral instruction" in the place of religious, without defining in detail what the authorities understood by such "morality." One of the features of the present Exposition is a massive volume, compiled by the well known Protestant theologian and dean of the Paris Faculty, Dr. Fr. Lichtenberger, from 558 official reports of school directors and inspectors sent in, by order of the government, for the purpose of learning how the law has been working. The result is severely disappointing to the advocate of purely secular education and of the substitution of vague and general principles of morals for positive religion. It is impossible to systematize the answer given; but it is clear that endless confusion prevails as to what "moral instruction" is, and that, in any shape or form, it cannot take the place of religious training. Positive Protestants, like Lichtenberger and Edmond de Pressensé, acknowledge the failure of the secularization of the schools, but do not advocate a return to the old system, lest the Roman Catholic clergy be given once more the absolute control which they formerly possessed. But Pressensé, in his *Revue Chrétienne*, declares that a morality not based upon a positive Christian foundation is absolutely valueless, and urges that this new "moral instruction" be banished from the schools; that the instruction in general be made as moral as possible; that religious instruction be imparted outside of the regular school hours in the school buildings themselves; and that, in general, the training of the coming generation in the principles of Christianity be advanced in every possible manner. It is exceedingly doubtful whether the authorities will take any steps in this direction.

Sunday School Times.

"Religion," says a Christian writer, "is the harmony of the soul with God, and the conformity of the life to his law." To be "followers of God as dear children" is to have a character patterned after his character, which in reality would be "a transfigured childhood."