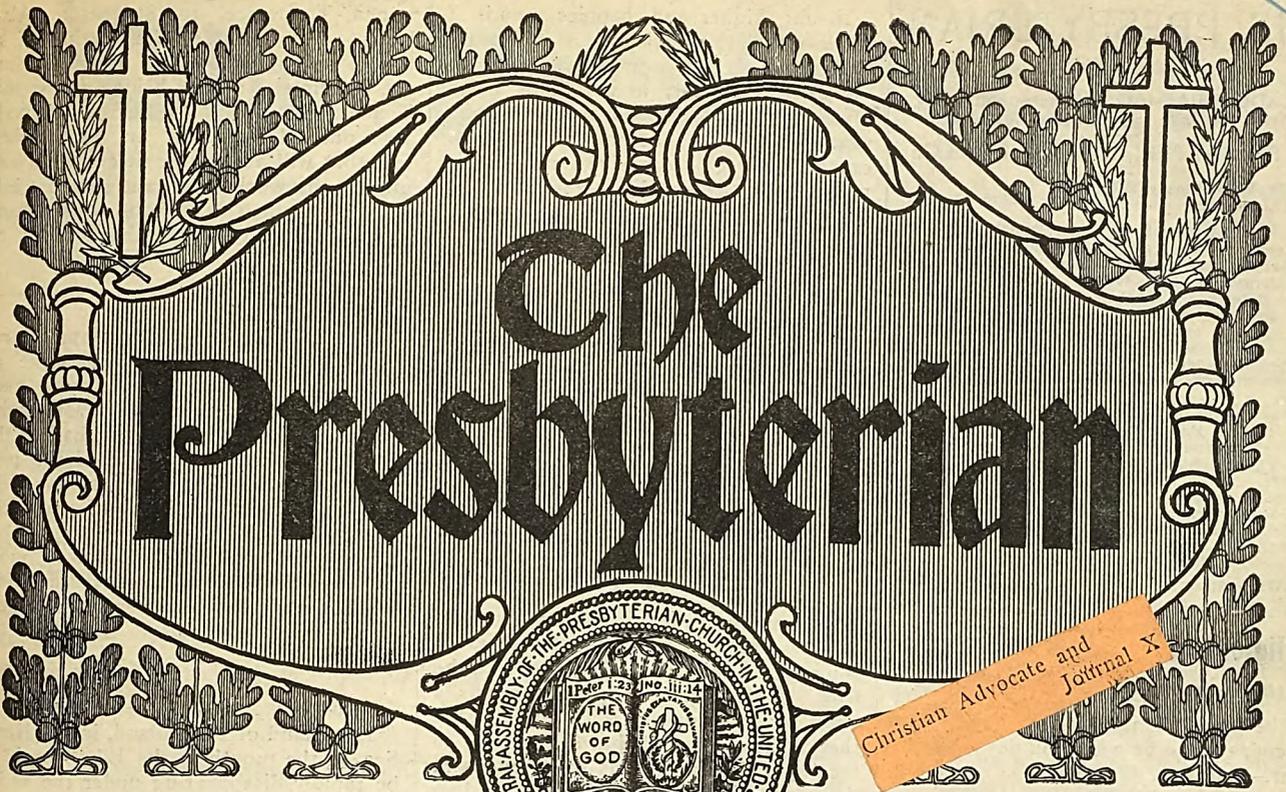


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# The Presbyterian



Christian Advocate and Journal X

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PHILADELPHIA, MAY 10, 1905



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## Kept by God's Power.

God has promised all who love him and serve him a blessed inheritance. He tells them much about its character, employments and possessions. They are to have everything suited to their immortal natures—riches, honors, joy and pursuits, such as angels have. All is the gift of a loving Father and the purchase of a self-sacrificing Saviour. Meetness for it comes through the Holy Ghost. Many Christians have reached it, and for ages have shared in its joys and blessedness. Every day numbers are being gathered home. Multitudes are being daily fitted for it, and shall in due season partake of its felicities and activities.

Assurance is given, in advance, that nothing shall hinder the true and faithful from finally entering upon their everlasting and incorruptible heritage. They are "kept," or garrisoned, for its possession. As soldiers are guarded against danger in the strong and abiding fortification, so Christians are ensured by God against all foes. There are many forces and agencies at work to keep them out of heaven. Satan, the world and sin are doing their utmost to bring about this sad result. But Christians are protected against all assailants, and enabled to resist and overcome. Their fortress is the everlasting God. It may be assaulted, but never destroyed. Divinity is invincible, and equal to all situations and periods.

All who believe in Jesus are "kept by the power of God," says the inspired Peter. If their security depended upon their own might, or wisdom, or effort, they would fail. Many persons seek to reach celestial glory in their own name and by their own strength, but do not succeed. The humble, diligent and trustful children of God know the futility of such endeavors, and are wise enough to take hold of divine grace and omnipotence, and so go on their way rejoicing until the crown is secured. Salvation is no uncertain accomplishment. Back of it is an exhaustless energy. God has promised it, and he is able to fulfil. Faith grasps the arm that moves the universe and abides unshaken amidst the fiery darts of the adversary, and rests confidently in the certainty of the heavenly glory.

If one desires further evidence of this Christian security, he has but to turn to our Lord's wonderful Intercessory Prayer. Upon the eve of undergoing his sacrificial death and of entering upon his throne, he poured out his soul to God in behalf of his people. He prayed as a successful Redeemer; as One who had a right to prefer requests; as One who had authority as Intercessor. He asks: "Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we are." He speaks of triumph, and would have one and all of his people obtain it. He tells of oneness of life, and fellowship, and glory, and would have all of them partake of it. He would have

God, himself and his chosen ones forever together in holy and blissful association in the heavenly kingdom. Christ's prayer was heard: "Him the Father heareth always." His supplication was in harmony with his Father's will. It was enforced by what he was and did. It comprehended all the means necessary to ensure the object intended.

Secure by virtue of the power of God and by the mediation of Jesus Christ, we, as Christians, may take comfort. We can anticipate our heavenly reward with joy and confidence. We can draw upon it by the way. We can have prelibations of the approaching blessedness. We can "smile at Satan's rage," and hell's frown, and earth's attacks, and death's gloom. We have a Father who calls us to his magnificent abode, and arranges for our happy and triumphant entrance into it. We have a Saviour, who not only pleads for us, but who died for us. We have a Holy Spirit, who exerts his renewing and sanctifying grace on our account and who makes us "meet for the inheritance of the saints in light." Under these inspiring considerations, we should address ourselves more manfully, vigorously and successfully to duty and the conquest of self and sin, and press on to the fruition of our blessed and glorious hope.

## Right and Wrong Ways of Life-Seeking.

Life-seeking is of two kinds, proper or improper, profitable or unprofitable, worldly or spiritual. Men are bent upon one or the other. All act according to the choice made.

Solomon gives some of his experiences in testing what earth had to offer of enjoyment and satiety. Intellectual gratification seemed to have a special charm for his inquiring and superior mind. Knowledge, both speculative and practical, lured his fancy and engaged his powers. He went in quest of it in every direction, and with absorbed devotion: "I gave my heart to seek and to search out by wisdom," or by understanding, or in the use of the fitting agencies, "concerning all things that are done under heaven." The result of his investigations was unsatisfying. It is true he came into the possession of immense stores of learning, and had an experience from his gathered accumulations, as well as a marvelous mental culture and development, so that he was famed far and near as the wisest man of his age, yet he found that "in much wisdom is much grief, and that he that increaseth knowledge increaseth sorrow." The search for learning has ever lured the bright and the inquiring of every generation. Each student in literature, science, exploration, art and discovery has thought he could improve upon Solomon's experiment and find the pearl of great price, or that which would enrich and satisfy his nature, but he is doomed to disappointment. Only one part of his being

their eyes opened to see the fearful consequences which this proposition, if consummated, will inflict on both of our Churches.

I am trusting largely to the sober judgment and good sense of the Assembly at Winona. As a commissioner to my own Assembly at Fresno, I shall pray that the Spirit of our common Lord shall guide us all in the way of duty.

### The Vote of the Cumberland Presbyteries on Union.

The returns from the Presbyteries of the Cumberland Presbyterian Church are now all in. Sixty-one Presbyteries have voted for the union; and fifty-one against union. To the latter must be added two more which have not voted at all, and which therefore fall into the negative column. There is a majority, therefore, of eight Presbyteries for union.

But this bare fact does not tell the whole story. The Cumberland Presbyterian Church centers in Tennessee, Kentucky and Mississippi. The Presbyteries voting against union constitute the core of the Cumberland Presbyterian Church. They embrace eleven out of the thirteen Tennessee Presbyteries, six out of the seven Kentucky Presbyteries, four out of the five Mississippi Presbyteries. Union has been carried by the votes of the Presbyteries lying largely on the frontier lines of the Church.

Again, the anti-union Presbyteries represent not merely the core of the Cumberland Presbyterian Church, but the larger portion of the Church. The state of the case in this regard may be observed from the following figures:

	Ministers	Churches	Elders	Members
Union Presbyteries . . . . .	860	1339	4598	90,007
Anti-union Presbyteries . . . .	783	1647	5484	97,291

The anti-union Presbyteries are therefore, as a rule, the more populous Presbyteries. They are in general the average working-Presbyteries of the Church. The following table gives the several classes of Presbyteries with reference to the number of ministers:

	Union	Anti-Union
Presbyteries containing more than 20 ministers	11	10
Presbyteries containing more than 15 ministers	20	26
Presbyteries containing more than 10 ministers	39	42
Presbyteries containing less than 10 ministers..	21	9
Total Presbyteries . . . . .	61	53

Over one-third of the Presbyteries voting for union, it thus appears, contain fewer than ten ministers each. Four-fifths of the Presbyteries voting against union contain more than ten ministers each.

The largest Presbytery in the Church, nevertheless—that of Lebanon, which contains the officials gathered at Nashville and the professors of the theological seminary—voted for union: it has 43 ministers. But so did also the smallest Presbytery in the Church, that of Nebraska, which has only three ministers; and along with it two others which have only four each.

The strength of the opposition to union in the Cumberland Presbyterian Church lies in the medium-sized Presbyteries. Of the fifty-three Presbyteries voting against union, thirty-three, or more than three-fifths, have between ten and twenty members each. The following table tells the story of the distribution of ministers in the Presbyteries voting each way:

	Over 40	30 to 40	20 to 30	15 to 20	10 to 15	5 to 10	Under 5
Union . . . . .	1	3	7	9	19	18	3
Anti-union . . . . .	0	1	10	17	16	8	1

The figures given in this article are so far open to correction that the details concerning one or two new Presbyteries are not given in the Minutes, and therefore could not be included here. This amount of incompleteness, however, can have no effect on the general result. It appears, therefore, that union has been carried in the Cumberland Presbyterian Church by a technical vote of Presbyteries. But it has been lost, apparently, by a popular vote of ministers. It has certainly been lost by a popular vote of churches, by a popular vote of elders, and by a popular vote of members. It has been carried by the vote of the outlying fringe of border Presbyteries, many of them small, and weak, and struggling. It has been hopelessly lost in the strong, compact, central region of the Church. The surface of the Cumberland Presbyterian Church seems to be for union. It looks very much as if the heart of the Cumberland Church was against union.

N. E. D.

### Forgotten Gifts.

By Rev. George Haws Feltus.

A child in reciting John 3: 16 substituted a familiar word for one he had never heard before, and made the words say: "God so loved the world that he gave his only *forgotten* Son." The sound is quite similar but is there only a shade of difference in the meaning? Only forgotten, indeed! God give that which he could spare so easily as to forget the gift? That would not have been the token of a great love, but the expression of a passing feeling. God has many sons by adoption, any one of whom he could give and possibly forget; but he has only one begotten Son whom he can never forget though given to death. The measure of his love is indicated not by the act of giving but by that which he gave, his Son, his only begotten.

Yet "only forgotten" is the measure of love that many offer in return. We love God because he first loved us, and in token of that love are prone to give, not that which we must remember because a prized possession, but that which we will forget because it cost us no pain. It is a common expression to be heard that we could "give more and not feel it;" with an accent that indicates something short of feeling should mark the limit of our gifts to God. Put such a thought in a paraphrase according to the child's language: "I so love the world for which God gave his only begotten Son that I will give my forgotten coins, that whatsoever has not heard of him, may hear and live." God gave not that which he did not feel, but gave his only and his all, which he could not forget because it cost him so much.

### The Work of Synodical Missions and Sustentation; and Its Relation to the Home Board.

#### III.

In the first article it was stated that the amount expended, during the year ending with April, 1903, for all the work of the eleven Synods mentioned, was \$180,415.89. The Home Board expended \$403,748.51, mainly in Western States and Territories. The cost for carrying on this Synodical work, in eleven Synods and under